

APPLICATION OF FIQH PRINCIPLES IN THE PRACTICE OF WORSHIP IN THE MODERN ERA

Burhanudin

Sekolah Tinggi Agama Islam (STAI) Al-Haudl Ketapang, Kalimantan Barat

Email: ahmadburhanudin682@gmail.com

Abstract

The development of digital technology has brought significant changes to the religious practices of Muslims, including the performance of worship. The use of applications for determining prayer times and the qibla direction, religious learning media, and digital zakat payments provides convenience and efficiency, but at the same time raises questions regarding the limits of their use from the perspective of fiqh. This study aims to analyze the application of fiqh principles in the practice of worship in the modern era, particularly by distinguishing changes in the means of worship from changes in the substance of worship, as well as identifying the limits of technological utilization based on Islamic legal principles. This study employs a qualitative method using library research with a normative-conceptual approach. Data were obtained through the examination of the Qur'an, hadith, fiqh literature, fiqh maxims, academic literature, and relevant previous studies. The findings indicate that technology can essentially be used as a *wasilah*, or supporting means, for the performance of worship as long as it does not alter the pillars, conditions, prescribed times, quantities, or procedures of worship established by Islamic law. Its application can be analyzed through several fiqh principles, including *al-umur bi maqasidiha*, *al-masyaqqah tajlib al-taysir*, and *al-darar yuzal*, as well as through considerations of *maslahah* and *maqashid al-shariah*. The use of technology in determining prayer times and the qibla direction, as well as in zakat payments, demonstrates that the modernization of worship-related means can provide convenience, efficiency, and accessibility, but it still requires verification, caution, and fiqh literacy. Therefore, the application of fiqh principles in the modern era does not constitute an attempt to alter the substance of worship, but rather to position technological developments as means that support the performance of worship in accordance with Islamic legal principles.

Keywords: fiqh, worship, digital technology, fiqh maxims, *maqashid al-shariah*, modernization.

Introduction

The development of science and technology has brought significant changes to various aspects of human life, including the religious practices of Muslims. Digitalization has not only transformed patterns of communication, education, economics, and social interaction, but has also begun to influence the way people obtain religious information and perform acts of worship. The emergence of smartphones, Islamic applications, digital payment platforms, qibla-direction technologies, location-based prayer schedules, and various religious learning media has provided greater convenience in supporting worship activities. These changes indicate that the religious practices of contemporary Muslim communities are increasingly situated within a dynamic environment, thereby

requiring an understanding of fiqh that is capable of engaging with developments of the times without abandoning the fundamental principles of Islamic law.

Fiqh holds a strategic position in the life of a Muslim because it provides guidance concerning the legal rulings and procedures governing various religious activities. In matters of worship, fiqh explains provisions related to conditions, pillars, obligations, recommended practices, and matters that may affect the validity of an act of worship. However, the development of modern life has generated forms of problems that are not always explicitly addressed in classical fiqh literature. This condition requires fiqh to respond to new issues through methodological instruments that remain grounded in the Qur'an, hadith, *usul al-fiqh*, and fiqh maxims. Albab and Hamidah (2024) explain that fiqh maxims possess an adaptive character and remain relevant for addressing various contemporary Islamic legal issues, including problems arising from social changes and developments in modern life.

These changes can be clearly observed in the use of technology in the performance of worship. Digital applications enable Muslims to obtain information about prayer times and the qibla direction quickly, while various digital platforms facilitate access to religious materials. Ginting et al. (2025), for example, examined the use of qibla and digital adhan applications from a fiqh perspective. Their findings indicate that technology can serve as a means of supporting worship as long as its use continues to observe the applicable fiqh provisions and principles.

The use of technology has also expanded into the practice of zakat. Zakat payments, which were previously conducted largely through direct transactions, can now be made through online zakat-collecting institutions, bank transfers, and various digital platforms. Syaiful (2023) found that online zakat collection provides several conveniences for the public, particularly in terms of payment efficiency and accessibility. Nevertheless, such practices still require attention to aspects of Islamic law, payment mechanisms, and the management of zakat funds. More recent research has also demonstrated that the digitalization of zakat has the potential to improve efficiency, transparency, and public participation, while simultaneously presenting challenges related to legal validity, the legitimacy of contracts, digital literacy, and infrastructure readiness (Billah, 2026).

This phenomenon demonstrates that technology can essentially function as a means of assisting Muslims in performing acts of worship. However, a distinction must be made between changes in the means of worship and changes in the substance of worship. Technology can facilitate the determination of prayer times, the identification of the qibla direction, the payment of zakat, or access to knowledge concerning the procedures of worship, but the use of such technology does not automatically alter the fundamental provisions of worship established by Islamic law. Therefore, the central issue is not merely whether technology may be used in worship, but rather how such technology should be positioned within the framework of fiqh principles so that the convenience it provides remains within the boundaries of Islamic law.

In this context, fiqh maxims play an important role as methodological instruments for dealing with change. Maxims such as *al-masyaqqah tajlib al-taysir* (hardship brings about ease), *al-darar yuzal* (harm must be removed), and *al-umur bi maqasidiha* (matters are judged according to their purposes) provide a framework for understanding various legal issues arising under changing circumstances. However, the application of these maxims cannot be undertaken freely based solely on considerations of convenience. Each application must take into account the relevant evidence, the objectives of Islamic law, the circumstances underlying the issue, and the legal limitations that have been established.

In essence, fiqh maxims function as general principles that help provide solutions to diverse legal issues. Albab and Hamidah (2024) demonstrate that fiqh maxims are relevant in responding to the dynamics of contemporary Islamic law because they are capable of bridging the normative principles of Islamic law with the problems of modern life. Through this approach, Islamic law is neither understood rigidly nor detached from its fundamental principles.

Digitalization has also brought changes to patterns of religious authority. People can now obtain religious knowledge through social media, websites, applications, videos, and various digital platforms without necessarily having direct interaction with religious scholars or religious institutions. Susanto, Mukri, and Alamsyah (2026) explain that the development of digital technology has transformed social structures, communication patterns, and the construction of religious authority within Muslim communities. These changes have generated new legal questions that are not always explicitly addressed in the classical fiqh tradition, thereby requiring an *ijtihad* approach capable of connecting Islamic legal sources with contemporary realities.

This issue has become increasingly complex because not all religious information available in the digital space has the same level of validity. The ease of accessing information is not always accompanied by the ability of society to distinguish between scholarly opinions, fatwas, popular religious information, and Islamic legal rulings supported by sound methodological foundations. In the context of worship, this condition may lead to religious practices that focus merely on technological convenience without adequately considering fiqh provisions. Therefore, fiqh literacy and the ability to understand the principles of Islamic law have become increasingly important amid the growing use of technology in religious life.

Studies on the relationship between fiqh and technological development have in fact been conducted by a number of researchers. Ginting et al. (2025) specifically examined the use of qibla-direction and digital adhan applications and demonstrated that technology can be used to support worship while continuing to observe fiqh provisions. Meanwhile, Syaiful (2023) focused on online zakat-collecting institutions and the accompanying legal and Islamic legal aspects. Billah (2026) subsequently expanded the study of digital zakat by highlighting its opportunities, challenges, and the need to strengthen regulation and contemporary *ijtihad*. On the other hand, Susanto et al. (2026)

examined the transformation of Islamic law more broadly in the digital context and emphasized the need for methodological renewal in addressing emerging legal issues.

Although previous studies have made important contributions, a research gap remains. First, much of the previous research tends to examine a particular form of worship practice or a specific technology, such as qibla-direction applications, digital adhan applications, or online zakat payments. Second, studies concerning the transformation of fiqh in the digital era have largely focused on Islamic legal issues in general or on the field of *muamalah*, while studies that specifically integrate various forms of fiqh principles in the practice of worship remain relatively limited. Third, relatively few studies have systematically examined the relationship between changes in the means of worship, fiqh principles, technological convenience, *maslahah*, and the limits of change in worship within a single analytical framework.

This research gap is important to examine because worship has characteristics that differ from those of *muamalah* activities. In the field of *muamalah*, there is relatively broad room for innovation as long as it does not contradict the principles of Islamic law, whereas worship is subject to stricter normative provisions. Therefore, the use of technology in worship cannot be assessed solely on the basis of its benefits and convenience. Considerations regarding validity, conformity with the pillars and conditions of worship, the purpose of its use, and the position of technology as either a means or a component of the substance of worship must also be taken into account. Accordingly, research on the application of fiqh principles in modern worship requires a more specific analysis than merely discussing “fiqh and technology.”

Furthermore, previous studies addressing technology in worship have generally emphasized its positive aspects, such as convenience, efficiency, and increased access to religious information. However, technological development can also create new problems, including dependence on applications, errors in systems for determining prayer times or the qibla direction, the validity of religious information, issues of religious authority, and the tendency of people to understand worship through digital sources without verification. Therefore, further research is needed that not only views technology as an instrument that facilitates worship but also analyzes the limits of its use based on fiqh principles.

Based on this research gap, this study offers a novel approach by integrating fiqh principles with various forms of changes in worship practices in the modern era. The focus of the study is not limited to determining the legal status of the use of a particular technology, but also examines the process of applying fiqh principles to determine whether a particular change constitutes a change in the substance of worship or merely a change in the means through which worship is performed. This approach enables an analysis of aspects of ease (*taysir*), benefit (*maslahah*), the prevention of harm (*dar'u al-mafasid*), the objectives of Islamic law (*maqashid al-shariah*), and the principle of caution in the performance of worship.

Through this approach, the application of fiqh principles in modern life can be positioned in a balanced manner. On the one hand, fiqh must be capable of responding to changes in the times and providing ease for Muslims when there are reasons justified by Islamic law. On the other hand, such flexibility must not become a justification for arbitrarily changing the provisions of worship. Fiqh maxims must be applied through a proper understanding of legal sources, the context of the issue, and the objectives of Islamic law. This is consistent with research findings concerning fiqh maxims in the context of contemporary Islamic law, which demonstrate that fiqh maxims can adapt to developments over time while continuing to operate within the normative framework of Islamic law (Albab & Hamidah, 2024).

Accordingly, the study entitled “Application of Fiqh Principles in the Practice of Worship in the Modern Era” is important to address these academic and practical needs. This study is directed at analyzing how fiqh principles are applied in responding to changes in worship practices resulting from technological development and modern life, identifying forms of technological utilization related to worship, and analyzing the limits of their application based on Islamic legal principles. The findings are expected to contribute to the development of contemporary fiqh studies on worship while providing the Muslim community with an understanding that the modernization of the means of worship can be accepted as long as it does not contradict the fundamental principles and provisions of Islamic law.

Academically, this study is expected to broaden the study of fiqh concerning worship by connecting fiqh maxims, *maqashid al-shariah*, and modern technological developments within a single analytical framework. Practically, the findings are expected to serve as a reference for Muslim communities in utilizing technology to support the performance of worship in a wise, critical, and Islamically appropriate manner. Thus, fiqh can continue to function as a guide for Muslim life amid changing times without losing its normative character and the fundamental objectives of Islamic law.

Research Method

This study employs a qualitative method using library research. This method was selected because the research focuses on concepts, principles, maxims, legal arguments, and previous research findings related to the application of fiqh principles in the practice of worship in the modern era. Library research enables the researcher to examine various sources in depth without directly collecting field data. Fadli (2021) explains that qualitative research aims to understand phenomena holistically and contextually, while library research is conducted by tracing and reconstructing information from books, journals, and relevant research findings.

The library research conducted in this study does not merely involve collecting references, but also includes the processes of selecting, categorizing, critically reading, comparing, interpreting, and synthesizing various sources. Haryono et al. (2024) explain that library research places texts and various forms of literature as the primary sources of

data and can be conducted through stages including topic selection, information exploration, determination of the research focus, collection of primary and secondary sources, data analysis, organization of research notes, and report preparation. The approach employed in this study is normative-conceptual. The normative approach is used to analyze the provisions governing worship based on the Qur'an, hadith, fiqh literature, *usul al-fiqh*, and fiqh maxims. Meanwhile, the conceptual approach is used to understand the concepts of *taysir* (ease), *maslahah* (benefit), *dar'u al-mafasid* (prevention of harm), and *maqashid al-shariah* in addressing changes in worship practices resulting from technological developments.

This approach is considered appropriate because the study does not merely aim to identify the presence of technology in worship activities, but also to analyze how such technology is positioned within the framework of Islamic law and fiqh principles. Albab and Hamidah (2024) demonstrate that fiqh maxims can be used to respond to contemporary Islamic legal issues through the principles of caution, benefit, and facilitation, thereby enabling Islamic law to remain responsive to developments over time without losing its normative foundation.

Results and Discussion

1. Fiqh Principles in Addressing Changes in Worship Practices in the Modern Era

The development of digital technology has brought about changes in the way people carry out various activities of daily life, including how they obtain knowledge and perform acts of worship. In the context of Muslim life, these changes cannot be separated from the need to understand the position of technology based on the principles of Islamic law. Technology is essentially a tool or means that can be used to achieve a particular purpose. Therefore, the presence of technology in worship practices needs to be assessed based on its function, purpose, benefits, and conformity with the provisions of Islamic law.

Fiqh plays an important role in providing guidance in response to these changes. Fiqh does not merely function as a collection of rulings concerning what is lawful and unlawful, but also provides methodological instruments for understanding issues that develop in human life. One such instrument is *qawa'id fiqhiyyah*, or fiqh maxims. Fiqh maxims are general principles formulated from various legal provisions and can be used to help resolve issues that share similar characteristics. Djazuli (2019) explains that fiqh maxims play an important role in providing solutions to practical issues in human life, both individual and social, and can continue to be developed to address the challenges of modern society.

This view is reinforced by Albab and Hamidah (2024), who demonstrate that fiqh maxims possess both universal and adaptive characteristics. These maxims can be applied to contemporary issues while maintaining the normative principles of Islamic law. Their study indicates that the application of fiqh maxims to modern issues requires consideration of caution, *maslahah* (benefit), and facilitation.

Therefore, technological development does not necessarily have to be viewed as something contrary to fiqh. On the contrary, technology can be positioned as a means that enables the objectives of Islamic law to be implemented more effectively. The legal issue lies in how the technology is used and whether its use affects the essential elements of an act of worship.

In the context of worship, this principle is important because the original legal basis governing acts of worship differs from that governing *muamalah*. Acts of *mahdhah* worship essentially follow the provisions established by Islamic law. Human beings do not have the authority to alter the pillars, conditions, prescribed times, quantities, or procedures of worship established on the basis of religious evidence. However, the means used to support the performance of worship may develop as long as they do not alter the substance of the worship itself.

The distinction between the substance of worship and the means of worship is a key point in understanding the phenomenon of the digitalization of worship. The use of a smartphone to determine prayer times, for example, does not mean changing the obligation to perform prayer. Similarly, a qibla application does not alter the obligation to face the qibla; rather, it merely helps a person determine the correct direction. Thus, technology can function as a *wasilah*, or means, that facilitates the fulfillment of religious obligations.

2. Application of the Principle of *Al-Umur Bi Maqasidiha* in Worship Technology

One fiqh maxim that is relevant to technological development is *al-umur bi maqasidiha*, which means that matters are judged according to their purposes or intentions. This maxim is one of the major fiqh maxims and is closely related to the issues of intention and the purpose of an action. Djazuli (2019) identifies the principle concerning the purpose and intention of an action as one of the important principles in understanding Islamic law.

In the application of technology to worship, this maxim can be used to examine the purpose for which a particular technology is used. The use of a digital application to determine prayer schedules, for example, is intended to help a person perform the obligatory prayer at its prescribed time. This purpose is consistent with the requirements of worship. Similarly, the use of a qibla-direction application is intended to assist a person in determining the direction of prayer. However, this maxim does not mean that a good intention automatically makes every means used permissible. The intended objective must still be achieved through means that do not contradict Islamic law. In other words, *al-umur bi maqasidiha* must be applied together with other legal principles.

In the context of digital technology, the application of this maxim can be illustrated through three questions. First, what is the purpose of using the technology? Second, is the method used consistent with the principles of Islamic law? Third, does the use of the technology provide genuine benefits without causing greater harm? These three questions are important because technology itself is neutral, whereas its

use can produce either benefits or harm. Religious applications can help individuals obtain information about worship, but inaccurate information can also lead to errors in religious practice. Therefore, the purpose of using technology must be accompanied by verification of the source and accuracy of the information.

3. *Al-Masyaqqah Tajlib Al-Taysir*: Technology as a Means of Facilitating Worship

The maxim *al-masyaqqah tajlib al-taysir* means that hardship may serve as a basis for facilitation in the implementation of Islamic law. This principle demonstrates that Islamic law takes human capacity into consideration when requiring people to fulfill religious obligations. However, the facilitation referred to here does not mean unrestricted freedom to modify all religious provisions according to human preferences. Albab and Hamidah (2024) demonstrate that the principle of facilitation is an important component in applying fiqh maxims to contemporary issues. They explain that fiqh maxims possess the capacity to adapt to changing circumstances, while their application must nevertheless remain within the framework of Islamic law.

In the context of technology, the principle of *taysir* can be observed in the use of prayer-time applications, qibla-direction applications, and various digital platforms that assist Muslims in obtaining religious information. Ginting et al. (2025) specifically examined the use of qibla and digital adhan applications. Their findings demonstrate that technology can assist in the performance of worship when it is used while continuing to observe the relevant fiqh conditions and provisions.

Such convenience can be particularly beneficial for people living in highly mobile environments. A person in an unfamiliar location can determine the qibla direction using digital technology. Similarly, a person traveling can obtain information about prayer times based on their location. Thus, technology can help reduce technical difficulties that previously might have required specific equipment or knowledge.

However, the principle of *taysir* must be understood proportionately. Technological convenience cannot be used as a justification for abandoning the fundamental provisions of worship. If an application experiences location or system errors, for example, the user remains responsible for verifying the information provided. Thus, technological convenience is instrumental in nature and does not replace the individual's responsibility under Islamic law.

4. Application of the Principle of *Al-Darar Yuzal* in the Use of Technology for Worship

In addition to providing convenience, technology can also create risks. Therefore, the principle of *al-darar yuzal*, meaning that harm must be removed, is relevant when evaluating the use of technology in worship. This maxim emphasizes that the use of technology should not be assessed solely on the basis of its benefits, but also according to the potential negative consequences it may produce. Albab and Hamidah (2024) demonstrate that principles concerning the removal of harm can be applied to contemporary issues and can help determine appropriate choices when different forms of benefit and harm come into conflict.

In digital worship practices, potential forms of harm may include inaccurate information, application errors, misuse of personal data, technological dependence, or the dissemination of religious information without a sound basis. For example, a person may use a qibla-direction application without considering the accuracy of the device. If the application provides an incorrect direction, technology that is intended to facilitate worship may instead lead to errors in the performance of worship.

A similar issue can arise with prayer-time applications. Differences in astronomical calculation methods, device location, time-zone settings, or system errors may result in differences in prayer times. Therefore, applications should be positioned as supporting tools rather than as the sole source of information that cannot be verified. The principle of *al-darar yuzal* can also be applied to digital religious information. Not all religious content circulated through social media has the same level of academic quality. Information from unclear or unreliable sources may lead to misunderstandings concerning the proper procedures of worship. Under such circumstances, religious literacy becomes an essential component of responsible technology use.

5. Technology as a *Wasilah*, Not a Means of Altering the Substance of Worship

One of the important findings of this discussion is the need to distinguish between the means of performing worship and the substance of worship itself. This distinction serves as a basis for determining the extent to which technological developments can be accepted in religious practices. Technology that functions as a means may change in accordance with the development of the times. For example, a wristwatch may be replaced by a smartphone as a tool for determining the time. A compass may be replaced by a qibla-direction application. Direct zakat payments may be facilitated through bank transfers or digital platforms. Such changes do not automatically alter the substance of the religious obligation. Conversely, when technology is used to replace the essential elements of worship that have been prescribed by Islamic law, the issue becomes different. In *mahdhah* worship, changes to the pillars and procedures that are *ta'abbudi* in nature cannot be justified merely on the grounds of technological convenience.

Accordingly, the acceptability of technology in worship can be assessed according to the following principle: the more technology functions merely as a supporting tool, the greater the scope for its acceptance; conversely, the more technology alters the normative elements of worship, the more rigorous the fiqh analysis required. This principle helps avoid two extreme positions. The first is to reject all technology in worship simply because such technology did not exist in the classical period. The second is to accept every technological innovation on the grounds of changing times without considering the provisions of Islamic law. Both positions are inadequate.

6. Digitalization of the Qibla Direction and Prayer Times

The use of qibla-direction and prayer-time applications is one of the clearest examples of changes in the means of performing worship. Digital technology enables individuals to obtain information about the qibla direction and prayer times quickly based on a particular location. Ginting et al. (2025) found that qibla and digital adhan applications can facilitate the performance of worship. Their study employed a literature review and an analysis of scholars' opinions regarding innovation in worship, concluding that the use of technology can be accepted as long as it continues to observe the relevant fiqh conditions and provisions. From a fiqh perspective, such applications can be positioned as a *wasilah*. The applications do not determine the obligation to face the qibla or the obligation to perform prayer; rather, they assist Muslims in fulfilling these obligations. Nevertheless, a principle of caution must be applied. Users need to consider the accuracy of GPS, device sensors, calculation methods, location settings, and environmental conditions that may affect the accuracy of digital compasses. Therefore, the use of technology should still be complemented by basic knowledge of the qibla direction and prayer times.

This demonstrates that technology does not eliminate human responsibility. Technology provides information, while individuals remain responsible for making decisions based on that information.

7. Digitalization of Zakat and Issues Concerning the Validity of Worship

Zakat is another aspect of worship in which the means of implementation have changed as a result of digitalization. Zakat payments can now be made through bank transfers, zakat institution websites, applications, and various digital platforms. Syaiful (2023) examined online zakat-collecting institutions and demonstrated that digitalization provides convenience in zakat collection while also raising legal and Islamic legal issues that require attention. The study highlights the importance of considering the mechanisms of zakat collection and the legal aspects of managing digital zakat. The bibliographic findings and publication of this research are also cited in Billah (2026). Billah (2026) further demonstrates that digital zakat offers opportunities to increase convenience and efficiency, but also faces challenges related to legal aspects, the legitimacy of contracts, digital literacy, regulation, and infrastructure readiness.

From the perspective of fiqh principles, the digitalization of zakat payments can be understood as a change in the mechanism or means of payment rather than a change in the obligation of zakat itself. The amount of zakat, the types of wealth subject to zakat, *nisab*, *haul*, and the categories of eligible recipients must continue to follow the provisions of Islamic law.

Thus, technology can accelerate the payment process and expand public access to zakat institutions, but it must not undermine the principles of trustworthiness and transparency. Users must ensure that the platform being used

has legitimate authority and that the funds are actually distributed in accordance with the applicable provisions.

8. *Maslahah* as a Consideration in the Use of Technology

The concept of *maslahah* is an important aspect in determining whether a technological development can be accepted in the practice of worship. *Maslahah* refers to benefits that are consistent with the objectives of Islamic law, whereas *mafsadah* refers to harm or negative consequences that should be avoided. Djazuli (2019) explains that fiqh maxims are fundamentally closely related to efforts to achieve benefit and prevent harm. Therefore, the assessment of technology cannot be based solely on whether the technology is new or old, but must also take into account its impact on the implementation of Islamic law. In the context of worship, the *maslahah* provided by technology may include:

1. increasing access to religious information;
2. facilitating access to prayer-time information;
3. assisting in determining the qibla direction;
4. facilitating zakat payments;
5. expanding access to religious education;
6. assisting communities with limited access to religious institutions; and
7. increasing efficiency in activities that support the performance of worship.

However, these benefits must be weighed against potential *mafsadah*. For example, the ease of obtaining religious information can be beneficial, but an overwhelming amount of information without proper verification can create confusion. Similarly, digital zakat payments can increase efficiency, but the use of untrustworthy platforms may create risks of fund misuse. Therefore, the principle of *maslahah* must be applied comprehensively by considering both benefits and potential risks.

9. *Maqashid al-Shariah* as an Evaluation Framework

The application of fiqh principles in the modern era should also be connected to *maqashid al-shariah*, namely the fundamental objectives of Islamic law. The *maqashid* approach allows Islamic law to be understood not merely on the basis of the formal form of an action, but also according to the protective objectives that Islamic law seeks to realize.

In the context of technology and worship, the use of technology can be associated with several fundamental objectives of Islamic law. The use of applications to assist in the performance of prayer may be related to the preservation of religion (*hifz al-din*). The use of technology that facilitates access to religious education may support the preservation of intellect (*hifz al-'aql*). Securely managed digital zakat may contribute to the preservation of wealth (*hifz al-mal*). However, the *maqashid* approach must not be used to disregard definitive provisions of Islamic law. *Maqashid* serves to clarify the objectives of the law and assist in addressing new issues; it should not become a justification for overriding established

provisions of worship that have a strong legal basis. This is consistent with Albab and Hamidah (2024), who demonstrate that fiqh maxims can be integrated with the *maqashid* approach to produce adaptive responses to modern issues while remaining within the normative framework of Islamic law.

10. Challenges to Religious Authority in the Digital Era

The digitalization of worship has not only brought changes to the means of worship but has also transformed the way people obtain religious knowledge. In the past, individuals tended to obtain religious explanations from teachers, *ustaz*, Islamic scholars, *pesantren*, mosques, or religious institutions. Today, religious information can be obtained through search engines, social media, videos, applications, and various digital platforms. This transformation provides the benefit of broader access to knowledge. However, it also raises issues concerning the authority and validity of information. Not everyone who expresses religious opinions through digital media possesses adequate competence in the field of fiqh.

This condition is particularly important in the performance of worship. Misunderstanding the procedures of ablution (*wudu*), prayer, zakat, fasting, or other acts of worship can directly affect an individual's religious practice. Therefore, digital literacy needs to develop alongside fiqh literacy. It is not sufficient for people merely to be able to find information; they must also be able to evaluate the sources of that information. Information originating from religious institutions, qualified Islamic scholars, academic journals, fiqh literature, and primary legal sources needs to be distinguished from popular content that lacks a clear academic foundation.

In this context, the principle of *tabayyun*, or verification, is also highly relevant. Religious information obtained through technology needs to be verified before being used as a basis for the practice of worship. This principle has become increasingly important because digital media algorithms may cause individuals to continuously receive content that corresponds to their previous preferences without being exposed to broader perspectives.

11. Implications of Applying Fiqh Principles to Modern Worship

Academically, this discussion demonstrates that fiqh has the capacity to interact with social and technological changes through the instruments of fiqh maxims and *maqashid al-shariah*. Fiqh should not be understood merely as a body of legal rulings confined to issues of the past, but as a discipline equipped with methodologies for responding to emerging issues. Practically, Muslims need to position technology as a supporting tool rather than as a source of law. Digital applications can provide information concerning prayer times, the qibla direction, procedures of worship, and zakat payments, but the legal basis must continue to derive from the sources of Islamic law and the explanations of qualified Islamic scholars.

Society also needs to improve its ability to verify digital religious information. Ease of access should not lead individuals to accept all information immediately

without questioning its source and legal basis. In this context, digital literacy and fiqh literacy need to be developed simultaneously. Ultimately, the modernization of the means of worship can be regarded as part of the convenience provided by developments in science and technology. However, such convenience must remain guided and controlled by the principles of Islamic law. As demonstrated by Albab and Hamidah (2024), fiqh maxims can function as a bridge between the normative principles of Islamic law and the dynamics of contemporary life.

Thus, the application of fiqh principles in the performance of worship in the modern era does not mean modernizing the substance of worship. Rather, it means utilizing modern means to support the performance of worship without eliminating the fundamental provisions of Islamic law. This principle can serve as a foundation for Muslims in responding to technological developments wisely, critically, and with a continued orientation toward *maslahah*.

Conclusion

Based on the findings of this study, it can be concluded that the development of digital technology has had a significant influence on the way Muslims obtain information and perform acts of worship. The use of technology in the form of prayer-time applications, qibla-direction tools, religious learning media, and digital zakat payments can generally be accepted from a fiqh perspective as long as such technology is positioned as a means (*wasilah*) and does not alter the substance or fundamental provisions of worship established by Islamic law.

The application of fiqh principles in responding to technological developments can be carried out through the maxims of *al-umur bi maqasidiha*, *al-masyaqqah tajlib al-taysir*, and *al-darar yuzal*. These maxims provide a framework for assessing the purpose of technological use, the convenience it provides, and the potential harms that may arise. In addition, considerations of *maslahah* and *maqashid al-shariah* can be employed to ensure that the use of technology genuinely supports the objectives of Islamic law and does not produce effects that conflict with the interests of the Muslim community.

This study also demonstrates a fundamental distinction between changes in the means of worship and changes in the substance of worship. Changes in the means, such as using smartphones to determine prayer times, applications to assist in determining the qibla direction, or digital platforms as a means of making zakat payments, represent adaptations to developments in the modern era. Conversely, changes to the pillars, conditions, prescribed times, quantities, or normative procedures of worship cannot be justified merely on the basis of technological convenience. The more technology functions solely as a supporting tool, the broader the scope for its acceptance; conversely, the more technology affects the essential elements of worship, the more rigorous the required fiqh analysis becomes.

On the other hand, the digitalization of worship also presents challenges, including inaccurate information, technological errors, dependence on devices, risks of

data misuse, and issues concerning religious authority and the validity of religious information. Therefore, the use of technology in worship needs to be accompanied by a critical attitude, verification of information sources, and the improvement of both digital literacy and fiqh literacy. Technology cannot be positioned as a source of Islamic law; rather, it should be regarded as an instrument whose use must remain guided by the Qur'an, hadith, principles of *usul al-fiqh*, fiqh maxims, and the opinions of qualified Islamic scholars.

Thus, fiqh has the capacity to respond to technological developments without losing its normative character. The modernization of the means of worship can be accepted as long as it promotes *maslahah*, reduces hardship, prevents harm, and does not contradict the fundamental provisions of Islamic law. This principle demonstrates that the relationship between fiqh and technology is not inherently one of contradiction, but rather a relationship between the normative principles of Islamic law and the development of the means of human life, which must be directed in accordance with the fundamental objectives of Islamic law.

References

- Albab, M. U., & Hamidah, T. (2024). Pendekatan kaidah fikih dalam konteks hukum Islam kontemporer. *Jurnal Pusaka*, 14(2), 115–125. <https://doi.org/10.35897/ps.v14i2.1704>.
- Aminullah, A. (2026). Peran Qiyas dalam Dinamika Pengembangan Fiqih di Era Modern. *Ash-Shahabah: Jurnal Pendidikan dan Studi Islam*, 12(1), 19–32. DOI: 10.59638/ash.v12i1.2128.
- As Syauqi, M. R., Nurfaui, B. B., Saputra, H. H., Zuriyah, Y., & Priatna, T. (2026). A Study of Quantitative, Qualitative, and Mixed Methods Data Analysis Techniques in Indonesian National Journal Articles: Systematic Literature Review. *INTERDISIPLIN*, 3(1), 25–34. DOI: 10.61166/interdisiplin.v3i1.144.
- Billah, A. N. (2026). Zakat digital dalam perspektif hukum Islam: Peluang, tantangan, dan solusi praktis. *Maliki Interdisciplinary Journal*, 4(5), 982–989.
- Djazuli, A. (2019). *Kaidah-Kaidah Fikih*. Jakarta: Prenada Media.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Ginting, R. R. B., Maharani Srg, R. A., Sinaga, N. S., Ismi, I. N., Zali, M., Apsari, D. N., et al. (2025). Tinjauan fiqh terhadap penggunaan teknologi dalam ibadah (Aplikasi kiblat dan adzan digital). *QISTINA: Jurnal Multidisiplin Indonesia*, 4(1), 817–821. <https://doi.org/10.57235/qistina.v4i1.6274>.
- Haryono, E., Suprihatiningsih, S., Septian, D., Widodo, J., Ashar, A., & Sariman, S. (2024). New paradigm metode penelitian kepustakaan (library research) di perguruan tinggi. *An-Nuur*, 14(1). <https://doi.org/10.58403/annuur.v14i1.391>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Sugiyono. (2018). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.
- Susanto, I., Mukri, M., & Alamsyah. (2026). The transformation of Islamic law in the digital era: A normative–conceptual analysis of the dynamics of contemporary ijtihad. *Jurnal Al Fiqh (Kajian Pemikiran Hukum Islam)*.

- Syaiful, S. N. A. (2023). Lembaga-lembaga penghimpun zakat secara online: Kajian yuridis dan hukum Islam. *Jurnal Hukum Ekonomi Syariah*, 7(1). <https://doi.org/10.26618/j-hes.v7i01.11375>.
- Zed, M. (2008). *Metode penelitian kepustakaan*. Jakarta: Yayasan Obor Indonesia.