Internet, Hadith And Traditional Islamic Learning Practices In Indonesia: Negotiation between Offline and Online in Traditional Islamic Learning Systems

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Abstrak: The study explores how the internet provides a new space for religious learning, examining the adaptation of traditional practices to online platforms and the interplay between social dimensions and religious practices in both online and offline contexts. This qualitative research utilizes a library-based approach to finding a solution for integrating online and offline learning. Show that the traditional religious framework will always be integral to online Islamic learning, and the offline context will remain the primary source of online religious practice. Therefore the difference between online–offline should no longer be a problem because the internet has become part of the daily life of Muslims.

Keywords: Internet; Hadith; Learning Online-Offline.

Introduction

As a growing research field, the direction of internet and religious research shows dynamic development. In its early stages of development, the study of digital religion focused on how religion introduces online practices by considering the advantages and disadvantages of the internet (Brasher, 2001; Zaleski, 1997) before exploring how religion is adapted to online practices (Bunt 2003, 2010), as well as emerging phenomena. of cyber religion and digital religion (Campbell, 2005a, 2005b, 2007; Cloete, 2016; Helland, 2005). Several researchers have used a number of theoretical approaches to the study of digital religion, including mediation (Hoover 2006; Martin-Barbero 1993) and mediatization (Hojsgaard & Warburg, 2005). sacred space. Campbell even proposes religion as a new microcosm in internet studies (Campbell, 2013).

In general, there are three types of perspectives regarding the relationship between religion and the internet, namely as opportunities and threats. First, the presence of the Internet is considered a threat to conventional religious practices. This is illustrated in a study conducted by the orthodox Jewish community, which revealed the ambiguity of the role of the internet in religion (Golan & Stadler, 2016). church membership (Chiluwa, 2012). Second, the study of the internet as an opportunity for a new space for religious diaspora can be found in Bunt's study which explores online adaptation of traditional religious practices (Bunt, 2010) online practices of religion and spirituality, the relationship between social dimensions and online-offline religious practices (Campbell, 2005a, 2013; Helland, 2005), to an analysis of the emergence of the phenomenon of virtual religion and digital religion (Campbell, 2005a, 2007; Cloete, 2016; Helland, 2005).

Piraino (2016) even shows the opportunity of the internet as a medium that enhances the development of tasawuf doctrines in Western society. The same opportunity was put forward by Mandaville (1999), that the internet is seen as an effective tool for building and

maintaining a global Islamic network that gives rise to a new form of transnational imaginary community (ummah). This ummah-transnational research is also found on Muslim phenomena in Denmark, Sweden, United States (Haddad 2000; Mishra and Semaan 2010; Schmidt 2004; Smith 1999), France (Roy 2004), China (Ho 2010, 2012), United Kingdom (Bunt 1999), and Italy (Allievi 2003).

Internet opportunities and threats to religion are also seen in studies on the Internet and Islamic learning. Hamdeh's study (2020) shows an unbridgeable difference between the international Islamic education system and the internet (Hamdeh, 2020). For Hamdeh, the presence of the internet actually destroys the authority of the clergy and destroys the practice of international Islamic education which at the same time undermines the authority of Islamic religion. Dindin Solahudin and Moch Fakhruroji put forward different things (Solahudin & Fakhruroji, 2019) who dismissed concerns over religious populism. Dindin Solahudin and Moch Fakhruroji (2020 precisely show that the practice of online Islamic learning will never be separated from the traditional religious framework and the offline context will remain the main source of online religious practice, therefore the difference between online – offline should no longer be a problem, because the internet has become part of the daily life of Muslims.

This article will review Hamdeh's study (2020) versus Dindin Solahudin and Moch Fakhruroji (2020) with the case of online recitations that developed in Indonesia during the Covid-19 pandemic (March-August 2020). Koran is a term for traditional Islamic learning that developed in Indonesia. The word Koran is related to traditional Islamic learning activities in Islamic boarding schools, as opposed to "study" which is used as the name for populist Islamic learning activities. Traditionalism in this article refers to Muslim scholars who consider adherence to a madhhab, speculative theology, and Sufi orders to be representative of the true embodiment of Islam (J. A. C. Brown, 2014). Tradition is often used to refer to the practices of a particular group that stands in contrast to modernity or accepted change, but this is not entirely accurate (Poljarevic, 2015) because the main characteristic of traditionalism is not accepting and rejecting change (Graham, 1993; Mathiesen, 2013). Traditionalism in Islamic learning practices believes that individuals cannot achieve credibility or authority in the religious domain without a teacher, learning Islamic teachings always means connecting oneself with the Prophet through the scientific chain of authority (Isnad) owned by the Kyai. (Mathiesen, 2013).

Traditionalism as a learning practice in Islam is different from and contradicts Islam's "do it yourself" (Mathiesen, 2013) or the "generation of Muslims without mosques" (Muslims Without Mosques, 2018) who study Islamic teachings self-taught through books or the internet. While the "Ngaji" activity believes that mastery of Islamic scholarship can be obtained through the direct guidance of the clerics, the "study" activity relies on personal rationalization and interpretation abilities. There are two main activities in "Ngaji" namely bandongan and sorogan or "the books recitation were lead by the leader and other Kiai (his son in law and his son) used the traditional methods". By using the bandongan method, the Kyai reads the book first and explains the meaning of it word by word or sentence by sentence from books that have been explained, and at the same time the students give notes based on Kyai's explanations in the edge of their books. While in sorogan, emphasizes more on the students' activity by obligating them to read, translate, and report their memorization to their Kyai (Siradj, 2004). While in "study", one can read a book directly and rely on their own personal interpretation, without feeling the need to get guidance from the Kyai.

At the time when Social Distancing was enforced due to the Covid 19 Pandemic, the phenomenon of online recitation emerged among traditional Muslims or Islamic boarding

schools. NU Islamic boarding schools (NAhdlatul Ulama) as traditional Islamic communities which originally required the need for direct meetings between teachers and students in learning Islamic teachings, during the social distancing period, provided a number of online learning (via Facebook and YouTube) while maintaining the tradition of "reciting the Koran". The phenomenon of using the internet in Islamic learning can show support for M Fakhruroji and Dindin, although in a form that maintains a traditional learning model this phenomenon provides support for Hamdeh's studies.

On that basis this article wants to describe the phenomenon of online recitation method

This research uses case studies by observing texts on social media and other internet sources related to the context of Islamic learning practices on the internet and social media. In addition, the data is also in the form of descriptions obtained through online and offline interviews with purposively determined informants, namely Islamic information service providers through internet platforms, websites, social media, and smartphone applications. Therefore, this research is focused on how traditional Islamic learning processes are produced and circulated on the internet.

This research was conducted throughout early 2020 (The platforms chosen as the focus of this research were the website nuonline.com, Facebook ULIL, and the Muhibbin Gusbaha Video Channel. nuonline.com was chosen because of its constant activity in providing Islamic Q&A services, while Facebook ULIL was chosen because of its popularity as a channel that contains Islamic lectures. Meanwhile, the YouTube channel Muhibbin Gus Baha is considered representative because it is managed directly by religious leaders. The data will be described in detail to describe the practice of traditional Islamic learning on the Internet in relation to religious populism and religious authority in Indonesia and analyzed using the perspective digital religion studies, which identifies how religious actors and structures are negotiated online and offline, how to integrate online and outdoor spaces, and how these online and external contexts are negotiated by religious leaders.

Literature Review

Traditional Islamic education has different characteristics from modern educational methods. In the traditional Islamic tradition, knowledge is basically intended to be disseminated through direct teacher-student relationships. Authentic knowledge is stored within the scholars, and the art of memorizing is one of the most valued arts in the Islamic tradition, and because of that the scholars are masters of mnemonic tricks. Direct teaching under the guidance of a teacher is one of the main features of traditional Islamic education, even if it is just reading a book of the sayings of the Prophet (hadith). Learning without the guidance of a teacher, self-taught, is considered to violate the rules and the knowledge is inauthentic (J. A. C. Brown, 2017). Someone who has direct access to Islamic teaching texts without teacher supervision will be a major disaster for the religious system. For this reason, direct learning from a teacher must be carried out thoroughly, to obtain a license to be able to interpret independently (ʿAwwāma, 1997).

Studying the text with the teacher is meant to ensure that the text is not distorted or misinterpreted. This is due to two reasons. First, many Arabic texts (whether individual hadiths or entire books) are written without many vowels and diacritical marks. Therefore reading classic textbooks requires learning from a teacher who hears them read (J. A. C. Brown, 2017). Without the guidance of a teacher, the text may be read incorrectly or interpreted beyond the intent of the author of the text. Second, classic books are deliberately written by Muslim scholars using difficult words or writing to force students to learn directly

from the scholars (Al-Azami, 2008). Another argument from this tradition is that just as scriptures derived from the word of God still need explanation from the Prophet, classic books that outline scriptures also need guidance from a teacher who has mastered these classics (D. Brown, 1996). This is what underlies traditional Islamic learning involving supervision from text authority owners. Unsupervised modern auto-didactic learning is considered al-fawḍa al-ʿilmiyya (educational disorder) and will result in haphazard interpretations.

Traditional Islamic Education aims to master the sacred doctrine as received by the Prophet Muhammad. The source of Islamic teachings is the Koran, the divine revelation revealed to the Prophet Muhammad. But in practice, the Koran was not conveyed to mankind as a book that could be read freely but always under the guidance of the Prophet Muhammad. In this framework, the Prophet was the first teacher and his companions (first generation of Muslims) were his students (Silvers-Alario, 2003). What these companions received from the Prophet, the companions also did to their followers (tabi'in), then forwarded again to the 'followers of the followers' (tabi' tabi'in), and so on up to the teachers of the clergy. This chain of connection with the Prophet is what is used as a basis (isnad) for the truth of a knowledge of Islamic teachings.

Thus, the authorities for religious understanding are the scholars who received Islamic teachings from teachers who were connected to the Companions and the Prophet. Sunni Muslims hold the Prophet's companions in high esteem because they are believed to represent the teachings and etiquette of the Prophet (Lucas, 2004). ʿAlī Ibn Ḥazm (d. 456/1064) stated that nothing could surpass the generations of Companions who were unrivaled in representing the truth of Islamic teachings (Ibn Ḥazm, 1996), a competence resulting from the direct teaching given by the Prophet. The same logic applies, only those who have received direct instruction from friends have the right to teach the correct understanding of Islam. Scholars constantly maintain their authority so that their Islamic religious knowledge comes from a chain that is connected to the Prophet Muhammad. In this way, the scholars have made themselves part of the Prophet's statement that "scholars are the heirs of the Prophets". These scholars, not only inherited a set of theoretical knowledge, but also the spiritual tradition that belonged to the Prophet.

George Makdisi explained that the scholars deliberately imitated their relationship with their students as the relationship between the Prophet and his companions. Makdisi stated, "Just as the Prophet was the leader with followers, each school consisted of a leader, imam, with followers (ṣāḥib, pl. aṣḥāb)." (Makdisi, 2019) Students are usually a central part of spiritual activity. The process of traveling and learning from a scholar is considered a spiritual experience itself, which is based on nostalgia and longing for the relationship between the companions and the Prophet in the hadith narration.

The tradition of traditional Islamic learning is carried out in stages. A student usually starts the traditional Islamic learning process by memorizing the Qur'an and learning from local teachers. If they proved capable, they would then travel from city to city learning from other scholars of various specialties. When students complete lessons from a book under the guidance of a teacher, they will receive a license to teach (ijāza).

The traditional Islamic learning method involves reading the entire text line by line in the presence of a teacher who provides guided comments on each statement. Often this is accompanied by a careful grammatical analysis of why each word was chosen and what it means. The teacher will explain what types of theological and legal messages the author conveys in the propositions written on the kutab (Mitchell, 1991). This didactic way of teaching is often accompanied by questions and answers between students and their teachers. This form of active learning is intended to generate increased structure, feedback, and

interaction, which encourages students to become participants in constructing their own knowledge rather than passive recipients. For Traditionalists, this is the only way to read and understand texts while still retaining their authority.

In traditional Islamic learning, students are given a number of knowledge aids to understand the scriptures before approaching the scriptures directly. For example, when a student studies the collection of prophetic tradition (hadith) Shahih Bukhari, it takes him many years to study auxiliary disciplines of the classical Islamic tradition such as Arabic, rhetoric and literature, the science of rational logic and Islamic legal theory, many sciences. Al-Qur'an from elocution (tajwīd) to the interpretation of the Qur'an (tafsir), and other sciences. Only after a student has demonstrated his mastery of these auxiliary sciences is he allowed to attend lessons on the Sahih Bukhārī, which are usually given by the most learned and respected teachers (DeLorenzo, 1997).

In learning hadith (prophetic sayings and traditions), every time a student finishes explaining a hadith to his teacher, the student will put a mark next to the hadith text to distinguish it from those that have not been read to the teacher. After that he is considered to have mastered the marked hadith. In other cases, when a student knows the Hadith through books alone, he is not entitled to use the Hadith to teach others. The Ḥadīs scholars label someone who does learning without a teacher as sāriq al-ḥadīth (ḥadīth thief), whose perpetrators are considered to have no authority in a ḥadīth (Abū Ghudda, 1996; al-Azami, 1977).

DeLorenzo then suggests there are at least two reasons for this graded approach. First, the status of the Saḥīḥ Bukhārī's is so high as a doctrinal source in Islamic teachings, that only those who have mastered the classical disciplines are considered ready to continue their studies. Second, the sahih bukhari book is so full of technical nuances related to uṣūl al-ḥadīth (principles of ḥadīth) and biographical handbooks (ilm al-rijāl) that a thorough understanding of these subjects is required. Without mastery of other classical disciplines, there are many meanings and important values of hadith will be ignored (al-Azami, 1977). Therefore, for DeLorenzo, ignoring the guidance of a teacher will result in a deep misunderstanding of the scriptures (al-Azami, 1977).

To gain legitimacy as a scholar, in traditional Islamic education, students are required to spend a lot of time learning directly from authoritative Ulama. Completion of studying a book is done by re-reading the text and its explanation in front of the teacher. If the student's reading is satisfactory according to the teacher's assessment, the student will then be given an ijāza (license to teach) testifying to their accomplishments (Witkam, 2012). A student's knowledge was evaluated based on the number of certificates he obtained as well as the scholars he received them from (Eickelman, 1978; Makdisi, 1983; Metcalf, 2014). The ijāza system is a traditional Islamic learning method of granting license to others to teach their work and serving as a witness to the student's scholarship. An diploma obtained by a student shows that he has unquestioned competence as part of a long tradition of Islamic learning passed down from the past, as well as making the student responsible for continuing this chain to the next generation (Robinson, 1993).

The traditional scholars tried to defend the Prophet's teaching method, because his pedagogical techniques are considered to have had the greatest influence. The Prophet's pedagogical method to his companions did not only transfer a set of divine knowledge, but also inherited his personality. This is the cornerstone of traditional Islamic education that the educational process is not just the transfer of information or knowledge, but also includes individual moral development.

The traditional education paradigm emphasizes the importance of transmitting religious rituals, behavior, and norms to obtain correct doctrinal knowledge. Kasper Mathiesen notes that being a student in a traditional learning environment "implies suḥba, studying with and being in the presence of ijāza-holding scholars in order to absorb their spiritual ḥāl (state of heart and being)."(Mathiesen, 2013). Transfers knowledge and aspects of spirituality like this require direct meetings with a teacher and cannot be achieved by self-study such as through books. At least, through direct learning students will learn to observe the behavior of scholars who then become a model for their actions in life. Direct teaching gives students a model of scientific etiquette and instill respect for the spirituality of science, and teaching and learning events.

This ideal of direct learning is recorded in a number of learning methods and guidelines written by Muslim scholars since the third century after the Hijrah (al-Zarnūjī, 1981; Muḥammad b. Jamāʿa, 2012). The existence of these guidelines shows that in contrast to most modern education systems, in traditional Islamic learning a teacher is basically a murabbī (guide).

Hadith Transmission

Even madrasahs built specifically to train ʿulamāʾ are often paired with khanqahs. This tradition of the Prophet's guidance of his students which continues to be referred to in chains is known as the process of narrating hadith (prophetic tradition). In the process of transmitting hadith, the Prophet directly guided the spirituality of his companions through direct teaching.

In Sufism, isnad is the chain of transmission of the Prophet's blessings, teachings, and esoteric knowledge (J. A. C. Brown, 2017).

Two Kinds Of Knowledge

According to Kazmi, there are two types of knowledge: theoretical and personal. Theoretical knowledge is what we usually associate with the term knowledge that is "...abstract, formal, impersonal, universalizing and almost completely objectifiable in language, either natural or artificial or a combination of the two." (Kazmi, 1999). Semenyara personalized knowledge is incapable of being fully formalized or objectified and is entirely dependent on linguistic communication and, more importantly, through styles and strategies for living (Kazmi, 1999). These two types of knowledge cannot be separated, because if one of them does not exist a knowledge will lose its legitimacy. In a traditional learning environment, it is only when combined that knowledge is considered authentic and appropriate.

This is what underlies the scholars' rejection of the process of transmitting knowledge only through books or online, because it means eliminating the personal aspect of knowledge and does not produce the essential processes of self-transformation and moral and spiritual purification which are the essence of Islamic education (Mathiesen, 2013).

In contrast to the modern university system, what is important in traditional Islamic learning is not based on where one studies, but "from whom one studies". This is recorded from the biographical dictionaries of medieval scholars, which tell us little about where the man studied and say almost nothing about the school where a young scholar received his training. Historians and biographers regularly provide long lists of undergraduate teachers, a sort of curriculum vitae. One of the most important elements of this curriculum vitae consists of the names of those whose authority someone transmits Islamic texts (Berkey, 2014).

Direct learning, without teacher guidance, on classical sources is considered to be able to encourage students to have the notion that "their opinions to be superior to the four madhhabs" (ʿAwwāma, 1997).

The emphasis on learning from the teacher is directly intended to supervise students' abilities to read, interpret, and practice the scriptures. Without the supervision of a teacher, knowledge is not considered valid – even scientists who have accomplished outstanding scientific achievements still need a teacher or peer to provide feedback in order for their knowledge to be authentic.

Shifts In Educational Modes

Yedullah Kazmi argues that the emphasis in education has recently shifted from "who the teacher" to "what the teacher teaches". In other words, "the knowers" is distinguished from "what the knows" so that the meaning of the ulama is simplified to simply "transmitter of informant" (Kazmi, 1999). The shift from "who the teacher" to "what he teaches" is closely related to the purpose and nature of education. Islamic sciences are not just informational, but also spiritual at the same time. Because of this, the modes of transmission and teacher-student relationships in traditional Islamic education bear similarities to the networks of Sufism (Anderson, 2003).

The teacher-student relationship in this model is based on presence, closeness, and fellowship. Religious education via the Internet, therefore, is considered the standard of Traditionalist knowledge production

Results

Online Learning Activities at NU Islamic Boarding Schools

Ulil Abshar Abddalla at the Religious Moderation National Instructor Education (PIN-MB) event held by the Director General of Education, Ministry of Religion, Sunday (29/12) in Ciputat.

Because of this, Gus Ulil encouraged lecturers and scholars, especially those with a santri background, to appear to create content on social media. They have to compete in forming a character space, don't hesitate to stand out (assertive). "So far, what I see is that students are still shackled by the culture of tawadhu. In the current context it needs to be reviewed," he said.

Gus Ulil continues to warn that when socializing in cyberspace, he must prioritize ethics and morals. "Don't make fun of other parties, including their characters. Although different views must still pay respect. For example, if the congregation calls him habib, we have to call him that. It's part of ethics," he said.

"In the past, religious authority was built slowly, in pesantren for example. But now it's starting to shift. People now feel they have authority just because they have a little information. Even though the information is superficial."

"The problem is, the collapse of religious authority is followed by disrespect for scholars outside their group. This is of course an alarming symptom, we have seen bullying on social media rife. In fact, anyone who is considered a scholar/figure as a figure in a group we

must respect, don't be bullied. For example, I still respect Habib Rizieq Shihab, even though I don't agree with him on a number of things," said Gus Ulil.

The internet has produced new Islamic movements that don't like traditional religious authority, even though they are small in number, but there are a lot of them.

Another phenomenon highlighted by Gus Ulil related to religious behavior on the internet is the ease with which people become figures in the digital era, including religious leaders. Today many people are stupid but do not realize that they are stupid. Worse yet, we also often meet stupid people but feel smart. In fact, if we look back, past scholars had clear scientific ethics: if you don't know, say you don't know. Now, many people do not know or know a little but pretend to know.

Furthermore, religious trends in the digital era are also marked by the fading of traditional institutions. This is certainly a challenge for Muhammadiyah and NU. Then, according to Gus Ulil, we are also facing an increasingly individualistic situation of religious people.

The next symptom is tinkering. The term tikering is translated by Gus Ulil as: a person formulates a religious understanding based on the dough he makes himself. Tinkering occurs because today we because of the abundance of religious information.

Then, what is our attitude?

The way we present religious understanding to the public must change. Due to the fact that people are free to choose their own religious leaders. We cannot force them to follow traditional authorities. So, we have to enter into competition in this open (digital) space. That is why online recitation is important and relevant.

Besides that we have to be more assertive, more self-assertive.

Digital space for Ulul is like a free market, if you don't show yourself you won't be seen. We have to direct society: if you want to seek knowledge, you have to go to people who have clear religious authority.

Gus Ulil then took the example of the phenomenon of the rise of Gus Baha'. According to him, what is interesting about the digital world is the blurring of the center and regions. In the past, only central people played a role, but not anymore. We can see Gus Baha from Rembang taking control of Indonesia with his lectures gaining a place in the hearts of millions of worshipers.

Gus Ulil reminded that digital da'wah does not only strengthen content, but also networking. Because digital society is a networking society, not structural

Some of the sociological characteristics of the NU community are: informality, very close kiai-santri relations, a more decentralized, less centralized structure, a cultural character that is "nyante", "asoy-geboy" (easy going), a bit "slengekan", a high diversity. sourced from the strong spirit of autonomy in each social unit centered on the kiai figure. "I see that the socio-cultural characteristics of the NU community are very compatible with the social-civilization spirit that characterizes the digital era, the era of the industrial revolution 4.0. If we examine this digital age, we can see the following prominent symptoms: decentralization, the spread of initiative sources,

Another feature of the digital age is also similar to the cultural characteristics of NU society, namely the tendency for people to gather around figures who are often seen as "celebrities". This is similar to the social atmosphere at NU: students crowd around a respected figure of the kiai, forming concentric circles akin to the orbits of the solar system or the galaxy. Each kiai forms his own galaxy. There is no single figure who is the center of everything. Position and organizational authority in NU are less strong and influential than personal authority in the father of the kiai. The digital age is witnessing social movements that are

taking a similar form: figures and figures are more prominent, and creating larger "galaxies of influence" from the influence of impersonal systems.

In fact, I see that the digital age seems to want to turn around and return to socio-cultural patterns in traditional societies. The more modern or hyper-modern society is nowadays, what is actually happening is "re-traditionalization" - society seems to be returning to the social patterns of traditional society.

Because of that, I want to say that the digital age is an era that brings a socio-cultural spirit that fits with the cultural characteristics of NU. As a person who grew up in a traditional family, I feel very "comfortable" with this digital age, because I find many parallels between the two. But the character of the digital age which tends to be decentralized, emphasizes more on informality (the best example: Steve Jobs and Mark Zuckerberg's style of dress which is very relaxed and informal), is somewhat similar to and in accordance with the characteristics of the NU community.

Of course not everything in this digital age is in accordance with NU's character. There are several things in today's digital era that contrast with NU's cultural spirit, for example: the tendency to exaggerate, extremities, excessive showing off, sensationalism, hyper-narcissism, etc.

Transmission of Hadith as the Theological Basis of Online Education

In the midst of the rise of online Islamic boarding schools during the Corona virus pandemic, questions arose on the NU website (www.islam.nu.or.id) regarding the legitimacy of online learning. In... an article appears that can be considered as NU's attitude towards online learning (Mubasysyarum Bih, n.d.). There are four issues raised in the article, namely the comparison of online recitation with live recitation, the rewards of online learning, the connection of scientific sanad (can a person be called a scholar through online recitation of a scholar? Can the viewer's scientific sanad be connected with the teacher? teacher?), and teacher scientific qualifications that can be followed in online learning.

Mubasysyarum Bih, the author of the article, provides detailed answers to these four questions. Answers are given by continuing to look for answers from turat books, not based on logic or rationalization. First, comparison with direct recitation Basically, reciting the Koran is mainly done by meeting and face to face with the teacher directly. Besides being able to understand and absorb the teacher's knowledge more optimally, recitation in the real world results in the virtue of gathering with teachers and being present in science assemblies.

Mentioned in the book al-Maqathi 'wa al-Nutaf min Kalam al-Salaf the following description:

" قال الحبيب عبد الله بن عمر الشاطري الاجتماعات فيها سر عظيم

Habib Abdullah bin Umar al-Syathiri said, these associations (dhikr and knowledge) have a great secret" (Habib Ali bin Muhsin al-Saqaf, al-Maqathi' wa al-Nutaf min Kalam al-Salaf, p. 759) .

Ibn Khaldun in al-Muqaddimah says:

ولقاء المشيخة مزيد كمال

God bless you

Meeting directly with the teacher adds perfection in teaching. The reason is that humans adopt knowledge, morals and various kinds of tendencies in the form of schools and virtues. Sometimes by knowing, teaching and conveying; sometimes telling and guiding directly. However, the results of skills (knowledge) from direct and guided methods are more attached and embedded" (Ibn Khaldun, al-Muqaddimah, p. 348).

Second, the reward side of online recitation still has a positive value and is rewarding, because its existence is an intermediary for giving and seeking the benefits of knowledge (al-Ifadah wa al-Istifadah). The live streaming recitation is included in the generality of the Prophet's hadith regarding the reward that is obtained from showing kindness to others. "Whoever shows kindness, then he will get a reward like the person who did it" (HR. Muslim). Al-Imam al-Nawawi commented on the hadith as follows: "In the hadith there is the virtue of showing kindness, reminding him and helping those who do it. This hadith also contains instructions on the primacy of teaching knowledge and worship activities, especially for those who practice them, from those who worship and others "(al-Imam al-Nawawi, Syarh Shahih Muslim, juz 13, p. 39). "

Sheikh Yusuf Khathar Muhammad in al-Mausu'ah al-Yusufiyyah explains the difference in the virtues of learning directly in front of a teacher and self-taught learning through books written by scholars. According to him, both of these methods have the reward of learning, but face to face with the teacher there is an additional blessing and the light of the scientific chain of transmission radiates within the teacher. Sheikh Yusuf likens it to electricity, it cannot reach it except with a connecting cable. Syekh Yusuf also underlined that learning through the medium of books requires two things, namely students who take knowledge from books must be capable individuals, their understanding is correct; and, the books studied do not deviate from religion.

The contemporary Sufi figure emphasized

Sometimes people who are safe (understanding) who take from books that are safe (from deviant teachings), only get rewarded. As for those who take knowledge from the teacher, get a reward and wushul (up to the degree of marifat), because in it there is a secret of help through the intermediary of blessings and the connection of students with a chain of transmission based on the Prophet Muhammad. This is similar to electricity, it cannot be moved except by means of a connector" (Syekh Yusuf Khathar Muhammad, al-Mausu'ah al-Yusufiyyah, juz 2, p. 382).

Third, the connection of the scientific chain of knowledge. This point is very interesting. There are still many questions: is it permissible to recite online recitations to a scholar as a student? Can our scientific sanad be connected to the teacher? In a review of the science of transmission, there are eight ways of taking hadith history, namely (1) hearing from the teacher (al-sama'), (2) reading in front of the teacher, (3) certificate of sanad from the teacher, (4) giving history (al-munawalah), (5) sending writing (al-mukatabah), (6) notification from the teacher (i'lam al-syekh), (7) bequeathing a writing, and (8) finding the teacher's writing (al-wijadah) without ever meet or get a diploma and the like. This last theory falls into the category of munqathi' history (disconnected sanad) and mursal, only there is a nuance of continuing the sanad because the narration model uses editorials such as "I found history in the Sheikh's writings like that".

Sheikh Thahir bin Shaleh al-Damasyqi explained:

There are eight methods of taking hadith history, namely hearing from the teacher, reading in front of the teacher, awarding a certificate, giving a history, sending writings, teacher notifications, written wills and wijadah (finding the teacher's writings). This wijadah method includes interrupted and mursal narrations, there are only nuances of being continued because it was said with the editor I found the writings of Fulan's teacher "(Syekh Thahir bin Shaleh al-Damasyqi, Taujih al-Nazhar ila Ushul al-Atsar, juz 2, p. 769) .

Of the theories for taking history above, the knowledge gained through live streaming recitations falls into the category of al-sama' theory, namely hearing from the teacher. Scholars explain, this theory is enough to know clearly that what is heard is really the voice of the teacher, even though it is in a different room from the teacher, for example the teacher is in the house, the student is in the yard, both are blocked by a wall or door.

Live streaming recitation, if it is clearly and convincingly ascertained that what is heard is valid from the teacher, especially with video indications, then it is sufficient as a way of taking a history of knowledge by listening. Distance is not an obstacle in this theory, such as the positions of teachers and students who are separated by a wall.

The hadith scholar, Sheikh Muhammad bin Abdurrahman al-Sakhowi said:

If the shaykh conveys a hadith from behind a curtain, a wall or something like that, a teacher that you know by voice, it is obvious to you that his voice is with your knowledge, or by the news of a trusted person who is fair and memorized, then it is legal (to take the history) in the opinion of the mu'tamad , in contrast to the matter of testimony according to a more well-known opinion, although the practice is the opposite, because the chapter on history is wider (than testimony). As it is not required to see a teacher, it is also not required to distinguish his figure among the many people who are present with more mainstream logic" (Syekh Muhammad bin Abdurrahman al-Sakhowi, Fath al-Mughits, juz 2, p. 213).

Even more emphatically what was conveyed by al-Habib Umar bin Hafizh. This prominent scholar from Yemen emphasized that online payroll by means of the internet is legal to establish teacher-student relationships. People who listen to the explanations of scholars from the internet, may practice the knowledge they get from their teacher. Habib Umar gave a mizan (standard) that teacher-student relationships are determined by emotional ties in the heart, if someone really attaches his heart to a sheikh, then he is legitimate as his student. According to Habib Umar, taking knowledge from teachers can be obtained in any way, and reciting the Koran via the internet is part of these methods. In his video, al-Habib Umar explains: "

The questioner Haji al-Basyuni from Indonesia said, what is the position of someone who studies with the sheikh through the internet, is that the sheikh's student? Can he practice the remembrance of the sheikh that was conveyed in his recitation (even though) without a certificate from him? The answer is yes. O Brother Haji Basyuni, the relationship of the heart is a separator in this theme. If the mureed really has his heart attached to the Shaykh, then he is his mureed. Then this mureed takes from the Shaykh by any means. So what you mentioned is an internet intermediary, then that is also part of the intermediaries of several (intermediaries taking knowledge)" (Habib Umar bin Hafizh, 2018).

Fourth, the scientific qualifications of online tutoring teachers also need to pay attention to the qualifications and expertise of the teachers who teach. Don't get the teacher wrong, so that religious understanding can deviate from the manhaj ahlus Sunnah wal Jamaah. Al-Imam al-Nawawi says:

"Ulama say, it is not permissible to take knowledge except from someone who is perfect in his skills, clear about his religion, valid in his knowledge, and is known for his maintenance and nobility. Said Ibn Sirin, Malik and several salaf scholars; knowledge is religion, so look where you take your religion from." (al-Imam al-Nawawi, al-Majmu' Syarh al-Muhadzab, juz 1, p. 66).

As a result, live streaming recitation is a positive thing that is rewarding, especially when the Corona pandemic hit. The position of his scientific sanad has justification in the

discourse on transmission science, but he still has to be selective in choosing the teacher he wants to gain knowledge from.

IN the digital era like today, many people have listened to lectures or Islamic studies via social media such as Youtube, Instagram, and others. Millennials call activities like this online Koran. Then what is the ruling on online recitation according to Islam?

Similar questions were asked by the congregation to KH. Baha'uddin Nursalim or Gus Baha when he held a recitation in South Korea. Then he replied that people who recite the Koran online still get a reward.

Then can the sanad or scientific transmission be connected? Gus Baha also replied: "can", Furthermore, this young NU cleric said that goodness is ma'ruf, easy to recognize and accessible to reason. This can be done by taking positive things from cyberspace, for example YouTube, "So, to simply find out the goodness, you don't have to meet the teacher in person, study for a long time, memorize the Al-Quran, memorize Hadith, and so on," said Gus Baha regarding online Koran.

However, continued Gus Baha, this is not enough for a person who will become a mufti. "People giving fatwa about a law: lawful-haram, legal-annual, for example," said Gus Baha (Youtube @nuonline, n.d.), According to him, a mufti must learn to face the teacher directly, not just from the internet. This is because a mufti will be faced with a law that will explain whether something is permissible or not.

Conclusion

The study of digital religion focused on how religion introduces online practices by considering the advantages and disadvantages of the internet before exploring how religion adapted to online practices and emerging phenomena, Bunt's study examines the online adaptation of traditional religious practices, the relationship between social dimensions and online/offline religious practices, and the emergence of virtual and digital religion. The internet can effectively build and maintain a global Islamic network, creating a new form of transnational community (ummah).

Studies on the Internet and Islamic learning have identified opportunities and threats to religion. Although online Islamic learning often integrates with traditional religious frameworks, religious practitioners rely primarily on offline contexts for their religious practices. As the internet has become an integral part of daily life for Muslims, the distinction between online and offline religious practices is becoming less significant, Traditionalism as a learning practice in Islam is different from and contradicts Islam's "do it yourself "or the "generation of Muslims without mosques' who study Islamic teachings self-taught through books or the internet.

During the COVID-19 pandemic, government authorities enforced social distancing measures, leading traditional Muslims or Islamic boarding schools to engage in online recitation, Using the internet in Islamic learning can show support for M Fakhruroji and Dindin, although in a form that maintains a traditional learning model.

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