BUILDING DIGITAL PIETY
A STUDY OF MUHAMMADIYAH INFORMATION FIQH

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ABSTRAK

Sebagian masyarakat sering menyalahgunakan internet untuk menyebarkan hoax, atau berita palsu. Media sosial sering memberikan ruang posting secara bebas, sepihak dan tidak mendapatkan informasi langsung tentang bagaimana orang yang diinformasikan dibully, menjadikannya tempat yang tidak ramah. Penelitian ini memiliki tujuan untuk merumuskan rekomendasi dan pedoman praktis berbasis fiqih informasi Muhammadiyah dalam membangun kesalehan digital. Rekomendasi ini mencakup aspek-aspek seperti penggunaan media sosial, keamanan digital, dan etika dalam berkomunikasi online, dengan tujuan akhir untuk membentuk perilaku digital yang sesuai dengan nilai-nilai Islam dan prinsip fiqih informasi Muhammadiyah. Hasil penelitian ini adalah dalam perspektif fiqih informasi Muhammadiyah, penting untuk memastikan bahwa informasi yang disebarkan adalah benar dan bermanfaat. Penyebaran informasi palsu atau meragukan dapat merugikan individu atau kelompok. Oleh karena itu, kesadaran akan kebenaran informasi dan tanggung jawab dalam menyebarkan informasi menjadi hal yang harus diperhatikan.
Kata kunci: *Kesalehan digital, Fikih Informasi Muhammadiyah*

ABSTRACT

Some people often misuse the internet to spread hoaxes or fake news. Social media often provides a space for posting freely, one-sidedly, and not getting direct information about how the person being informed is being bullied, making it an inhospitable place. This research aims to formulate recommendations and practical guidelines based on Muhammadiyah's fiqh of information in building digital piety. These recommendations cover aspects such as the use of social media, digital safety, and ethics in communicating online, with the ultimate goal of shaping digital behavior that is by Islamic values and the principles of Muhammadiyah's fiqh of information. The result of this research is that from the perspective of Muhammadiyah's fiqh of information, it is important to ensure that the information disseminated is true and useful. The dissemination of false or dubious information can harm individuals or groups. Therefore, awareness of the truth of information and responsibility in disseminating information are things that must be considered.
Keywords*: Digital piety, Muhammadiyah Information Fiqh*

INTRODUCTION

The increasing development of technology has both positive and negative effects. Unwise use of technology can lead to various crimes, especially on social media, even leading to demoralization and dehumanization (Ruhaya, 2023). The use of the internet is often misused by some people, to spread news that is not clear the truth (hoax). For example, the social media group has become vulnerable to the practice of bullying the parties, as well as being a space for provocation. Social media often provides free, one-sided posting space, and does not get direct information on how the informed party was bullied, making social media space an unfriendly space.

Locality-based social media groups become very dangerous because social interactions are relatively permanent-based (Surwandono & Kaukab, 2021).

Therefore, Muhammadiyah sees the importance of a guide in the activities of producing, receiving, storing, processing, and disseminating information. So that information Fiqh is needed as a guide for the community in general and Muhammadiyah congregations in particular so that the information produced and published must be truly based on responsible information (Fathurrijal & Saudi, 2023).

So far, research that discusses building digital piety includes a study entitled "Communication Ethics as a Control of Virtual Piety in community media behavior in the Digital Era" written by Fauzi and Ayub explaining that efforts to create social stability in a plural society in the digital era are known as communication ethics (Fauzi & Ayub, 2019).

The purpose of this research is to complement the lack of studies that have been conducted on digital piety. In connection with that, there are at least three questions that can be formulated: (1) How to build awareness of digital ethics and security in the use of digital media from the perspective of Muhammadiyah Information Fiqh? (2) What are the principles of digital piety that can be applied based on the teachings of Muhammadiyah Information Fiqh? (3) What are the concrete efforts that can be made to build digital piety based on the guidelines of information fiqh? These three problem formulations are very important because the increasing social media crimes, especially in Indonesia, are very detrimental to both individuals and society as a whole. Misinformation often leads to conflict and slander. Misinformation can also lead to anger, slander, and intimidation of one another.

This paper emphasizes the human obligation to act ethically in accordance with prevailing values and norms. In the context of Muhammadiyah Information Fiqh, this can be interpreted as an obligation to disseminate correct and useful information, to avoid disseminating misleading or harmful information, and to emphasize the importance of ethical

principles in digital behavior. A study discusses communication ethics as ethical control in the media behavior of society in the digital era, emphasizing standards, principles, or standards of good behavior in communication activities (Ihsani & Febriyanti, 2021).

This research uses a qualitative library research method that centers on the study and review of texts. The data used came from literature on digital piety and Muhammadiyah Information Fiqh. Relevant journals were collected before the data was focused or reduced. At this stage, researchers reduced all the data they collected to concentrate on a particular issue. Once the data and information have been thoroughly analyzed, the researcher then creates new knowledge, hypotheses, or science. In the next step, the researcher re-evaluates the relevant journals to ensure that the conclusions are credible.

DISCUSSION

The word pious comes from Arabic and has several meanings, such as good and resisting harm. People who do good are also called pious (Moh saepudin et al., 2020). Etymologically, the word pious comes from the Arabic word shalih, which means to avoid damage or ugliness, and pious charity means deeds or actions that do not damage or contain elements of damage. Therefore, a pious person means one who is spared from damage or bad things. It must be his behavior and personality, which include his words, attitudes, and actions, as well as his thoughts and feelings. In addition, the word *shaluha*, as the root of *shalih*, also means beneficial in *al-Mu'jam al-Wasith*. Combining these two meanings, a righteous person means someone who has a behavior and personality that avoids things that are destructive and instead contributes to the surrounding environment (Ihsani & Febriyanti, 2021). Therefore, it can be concluded that piety is seriousness in practicing religion or obedience (compliance) in carrying out worship.

The development of communication technology is undergoing very surprising progress in the current era of globalization. Social media is a tool to interact with others, not just to communicate well. Even the accounts of most social media users are full of false information, confusing news, provocative news, and mutual reproaches. Seeing the many deviations that occur on social media, Muhammadiyah is encouraged to establish rules for social media, which are presented in Fiqh Information (Ruhaya, 2023).

Information is a process of *istinbath*, which uses the sources of Islamic law to determine how to use information technology in a wise and moral way to produce information (Rahman et al., 2020). Since Islam is a religion of good, it must prevent the spread of hatred that can cause division among the ummah and society. Therefore, the law of information is very

important in today's internet age to make people cautious, intelligent, and responsive when selecting and sorting out information available on social media (Muchlas, Farid Setiawan, 2022). Information fiqh functions well amidst the chaos of the digital world. This is one form of Islamic grace for the ummah in the face of the swift flow of information in the age of social media.

Information Fiqh covers the Islamic understanding of information as a whole, such as its definition, meaning, ideology, developmental phases, typology, theories of proclamation, and its relationship with human beings. Hegemony, image, and commodification of information (Ruhaya, 2023).

Furthermore, it talks about how information is created, distributed, and consumed, as well as how it influences and impacts. An in-depth discussion of Islamic information principles, general principles, and practical guidelines. Information fiqh has three layers of norms: Firstly, basic values also known as *al-qiyam al-asasiyyah*, are universal principles or fundamental values (Anwar, 2016). These basic values are abstract and limited to human thinking. In the basic values of information fiqh, three main principles must be considered. The basic value of at-Tauhid is the main principle, which is the belief in the monotheism of Allah SWT. The two principles of monotheism in information are to believe that Allah and the Prophet Muhammad are the center of truth, which is obtained through the Holy Qur'an and hadith. The Qur'an contains messages that include information about creed, morals, law, and events that occurred in the past. All information that we create and disseminate will be accounted for before Allah SWT, so information must be checked and verified first (Fauzi & Ayub, 2019).

The main purpose of all Islamic laws, both commands and prohibitions, is to make human beings morally good. In information fiqh, the attitudes and actions referred to as akhlak-karimah are honesty, justice, *tabligh*, *amanah*, *fathanah*, and moderation (Fariadi, 2020).

Honesty in giving and receiving information. Every individual has the same right to give and receive correct information in accordance with social, religious, and legislative norms. Tabligh is the obligation of everyone to convey useful information according to their ability and knowledge. Fatanah is the ability and knowledge that people must have to manage and receive data. The principle of neutrality (objectivity) must be applied when communicating and receiving information. To maintain balance in the delivery of information in society, the value of moderation is very important (Ghulam Dzaljad et al., 2022). The last basic value is the value of benefit, which includes efficiency and effectiveness as well as care in conveying and receiving information. It encourages people to avoid the habit of disseminating incorrect or useless information (Fariadi, 2020).

Second, general principles, also known as *al-usul al-kulliyyah*, are the general principles of Islamic law. These principles include the principle that any kind of muamalat may be performed except those explicitly prohibited, the principle that a person is only responsible for his or her own actions (except in certain situations), and many more. Information fiqh focuses on principles such as transparency, prudence, balance, freedom to convey and obtain information, rationality, and proportionality (Fauzi & Ayub, 2019).

Third, the practical rules are known as *al-ahkam al-far'iyyah*. The intended *halal-haram* legal component. *Taklifi* and *wad'i* legal provisions such as *wajib, haram, mandub, makruh, mubah*, cause, condition, and barrier fall under this third principle. Legal subjects can act based on these clear provisions. For example, fulfilling a covenant is obligatory, eating usury is forbidden, and *zakat* must be in accordance with the *nisab* of wealth (Anwar, 2016).

Some concrete rules, known as *al-ahkam al-far'iyyah*, were decided by the Tarjih Council and fall into four categories. The first is to verify information circulating on social media. The Tarjih Council uses the method of hadith evidentiary science *(naqd al-hadith)* to clarify the validity of information and the reliability of sources. reject data from unknown sources, for example. The reality and morality of the internet space are discussed in the second part of the concrete rules. The Tarjih Council asks social media users to be critical when receiving propaganda, agitation, or provocation spread by internet forces. The Council also asks that the principle of tabayyun, or classification, be prioritized. Third, the Tarjih Assembly explained in depth how information has become a necessity for society and an economic commodity. Therefore, it is very important for social media users to know when they are creating, disseminating, or receiving information (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2019).

Islamic law is based on the universal principles of Islam, such as justice, equality, freedom, good character, and brotherhood. These basic values can continue to develop and evolve due to the creativity of mujtahids, drawing them from the two main sources of Islamic law, the Qur'an and the Sunnah. These basic values are the general basis of Islamic law. The general principle then produces specific legal regulations. The basic value of *tabayyun* mentioned in the Quran in *Surah al-Hujurat*, verse 6, is one example. Transparency and news clarification are important principles in social media communication. This general principle forms a specific rule that prohibits spreading news before knowing the credibility of the source (Ahmad Nur, 2022).

Muhammadiyah sees Fiqh as more than a set of *furu'* (branch) laws such as *wajib, sunnah, makruh, mubah, halal,* and *haram*. They also include concrete laws such as *wajib, sunnah,*

mubah, makruh, halal, and *haram.* However, Muhammadiyah also deals with social-humanitarian issues by exploring religious principles, which serve as guidelines and basic values for life. As a result, the Fiqh of Information, established by Muhammadiyah, contains basic values, general principles, and practical guidelines that certainly come from an Islamic perspective on the world of information (Muhammad Wahdini, 2023).

Building awareness of digital ethics from the perspective of Muhammadiyah Information Fiqh. Muhammadiyah emphasizes the importance of maintaining privacy when using digital media. In information fiqh, a person's privacy is respected. There is an awareness that disseminating personal information without permission may violate Islamic ethics (Nugraha & Maskar, 2023). Muhammadiyah encourages ethics in communicating over the internet. In information fiqh, the principles emphasized are speaking civilly, not spreading slander, and avoiding harmful information. In line with Islamic teachings that emphasize the importance of good speech, awareness of the impact of words and actions in the digital world is essential.

In the perspective of Muhammadiyah Information Fiqh, it is important to ensure that the information disseminated is true and useful. The dissemination of false or dubious information can harm individuals or groups. Therefore, awareness of the truth of information and responsibility in disseminating information are things that must be considered. According to Muhammadiyah, digital ethics includes avoiding the consumption of un-Islamic and morally damaging content, as well as participating in a variety of positive digital activities (Nurul Istiani, 2020).

Muhammadiyah also highlighted the importance of protecting oneself and one's family from digital security threats. Protection of online identity, use of strong passwords, and caution in interacting with unknown people are practical steps that are in line with the values of digital ethics and security, according to Muhammadiyah's Information Fiqh. Awareness of the potential dangers in the digital world is considered the first step to keeping individuals and communities safe in the use of digital media.

The principles of digital piety in Muhammadiyah's Information Fiqh reflect Islam's view on the utilization of information and communication technology in daily life. Muhammadiyah emphasizes the principle of piety in digital communication. Messages spread through social media or digital platforms should promote values of kindness, justice, and peace. This is in line with Islamic teachings that teach the importance of communicating with good words and providing benefits to others (Ahmad Chabir Galib et al., 2022).

Caution in sharing information. Muhammadiyah teaches that Muslims should be careful when spreading news or information and always verify before conveying the information. This action is in accordance with the values of honesty and justice in Islam. Muhammadiyah highlights the principle of digital privacy. Muslims are taught to maintain privacy in the use of technology, including when interacting in cyberspace. This reflects the respect for individual privacy rights upheld in Islam (Muchlas, Farid Setiawan, 2022).

Vigilance against the negative impact of technology. Muhammadiyah pays special attention to the potential negative impact of technology on morals and ethics. Therefore, people are invited to be wise in using technology so as not to fall into practices that are contrary to religious values. Muhammadiyah emphasizes the importance of digital education and literacy. Muslims are expected to have a good understanding of technology and be able to use it wisely. Digital education and literacy are considered preventive measures to avoid misuse of technology (Prasasti, 2022).

Social awareness is also a focus of Muhammadiyah. People are invited to have social awareness about the use of technology, including helping those who are less fortunate or victims of the negative impact of technology (Muchlas, Farid Setiawan, 2022). By upholding these principles of digital piety, Muhammadiyah seeks to guide Muslims to integrate technology with religious values in daily life, creating a society that is more aware and responsible in the utilization of information and communication technology.

Building digital piety based on the Muhammadiyah Information Fiqh guidelines involves a series of concrete efforts that integrate Islamic religious values with the utilization of information technology. The Muhammadiyah Information Fiqh guidelines become the main foundation for guiding Muslims in interacting with the digital world. The implementation of digital content filters is a concrete strategy to maintain the sanctity of information and religious values. By directing the use of technology through filters that are in accordance with the Muhammadiyah Information Fiqh guidelines, people can ensure that they avoid content that is not in accordance with religious teachings (Muchlas, Farid Setiawan, 2022).

Islamic app development is an important step in building digital piety (Zuhdi et al., 2023). Muhammadiyah can support or even initiate the development of digital applications and platforms that facilitate the needs of Muslims, such as applications for religious learning, Islamic reading, or safe means of communication that support religious values. A comprehensive approach to digital da'wah can be an effective way to deliver Islamic messages. Muhammadiyah can utilize social media, streaming platforms, and other digital tools to

disseminate religious information, provide spiritual guidance, and build religious awareness in a digital society (Muchlas, Farid Setiawan, 2022).

Awareness of the ethics of internet use needs to be instilled through various campaigns and socialization. Muhammadiyah can lead this effort by promoting polite, courteous, and respectful behavior in online communication, in line with Islamic values. Regular monitoring and evaluation of the impact of efforts to build digital piety needs to be done. This helps Muhammadiyah assess the effectiveness of the steps taken and identify areas that require improvement, in line with technological developments and the dynamics of community needs. With these steps, Muhammadiyah is expected to make a positive contribution to shaping a digital environment that is in accordance with the guidelines of information fiqh.

CONCLUSION

Digital piety, as understood in Muhammadiyah's Information Fiqh study, encompasses principles that lead to ethical and responsible utilization of technology. The importance of involving religious values in every digital interaction is to ensure that online actions are in line with Islamic teachings. The Muhammadiyah Information Fiqh study emphasizes the need to be aware of the moral impact of every digital action, such as communicating with ethics and avoiding harmful content. In the perspective of Muhammadiyah Information Fiqh, it is important to ensure that the information disseminated is true and useful. The dissemination of false or dubious information can harm individuals or groups. Therefore, awareness of the truth of information and responsibility in disseminating information are things that must be considered. In addition, concepts such as trustworthiness and law-abiding also become the basis for building digital piety by ensuring that online activities do not violate religious principles. Digital piety, from the perspective of Muhammadiyah Information Fiqh studies, is not only limited to individual ethical aspects but also involves positive contributions to society. By using technology beneficially, including in sharing positive knowledge and information, individuals can play a role in building a better digital society. Thus, understanding and applying the principles of digital piety can be a foothold for creating an online environment that is in line with religious values, fair, and provides benefits for the entire community.

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