The Role of the Indonesian Ulama Council (MUI) in Maintaining Islamic Teachings Amid the Influence of Modern Culture

Ratna Puspita*, Agus Syukur**, Nurhadi***

*atnapuspita@nusamandiri.ac.id, **agus.gss@nusamandiri.ac.id, ***hadinanda81@gmail.com

*-**Faculty of Digital Business, University of Nusamandiri, Jakarta, ***Faculty of Education, University of Annur, Lampung.

ABSTRACT

Globalization and technological advancements have become integral to modern society, influencing cultures worldwide—including Muslim communities. While these developments offer positive benefits, such as enhanced access to information and more efficient communication, they also present challenges. Among the negative effects are excessive gadget use, addictive digital behaviors, social deviations, and transactions that conflict with Islamic values. This research aims to explore strategies for mitigating these negative influences while empowering Muslim communities to engage with modern tools in accordance with religious principles. Utilizing a qualitative descriptive method supported by library research, the study analyzes relevant literature to formulate actionable solutions. The findings highlight three strategic roles for the Indonesian Ulema Council (MUI): (1) reinforcing adherence to the Qur'an and Hadith as foundational references for daily life; (2) transforming mosques into active centers of Islamic cultural and social life, reminiscent of the practices during the Prophet Muhammad's era and his companions; and (3) collaborating with government bodies to formulate policies that uphold Islamic values while supporting societal adaptation to modern.

Keywords: Indonesian Ulama Council, Islamic Teachings, Modern Culture

A. INTRODUCTION

As time progresses from time to time, humans are led to advances in technology and science (Aminullah, M and Ali, M, 2020). This is proven by the birth of the era of globalization and modernity in human life (Setiawan, E, 2013). Among the indications of the emergence of the era of globalization is the birth of advanced technological advances, which can facilitate interaction between humans by simply using software, such as the internet, and all the social media features and applications contained therein (Himawan, et al, 2022). Apart from that, with this software media, people from various parts of the world can access the various information they want through this media (Harsanto, B. 2017). With various benefits and conveniences in information services and interactions,

countries in the world have also created regulations that provide freedom in various matters, for example in the economic sector with the birth of free trade (Wulandari, Y.S, 2018). Then in the education sector, with the emergence of various cross-border educational access, both in the form of educational services, consultations, and service provision. Apart from that, access to knowledge in various fields can be easily accessed by every individual just by using sophisticated tools in the form of gadgets/cell phones (Bakhar M, et al, 2023).

Furthermore, modernity goes hand in hand with advances in technology and science. This of course has a lot of influence on human life in various aspects, both lifestyle, ethics, and social interactions (Suradi A., 2018). Of course, this will have an impact of change in people's lives, so that it can create a modern societal culture. This change too, if it is not faced with the basics of religion and science, will become a new problem in society (Sartika, D., 2020). So the most important way to face all the changes in this era, of course, is by adapting to them well, so that we can take the positive side of the impacts of these changes, and avoid the negative impacts of these changes in the times (Wahyudi D, 2022).

The birth of globalization and modernity which led to the existence of modern culture certainly has two impacts, namely positive and negative (Muslimin, E., Heri, D., & Erihadiana, M. 2021). The positive impacts of the era of globalization and modernity include easy access for every individual to obtain information and knowledge and easily interact and make transactions with anyone and anywhere

with the help of software and social media (Yanti, G. A. C. I., Mangku, D. G. S., & Kertih, I. W., 2023). Meanwhile, the negative impacts of globalization and modernity are no less numerous, for example in terms of trade, the occurrence of business monopolies by those in charge of the technological system, in education, for example, each individual can easily access various thoughts and ideologies, which have the possibility of contaminating the purity of religion, ethics, and culture (Arif, M., 2015). Then, in interactions and transactions on social media, each individual can carry out negative transactions, such as purchasing goods that are prohibited by religion (Arsyad, J. H., 2022). Then, social interactions, allow each individual to do negative things, such as accessing things that are prohibited by religion. So, among the negative impacts of the influence of social media, is the emergence of various problems in society, such as disharmony in friendships, envy, showing off, bullying, hoax news, and even infidelity (Putra, F., Hasanah, D., & Nuriyah, E., 2015).

The impact of globalization and modernity and modern culture can also threaten the existence of religion and culture (Hasan, Z., Pradhana, R. F., Andika, A. P., & Al Jabbar, M. R. D., 2024. This can be seen from the young generation's lack of understanding of their own nation's culture, while they understand more about the culture of other nations. This is caused by cultural trends from outside which they can easily access through the mass media and the culture of other nations is packaged as attractively as possible so that it can attract the attention of the nation's generation so that they will then

love to study the culture of other nations more (Sugiyono, S., Sucitra, I. B., & Sunny, A. G., 2023).

Apart from that, in matters of religion, globalization and modernity also have a tremendous impact on the current generation of Muslims (Syafe'i, I., 2017) Modern trends, whether directly or indirectly, consciously or unconsciously, can erode the religious values of the Muslim community. This happens in various age groups, both among children, teenagers, and the elderly (Ishomuddin, n.d.). Among children, in the past, before the trend of globalization and modernity emerged, you could still see children who liked to go to congregational prayers at the mosque with their parents. Then, although this still exists, it is decreasing, because many children are busy playing with their gadgets (Yanto, S., 2021). The culture of reciting the Qur'an, and reading textbooks is increasingly rare. Furthermore, teenagers, who are the group most influenced by the trend of globalization and modernity, both in terms of lifestyle and ways of interacting, are very easily swayed and poisoned by the negative impacts of globalization and modernity (Apandi, I., 2018). For example, clothing styles that are not Islamic, because they prefer modern clothing styles, which tend not to cover the private parts. Likewise, in relationships, they have no boundaries, both between men and women, so many things happen that are not desired by religion (Herman, S., & Ibrahim, A., 2022).

Based on these various problems, researchers are interested in conducting research with the theme "The Role of the Indonesian Ulema Council (MUI) in Maintaining Islamic Teachings Amid the Influence of Modern Culture"

B. METHOD

This research uses a descriptive-qualitative research method, namely research that attempts to uncover the meaning behind a phenomenon, thereby producing a pattern (Farida Nurgrahani, 2014). Qualitative research was born and developed as a methodological consequence of the paradigm *interpretivism*, namely a paradigm that is idealistic and humanist in viewing human nature. Humans are seen as creatures who have awareness of the actions they carry out, so interpretation and meaning of their actions are needed (Tjipto Subandi, 2006). Lexy J. Moleong (Sri Wahyuni, 2018) states that qualitative research is research that attempts to answer questions such as what, how, why, where, about a phenomenon or symptom that occurs in the field, then researchers can give meaning to the phenomenon or symptom (Sri Wahyuni and Noveri Aisyaroh, 2011).

The data collection methods in qualitative research generally consist of documentation methods, interviews, observation, and literature studies (Sugiyono, 2011). In connection with this research, the author uses a library study method, namely by searching and collecting written data, whether in the form of archives, magazines, books, articles, journals, or other documentation that is appropriate to the research topic.

Furthermore, descriptive data analysis techniques in qualitative research are the process of analyzing, describing, and summarizing events or phenomena from data obtained through interviews, observation, documentation, literature studies, or questionnaires. Qualitative descriptive analysis aims to

describe in full and in-depth the occurrence of the various phenomena being studied (Saputra, Prasetya Halim, 2014).

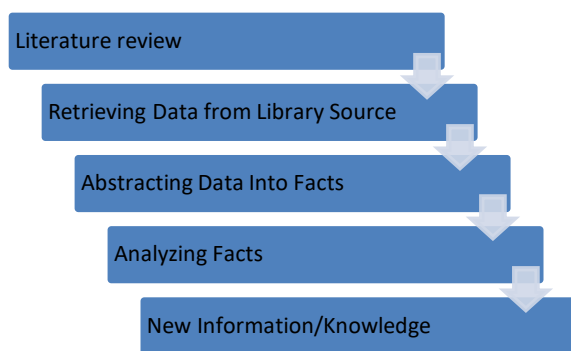The qualitative research design can be seen in the following picture explanation:

Figure 1. Framework Literature

C. RESULTS AND DISCUSSION

The MUI has had three core roles since the institution was founded, namely strengthening religion in the way described by Pancasila, participating in national development, and maintaining harmony between religious communities. Apart from its role, the MUI also has core tasks, namely guarding Muslims, educating them, forming generational cadres, providing solutions to religious matters both nationally and internationally, formulating the concept of Islamic education, monitoring missionary content on social media, and collaborating with other religious organizations.

From the role and core duties of the MUI, the author believes that to protect the teachings of the Islamic religion from the impact of globalization and modernity, the MUI should take several strategic and technical steps as follows:

1. **Promoting and Guiding Muslims to Refer Back to the Holy Book of the Qur'an and the Hadith of the Prophet Muhammad SAW**

In truth, the Qur'an is the holy book of Muslims which is a guide to life in this world and the hereafter for all affairs of Muslims (Akbar, F.M., 2022). The Qur'an itself is a solution or way out for every problem that occurs in Muslims, both in the past and in the future (Diniaty, A., 2013). Every time changes with all its phenomena and problems, the Qur'an can answer and provide solutions to these problems (Yamani, M. T., 2015). God said:

وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم، ما فرطنا في الكتاب من شيء، ثم إلر ربهم يحشرون (الأنعام: 38)

And there is not an animal on the earth nor a bird that flies with its wings except nations like you. We have not omitted anything in the Book, then to see their Lord they will be gathered. (Al-An'am: 38)
"There is not a single animal on the earth and no bird that flies with two wings, but they are all peoples (also) like you. There is nothing that we have missed in the Qur'an, then to God they are gathered". (Al An'am: 38).
Further, God also said:

ونزلنا عليك الكتاب تبيانا لكل شيء وهدى ورحمة وبشرى للمسلمين (النحل: 89)

And We have sent down to you the Book as an explanation of everything and as guidance and mercy and good tidings for the Muslims (An-Nahl: 89)

"Meaning: We sent down the Quran to you to explain everything as guidance, mercy, and good news for Muslims". (al-Nahl: 89).

From these two verses, it can be concluded that all solutions to answer various problems both in matters of religion, this world, and the hereafter are the Qur'an.

Regarding this matter, where the Qur'an has always been used as the main guide in resolving various problems, both religious, state, and so on, there is a story, namely a Sultan from the Ottoman Empire named Sultan Sulaiman al Qanuni. He deliberately gave the title al Qanuni, so that he would not forget the Koran as a basic reference for him in carrying out his government affairs (Harahap, M. F, tt) Al Qanuni itself means "law". Sultan Sulaiman made the Qur'an a law for himself in running his government. He considered the decline of Muslims at that time because they moved away from and forgot the Koran as a holy book and guide for themselves.

In addition, Allah gave a parable in the Qur'an when Qabil had killed his brother, Abel, so Qabil was confused about how to take care of his brother's body. So the Qur'an explains that God sent a raven to take care of his dead brother's body by burying it. God said:

فبعث الله غرابا يبحث في الأرض ليريه كيف يواري سوءة أخيه، قال يا ويلتى أعجزت أن أكون مثل هذا الغراب فأواري سوءة أخي، فأصبح من النادمين (المائدة: 31)

So God sent a crow to search the earth to show him how to cover up his brother's evil. He said, "Woe to me, I am unable to be like this crow and hide my brother's evil." So he became one of those who regret (Al-Maeda: 31).

"Meaning: Then Allah sent a crow to dig the ground so that He could show him (Qabil) how to take care of his brother's body. (Qabil) said, "Woe is me! Why can't I do like this crow so that I can bury my brother's body?" So, he will be one of those who repent." (al Maidah: 31).

From this verse, it can be said that Allah, the Creator, himself will provide a solution to the problems faced by his servants.

This includes the issue of the impact of globalization and modernity, where this comes from nations that are different from nations or Muslims, who tend not to think about halal and haram laws for all actions, relationships, and so on. Then there are negative things about globalization and modernity, such as hedonistic, materialistic, liberal lifestyles, and so on. So many Muslims, when carrying out muamalah (social interaction) both in their work and business, end up following the style of other nations, such as committing acts of corruption, bribery, or (*money politic*) in elections, conspiracy in falsehood, and so on. Regarding this, Allah says:

والذين كفروا يتمتعون ويأكلون كما تأكل الأنعام وانار مثوى لهم (محمد: 12)

And those who disbelieve will enjoy themselves and eat as cattle eat, and their abode will be illuminated (Muhammad: 12).

"Meaning: As for those who disbelieve, they enjoy themselves and eat (in the world) just like animals do. Meanwhile, hell is their abode" (Muhammad: 12).

God also said:

فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء، حتى إذا فرحوا بما أوتوا أخذناهم بغتة فإذا هم مبلسون (الأنعام: 44)

Then when they forgot what they had been reminded of, We opened to them the doors of everything, until when they rejoiced in what they were given, We seized them suddenly, and behold, they were confused (Al-An'am: 44).

"Meaning: when they forget the warning that has been given to them, We open the doors of all things (pleasure) for them, so that when they are happy with what has been given to them, We punish them suddenly, then they are silent in despair". (Al An'am: 44).

From these two verses, it can be concluded that Islam strictly prohibits Muslims from carrying out activities or behavior carried out by infidels who do not care about halal-haram laws, corruption, neglect of Allah's blessings, and so on. Where this happens a lot due to the negative impacts of globalization and modernity. How many Muslims in Indonesia are involved in corruption, bribery, and even extramarital affairs? Of course, this is a negative impact of globalization and modernity that cannot be taken from the positive and religious side of Muslims, who of course have very little understanding of their religion, and do not receive direct guidance from local ulama.

Meanwhile, if the influence of globalization and modernity is utilized positively, it will make it easier for Muslims to spread Islamic values (Dacholfany, M. I., 2015). For example, social media can be used for digital da'wah, by creating advice, da'wah, and peace content.

God said:

إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون (الحجرات: 10)

that believers are not brothers, so make peace between your brothers and fear God that you may receive mercy (Al-Hujurat: 10)

"Meaning: the believers are indeed brothers, so make peace between your brothers (who are at odds) and fear God so that you may receive mercy" (al Hujurat: 10).

Through this verse, our brothers and sisters who are amid slander, for example in the context of problems (the lineage of the descendants of the Prophet), should return to their prayers to implement peace. Because hostility between fellow Muslim brothers will not get any benefits, the existing enemies of Islam will be happier. Apart from that, Allah also said:

إن الإنسان لفي خسر إلا الذين أمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر (العصر 2-3)

Indeed, mankind is at loss except those who believe and do righteous deeds and enjoin each other to truth and enjoin each other to patience (Al-Asۛr 2-3)

"It means: the human being is actually in a state of loss, except for those who believe and do good deeds, as well as bequeath each other for the truth and bequeath for patience". (Al Ashr: 2-3).

From this verse, if it is used to fill preaching content on social media, it will certainly provide benefits for the people who read it.

2. **Making the Mosque a Center for Movement, Both in the Fields of Education, Worship, and Forming Muslim Generation Cadres**

During the time of His Majesty the Prophet, the mosque was the center of all movements, both tarbiyah (education) and social (deliberation), to the economic sector (SATRIA, D., 2012). The mosque as a center for various movements was also experienced in several eras, including the era of the Companions, tabi'in, tabi' tabi'in, and the era of the Umayyad and Abbasid dynasties. Then after the decline of these dynasties until the modern era, the role of mosques was no longer as lively as in ancient times (Badriah, L., 2016).

The Prophet Muhammad SAW gave many lectures at the Nabawi Mosque. Apart from that, he also educated many of his friends through education using the role model method at the Nabawi Mosque. Apart from that, the house is located close to the Nabawi Mosque. Furthermore, in the Companion era, apart from being a center of worship and education, the mosque was also used as an economic center. Namely, the friends made the sides of the mosque a center for trade, the establishment of bait malls, and services. From the diversity of activities and movements originating from the mosque, many generations of friends and tabi'in have become successful people.

As for the successful people educated by His Majesty the Prophet, the most famous are Abdullah bin Abbas, Ibn Mas'ud, and Abu Hurairah (Adam, P., 2020). Abdullah bin Abbas often followed the scientific studies of the Prophet Muhammad, to the point that the Prophet prayed for him, as stated in the hadith:

اللهم فقهه في الدين وعلمه التأويل (رواه أحمد)

Oh God, grant him an understanding of religion and teach him the interpretation (Narrated by Ahmad) "It means: oh God, make him understand in religious affairs and teach him the science of interpretation of the Qur'an" (HR. Ahmad, no. 2397).

So in the future, Ibn Abbas became a reference for friends regarding religious matters that were not yet mastered by them. Because Ibnu Abbas was very qualified in religious matters, he was given the title "Habru al-Ummah" which means the 'alim of the Muslim Ummah (Mukhrim, B., 2022). Furthermore, Ibn Mas'ud was also a very qualified person in the field of the Qur'an, so much so that he was given the title "Turjumanu al Qur'an" which means interpreter of the Qur'an.

Then in the tabi'in era, many great scholars were graduates of education held in mosques, such as Imam Malik bin Anas, then in the tabi' tabi'in era, great scholars emerged such as Imam Syafi'i, Imam Hanbali, and Imam Allaits bin Saad. All of these clerics are graduates of education held at the mosque.

Mosques have many functions and roles, apart from being a center of worship, education, and movement, they are also a symbol of glory for believers. The large number of mosques used as centers of education, worship, and movement means that this indicates that the Islamic religion has a militant missionary spirit. Allah says:

إنما يعمر مساجد الله من آمن بالله واليوم الأخر وأقام الصلاة وآتى الزكاة ولم يخش إلا الله، فعسى أولئك أن يكونوا من المهتدين (التوبة: 18)

The mosques of God are inhabited by those who believe in God and the Last Day establishes prayer and pay zakat

and fear none but God. Perhaps those will be among those who are guided. (At-Tawbah: 18)

"It means: verily, the only person worthy of prospering in God's mosques is the one who believes in God and the Last Day, performs prayer, pays zakat, and does not fear anyone but God. They are the ones who are expected to be among those who are guided" (Al Taubah: 18).

From this verse it is explained that the people who should enliven mosques are people who believe, offer prayers, pay zakat, and do not fear except Allah. The values contained in these criteria are the values of worship (having faith and performing prayers), economics (paying zakat), and movement (not fearing anything except Allah).

3. Cooperate with the Government as Owner of Policy and Legal Authority

The Indonesian Ulama Council (MUI) is an independent institution that has the authority to maintain and strengthen religious affairs and can even synergize with state affairs (Hakim, M.N., tt) Among these authorities, the most important is formulating fatwas regarding legal issues that occur in society (Rahmat, R., 2016). The formulation of these fatwas is included in the category of policy and legal formulations. However, the next task for the MUI is how to ensure and control the implementation of matters that have been issued in the fatwa, whether they have been obeyed and implemented by the Islamic community, or whether they are still being ignored. Of course, technically it is necessary to have personnel under the auspices of the MUI to supervise the policy (fatwa) so

that it is implemented well. Of course, this would be easier if MUI had an integration and interconnection network with mosque administrators in every Islamic community. Furthermore, these staff are tasked with supervising and directing the Islamic community to adhere to the MUI fatwa.

However, this requires support from the government, because the state (government) has absolute authority to determine policies and laws. Therefore, if the MUI with all its policies (fatwas) can be supported by the government, then of course it will be very easy to implement its fatwas in the Islamic community and obey them properly and thoroughly. If there is a violation, sanctions or punishments have also been determined that have been mutually agreed upon by both the MUI and the government. Regarding this, there is a paper that says:

العلماء حكام الأمراء، والأمراء حكام الرعية.

Scholars are rulers of princes, and princes are rulers of subjects.

"Meaning: Ulama is the judge of the government, while the government is the judge of the people."

D. CONCLUSION

Modern culture and globalization cannot be avoided by world society, including Muslim society. The influence of modern culture has two sides, namely positive and negative. The role that MUI can play in maintaining Islamic teachings amidst the negative influence of modern culture is in 3 ways, namely: 1) MUI to provide direction and guidance so that the Islamic community always refers to the Qur'an and Hadith as the main basis and guidelines for Islamic teachings; 2)

MUI to provide direction and guidance and collaborate with the mosque council to make the mosque a center for Islamic community activities, such as Islamic culture during the time of the Prophet Muhammad, his companions and tabi'in; 3) MUI should collaborate with the government as the authority holder to always be able to provide policies that regulate the order of life in modern Islamic society and how to monitor the success of these policies in society.

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