

Digitalizing Grave Visitation: Virtual Prayer Services And Remote Nyekar In Sharia Economic Law

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Abstract

Digitalization has transformed the practice of visiting graves through virtual prayer services and remote grave visits (nyekar jarak jauh), raising legal issues from the perspective of Sharia Economic Law. This study aims to analyze the legality of these practices, identify the contractual frameworks involved, and formulate Sharia-based limitations on the commercialization of digital religious services. This qualitative research employs a normative-empirical legal approach with a descriptive-analytical design. Data were collected through interviews with service providers, prayer guides (ustadz), and users at several public cemeteries (TPU) in Jakarta, complemented by observation and a review of the Qur'an, Hadith, classical Islamic jurisprudence, the Compilation of Sharia Economic Law (KHES), DSN-MUI Fatwas, and relevant scholarly literature. Data were analyzed interactively and validated through triangulation. The findings indicate that these services have developed primarily due to geographical distance, time constraints, and users' limited mobility. Photographic documentation and video calls support service accountability and transparency. From the perspective of Sharia Economic Law, these practices are permissible when the contractual objects are limited to service benefits, labor, and delegation of authority through Ijarah al-'Amal and Wakalah bil Ujrah, and are free from riba, gharar, tadlis, and the commercialization of spiritual rewards. Digital technology functions as a wasilah (means), rather than the substance of worship. This study contributes to the development of contemporary Sharia Economic Law and provides guidance for developing transparent, responsible, and Sharia-compliant digital religious services.

Keywords: Digital Religion; Grave Visitation; Ijarah al-'Amal; Maqāṣid al-Sharī'ah; Sharia Economic Law; Virtual Prayer Services; Wakalah bil Ujrah

Abstrak

Digitalisasi telah mengubah praktik ziarah kubur melalui layanan doa virtual dan ziarah jarak jauh (nyekar jarak jauh), sehingga menimbulkan persoalan hukum dalam perspektif Hukum Ekonomi Syariah. Penelitian ini bertujuan menganalisis legalitas praktik tersebut, mengidentifikasi kerangka akad, serta merumuskan batasan syariah terhadap komersialisasi layanan keagamaan digital. Penelitian menggunakan metode kualitatif dengan pendekatan hukum normatif-empiris dan desain deskriptif-analitis. Data diperoleh melalui wawancara dengan penyedia layanan, pemandu doa (ustadz), dan pengguna layanan di beberapa Tempat Pemakaman Umum (TPU) di DKI Jakarta, serta dilengkapi observasi dan kajian Al-Qur'an, Hadis, fikih klasik, Kompilasi Hukum Ekonomi Syariah (KHES), Fatwa DSN-MUI, dan literatur ilmiah. Data dianalisis secara interaktif dan divalidasi melalui triangulasi. Hasil penelitian menunjukkan bahwa layanan tersebut berkembang karena faktor jarak geografis, keterbatasan waktu, dan mobilitas pengguna. Dokumentasi foto dan panggilan video mendukung akuntabilitas dan transparansi layanan. Dalam perspektif Hukum Ekonomi Syariah, praktik ini diperbolehkan apabila objek akad terbatas pada manfaat layanan, tenaga kerja, dan pelimpahan wewenang melalui akad Ijarah al-'Amal dan Wakalah bil Ujrah, serta bebas dari riba, gharar, tadlis, dan komersialisasi pahala spiritual. Teknologi digital berfungsi sebagai wasilah, bukan substansi ibadah. Penelitian ini berkontribusi bagi pengembangan Hukum Ekonomi Syariah kontemporer dan menjadi acuan pengembangan layanan keagamaan digital yang transparan, bertanggung jawab, dan sesuai prinsip syariah.

Kata Kunci: *Agama Digital; Kunjungan Kuburan; Ijarah al-'Amal; Maqāsid al-Sharī'ah; Hukum Ekonomi Syariah; Layanan Doa Virtual; Wakalah bil Ujrah*

INTRODUCTION

The tradition of visiting graves is a religious practice deeply rooted in the historical, social, and cultural life of Indonesian Muslims. Commonly known as *nyekar*, this practice is not only intended to honor deceased family members but also to strengthen spiritual awareness, encourage reflection on the temporality of life, and preserve intergenerational relationships (Yunita, 2025). The tradition becomes particularly prominent before Eid al-Fitr, when many Muslims visit family graves as part of their religious observance. In recent years, however, rapid advances in digital technology and the widespread adoption of internet-based services have significantly transformed various aspects of religious life, including pilgrimage-related practices. Indonesia's continuously increasing internet penetration and the expansion of digital service platforms have accelerated the emergence of technology-mediated religious services, reflecting broader trends in the digitalization of social and religious activities (Mulyono, 2026). Consequently, the transformation of

grave visitation from a purely physical activity into a digitally mediated service has become an increasingly observable phenomenon that deserves scholarly attention.

This transformation is reflected in the emergence of digital platforms and social media accounts offering remote grave visitation (*nyekar*) services, including grave cleaning, flower scattering, photographic and video documentation, and virtual prayer sessions conducted through video calls or recorded media (Watulandi, 2025). The increasing availability of these services indicates that digital technology has begun to reshape the interaction between religious traditions and contemporary lifestyles. These services are particularly utilized by individuals who are unable to visit family graves because of geographical distance, occupational responsibilities, health conditions, or limited mobility. As a result, digitalization has created a new ecosystem of religious services that integrates digital platforms, field service providers, and the spiritual needs of society into an emerging form of religious economic activity (Yudian, 2025). This development demonstrates that technological innovation is no longer confined to commercial sectors but has also entered the domain of religious practice, thereby creating new legal and ethical questions regarding the commercialization of faith-based services.

On the other hand, virtual prayer and remote grave-visitation services present complex social and legal dynamics. Some view these services as an innovative solution that enables Muslims to fulfill moral and religious obligations toward deceased family members despite physical limitations, whereas others question the ethical and legal implications of delegating religious activities to third parties in exchange for financial compensation. This transformation has generated debate concerning the commercialization of religious practices and the appropriate legal boundaries for digital religious services (Zuhri, 2021). Consequently, the phenomenon requires a comprehensive analysis from the perspective of Sharia Economic Law to ensure that technological innovation remains consistent with Islamic legal principles.

From the perspective of Sharia Economic Law, this phenomenon can be examined through the concepts of *Ijarah al-'Amal* (contract for labor services) and *Wakalah bil Ujrah* (agency with a fee), which distinguish between remunerated physical services, such as grave maintenance and flower scattering, and religious acts, including the recitation of prayers (Zahran et al., 2025). In addition, the theory of *Maqāṣid al-Sharī'ah*

provides an analytical framework for evaluating whether digital religious services promote public welfare (*maslahah*), prevent harm (*mafsadah*), and preserve essential religious values (Alfarisi, 2025). This theoretical framework enables a contextual legal assessment of technological innovations in religious services while maintaining compliance with Sharia principles.

Although previous studies have discussed the digitalization of Islamic financial services, digital zakat, electronic waqf, Islamic philanthropy, and proxy pilgrimage (*badal hajj* and *badal umrah*) (Rangkuti, 2024), research specifically examining the commercialization of digital grave-visitation services integrated with virtual prayer remains limited. Existing studies have also tended to emphasize the jurisprudence of worship (*fiqh al-'ibadah*) rather than analyzing the contractual structures governing the legal relationship between service providers and users within the framework of Sharia Economic Law (D. K. Putri & Ramadhan, 2025). This gap highlights the need for a more comprehensive examination of the legality of digital religious services from the perspective of Islamic commercial law.

RESEARCH METHODS

This study employed a qualitative research method using a descriptive-analytical design and a normative-empirical legal approach to examine the digitalization of grave visitation (*nyekar*), particularly virtual prayer services and remote grave visitation, from the perspective of Sharia Economic Law. The normative approach was used to analyze Islamic legal principles governing digital religious services, while the empirical approach was intended to examine how these services are practiced within society. The research was conducted at several Public Cemeteries (*Tempat Pemakaman Umum/TPU*) in the DKI Jakarta region, where digital-based grave visitation services have developed. Primary data were obtained through in-depth interviews with service providers, *ustadz* serving as virtual prayer guides, and users of remote grave visitation services. Informants were selected using purposive sampling based on their direct involvement and experience with digital grave visitation practices. Secondary data were collected through a literature review of the Qur'an, Hadith, classical *fiqh* literature, the Compilation of Sharia Economic Law (KHES), Fatwas of the National Sharia Council of the Indonesian Ulema Council

(DSN-MUI), relevant legislation, and previous scholarly publications (Abdullah et al., 2024). Data collection was undertaken through interviews, observations, and document analysis. To ensure the credibility and trustworthiness of the findings, data were validated using source triangulation and technique triangulation by comparing interview results, observational findings, and documentary evidence. Data analysis followed the interactive model of data reduction, data display, and conclusion drawing and verification. The legal analysis was conducted in two sequential stages. First, empirical findings concerning transaction mechanisms, service implementation, pricing, and the rights and obligations of the parties were systematically identified and categorized. Second, these findings were interpreted through the framework of Sharia Economic Law by examining their conformity with the principles and legal requirements of *Ijarah al-'Amal* and *Wakalah bil Ujrah*, as well as broader principles of *maqāṣid al-sharī'ah*, justice ('*adl*'), public benefit (*maslahah*), transparency, and the prohibition of *riba*, *gharar*, and *tadlis*. This analytical process enabled the integration of empirical evidence with normative legal analysis to formulate the Sharia legality and normative boundaries governing virtual prayer services and remote grave visitation in the digital era.

DISCUSSION

1. The Digital Transformation of Grave Visitation: Mechanisms of Virtual Prayer Services and Remote *Nyekar* within the Sharia Economic Ecosystem

The findings demonstrate that the digital transformation of grave visitation (*nyekar*) has shifted the implementation of this religious tradition from a solely physical activity to a technology-assisted religious service. Field observations revealed that digital service providers facilitate grave cleaning, flower scattering, virtual prayer sessions, and photo or video documentation through social media and digital communication platforms. These services are primarily utilized by individuals who are unable to visit graves directly because of geographical distance, occupational commitments, health conditions, or limited mobility, indicating that digital technology has become an important medium for maintaining religious and family traditions (Imanuel et al., 2026). Rather than replacing the spiritual essence of grave visitation, digital technology functions as a supporting

instrument that enables religious practices to adapt to contemporary social conditions while preserving their primary objectives (Mulyono, 2026).

The empirical findings further indicate that transactions for remote *nyekar* services generally follow a transparent digital mechanism. Consumers communicate with service providers through messaging applications or social media, determine the desired service package, agree upon the service fee, and subsequently receive photographic or video documentation as evidence that the requested services have been performed (Mahera et al., 2025). This documentation functions not only as proof of service completion but also as an accountability mechanism that strengthens consumer confidence and minimizes potential disputes regarding service implementation. Such practices demonstrate that digitalization has introduced greater transparency into religious service transactions, thereby reducing elements of *gharar* (uncertainty) within contractual relationships while supporting legal certainty from the perspective of Sharia Economic Law.

The study also found that the expansion of digital grave-visitation services has generated a new socio-economic ecosystem surrounding public cemeteries. In addition to traditional cemetery caretakers and flower vendors, digitalization has created opportunities for digital service operators, field couriers responsible for grave maintenance, documentation providers, and *ustadz* who facilitate virtual prayer sessions (Herianti, 2025). This transformation illustrates that technological innovation has expanded economic participation within religious service activities while creating additional employment opportunities, particularly during periods of increased demand before Eid al-Fitr. From the perspective of Islamic economics, these developments reflect the implementation of *ta'awun* (mutual assistance) and *maslahah* (public benefit), provided that service providers conduct their activities professionally, honestly, and in accordance with Islamic business ethics (Susanto et al., 2023).

The above findings indicate that the digitalization of grave visitation is not merely a technological innovation but also represents the emergence of a new model of religious services that integrates spiritual needs with digital economic activities. This transformation remains compatible with Sharia Economic Law because the technology serves only as a *wasilah* (means) rather than the essence of worship itself. Therefore, the legal assessment of these services depends not on the use of digital platforms but on the

transparency of transactions, the clarity of contractual rights and obligations, and compliance with Sharia principles governing *muamalah*. The findings presented in Table 1 further demonstrate that technological adaptation can strengthen the continuity of religious traditions while simultaneously promoting legal certainty and community economic empowerment within a Sharia framework.

Table 1. Digital Transformation of Grave Visitation within the Sharia Economic Law Framework

Aspect	Empirical Findings	Sharia Economic Law Analysis
Digital Service Transformation	Grave visitation (<i>nyekar</i>) has evolved into digital services, including virtual prayer, grave maintenance, and digital documentation.	Digital technology functions as a <i>wasilah</i> (means) that facilitates religious services without altering the essence of worship.
Transaction Mechanism	Service requests, payments, and documentation are conducted through digital platforms and communication applications.	The transaction fulfills the principles of transparency, contractual certainty, and mutual consent, thereby reducing <i>gharar</i> .
Socio-Economic Impact	Digital services create new economic opportunities for cemetery workers, couriers, documentation providers, and <i>ustadz</i> .	The practice reflects the principles of <i>ta'awun</i> (mutual assistance) and <i>maslahah</i> (public benefit) when implemented ethically.
Sharia Challenges	The absence of standardized operational guidelines may increase the risk of commercialization of religious practices.	Compliance with the principles of <i>amanah</i> , justice, transparency, and Sharia supervision is essential to preserve the legitimacy of digital religious services.

The findings demonstrate that the digitalization of grave visitation has transformed a conventional religious tradition into a technology-assisted service while preserving its spiritual purpose. Digital platforms improve service accessibility, accountability, and economic opportunities for local communities. From the perspective of Sharia Economic Law, these innovations are acceptable provided that digital technology remains a facilitating medium (*wasilah*), contractual relationships are transparent, and all transactions comply with the principles of justice, trustworthiness, and *maqāṣid al-sharī'ah*. Consequently, the sustainability of digital grave-visitation services depends not only on technological innovation but also on consistent adherence to Sharia values.

2. Analysis of *Ijarah al-'Amal* and *Wakalah bil Ujah* in Remote Nyekar and Virtual Prayer Services

The empirical findings indicate that the legal relationship established in digital grave-visitation services is fundamentally based on the provision of services and the delegation of authority rather than the commercialization of religious worship. Field observations show that service providers perform tangible activities, including grave cleaning, flower scattering, documentation, and facilitating virtual prayer sessions, while users delegate these responsibilities because of geographical distance, limited time, or other practical constraints. This pattern demonstrates that the transaction primarily concerns the exchange of measurable services (*manfa'ah*), making it appropriate to be analyzed within the framework of Sharia commercial law rather than the law of ritual worship (*fiqh al-'ibadah*) (Faruq, 2025).

From the perspective of Sharia Economic Law, the physical activities undertaken by service providers fulfill the characteristics of *Ijarah al-'Amal*, where compensation (*ujrah*) is provided for labor, skills, and professional services rather than for spiritual rewards. Activities such as grave maintenance, flower scattering, and digital documentation constitute identifiable service objects with clear economic value, thereby satisfying the essential elements (*arkan*) and legal requirements (*shurut*) of the *ijarah* contract, including competent contracting parties, a clearly defined service object, agreed remuneration, and mutual consent (Ayu, 2021). Consequently, the remuneration received by service providers should be interpreted as payment for lawful services instead of payment for acts of worship.

The findings also reveal that the relationship between users and service providers reflects the characteristics of *Wakalah bil Ujah*. Consumers voluntarily authorize service providers to perform grave-visitation activities on their behalf, while providers execute these responsibilities according to the agreed instructions and report the results through photographs, videos, or live video calls. Such documentation strengthens accountability and confirms that the delegated mandate has been carried out transparently (Afifah et al., 2025). Accordingly, digital technology functions as an instrument that facilitates the implementation of the agency contract without altering its legal substance.

Nevertheless, the study identifies important Sharia limitations that distinguish lawful service transactions from the commercialization of religion. Although service providers may legitimately receive compensation for their work and delegated responsibilities, they cannot guarantee that prayers will be accepted or claim to sell spiritual rewards, since these matters remain exclusively within the authority of Allah SWT (Napitupulu et al., 2025). Therefore, the legitimacy of digital grave-visitation services depends not only on the contractual structure but also on adherence to the principles of *amanah* (trustworthiness), transparency, honesty, and justice, ensuring that the contracts remain free from *riba*, *gharar*, and *tadlis* while fulfilling the objectives of *maqāṣid al-sharī'ah*.

Overall, the findings demonstrate that the integration of *Ijarah al-'Amal* and *Wakalah bil Ujah* provides a coherent legal framework for understanding digital grave-visitation services within contemporary Sharia Economic Law. Rather than introducing a new form of religious transaction, digital technology merely expands the medium through which existing Sharia contracts are implemented. Consequently, the legality of these services is determined by contractual compliance, transparency, and the protection of Islamic ethical values rather than by the digital platform itself.

Table 2. Analysis of *Ijarah al-'Amal* and *Wakalah bil Ujah* in Digital Grave-Visitation Services

Aspect	Empirical Findings	Sharia Economic Law Analysis
Service Activities	Providers perform grave cleaning, flower scattering, documentation, and virtual prayer assistance.	These activities constitute lawful service objects (<i>manfa'ah</i>) under <i>Ijarah al-'Amal</i> .
Delegation of Authority	Users authorize providers to conduct grave-visitation activities because of practical limitations.	The legal relationship fulfills the characteristics of <i>Wakalah bil Ujah</i> .
Digital Accountability	Service completion is verified through photographs, videos, and video calls.	Digital documentation strengthens transparency, <i>amanah</i> , and legal certainty.

Sharia Compliance	Compensation is paid for services and delegated responsibilities, not for spiritual rewards.	Transactions remain permissible provided they avoid <i>riba</i> , <i>gharar</i> , <i>tadlis</i> , and the commercialization of worship.
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The findings confirm that digital grave-visitation services combine the contractual principles of *Ijarah al-'Amal* and *Wakalah bil Ujah* within a single legal relationship. While *Ijarah al-'Amal* governs remuneration for measurable services, *Wakalah bil Ujah* regulates the delegation of authority from users to service providers. Accordingly, digital technology serves only as a facilitating medium, whereas the legality of the transaction depends on contractual clarity, transparency, accountability, and continued compliance with the ethical principles of Sharia Economic Law.

3. Reconstructing the Legality and Sharia Boundaries of Digital Religious Services

The findings indicate that the emergence of virtual prayer services and remote *nyekar* represents not merely the digitalization of religious activities but also the development of a new model of religious services operating within the framework of the digital economy. Empirical observations demonstrate that service providers utilize digital platforms to facilitate communication, service transactions, payment, and documentation, enabling users to access religious services despite geographical distance or physical limitations. This development illustrates how technological innovation has expanded access to religious services while simultaneously introducing new legal issues concerning the commercialization of faith-based activities (Agustina et al., 2026).

From the perspective of Sharia Economic Law, the legality of these services depends primarily on the object of the transaction rather than the technology employed. The study finds that the compensation paid by consumers is directed toward measurable services, including grave maintenance, flower scattering, documentation, and communication assistance, rather than toward purchasing spiritual rewards or guarantees that prayers will be accepted. Accordingly, the contractual object (*ma'qud 'alaih*) remains the benefit (*manfa'ah*) generated by professional services, which is recognized as a lawful object of transaction within Islamic commercial law (Setya et al., 2025). This distinction

constitutes the principal legal boundary separating permissible digital religious services from prohibited commercialization of worship.

The findings further demonstrate that technological innovation requires clear ethical and legal limitations to preserve the sanctity of religious practices. Service providers are not permitted to promise divine acceptance of prayers, guarantee specific spiritual rewards, or exploit consumers' religious sentiments for commercial purposes because such claims exceed the scope of contractual obligations and contradict fundamental Islamic teachings (Bhinadi, 2018). Instead, digital religious services should be administered according to the principles of *amanah* (trustworthiness), *ṣidq* (honesty), *'adl* (justice), and *al-shafafiyah* (transparency), thereby ensuring that commercial activities remain consistent with Islamic business ethics while protecting consumers from misleading information.

The analysis also reveals the necessity of strengthening institutional governance for digital religious services. The absence of standardized operational procedures creates legal uncertainty regarding service quality, pricing mechanisms, accountability, and consumer protection. Therefore, standardized service procedures, transparent pricing systems, digital documentation, and regular Sharia supervision should be incorporated into the operational framework of digital religious services. The participation of religious institutions, DSN-MUI, academics, and professional associations is essential to formulate guidelines that ensure legal certainty while maintaining public trust in the rapidly expanding digital religious service sector (Putri et al., 2026).

Overall, the findings demonstrate that the reconstruction of digital religious services should not focus on restricting technological innovation but on ensuring that innovation remains aligned with the objectives of *maqāṣid al-sharī'ah*. Technology should function solely as a *wasilah* (facilitating means), whereas the legitimacy of digital religious services depends on contractual clarity, ethical business conduct, public benefit (*maslahah*), and the protection of religious values. Consequently, Sharia Economic Law provides sufficient flexibility to accommodate technological transformation while maintaining legal certainty, justice, and the spiritual integrity of religious practices.

Table 3. Reconstruction of Sharia Boundaries for Digital Religious Services

Aspect	Empirical Findings	Sharia Economic Law Recommendation
Object of Transaction	Payments are made for grave maintenance, documentation, and service assistance.	The contractual object must remain the benefit (<i>manfa'ah</i>), not spiritual rewards or acts of worship.
Business Ethics	Digital platforms facilitate service promotion and transactions.	Promotions must avoid guarantees of accepted prayers or promises of spiritual rewards.
Accountability	Service completion is verified through photographs, videos, and video calls.	Standardized digital documentation and transparent reporting should be implemented.
Institutional Governance	Operational standards for digital religious services remain limited.	Strengthen Sharia supervision through DSN-MUI, religious institutions, and professional service guidelines.

The findings confirm that the sustainability of digital religious services depends not only on technological innovation but also on the establishment of clear Sharia boundaries governing contractual objects, business ethics, accountability, and institutional supervision. By positioning technology as a *wasilah* rather than the substance of worship, digital religious services can continue to develop while remaining consistent with the principles of *maqāṣid al-sharī'ah*, justice, transparency, and public benefit within the framework of Sharia Economic Law.

CONCLUSION

This study concludes that the digitalization of grave visitation through virtual prayer services and remote *nyekar* represents an emerging model of digital religious services that responds to technological advancement and the evolving needs of contemporary Muslim society. From the perspective of Sharia Economic Law, these practices are legally

permissible (*mubah*) provided that the contractual object is limited to lawful services, labor, and delegated authority under the principles of *Ijarah al-'Amal* and *Wakalah bil Ujrah*. The findings demonstrate that digital technology functions solely as a *wasilah* (facilitating means) rather than the substance of worship, while the legality of such services depends on contractual clarity, transparent remuneration, mutual consent, and compliance with the principles of *amanah*, justice, *maslahah*, and the prohibition of *riba*, *gharar*, *tadlis*, and the commercialization of spiritual rewards. These findings contribute to the development of contemporary Sharia Economic Law by providing a normative-empirical framework for understanding the legal status of digital religious services within the broader context of technological transformation.

The study also offers practical implications for policymakers and stakeholders. The National Sharia Council of the Indonesian Ulema Council (DSN-MUI) may consider developing specific Sharia guidelines governing digital religious services to provide greater legal certainty regarding permissible contractual structures and ethical standards. Government institutions are encouraged to establish regulatory frameworks that strengthen consumer protection, digital accountability, and service transparency. Likewise, digital platform providers should implement standardized operating procedures, transparent pricing mechanisms, digital documentation systems, and ethical promotional practices that prevent misleading spiritual claims while maintaining public trust. Nevertheless, this study is limited to a qualitative normative-empirical analysis conducted within the context of digital grave-visitation services in public cemeteries in the DKI Jakarta region and therefore cannot be generalized to all forms of digital religious services. Future studies are recommended to employ broader geographical coverage, comparative or cross-country approaches, mixed-methods research designs, and quantitative analyses to evaluate user perceptions, regulatory effectiveness, and the socio-economic impact of digital religious services within the evolving ecosystem of Sharia digital economics.

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