

## Study of the Urgency of Islam as a Religion in the Current of Modernity

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### ABSTRACT

Religion, as a belief system and value system, continues to race against time to always adapt and update its beliefs, values and institutional tools in dealing with new situations in the current modern era so that its owners do not want to be abandoned. The biggest religious challenge in the current of modernization is that truth is no longer always referred to God's law because in this modern era everything can be realized and can be proven with science where there is a condition of people's helplessness to refuse to consume various new products This article aims to provide an overview of the importance of Islam as a religion in today's modern era. This article was written using a qualitative approach supported by literature study methods based on data mining through library research from several literature sources. From the results of the study, it is clear that Islam still has a very important role and cannot be replaced by technology in the modern era. In this case, Islam can play the role of being a fortress for modern human life. Islam teaches its followers various solutions to answer the problems of modern human life. Islam makes its adherents aware that the practice of worship (in the broadest sense) is to be carried out sincerely without seeing that it is an obligation. This ensures that the phenomenon of modern life which erodes human faith is not a reason not to try to improve it, but instead makes this current of modernity a reference for continuing to increase piety.

**Keywords:** religion, Islam, society, modernity, religious values



## INTRODUCTION

Nowadays humans are increasingly experiencing very rapid social changes. This social change has almost penetrated into various sectors of life, starting from economics, law, politics and even religion. Social change in society itself, in this world, is a normal phenomenon, whose influence is spreading rapidly to other parts of the world, thanks in part to the existence of modern communication and information technology media.

It cannot be denied that all the developments that occur in this modern era, if not responded to wisely, will only plunge and lead people into negative things that can endanger themselves and others. Furthermore, human values can even be taken away because they only prioritize things that are momentary. If this happens then humans can no longer be seen as perfect, absolute creatures and have civilization in the universe.<sup>1</sup>

In the discourse on the sociology of religion, there is an adage which states that "the more advanced a society is, the less committed they are to religion." Advanced in this case means being "modern". This modern attitude/modernity is then allegedly going to banish religion from public spaces and institutions, reduce its meaning and importance in people's lives and replace it with new "Gods".<sup>2</sup> In this process towards modernity, it will not be enough here, new ideologies will emerge which argue that human rights and democracy are the most basic understandings in the essence of human life. In this way, religious people do not need to be firm in responding to religion. Religious communities - including Muslims, must be able to accept "ideas" other than their religious understanding.

In this case, the biggest religious challenge in the current of modernization is that truth is no longer always referred to "God's law" because in this modern era everything can be realized and can be proven with science where there is a condition of people's "helplessness" to refuse to consume various new products. resulting from technological advances.<sup>3</sup> As a belief system and value system, religion is racing against time to always adapt and update its beliefs, values and institutional tools in dealing with new situations so that its owners do not want to

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<sup>1</sup> Istinganatul Ngulwiyah, Bai Rohimah, dan Suaidi, "Peran Islam Dalam Mewujudkan Keselamatan Hidup Di Dunia Dan Akhirat Dalam Konteks Kehidupan Modern," *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanab, Religius, Akuntabel)* 7, no. 1 (2021): 61–73.

<sup>2</sup> Lenawati Asry, "Modernisasi Dalam Perspektif Islam," *At-Tanzir: Jurnal Prodi Komunikasi dan Penyiaran Islam* 10, no. 2 (2019): 133–46.

<sup>3</sup> Neneng Munajah, "Agama Dan Tantangan Modernitas," *Tahdzib Al-Akhlak: Jurnal Pendidikan Islam* 4, no. 1 (24 Juni 2021): 83–92, <https://doi.org/10.34005/tahdzib.v4i1.1433>.

be abandoned. It doesn't stop there, religion also faces the challenges of capitalism which is also intertwined with modernization. Capitalism is able to change God's houses with human houses in the form of shopping centers, department stores and other entertainment centers, namely where many of its adherents leave their places of worship and make these places their life, and culminate in God's houses which are only symbols.<sup>4</sup> As a result, religion, in the modern era, is currently facing challenges that refer to the process of searching for new religious symbols that are relevant to the new social situation faced by human society.

This article then wants to find the relevance of the importance of religion, especially Islam, so that it can be better known and strengthened by its followers. Not only because modernization necessitates the entry of other "religions", but also because the Islamic religion must try to take a firm stance and try to protect itself from such things. The Islamic religion must maintain its teachings when faced with modern culture, because Muslims (humans) will still (always) need the presence of religion (Islam) within themselves. The search for meaning in religion is still being carried out by people who are fed up with modern activities filled with materialistic nature - one of which is by looking for spiritual teachers to guide them to achieve independence in religious spirituality, and as a guide to religious practice in living their daily lives. Thus, Islam can be an inspiration for someone to act and behave in today's modern life.

## RESEARCH METHOD

The writing of this article uses a descriptive qualitative method based on data mining through library research/literature studies from several literature sources (written).<sup>5</sup> Qualitative research is used as an exploration for the humanities, social, and religion. And in library research, the resulting information comes from drawing conclusions that come from: citing references and abstracted as research findings. Writing is done through a process extracting data from various reference sources that discuss various articles/writings related to various literatures on urgency of Islam as a religion in the current of modernity. These various sources published in public media, so that it can be accessed through various places (library) and internet media openly. This article can be elaboration

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<sup>4</sup> Abdullah Sumrahadi, "Arus Teknologi Global: Tantangan Eksistensi Agama Dalam Ruang Sosial Kapitalisme Data," *MAARIF* 13, no. 1 (20 Juni 2018): 87–104, <https://doi.org/10.47651/mrf.v13i1.14>.

<sup>5</sup> Arditya Prayogi, "Application of Video Games as Part of Learning Islamic History," *EDUTREND: Journal of Emerging Issues and Trends in Education* 1, no. 1 (20 Januari 2024): 20–27, <https://doi.org/10.59110/edutrend.300>.

of various related articles and writings. Likewise, articles are more of a synthesis of the writings that ever existed, to then be seen in relation to what can be done in the current context.

## RESULT AND DISCUSSION

### Modernity and Islam in People's Lives

Modernization -as a process and modernity as a condition, has its roots in the word modern. Etymologically, the word "modern" comes from the Latin words "modo" and "ernus". Modo means way while ernus means referring to the existence of the present time period. The word "modern" has a general meaning in the form of everything related to contemporary life. The opposite of modern is ancient, namely everything that deals with the past. So, modernity - even modernization - is a view adopted to face the present. Apart from the nature of views, modernity is also an attitude of life adopted in facing contemporary life.<sup>6</sup>

Basically, modernization includes a (process/condition) transformation of the entire traditional or pre-modern common life in terms of technology and social organization towards the economic and political patterns that characterize stable western countries. Modernization is a form of social change. Usually, it is directed social change which is based on planned change.<sup>7</sup> Modernization is essentially a process of change or renewal. The reforms cover a wide range of areas,<sup>8</sup> depending on which field the ruler will prioritize.<sup>9</sup> If individuals or society are open to new things, there is a tendency for the modernization process to run quickly.

The life processes of modern society are so broad that sometimes absolute boundaries cannot be defined. However, in the life of Western society, modernity includes thoughts, trends, movements and efforts to change old ideas, customs, and institutions with new structures brought about by advances in modern science and technology. In a broad perspective, modernization is referred to as a process of continuous change from the legacy of premodern institutions and values, and as something that embraces all aspects of life. Modernity as a view and attitude of

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<sup>6</sup> Abdurrahman Wahid dkk., *Kontekstualisasi Doktrin Islam Dalam Sejarah* (Jakarta: Yayasan Wakaf Paramadina, t.t.).

<sup>7</sup> Soerjono Soekanto dan Budi Sulistyowati, *Sosiologi Suatu Pengantar* (Jakarta: PT. RajaGrafindo Persada, 2013).

<sup>8</sup> Ellya Rosana, "Modernisasi Dalam Perspektif Perubahan Sosial," *Al-Adyan X*, no. 1 (2015): 67–82.

<sup>9</sup> Vivalty J. Boediman, Femmy C.M. Tasik, dan Evelin Kawung, "Gaya Hidup Hedonis Di Kalangan Mahasiswa Kost (Studi Kasus Pada Mahasiswa Fisip Unsrat)," *Jurnal Ilmiah Society 3*, no. 1 (2023): 1–6.

life related to today's habits, is heavily influenced by modern civilization. Meanwhile, what is meant by modern civilization is a civilization that was formed first in Western Europe, then spread throughout the world. Modern civilization was formed in the 16th century through an important change in western Europe known as the Renaissance.<sup>10</sup>

Modernity is then seen as a "movement" of thought at a certain phase in the development of human history to handle the "project" of developing civilization and humanity by taking several themes. First, the separation between the sacred and the worldly, which in practical life is reflected in the separation between religion and state, religion and politics, which in this case is known as secularism. Second, the tendency towards reductionism. Matter and objects are reduced to their elements. This is seen in Newtonian physics. Third, the separation between subjectivity and objectivity leads to the tendency that objectivity is a necessity in explaining something. Fourth, anthropocentrism, which views humans no longer as guests of the world (*faber mundi*), but as determiners of their world (*fitiator mundi*). Fifth, progressivism, which in the historical context is represented by the thoughts of Marx and Marxism.<sup>11</sup>

On the other hand, from Islamic circles, modernization (also modernity) is an effort to "dismantle" the old order of (Western) society and force indigenous social forces to then ideologically drag themselves into the process of change. Religion (Islam) has an important role, especially in ensuring moral order, social integration and personal identity. This important role is illustrated in response to many surveys that see the tendency of decreasing human enthusiasm for religious activities. This means that religion is marginalized from the political and socio-cultural life scene. In such societies, religion comes to be associated with superstition, fetishism, and unprovable beliefs, a form of fear that is used to combat other fears. Technological advances mean that humans no longer believe in magical and spiritual powers and will lose their feelings towards sacred attitudes.<sup>12</sup>

The term modern, among Muslims, must be understood as an encouragement to master (Western) education, technology and industry,

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<sup>10</sup> Saifullah, "Renaissance Dan Humanisme Sebagai Jembatan Lahirnya Filsafat Modern," *Jurnal Ushuluddin* XXII, no. 2 (2014): 133–44.

<sup>11</sup> Kazuo Shimoghaki, *Between Modernity and Postmodernity The Islamic Left* (dibahasakan oleh *dkk*, *Kiri Islam*, LKIS Yogyakarta, 1993, trans. oleh M. Imam Aziz (Yogyakarta: LKiS, 2007).

<sup>12</sup> Cetryn Tatiana dan Titin Suprihatin, "Disonansi Kognitif pada Muslim dengan Perilaku Takhayul," dalam *PSISULA: Prosiding Berkala Psikologi*, vol. 2 (Seminar Nasional "Membangun Resiliensi Era Tatanan Baru (New Normal) Melalui Penguatan Nilai-Nilai Islam, Keluarga dan Sosial, Semarang: Fakultas Psikologi Universitas Islam Sultan Agung, 2020), 173–84.

democratic ideas, and representative government. Therefore, in modern life, Muslims need to try to synthesize and seek harmony between their position and the position of the West, so that the central issue of modernism is trying to ensure that religious beliefs are in accordance with modern thinking.<sup>13</sup> In the Islamic view, the life of modern society must be adapted to the Al-Qur'an and Hadith which regulate all aspects of human life including belief, worship and interactions between humans. In modern society, Islam has provided freedom but not allowed to run wild, where the values of self-respect and honor must be upheld and cannot be denigrated by anyone.<sup>14</sup>

Talking about the role of religion in responding to the challenges of modernity is a very important thing, because the problems of life and human life are increasingly complex. For this problem, there needs to be an effort from a competent group to create a concept of da'wah that can be accepted by all people, so that in turn they are able to present Islam as a manhaj or method, which can solve the problems of modern life.

Such conditions remind people of the concept which states that religion is a basic right of citizens, including practicing religious teachings in everyday life. Religion is seen as an individual human right, which cannot be interfered with by anyone, including the state. Because they are individual rights, the task of the (modern) state is to guarantee the implementation of these rights in the daily lives of its adherents. Religion is a public virtue that must be maintained and developed by society itself. In a modern society, society (can) enforce the rules of the game which may originate from religious teachings to maintain togetherness as citizens. In this way, religion becomes an excuse for several needs. So, when religion is no longer considered relevant, people value materialistic life more than spiritual life, which is the spirit of religion. Social conditions in the form of the spread of a permissive culture among mankind, the emergence of individualistic attitudes, less promising educational institutions, the occurrence of conflicts in social values and cultural polarization give rise to dialectical tensions between materialist or modern cultures and the religious imperative to maintain aspects of -transcendental aspect.<sup>15</sup>

Under these conditions, it does not eliminate the essence that every human being, in the current era of modernity, still desires safety in their lives in order to

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<sup>13</sup> Akbar S. Ahmed, *Discovering Islam: Making Sense of Muslim History and Society*, second (New York: Routledge, 2002).

<sup>14</sup> Muh. In'amuzzahidin, "Konsep Kebebasan Dalam Islam," *At-Taqaddum* 7, no. 2 (6 Februari 2017): 259–76, <https://doi.org/10.21580/at.v7i2.1206>.

<sup>15</sup> Arief Rifkiawan Hamzah dan Heri Cahyono, "Agama Dan Tantangan Budaya Modern Perspektif Islam," *Fikeri* 1, no. 2 (2016): 421–48.

obtain happiness in this world and the hereafter. Therefore, humans are required to be able to reflect and realize it in real life, by exploring everything that has been bestowed by God on this earth from the happiness of the hereafter and by not negating forgetting worldly pleasures,<sup>16</sup> including having to do good to others. This, for a Muslim, is an important part, as Allah says in the following translation of the Qur'an: "And seek (reward) in the land of the afterlife with what Allah has bestowed upon you, but do not forget your share in this world and do good (to others) as Allah has done good to you, and do not cause harm on earth. Indeed, Allah does not like people who do damage." (TQS. Al-Qasas 28: 77).

Based on the verse above, at least Islam has a path that needs to be taken by its adherents in this modern era so that Muslims are aware of its existence in this modern world.<sup>17</sup> First, prioritizing the happiness of the afterlife which requires that in carrying out life in this world we always prioritize considerations of the values of the afterlife. However, this does not mean that prioritizing the afterlife means ignoring worldly happiness, because the deeds of the afterlife do not stand alone and are separated from worldly deeds. There are many practices in the afterlife that are closely related to realizing worldly happiness. For example, prayer, where someone performs prayer with devotion and discipline is not merely an act of the hereafter which has no impact on the world, because if prayer is carried out according to the provisions of Allah and His Messenger, it will provide many lessons in worldly life. Proper prayer can prevent someone from committing vile and evil acts. Therefore, humans will avoid actions that can harm other people, creating peace and harmony in living together in today's modern world.<sup>18</sup>

Second, always desire goodness. If every human being in today's modern era instills these principles, he will undoubtedly show himself as a person who always wants goodness so that he always thinks well of others, always tries to do good and speak well in everyday interactions, so that there will be peace in the environment. their society. Third, always do no damage. If in the current modern era this principle is upheld by everyone, it will further perfect the second principle, namely complementing efforts to do good with efforts to avoid bad actions. The creation of damage in the current modern era, whether natural damage, moral damage, and damage to the order of social life often occurs because of the loss of

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<sup>16</sup> Ngulwiyah, Rohimah, dan Suaidi, "Peran Islam Dalam Mewujudkan Keselamatan Hidup Di Dunia Dan Akhirat Dalam Konteks Kehidupan Modern."

<sup>17</sup> Najwa Adillah Masnur, Azzahra Hafiza, dan Jihan Nailah Putri, "Makna Kehidupan Beragama Bagi Generasi Zaman Ini," *IHSANIK: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 216–31.

<sup>18</sup> Prayogi, "Application of Video Games as Part of Learning Islamic History."

awareness of the true purpose of life. In this case, humans forget that there will actually be real life on the day of reckoning.<sup>19</sup>

Humans are not left to their own devices, but will be responsible for all their actions in the afterlife as Allah says in the following words: "And every living thing will not die except with Allah's permission, as a decree that has been determined by time. Whoever wants the reward of this world, We will surely give him that (worldly) reward, and whoever wants the reward of the hereafter, We will give (also) him that (afterlife) reward, and We will reward those who are grateful." (TQS. Ali 'Imran 3: Verse 145). It also refers to a hadith which says, "At one time, the Messenger of Allah held Abdullah bin Umar's shoulder and said, "Be in this world as if you were a stranger or someone who was just passing through the road (traveler)." Abdullah's friend heard the message and gave advice to other friends. "If you are in the afternoon, then don't wait for morning to come. On the other hand, if you are in the morning, don't wait for the afternoon to come. Take (make use of) your healthy time before you are sick, and use your life to do good deeds before your death comes." (HR Bukhari). In Al-Hadid's letter, it is also mentioned that worldly life is just a game and something to be careless about, adornment and boasting and boasting about the abundance of wealth and children, like rain whose plants amaze the farmers and then the plants dry up and turn yellow and then are destroyed. And in the afterlife there will be painful punishment as well as forgiveness and pleasure from Allah SWT. Meanwhile, the life of this mortal world is nothing but temporary pleasure.

Based on the review above, a conclusion can be drawn that Islam, in today's modern world, has an important position because it is a rahmatan lil 'alamin which really pays attention to the benefit and happiness of human life both in this world and in the afterlife. The world is a place where humans invest various deeds that can bring salvation in the afterlife. However, this does not mean that humans have to forget the happiness of worldly life, especially in this modern, sophisticated era, it is better to use all available facilities as a means of worship. However, humans should not be lulled by the pleasures of this world's life, because the world is only temporary. Islam is important in aspects of modern society because it can protect oneself from the negative impacts caused by current technological advances. Furthermore, in the modern era, religious activities are no longer carried out by humans in the usual/general way, but it is often found that many of them carry out their religious activities using modern technological tools. For Muslims, technological advances in modern life actually help increase

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<sup>19</sup> Ngulwiyah, Rohimah, dan Suaidi, "Peran Islam Dalam Mewujudkan Keselamatan Hidup Di Dunia Dan Akhirat Dalam Konteks Kehidupan Modern."

knowledge, because Islam is a complete system of religious teachings. This is also supported by the impact of technological advances on religion, namely making religious activities easier and also in the modern era, there are many places of worship that can attract the attention of religious people.

### **The Relevance of Islam in Modern Societal Life**

In essence, all humans in their ideals and realities of life need ideas that continue to develop, certain skills, habits that are good and useful for many people, accompanied by the basics of relationships and social order as well as human values. However, in reality, the application of these ideas has procedures or systems that are different from each other, especially in the context of modern life which sometimes no longer heeds the signs of religious teachings in realizing these ideas.<sup>20</sup> In short, in this modern era, humans are experiencing a crisis of human values, caused by their inability to anticipate advances in science and technology, which have implications for social, political, cultural and especially socio-religious changes, including traditional lifestyles. modern. Meanwhile, progress in science and technology is the culmination of the product of the process of human thought, in addition to the position of reason as God's most valuable gift and what differentiates humans from other creatures.

Advances in science and technology have had a huge impact on changes in various aspects of human life, starting from the way of thinking, behaving and behaving. Even though science and technology have brought about great and extraordinary changes, this progress has not been able to answer the various problems of human life in the modern era. Humans in this modern era are faced with a new era called globalization, which tends to eliminate national boundaries (borderless) including ideology, politics, economics and socio-culture.<sup>21</sup>

Based on the current phenomenon of modern society, there is a decline in appreciation for the teachings and calls for the goodness of religion, a loosening of family ties and social social order. This is caused by an individualistic lifestyle and it seems that in general the life of modern society is preoccupied with various worldly things, so that attention to religion is limited to traditions passed down from generation to generation which are merely verbalistic and ritualistic.<sup>22</sup> Besides that, humans as perfect creatures are equipped with reason and passion. These two things, if not directed to the right path, humans will fall into a

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<sup>20</sup> Munajah, "Agama Dan Tantangan Modernitas."

<sup>21</sup> Hildgardis M.I Nahak, "Upaya Melestarikan Budaya Indonesia Di Era Globalisasi," *Jurnal Sosiologi Nusantara* 5, no. 1 (25 Juni 2019): 65–76, <https://doi.org/10.33369/jsn.5.1.65-76>.

<sup>22</sup> Munajah, "Agama Dan Tantangan Modernitas."

misleading path. To direct humans to the straight path that is approved by God, religion is needed as a guide and guide for life. The function and role of religion in human life can provide meaning and purpose to life.

Modern life makes it easy to seek religious knowledge through social media which is popular nowadays. However, something that is instant will have a big influence on a person. Everything related to social media is considered absolute truth, so it is used as a guide in understanding religion. Everything is swallowed raw without filtering first, forming itself into a rigid mindset, hatred towards religious people, and worshiping social media as God. Every second in the lives of Muslims are always faced with things that are prohibited by their religion but which really appeal to their human instincts,<sup>23</sup> Plus the religious conditions are less supportive. This situation is very different from the condition of previous Muslims who were strong in religious life and the situation of the times at that time which was sufficient to support the quality of one's faith.<sup>24</sup>

When carrying out religious practices, some people do not really understand the essential meaning of religion, but what they see is showing off their religious activities. A person's pride in showing his religious activities to the public has become a part of today's culture. Carrying out religion is not based on a sincere heart and intention, then Muslims will be swayed by a crisis of faith within themselves.<sup>25</sup> Worship is not a necessity but a requirement that must be done. Even though they are being hit by the flow of technology that erodes a person's faith, some people are aware of the oppression of Muslims in the changing, materialistic era, they are looking for spiritual teachers to guide them so that they are focused on the goals they want to achieve in the afterlife. It is not only the religious crisis that is occurring today, but the economic, cultural, moral and scientific crises are challenges for Muslims. Modern society is apathetic towards its environment, its morals, its religion, and even itself. Faith and piety are very necessary to strengthen the foundation of life for humans.<sup>26</sup> For example, in terms of education, work, family, society, relationships, and so on. Although it must be admitted that in reality there are many people who claim to be believers but do not apply their faith and devotion to life. Modern life has made people forget the

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<sup>23</sup> Diana Ana Sari, "Makna Agama dalam Kehidupan Modern," *Cakrawala: Jurnal Studi Islam* 14, no. 1 (23 Juli 2019): 16–23, <https://doi.org/10.31603/cakrawala.v14i1.2483>.

<sup>24</sup> Ade Onny Siagian, Hadion Wijoyo, dan Suherman Suherman, "Pelatihan Implementasi Manajemen Dalam Menambah Iman Dan Taqwa Masyarakat Desa Gunung Picung Bogor," *Jurnal Abdimas STMIK Dharmapala* 1, no. 1 (13 Februari 2021): 18–26, <https://doi.org/10.47927/jasd.v1i1.82>.

<sup>25</sup> Sari, "Makna Agama dalam Kehidupan Modern."

<sup>26</sup> Sari.

nature of humans as creatures created by Allah SWT who must believe and be devoted to Him.

By paying attention to conditions like these, modern humans' need for religion (Islam) becomes absolute. In this case, so that Islamic values and teachings can be known, appreciated and practiced, efforts are needed to develop religion in the human soul, namely through comprehensive and continuous da'wah activities.<sup>27</sup> Therefore, it is necessary to revitalize (strengthen) the role of religion in order to answer various human challenges and problems in the modern era. Because in fact science cannot replace the role of religion in fulfilling the spiritual emptiness of modern humans. In carrying out da'wah activities, one cannot be separated from the dynamics of changes experienced in human life. In this sense, da'wah activities cannot but have to adapt to the progress achieved by science and technology. Because of this progress, it has encouraged humans to master, manage and utilize nature for human welfare, so that the message of Islam can be accepted by all humans.<sup>28</sup> Thus, da'wah is the sacred task of Muslims which is identical to the task of the Prophet, aimed at realizing the order of Islamic society that is blessed by Allah SWT.

Not only through da'wah, to capture the relevance of Islam so that it remains relevant to modern life, efforts are needed to capture the meaning of Islam itself in a broad context, as wide as the area of life itself.<sup>29</sup> This is actually easy, but not everyone dares to do it. This worry is not always wrong, when viewed from a psychological aspect, namely that in matters involving religion or belief, it must be done with caution. In this context, religion has a very important role. Because, religion not only contains rituals or life after death, but also becomes an ideology and guide for how humans can survive and develop in their lives amidst the negative waves of modernity such as discrimination, exploitation and oppression.<sup>30</sup>

In this way, Islam remains relevant because it provides moral and ethical guidance in the midst of modernity which gives rise to conflicting values and

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<sup>27</sup> Gerardette Philips dkk., *Young Muslim Voices: Esai Inspirasi dari A Young Muslim's Guide to The Modern World-Seyyed Hossein Nasr* (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2022).

<sup>28</sup> Munajah, "Agama Dan Tantangan Modernitas."

<sup>29</sup> Samhi Muawan Djamal, "Penerapan Nilai-nilai Ajaran Islam dalam Kehidupan Masyarakat Di Desa Garuntungan Kecamatan Kindang Kabupaten Bulukumba," *Jurnal Adabiyah* 17, no. 2 (2017): 161–79.

<sup>30</sup> Hasbi Indra, "Pandangan Islam Tentang Ilmu Pengetahuan Dan Refleksinya Terhadap Aktivitas Pendidikan Sains Di Dunia Muslim," *Miqot* XXXIII, no. 2 (2009): 245–60; Imam Suprayogo, "Implementasi Nilai Islam Dalam Kehidupan Sehari-hari," 2014, <https://uin-malang.ac.id/r/140801/implementasi-nilai-islam-dalam-kehidupan-sehari-hari.html>.

blurred morality. Islam confirms its position as a source of relevant moral and ethical guidance. Islamic principles provide a framework for distinguishing between good and evil, respecting human rights, and encouraging social and environmental awareness. Islam also provides clear life goals and motivates individuals to act ethically.<sup>31</sup> Islam must also not only be a tool for commercialization, maintaining power or promising the pleasures of heaven in the future, but must also be a driver of real social change. Muslims need to realize that Islamic teachings are closely related to doing good to fellow humans, fighting for justice, and eliminating suffering in this world. Islamic religious leaders then have a task in this era of modern society to strengthen social messages in their da'wah and invite their followers to act actively in bringing positive change in society.

If summarized in one simple view, the relevance of Islam in the life of modern society boils down to the aspect of intention. In any activity, Islam provides guidance, must be done, and choose the best. All activities that have been chosen to be carried out must be completed with patience, sincerity, *istikamah*, full of trust, must trust or submit everything about what has been done to the Almighty. This will of course be very relevant to various activities, where to carry them out you need clean intentions, which are part of your devotion to God. Islam teaches that everything depends on the intention. It may be that a job looks good, but if the intention to do it is bad, you will get bad results too. On the other hand, no one should do bad work with the intention of getting something good. Finally, looking at this aspect of intention, in fact all activities in the current era of modern society will always have relevance to Islam. This means that Islam must be presented in all types of daily activities. Islam does not only answer ritual questions and/or looking at things from its jurisprudential aspect, but will answer various unlimited broad problems faced in everyday life by anyone, anywhere, and at any time.<sup>32</sup>

## CONCLUSION

Religion and technology are actually two parts that are always inherent in human life. As time goes by, technology continues to develop and has a very significant impact on human life, both in daily work and in religious practices. Religion in the modern era is not an obstacle to progress and technological

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<sup>31</sup> Artha Uly, "Penerapan Prinsip-Prinsip Islam Dalam Pengaturan Corporate Social Responsibility Di Indonesia," *Law Reform* 7, no. 2 (1 Oktober 2012): 121, <https://doi.org/10.14710/lr.v7i2.12413>.

<sup>32</sup> Suprayogo, "Implementasi Nilai Islam Dalam Kehidupan Sehari-hari."

development. Religion gives humans the ability to think widely in creating various new innovations to make human life easier. Apart from that, religion places limits on humans so that they can be measured and directed in living their lives and utilize various technologies created by humans. Even though in the modern era almost all human needs can be met and made easier by technology, religion cannot be separated from human life.

Islam teaches its followers various solutions to answer the problems of modern human life. Islam makes its adherents aware that the practice of worship (in the broadest sense) is to be carried out sincerely without seeing that it is an obligation. This ensures that the phenomenon of modern life which erodes human faith is not a reason not to try to improve it, but instead makes this current of modernity a reference for continuing to increase piety. Thus, Islam basically provides space for its adherents to express various ideas and the latest innovations, especially in the field of technology. Islam directs its adherents to ensure that every action in their lives must comply with standardized rules. This is not without reason, because Islam places limits on humans in their actions so that humans do not become wild and directionless in their thinking and actions. Because, if humans have lost their direction and purpose, it will pose a huge danger to the survival of human life and the universe itself. Therefore, Islam still has a very important role and cannot be replaced by technology in the modern era. In our society, this kind of life is felt in urban areas where we compete with each other in all fields. Therefore, these conditions allow everyone to quickly adapt. This situation allows spirituality and morality to play an important role in solving the problems of modern times. As a result, Islam can play the role of being a sacred canopy, suffering from drought and mental crisis, and providing a sacred heavenly shadow for modern human life.

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