Ijtihad Methods in Dealing with Nomophobia

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Abstract

This paper discusses the application of ijtihad methods in dealing with nomophobia, which is the fear of being without a mobile phone. The study is qualitative in nature and uses a descriptive approach to collect data from various sources, including literature on ijtihad and nomophobia. The data collected will be analyzed using qualitative analysis techniques such as content analysis or thematic analysis. The negative impact of nomophobia on mental health is significant, including anxiety, depression, social isolation, and a decrease in quality of life. The paper proposes that using the ijtihad methods: qiyas, istislah, istihsan, istishab, sadd al-dhara'i, ijma, urf, and maqasid shari'ah, can provide a way to address this issue by encouraging critical thinking and reflection on the impact of technology on mental health. The paper concludes with various strategies that individuals can use to overcome nomophobia, including limiting screen time, avoiding mobile phone use before bedtime, and seeking support from friends and family.

Keyword: Method, Ijtihad, Nomophobia.

A. INTRODUCTION

The phenomenon of nomophobia, which is the anxiety of losing or being unable to use a smartphone or digital gadget [1], is increasingly becoming a concern in Indonesia as internet penetration and digital gadget usage continue to rise [2]. The negative impacts of nomophobia

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[2] Dini Sari, Abdul Mujib, and Yuminah Rahmatulloh, "Nomophobia: Phenomena and Therapy (Analysis in Psychology and Islamic Perspectives)," in *Proceedings of the 3rd International Colloquium on Interdisciplinary Islamic Studies, ICIIS 2020, 20-21 October 2020, Jakarta, Indonesia* (Proceedings of the 3rd International

on one's mental health [3], productivity [4], and quality of life [5], are becoming more concerning, especially among younger generations who tend to be more active in using digital technology[6].

Several studies on nomophobia in Indonesia have been conducted to understand its prevalence, contributing factors, and negative impacts on mental health. In 2023, the prevalence of nomophobia from 28 countries, Indonesia reaches 71%, and is the highest prevalence of severe nomophobia, while the lowest is Germany at 3% [7], that more than half of the population of digital gadget users in Indonesia experience anxiety about the inability to use or losing their smartphone or digital gadget, with varying levels of anxiety ranging from mild to severe [8]. Contributing factors of nomophobia include technology dependence, social anxiety, and the need to always be connected with others [9]. The negative impacts of nomophobia are mainly related to sleep disorders [10], depression, and stress [11]. Additionally, nomophobia can affect one's performance and productivity [12], especially in the workplace [13].

Nomophobia, or the fear of being without one's mobile device, is becoming an increasingly prevalent issue globally, particularly among younger generations who tend to be

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[3] ICB-InterConsult Bulgaria Ltd, "Nomophobia: Differential Diagnosis and Treatment," *Psikiyatride Güncel Yaklaşımlar* 12, no. 1 (2020): 131–42.

[4] Fitri Verawati Fajri and Usmi Karyani, "Nomophobia pada Mahasiswa: Menguji Hubungan Intensitas Penggunaan Media Sosial dan Kontrol Diri," *Jurnal Psikologi* 17, no. 1 (June 30, 2021): 47–58, https://doi.org/10.24014/jp.v17i1.12191.

[5] üneş Nurcan Akbaş G and Çağla Özdemir, "The Relationship Between Nomophobia and Anxiety Levels in Healthy Young Individuals," *Journal of Psychosocial Nursing and Mental Health Services* 59, no. 8 (August 2021): 23–30, https://doi.org/10.3928/02793695-20210324-02.

[6] Labbaika Fadhilah, Elli Nur Hayati, and Khoiruddin Bashori, "Nomophobia Di Kalangan Remaja," *Jurnal Diversita* 7, no. 1 (June 1, 2021): 21–29, https://doi.org/10.31289/diversita.v7i1.4487; Deniz Mertkan Gezgin, Ozlem Cakir, and Soner Yildirim, "The Relationship between Levels of Nomophobia Prevalence and Internet Addiction among High School Students: The Factors Influencing Nomophobia," *International Journal of Research in Education and Science* 4, no. 1 (2018): 215–25; Irfan Nawaz et al., "Measuring the Enormity of Nomophobia Among Youth in Pakistan," *Journal of Technology in Behavioral Science* 2, no. 3 (December 1, 2017): 149–55, https://doi.org/10.1007/s41347-017-0028-0.

[7] Kimberly G. Tuco et al., "Prevalence of Nomophobia in University Students: A Systematic Review and Meta-Analysis," *Healthcare Informatics Research* 29, no. 1 (January 31, 2023): 40–53, https://doi.org/10.4258/hir.2023.29.1.40.

[8] Theresia Citraningtyas, Alexander Setiawan Bang, and Elli Arsita, "Cemas Terpisah Dari Telepon Genggam Karena Butuh Teman? Nomophobia Dan Kesepian Pada Dewasa Muda," *Jurnal Kedokteran Meditek* 29, no. 1 (January 14, 2023): 34–40, https://doi.org/10.36452/jkdoktmeditek.v29i1.2653.

[9] K. Sagar, "Smartphone Addiction: Nomophobia," *Asian Journal of Nursing Education and Research* 9, no. 4 (2019): 583, https://doi.org/10.5958/2349-2996.2019.00128.9.

[10] Cesar Copaja-Corzo et al., "Sleep Disorders and Their Associated Factors during the COVID-19 Pandemic: Data from Peruvian Medical Students," *Medicina* 58, no. 10 (October 2022): 1325, https://doi.org/10.3390/medicina58101325.

[11] Ltd, "Nomophobia."

[12] Fajri and Karyani, "Nomophobia pada Mahasiswa."

[13] Serena Frassini et al., "Nomofobia e le dimensioni dell'ansia da connessione: uno studio cross-sectional tra studenti e infermieri," *Recenti Progressi in Medicina*, no. 2021Settembre (September 1, 2021), https://doi.org/10.1701/3658.36423.

more active in using digital technology [14]. While various studies have been conducted to understand the causes and impacts of nomophobia, there is a need for further exploration into potential solutions to mitigate its negative effects. One such solution is the application of the ijtihad method, which involves independent reasoning and interpretation of Islamic law to derive new legal rulings [15].

The ijtihad method can play a crucial role in addressing nomophobia in Muslim-majority countries such as Indonesia, by developing innovative and tailored solutions that are consistent with Islamic principles and values [16]. This method can involve a collaborative effort between Islamic scholars and experts in the field of psychology and technology [17] to develop strategies for minimizing the negative impacts of nomophobia, while also ensuring that they align with the principles of the Islamic faith [18].

Given the widespread prevalence of nomophobia, it is imperative that research and efforts towards addressing this issue are undertaken using a holistic and interdisciplinary approach, including the application of the ijtihad method. This can help to ensure that the solutions developed are effective, culturally relevant, and sustainable in the long term.

B. METHOD

This study is qualitative research using a descriptive approach. This method involves collecting data from various sources, such as literature on ijtihad, nomophobia, and the perspectives of experts and practitioners. Additionally, the data analysis technique used is qualitative analysis, such as content analysis or thematic analysis, to interpret the data that has been collected. Qualitative research is a research method that focuses on understanding human behavior, experiences, and social phenomena through the collection and analysis of non-numerical data. In this case, the qualitative approach is being used to gain a deeper understanding of the issue of nomophobia and how it can be addressed using the ijtihad method. The descriptive approach used in this study involves describing the characteristics of the phenomenon being studied, without necessarily seeking to establish cause-and-effect relationships. The method of data collection for this study is expected to involve a comprehensive review of relevant literature on ijtihad and nomophobia. The data collected

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[14] Ali Humood et al., "The Prevalence of Nomophobia by Population and by Research Tool: A Systematic Review, Meta-Analysis, and Meta-Regression," *Psych* 3, no. 2 (June 2021): 249–58, https://doi.org/10.3390/psych3020019.

[15] Abdulrahman M.A.Albelahi et al., "The Theory of Interpretation in Solving Contemporary Legal Issues: With A Focus on the Instrument of Ijtihad," *MATEC Web of Conferences* 150 (2018): 05056, https://doi.org/10.1051/matecconf/201815005056.

[16] Umar Muhaimin, "Metode Istidlal Dan Istishab (Formulasi Metodologi Ijtihad)," *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam* 8, no. 2 (April 8, 2018): 330–50, https://doi.org/10.21043/yudisia.v8i2.3243.

[17] Muhammad Aminullah and Marzuki Ali, "Konsep Pengembangan Diri Dalam Menghadapi Perkembangan Teknologi Komunikasi Era 4.0," *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 12, no. 1 (June 30, 2020): 1–23, https://doi.org/10.20414/jurkom.v12i1.2243.

[18] Sharifah Fadylawaty Syed Abdullah et al., "The Impacts of Gadget Use on Maqasid Shariah in the Context of Mind Preservation: A Study among UiTM Shah Alam Students," *Environment-Behaviour Proceedings Journal* 6, no. SI5 (September 1, 2021): 173–78, https://doi.org/10.21834/ebpj.v6iSI5.2946.

will then be analyzed using qualitative analysis methods, such as content analysis or thematic analysis. Content analysis involves examining the content of the data collected to identify themes and patterns. Thematic analysis involves identifying patterns of meaning in the data, such as recurring themes or concepts. Overall, the combination of a qualitative approach with a descriptive method and the use of qualitative analysis techniques will enable the researcher to gain a detailed and nuanced understanding of the issue of nomophobia and how it can be addressed using the ijtihad method.

C. RESULT AND DISCUSSION

Nomophobia

The term "nomophobia" is derived from the abbreviation of the phrase "no-mobile-phone phobia" [19]. The origin of this term can be traced back to a study conducted in 2008 by a UK-based marketing agency called YouGov [20]. The study aimed to measure the level of anxiety experienced by mobile phone users related to the loss of their phone [21].

In the study, it was found that about 53% of respondents experienced anxiety if they lost their phone or their phone battery died [22]. From the study's results, YouGov concluded that "nomophobia" is a significant anxiety condition among mobile phone users [23]. Since then, the term "nomophobia" has become increasingly popular and used to describe anxiety related to the loss of access to mobile devices [24]. The term is also becoming more well-known due to the increased use of smartphones, which makes someone more dependent on technology and feel uncomfortable or anxious if they don't have access to their device [25].

Currently, the term "nomophobia" is often used by psychologists and mental health professionals to explain anxiety symptoms related to technology use and help people recognize signs of this condition [26].

The symptoms of nomophobia can include feelings of panic [27], anxiety [28], and distress [29], when separated from one's mobile phone. Other symptoms may include obsessive checking

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[19] Aswin Sasidharan et al., "Severity of Nomophobia and Its Association with Anxiety, Stress and Depression among Medical Students during the Covid-19 Pandemic.," *Journal of Positive School Psychology* 6, no. 2 (March 23, 2022): 2241–53; Dian Ari Widyastuti and Siti Muyana, "Potret Nomophobia (No Mobile Phone Phobia) Di Kalangan Remaja," *Jurnal Fokus Konseling* 4, no. 1 (January 30, 2018): 62–71, https://doi.org/10.52657/jfk.v4i1.513.

[20] Anuar Ali et al., "The Relationship Between Phone Usage Factors and Nomophobia," *Advanced Science Letters* 23, no. 8 (August 1, 2017): 7610–13, https://doi.org/10.1166/asl.2017.9534.

[21] Praveen Subravgoudar, "Nomophobia: A Review," *International Journal of Nursing Education and Research* 9, no. 1 (2021): 115–19, https://doi.org/10.5958/2454-2660.2021.00029.6.

[22] Sagar, "Smartphone Addiction."

[23] Sasidharan et al., "Severity of Nomophobia and Its Association with Anxiety, Stress and Depression among Medical Students during the Covid-19 Pandemic."

[24] Ltd, "Nomophobia."

[25] Rodríguez-García, Moreno-Guerrero, and López Belmonte, "Nomophobia."

[26] G and Özdemir, "The Relationship Between Nomophobia and Anxiety Levels in Healthy Young Individuals"; Ltd, "Nomophobia"; Sasidharan et al., "Severity of Nomophobia and Its Association with Anxiety, Stress and Depression among Medical Students during the Covid-19 Pandemic."

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of one's phone [30], difficulty focusing on tasks [31], and a preoccupation with staying connected to the internet and social media [32].

Nomophobia can have a negative impact on a person's mental health and well-being, as well as their relationships and social interactions [33]. It may also lead to physical symptoms such as headaches and insomnia [34].

Ijtihad Methods

Ijtihad is a method of independent reasoning and interpretation in Islamic jurisprudence [35]. It is the process by which a qualified jurist or scholar derives legal rulings from the sources of Islamic law, including the Quran, the Sunnah (the sayings and actions of the Prophet Muhammad), and the consensus of the community (ijma) and analogical reasoning (qiyas) [36]. There are several methods of ijtihad that scholars use to derive legal rulings from these sources:

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[27] Muhammad Anshari, Yabit Alas, and Exzayrani Sulaiman, "Smartphone Addictions and Nomophobia among Youth," *Vulnerable Children and Youth Studies* 14, no. 3 (July 3, 2019): 242–47, https://doi.org/10.1080/17450128.2019.1614709; Nawaz et al., "Measuring the Enormity of Nomophobia Among Youth in Pakistan."

[28] G and Özdemir, "The Relationship Between Nomophobia and Anxiety Levels in Healthy Young Individuals"; Sasidharan et al., "Severity of Nomophobia and Its Association with Anxiety, Stress and Depression among Medical Students during the Covid-19 Pandemic."

[29] Lea Santl, Lovorka Brajkovic, and Vanja Kopilaš, "Relationship between Nomophobia, Various Emotional Difficulties, and Distress Factors among Students," *European Journal of Investigation in Health, Psychology and Education* 12, no. 7 (July 2022): 716–30, https://doi.org/10.3390/ejihpe12070053; Serene En Hui Tung et al., "Internet-Related Instruments (Bergen Social Media Addiction Scale, Smartphone Application-Based Addiction Scale, Internet Gaming Disorder Scale-Short Form, and Nomophobia Questionnaire) and Their Associations with Distress among Malaysian University Students," *Healthcare* 10, no. 8 (August 2022): 1448, https://doi.org/10.3390/healthcare10081448.

[30] Jimmy Aurelio Rosales-Huamani et al., "Determining Symptomatic Factors of Nomophobia in Peruvian Students from the National University of Engineering," *Applied Sciences* 9, no. 9 (January 2019): 1814, https://doi.org/10.3390/app9091814.

[31] Irena Popović et al., "Nomophobia as a Social Problem- Habits of Using Mobile Phones," *The Journal of CIEES* 2, no. 1 (July 22, 2022): 12–15, https://doi.org/10.48149/jciees.2022.2.1.2.

[32] Daria J. Kuss and Mark D. Griffiths, "Social Networking Sites and Addiction: Ten Lessons Learned," *International Journal of Environmental Research and Public Health* 14, no. 3 (March 2017): 311, https://doi.org/10.3390/ijerph14030311; Mohammad Salehan and Arash Negahban, "Social Networking on Smartphones: When Mobile Phones Become Addictive," *Computers in Human Behavior* 29, no. 6 (November 2013): 2632–39, https://doi.org/10.1016/j.chb.2013.07.003; Tung et al., "Internet-Related Instruments (Bergen Social Media Addiction Scale, Smartphone Application-Based Addiction Scale, Internet Gaming Disorder Scale-Short Form, and Nomophobia Questionnaire) and Their Associations with Distress among Malaysian University Students."

[33] Ltd, "Nomophobia."

[34] Omer Aladag and Ishak Altinpinar, "Nomophobia and Its Effects on Seafarers," *Work* Preprint, no. Preprint (January 1, 2022): 1–7, https://doi.org/10.3233/WOR-210948; Iqbal Ahmad Farooqui, Prasad Pore, and Jayashree Gothankar, "Nomophobia: An Emerging Issue in Medical Institutions?," *Journal of Mental Health* 27, no. 5 (September 3, 2018): 438–41, https://doi.org/10.1080/09638237.2017.1417564; Sasidharan et al., "Severity of Nomophobia and Its Association with Anxiety, Stress and Depression among Medical Students during the Covid-19 Pandemic."

[35] M.A.Albelahi et al., "The Theory of Interpretation in Solving Contemporary Legal Issues."

[36] Abd Jalil and Zuhri Fahruddin, "Urgensi Ijtihad Dalam Merespon Persoalan Kekinian," *JOEL: Journal of Educational and Language Research* 1, no. 7 (February 21, 2022): 927–38.

1. Qiyas Method

Qiyas is a method of legal reasoning used in Islamic jurisprudence (fiqh) to derive legal rulings on matters that are not explicitly mentioned in the Quran or Sunnah (the sayings and actions of the Prophet Muhammad)[37].

The word "qiyas" means "analogy" in Arabic. It involves comparing a known issue (al-illah) with a new issue to determine whether they share a common legal reasoning (al-'illah). If they do, then the ruling applied to the known issue can be extended to the new issue [38].

For example, the Quran and Sunnah do not explicitly prohibit smoking cigarettes, but scholars have used qiyas to derive a ruling on smoking based on the harm it causes to the body. They argue that just as the Quran prohibits consuming anything that is harmful, smoking should also be prohibited [39].

Qiyas is considered a secondary source of Islamic law, after the Quran and Sunnah, and it requires a deep understanding of the principles and objectives of Islamic law. It is often used in combination with other legal methods, such as ijma (consensus) and ijtihad (independent legal reasoning) [40].

2. Istislah Method

Istislah is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves considering the public interest (maslahah) in making legal rulings on matters that are not explicitly mentioned in the Quran or Sunnah [41]. The term "istislah" means "seeking what is beneficial" or "considering the welfare of the people" [42].

[37] Maimun Maimun, "Konstruksi Qiyas Al-Gazali Dan Aplikasinya Dalam Istinbaṭ Hukum Islam Kontemporer," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 3, no. 2 (December 31, 2022): 109–28, https://doi.org/10.24042/el-izdiwaj.v3i2.11383.

[38] Ammar Abdullah Al-Bahandy, "Qiyas Analogical Deduction in Worship and Its Impact on Contemporary Zakat Funds," *AL-MAQĀṢID The International Journal of Maqāṣid Studies and Advanced Islamic Research* 3, no. 2 (December 26, 2022): 16–31, https://doi.org/10.55265/almaqasid.v3i2.38.

[39] M. Arfin Hamid, "Reinterpretation of Contemporary Islamic Law: Analysis Study of the Legal Fatwa of Smoking," *Journal of Law, Policy and Globalization* 61 (2017): 46; M. Mukhsin Jamil and Sumanto Al Qurtuby, "Polemics on Smoking among Indonesian Muslims and Islamic Organizations," *Contemporary Islam* 16, no. 2 (October 1, 2022): 379–400, https://doi.org/10.1007/s11562-022-00490-w.

[40] Muchlis Bahar, "Qiyas Analysis as a Legal Istinbath Method and Its Implementation in Sharia Economic Law," *Jurnal Kelola: Jurnal Ilmu Sosial* 1, no. 2 (December 27, 2018): 1–9, https://doi.org/10.54783/jk.v1i2.518; Firdaus Firdaus et al., "Various Methods of Establishing Contemporary Islamic Law," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (June 19, 2020): 39–58, https://doi.org/10.47200/ulumuddin.v10i1.340; Maimun, "Konstruksi Qiyas Al-Gazali Dan Aplikasinya Dalam Istinbaṭ Hukum Islam Kontemporer."

[41] Firdaus et al., "Various Methods of Establishing Contemporary Islamic Law."

[42] Usman Musthafa, "Maslahah Mursalah Sebagai Metodologi Pengembangan Hukum Islam," *MUAMALATUNA* 9, no. 2 (2017): 1–20; Tarmizi Tarmizi, "The Concept Of Maslahah According To Imam Al-Ghazali," *Jurnal Al-Dustur* 3, no. 1 (May 13, 2020): 22–29, https://doi.org/10.30863/jad.v3i1.642.

This method involves evaluating the benefits and harms of a particular action and then making a ruling based on whether it promotes or hinders the public interest [43]. For example, in the absence of clear guidance from the Quran and Sunnah on the use of modern technology such as cloning, scholars may use istislah to evaluate the benefits and harms of cloning and then make a ruling based on whether it promotes or hinders the public interest [44].

3. Istihsan Method

The term "istihsan" means "to prefer or select that which is better" Istihsan is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves setting aside the literal or apparent meaning of the text in favor of a more equitable or just ruling based on a higher objective or principle of Islamic law [45].

This method involves departing from the strict application of established legal rules or precedents in order to achieve a more beneficial or just outcome. It is used when the literal meaning of the text or the application of a legal rule would lead to a result that is contrary to the objectives of Sharia or to the public interest [46]. For example, if the literal meaning of a hadith or legal precedent would lead to an unjust outcome, a scholar may use istihsan to depart from the literal meaning in order to arrive at a more equitable or just ruling [47].

4. Istishab Method

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[43] Achmad Musyahid, "Diskursus Maslahat Mursalah Di Era Milenial; Tinjauan Filosofis Terhadap Konsep Maslahat Imam Malik," *Mazahibuna: Jurnal Perbandingan Mazhab*, December 20, 2019, https://doi.org/10.24252/mh.v1i2.10625.

[44] Nur Asmadayana Hasim et al., "The Integration and Harmonisation of Secular and Islamic Ethical Principles in Formulating Acceptable Ethical Guidelines for Modern Biotechnology in Malaysia," *Science and Engineering Ethics* 26, no. 3 (June 1, 2020): 1797–1825, https://doi.org/10.1007/s11948-020-00214-4; Abdul Halim Ibrahim et al., "Maqasid Al-Shariah Based Islamic Bioethics: A Comprehensive Approach," *Journal of Bioethical Inquiry* 16, no. 3 (September 1, 2019): 333–45, https://doi.org/10.1007/s11673-019-09902-8.

[45] Darliana Darliana et al., "Pembaharuan Hukum Islam Di Indonesia: Pendekatan Metode Istihsan," *Jurnal Al-Ahkam: Jurnal Hukum Pidana Islam* 4, no. 1 (March 30, 2022): 1–14, https://doi.org/10.47435/al-ahkam.v4i1.851; Lusiana Lusiana et al., "Istihsan Concept in Multi Contract Online Transactions of Go-Food Services in The Go-Jek Application," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 22, no. 1 (July 4, 2022): 95–108, https://doi.org/10.19109/nurani.v22i1.11131; J. M. Muslimin and M. Abdul Kharis, "Istihsan and Istishab in Islamic Legal Reasoning: Towards the Extension of Legal Finding in the Context of Indonesia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 2 (December 27, 2020): 163–79, https://doi.org/10.30631/alrisalah.v20i2.589; Arbanur Rasyid, Musda Asmara, and Maulana Arafat Lubis, "Strategi Jihad Digital Sebagai Upaya Perlawanan Informasi Negatif: Studi Metode Istihsan pada Akun Instagram," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 November (November 11, 2021): 409–26, https://doi.org/10.29240/jhi.v6i2.2797; Fitriani Saragih, Sudirman Suparmin, and Tuti Anggraini, "Relevansi Istihsan Dan Istishab Di Masa Kini Dan Mendatang," *Jurnal AKMAMI (Akuntansi Manajemen Ekonomi)* 3, no. 2 (June 27, 2022): 295–304.

[46] Rasyid, Asmara, and Lubis, "Strategi Jihad Digital Sebagai Upaya Perlawanan Informasi Negatif"; Saragih, Suparmin, and Anggraini, "Relevansi Istihsan Dan Istishab Di Masa Kini Dan Mendatang."

[47] Darliana et al., "Pembaharuan Hukum Islam Di Indonesia: Pendekatan Metode Istihsan."

The term "istishab" means "to continue to exist" or "to persist" [48]. Istishab is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves presuming the continuity of an established legal status or ruling, unless there is evidence to the contrary [49]. This method is used when there is uncertainty about the legal status of a particular matter, such as a disputed transaction or the ownership of property. Istishab presumes that the established legal status or ruling is still in effect unless there is evidence to the contrary, such as evidence of fraud, mistake, or change in circumstances [50].

For example, if a person claims ownership of a piece of property, but there is uncertainty about the ownership status, scholars may use istishab to presume that the current owner has a valid claim to the property, unless there is evidence to the contrary. This presumption of continuity is based on the principle of legal stability and avoiding undue hardship or injustice [51].

5. Sadd al-dhara'i Method

The term "sadd al-dhara'i" means "blocking the means" in Arabic. Sadd al-dhara'i is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves blocking the means or avenues that lead to forbidden actions, even if those means or avenues themselves are not explicitly prohibited by the Quran or Sunnah [52].

This method is used to prevent people from engaging in actions that are considered sinful or harmful by closing off the paths that lead to those actions [53]. For example, if consuming alcohol is prohibited in Islam, scholars may use sadd al-dhara'i to prohibit the sale or production of alcohol, even if those actions themselves are not explicitly prohibited, in order to prevent people from engaging in the forbidden act of consuming alcohol [54].

6. Ijma Method

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[48] Muhaimin, "Metode Istidlal Dan Istishab (Formulasi Metodologi Ijtihad)"; Muslimin and Kharis, "Istihsan and Istishab in Islamic Legal Reasoning"; Kasuwi Saiban, "Method of Islamic Law in Construct of Jurisprudence Contemporary in Indonesia," *Journal of Law, Policy and Globalization* 58 (2017): 126.

[49] Saragih, Suparmin, and Anggraini, "Relevansi Istihsan Dan Istishab Di Masa Kini Dan Mendatang."

[50] Panji Adam Agus Putra, "Aplikasi Konsep Dan Kaidah Istishab Dalam Hukum Ekonomi Syariah," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 10, no. 1 (May 10, 2021): 109–23, https://doi.org/10.19109/intelektualita.v10i1.8369.

[51] Nadya Rahma Isnaini, "Istishab: Sebuah Sumber Hukum Dan Penerapannya Dalam Aktivitas Riil Ekonomi," *AL-ITTIFAQ: Jurnal Ekonomi Syariah* 1, no. 2 (June 27, 2022): 64–76, https://doi.org/10.31958/al-ittifaq.v1i2.4907.

[52] Zulaipa Ruzulan et al., "Managing the Halal Food Related Issues in the Halal Food Certification Process Based on the Concept of Sadd Al-Dharai'," *Journal of Nusantara Studies (JONUS)* 8, no. 1 (January 31, 2023): 429–45; Muhamad Takhim, "Saddu al-Dzari'ah dalam Muamalah Islam," *AKSES: Jurnal Ekonomi dan Bisnis* 14, no. 1 (March 9, 2020), https://doi.org/10.31942/akses.v14i1.3264.

[53] Agus Hermanto, Siti Nurjanah, and Mahmudin Bunyamin, "Pembatalan Perkawinan Dalam Tinjauan Sadd Al-Zari'ah," *Muslim Heritage* 6, no. 1 (June 29, 2021), https://doi.org/10.21154/muslimheritage.v6i1.2787.

[54] Mohd Nasir Abdul Majid et al., "Polemic of Acceptance and Rejection of Imam Al-Syafei Related to Sadd al-Dhara'i (Blocking the Means) as a Source of Islamic Jurisprudence in Ijtihad Compared to the Acceptance of Jumhur Fuqaha'," *Journal of Pharmaceutical Negative Results*, December 14, 2022, 5631–41, https://doi.org/10.47750/pnr.2022.13.S09.685.

The term "ijma" means "consensus". Ijma is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves consensus or agreement among Islamic scholars on a particular issue or ruling [55].

This method is based on the principle that the collective agreement of Islamic scholars carries weight and is authoritative in matters of Islamic law. Ijma is often considered as a source of law, along with the Quran, Sunnah, and qiyas (analogical reasoning) [56].

Ijma is established when a significant number of scholars agree on a particular issue or ruling, based on evidence from the Quran and Sunnah. This consensus is considered binding and authoritative, and its validity is based on the integrity and knowledge of the scholars involved in the consensus [57].

For example, if there is a dispute over the permissibility of a particular practice, scholars may use ijma to look for consensus among previous scholars on the matter. If a significant number of scholars have agreed that the practice is permissible, that agreement would be considered authoritative and binding [58].

7. Urf Method

Urf is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves the customary practices of a particular society or community. The term "urf" means "custom" or "tradition" in Arabic [59].

This method recognizes the importance of local customs and practices in shaping the way people live and interact with each other. Urf is used to determine the legal status of a particular practice or transaction that is not explicitly addressed in the Quran, Sunnah, or other sources of Islamic law [60].

For example, if there is a dispute over the legality of a particular business transaction, scholars may use urf to look at the customary practices of the local community and determine

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[55] Firdaus et al., "Various Methods of Establishing Contemporary Islamic Law"; Rakshita Mathur, "Sources of Islamic Law," *International Journal of Law Management & Humanities* 5 Issue 1 (2022): 1509.

[56] Chairul Fahmi, "Konsep Ijmak Menurut Fazlur Rahman Dan Pembaharuan Hukum Islam," *Jurnal Ilmiah Islam Futura* 11, no. 1 (February 3, 2017): 35–49, https://doi.org/10.22373/jiif.v11i1.59.

[57] Maimun Maimun, "Rekonstruksi Konsep Ijmak Dalam Berijtihad Di Era Modern," *Asas: Jurnal Hukum Dan Ekonomi Islam* 10, no. 01 (2018): 379376, https://doi.org/10.24042/asas.v10i01.3261.

[58] Fahmi, "Konsep Ijmak Menurut Fazlur Rahman Dan Pembaharuan Hukum Islam"; Maimun, "Rekonstruksi Konsep Ijmak Dalam Berijtihad Di Era Modern."

[59] Jm Muslimin, "Law and Culture: 'Urf as a Substance of Islam Nusantara as Reflected in Indonesian Religious Court Decisions," in *Proceedings of the International Conference on Culture and Language in Southeast Asia (ICCLAS 2017)* (International Conference on Culture and Language in Southeast Asia (ICCLAS 2017), Jakarta, Indonesia: Atlantis Press, 2018), https://doi.org/10.2991/icclas-17.2018.37; Agus Moh Najib, "Reestablishing Indonesian Madhhab: 'Urf and the Contribution of Intellectualism," *Al-Jami'ah: Journal of Islamic Studies* 58, no. 1 (July 31, 2020): 171–208, https://doi.org/10.14421/ajis.2020.581.171-208.

[60] Farhan Rajal Tuha Rea and Rachmad Risqy Kurniawan, "Kaidah Al-Adah Al-Muhakkamah: Implementasi 'Urf Pada Aktivitas Transaksi Secara Online," preprint (Open Science Framework, December 9, 2021), https://doi.org/10.31219/osf.io/xubp5.

whether the transaction is consistent with those practices. If the transaction is consistent with local customs and practices, it may be considered permissible under Islamic law [61].

8. Maqasid syari'ah Method

Maqasid is an Arabic term that refers to the objectives, purposes, or goals of Islamic law (Shariah). The maqasid method is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves identifying and prioritizing the maqasid of Shariah in order to derive legal rulings and solutions to contemporary issues [62].

The maqasid method is based on the idea that Islamic law is intended to promote and protect the welfare and interests of human beings in this life and the hereafter. The method involves a process of reasoning and interpretation that aims to determine the underlying objectives and values of Shariah, and to apply them to contemporary situations in a way that promotes justice, equity, and the common good [63].

The maqasid method is often used in areas of Islamic law that involve issues of public interest, such as economics, politics, and social welfare. It is also used to address new and emerging issues that are not specifically addressed in classical Islamic sources [64].

There are different approaches to the maqasid method, but they generally involve a process of identifying the maqasid of Shariah, such as the preservation of religion, life, intellect, property, and lineage . The method also involves identifying the obstacles (mafsadah) to these maqasid and developing strategies to overcome them [65].

The maqasid method is seen as a flexible and dynamic approach to Islamic jurisprudence that can adapt to changing circumstances and contexts. It is also seen as a way to promote the goals and values of Shariah in a way that is consistent with the needs and interests of contemporary societies [66].

[61] Najib, "Reestablishing Indonesian Madhhab"; Rea and Kurniawan, "KAIDAH AL-ADAH AL-MUHAKKAMAH."

[62] Abdul Helim and Aris Sunandar Suradilaga, "Penggunaan Metode Maqasid al-Syari'ah Sebagai Alat Analisis," *Jurnal Studi Agama dan Masyarakat* 18, no. 1 (June 30, 2022): 57–70, https://doi.org/10.23971/jsam.v18i1.3925; Deri Wanto, Rahmad Hidayat, and R. Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 November (November 11, 2021): 427–54, https://doi.org/10.29240/jhi.v6i2.3122.

[63] Ibrahim et al., "Maqasid Al-Shariah Based Islamic Bioethics"; Akilu Aliyu Shinkafi and Nor Aini Ali, "Contemporary Islamic Economic Studies on Maqasid Shari'ah: A Systematic Literature Review," *Humanomics* 33, no. 3 (August 14, 2017): 315–34, https://doi.org/10.1108/H-03-2017-0041.

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[65] Muammar M. Bakry, "Asas Prioritas Dalam Al-Maqashid Al-Syar'iah," *Al-Azhar Islamic Law Review* 1, no. 1 (January 30, 2019): 1–8, https://doi.org/10.37146/ailrev.v1i1.4.

[66] Mubaidi Sulaeman, "Maqasid Syari'ah: Cara Islam Menghadapi Pandemi Covid 19," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (July 26, 2021): 263–82, https://doi.org/10.33367/tribakti.v32i2.1582; Muhammad Taufiq, "Fleksibilitas Hukum Fiqh Dalam Merespons Perubahan Zaman," *Jurnal Al-Nadhair* 1, no. 01 (April 10, 2022): 45–66.

Ijtihad Method in Addressing Nomophobia

1. Qiyas method and nomophobia

Qiyas is a method of ijtihad in Islamic jurisprudence that involves drawing analogies between a new issue and a similar issue that has already been addressed in Islamic law. While nomophobia (fear of being without a mobile phone or being unable to use one's phone) is a relatively new phenomenon that did not exist in the time of the Prophet Muhammad, peace be upon him, we may still be able to use the qiyas method to derive a ruling.

One possible analogy that could be drawn is with the concept of addiction in Islamic law. Addiction to substances such as alcohol and drugs is considered to be haram (prohibited) in Islam, as it can lead to harm to oneself and to others. Similarly, addiction to mobile phones or other electronic devices may also be harmful, both physically and spiritually, as it can lead to distraction, addiction, and neglect of one's duties and responsibilities.

Based on this analogy, one could argue that nomophobia is not inherently haram in Islam, but that excessive or harmful use of mobile phones is. Muslims are encouraged to use their time and resources wisely, to be mindful of their actions and their impact on others, and to avoid behaviors that may lead to harm. If the excessive use of mobile phones is causing harm to oneself or others, then it would be considered haram according to Islamic principles.

2. Istislah method and nomophobia

Istislah is a method of ijtihad in Islamic jurisprudence that involves considering the public interest or welfare as a basis for deriving a legal ruling. In the case of nomophobia (fear of being without a mobile phone or being unable to use one's phone), the istislah method may be relevant in determining a ruling.

From an Islamic perspective, the use of mobile phones can serve both beneficial and harmful purposes, depending on how they are used. On the one hand, mobile phones can be a valuable tool for communication, learning, and accessing important information. On the other hand, excessive or harmful use of mobile phones can lead to addiction, distraction, and neglect of one's duties and responsibilities.

Based on the istislah method, a ruling on nomophobia would need to consider whether the benefits of using mobile phones outweigh the potential harms, and whether the use of mobile phones is in the public interest. If the use of mobile phones is found to be beneficial and necessary for individuals and society, and is in the public interest, then it would be considered permissible in Islam. However, if the harms of using mobile phones, such as addiction and neglect of duties, outweigh the benefits, or if the use of mobile phones is not in the public interest, then it would be considered impermissible.

The istislah method requires a careful analysis of the potential benefits and harms of using mobile phones, as well as a consideration of the broader public interest and welfare. Islamic scholars would need to consider a range of factors, such as the context in which mobile phones are being used, the extent of addiction and harm caused by excessive use, and

the impact of mobile phone use on individuals and society as a whole, in order to derive a ruling on nomophobia using the istislah method.

It should be noted that the application of the istislah method requires the consideration of the specific circumstances and context, and that different scholars may arrive at different conclusions based on their own interpretation of Islamic sources and the public interest. Ultimately, the interpretation of Islamic law is a complex and ongoing process that requires the expertise and knowledge of qualified Islamic scholars.

3. Istihsan method and nomophobia

Istihsan is a method of ijtihad in Islamic jurisprudence that involves selecting a legal ruling that departs from the strict application of existing legal precedent in order to achieve a beneficial result or avoid a harm. In the case of nomophobia (fear of being without a mobile phone or being unable to use one's phone), the istihsan method may be relevant in determining a ruling.

From an Islamic perspective, the use of mobile phones can serve both beneficial and harmful purposes, depending on how they are used. On the one hand, mobile phones can be a valuable tool for communication, learning, and accessing important information. On the other hand, excessive or harmful use of mobile phones can lead to addiction, distraction, and neglect of one's duties and responsibilities.

Based on the istihsan method, a ruling on nomophobia would need to consider whether the strict application of existing legal precedent is achieving a beneficial result or avoiding a harm, or whether an alternative ruling is necessary to achieve a more beneficial result or avoid a greater harm. This may involve departing from the strict application of existing legal precedent in order to address the specific harms and benefits associated with the use of mobile phones.

For example, an istihsan-based ruling on nomophobia may involve regulating the use of mobile phones in certain circumstances, such as during prayer times or in places where mobile phone use is disruptive or harmful. Alternatively, the ruling may involve providing guidance and support to individuals who are struggling with excessive or harmful use of mobile phones, rather than imposing strict legal prohibitions.

The istihsan method requires a careful analysis of the potential benefits and harms of using mobile phones, as well as a consideration of the broader public interest and welfare. Islamic scholars would need to consider a range of factors, such as the context in which mobile phones are being used, the extent of addiction and harm caused by excessive use, and the impact of mobile phone use on individuals and society as a whole, in order to derive a ruling on nomophobia using the istihsan method.

It should be noted that the application of the istihsan method requires the consideration of the specific circumstances and context, and that different scholars may arrive at different conclusions based on their own interpretation of Islamic sources and the public interest. Ultimately, the interpretation of Islamic law is a complex and ongoing process that requires the expertise and knowledge of qualified Islamic scholars.

4. Istishab method and nomophobia

Istishab is a method of ijtihad in Islamic jurisprudence that involves presuming the continuation of an existing state of affairs until there is evidence to the contrary. In the case of nomophobia (fear of being without a mobile phone or being unable to use one's phone), the istishab method may be relevant in determining a ruling.

From an Islamic perspective, the use of mobile phones is a relatively new phenomenon, and there is no explicit ruling in Islamic sources that addresses the issue of nomophobia. However, the istishab method would presume that the use of mobile phones is permissible unless there is evidence to suggest otherwise.

In other words, the default assumption is that the use of mobile phones is not prohibited, and those who are experiencing nomophobia should not be assumed to be in violation of Islamic law. However, if there is evidence that the use of mobile phones is causing harm or leading to haram actions, then a ruling may be necessary to address the issue.

It is worth noting that the application of the istishab method requires the consideration of the specific circumstances and context. In the case of nomophobia, Islamic scholars would need to examine the extent to which excessive use of mobile phones is causing harm to individuals and society, and whether there is a need for a ruling to regulate its use.

Ultimately, the interpretation of Islamic law is a complex and ongoing process that requires the expertise and knowledge of qualified Islamic scholars. Different scholars may arrive at different conclusions based on their own interpretation of Islamic sources and the specific circumstances of nomophobia. However, the istishab method provides a starting point for analyzing the issue and arriving at a ruling that is consistent with Islamic principles.

5. Sadd al-dhara'i method and nomophobia

Sadd al-Dhari'ah is a method of ijtihad in Islamic jurisprudence that involves blocking the means that lead to forbidden actions. In the context of nomophobia (fear of being without a mobile phone or being unable to use one's phone), this method may be relevant in determining a ruling.

From an Islamic perspective, the use of mobile phones is not inherently haram (prohibited), but it may lead to haram actions if it is used excessively or in ways that cause harm to oneself or others. Therefore, according to the Sadd al-Dhari'ah method, it may be necessary to block the means that lead to excessive or harmful use of mobile phones in order to prevent the haram actions that may result.

For example, scholars may recommend limiting the amount of time spent using mobile phones, or establishing guidelines for the appropriate use of mobile phones in different contexts, such as during religious activities or at work. They may also recommend using technology tools to block or limit access to certain mobile phone features or apps that may contribute to excessive use.

The Sadd al-Dhari'ah method emphasizes the importance of preventing harm and preserving the integrity of Islamic principles, even if the means to do so are not explicitly addressed in Islamic sources. This approach recognizes that new technologies and social

phenomena, such as nomophobia, may require innovative solutions that are not directly addressed in Islamic law.

However, it should be noted that the application of the Sadd al-Dhari'ah method requires a careful consideration of the potential harms and benefits of blocking the means that lead to haram actions. Blocking access to mobile phones may also have unintended consequences and may not be practical in certain contexts, such as in emergency situations. Therefore, scholars would need to consider the specific circumstances and balance the potential benefits and harms in order to determine an appropriate ruling on nomophobia using the Sadd al-Dhari'ah method.

6. Ijma Method and Nomophobia

Ijma is a method of legal reasoning in Islamic jurisprudence (fiqh) that involves consensus or agreement among Islamic scholars on a particular issue or ruling. It is a concept that is relevant to Islamic law and is not directly related to the issue of nomophobia.

Nomophobia is a term used to describe a fear or anxiety related to being without a mobile phone or being unable to use it. It is a modern phenomenon that is not specifically addressed in Islamic law. However, Islamic principles and values can be applied to address the social and psychological issues that may arise from the excessive use of technology and mobile phones.

In terms of the use of mobile phones, scholars may apply the principles of maslaha (public interest) and ijtihad (independent reasoning) to determine the appropriate use of technology in society. This may involve considering the potential benefits and harms of mobile phone use, as well as the impact on individual and collective well-being.

In summary, while the concept of ijma may not be directly related to nomophobia, Islamic principles and values can be applied to address the social and psychological issues related to the use of technology and mobile phones in modern society.

7. Urf Method and Nomophobia

Urf is a method of ijtihad that involves considering the customs and practices of a particular community or society in making legal rulings. In the case of nomophobia, which refers to the fear of being without a mobile phone or being unable to use one, the urf method could be used to understand the prevalent customs and practices regarding mobile phone use in a particular community or society.

For example, if a particular community or society is known for heavy reliance on mobile phones for communication, work, and daily activities, the urf method may be used to justify more permissive legal rulings around mobile phone use to address issues related to nomophobia. On the other hand, if a community or society is known for more restrictive norms around mobile phone use, the urf method may be used to support more conservative legal rulings around mobile phone use.

The use of the urf method in making legal rulings related to nomophobia would require an understanding of the customs and practices of the community or society in question. This could involve studying the prevalence of mobile phone use, the types of activities for which

mobile phones are used, and the perceived benefits and harms associated with mobile phone use.

In summary, the urf method can be used to take into account the prevailing customs and practices of a community or society when making legal rulings related to nomophobia. This approach can help ensure that legal rulings are relevant and appropriate to the specific cultural context in which they are being applied.

8. Maqasid Syari'ah Method and Nomophobia

The maqasid method is a method of legal reasoning in Islamic jurisprudence that aims to derive legal rulings and solutions to contemporary issues by identifying and prioritizing the maqasid or objectives of Islamic law. While the maqasid method is not directly related to nomophobia, it can be used to address the issue from an Islamic perspective.

One of the maqasid or objectives of Islamic law is the preservation of mental health and well-being. Nomophobia, which is a fear or anxiety related to being without a mobile phone or being unable to use it, can have negative effects on mental health and well-being. Therefore, the maqasid method can be used to address the issue by analyzing the underlying objectives and values of Shariah in relation to mental health and well-being.

For example, the maqasid method can be used to determine the objectives of Islamic law related to mental health and well-being, such as the preservation of the intellect and the promotion of a balanced and healthy lifestyle. The method can then be used to develop strategies and solutions that promote mental health and well-being in relation to mobile phone use, such as setting boundaries around phone use, limiting screen time, and engaging in activities that promote well-being.

In addition, the maqasid method can be used to analyze the impact of nomophobia on other maqasid or objectives of Islamic law, such as the preservation of family relationships and social harmony. The method can be used to develop solutions that balance the need for mobile phone use with the need for strong relationships and social connections.

Overall, while the maqasid method is not directly related to nomophobia, it can be used as a framework for analyzing the issue from an Islamic perspective and developing solutions that promote the objectives and values of Islamic law in relation to mental health, well-being, and social harmony.

D. CONCLUSION

In conclusion, the phenomenon of nomophobia has become increasingly common in modern society, and it has serious negative impacts on mental health, including anxiety, depression, social isolation, and decreased quality of life. The use of the method of ijtihad (qiyas, istislah, istihsan, istishab, sadd al-dhara'i, ijma, urf, maqasih shari'ah) can be beneficial in addressing this issue, as it provides a flexible and adaptable approach that can take into account the unique circumstances and needs of individuals.

It is important to recognize that the negative consequences of nomophobia far outweigh any potential benefits, and strategies to mitigate the condition can include limiting

screen time, avoiding device use before sleep, and participating in outdoor activities or hobbies that do not involve technology. In addition, changing one's mindset about technology usage can help to reduce anxiety and improve overall mental health. It is also worth noting that seeking support from friends and family can be helpful in overcoming nomophobia and creating a supportive environment for mental health. The method of ijtihad can be a valuable tool in addressing this issue from an Islamic perspective, and it can help individuals to navigate the complexities of modern technology in a way that promotes well-being and productivity.

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