Exploring The Use of Technology for Wedding Ceremony in Disruption Era from Islamic Perspective

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A B S T R A C T

The Covid-19 pandemic that has occurred in Indonesia since 2019 has had an impact on educational, economic and social aspects, forcing people not to carry out activities that cause crowds such as wedding receptions. Restrictions on activities during the Covid-19 pandemic have an impact on the organization of weddings. The prohibition of crowding is the main factor that people must start honing their creativity by utilizing technology. The use of technology to answer public concerns about marriage in an Islamic perspective as a way to find out how Islam discusses the substance of marriage and how the use of technology can meet needs, especially in terms of marriage. Marriage has been discussed by Islam through the Qur'an and Hadith. This study uses a qualitative method with a library research approach. Research sources come from books, articles, and writings related to this research. The results of this study are Covid-19 does not hinder the implementation of marriages, Islam is so simple in the context of the validity of a marriage, namely the achievement of the pillars and conditions of a valid marriage, not from the form of the reception because the essence of marriage according to Islam is not how luxurious the reception is, but the terms and pillars of marriage must be fulfilled. so that activity restrictions are not an obstacle because the use of

technology during the Covid-19 disruption era can be a solution.

INTRODUCTION

The Covid-19 pandemic that has occurred in Indonesia since 2020 has formed many new habits in society. This pandemic era has an impact on various aspects of people's lives, such as the educational, economic, and social aspects that are most felt around us. The Covid-19 pandemic has forced people not to carry out activities that are usually carried out in gatherings or crowds to slow down the transmission of the massive virus and to improve Indonesia's conditions, considering that since the onset of the Covid-19 Pandemic, many patterns of activity have changed. Pandemic forced social media companies to develop policies to deal with COVID-19 misinformation (Boulianne & Humprecht, 2023).

The government has no sense in issuing policies to suppress community activities so as not to cause crowds that can form new clusters for the spread of this virus. Responding to the situation, the government issued policies to prevent the spread of virus and protect the citizens from the contagion attack. These policies include large-scale social restrictions (PSBB; Pembatasan Sosial Berskala Besar) and implementation of micro community activities (PPKM; Pemberlakuan Pembatasan—Kegiatan Masyarakat). The policies prohibiting community activities indeed aims to suppress the high number of Covid-19 spread in Indonesia (Jannah, 2021).

Government regulations ranging from PSBB (Large-Scale Social Restrictions) policies to PPKM (Enforcement of Community Activity Restrictions) policies level 1 to level 4 are actively disseminated to the public.(Gitiyarko, 2021) The handling of the disruption of community mobility resulting from the impact of the Covid-19 Pandemic is by using technology, which we inevitably have to use as creatively as possible as a way to stay connected and interact with each other even though we don't meet each other face to face.

Nurjanah in Riski Apriliani explained The pandemic situation encouraged cultural changes in the communication process in society (Riski Apriliani, 2022). Communication means the process of delivering a statement by one person to another (Ernawati, 2022).

One of the social interactions related to activities carried out with community gatherings is weddings. Government regulations regarding weddings in the context of organizing events such as receptions have begun to apply following PPKM rules (Enforcement of Restrictions on Community Activities). Although each region is categorized with different zones and levels of Covid-19 vigilance, in essence, various restrictions on the capacity of the number of guests and the sequence of events at weddings are imposed, which is certainly different from the reception held before the Covid-19 pandemic.

The enactment of these rules creates opinions that agree and opinions that oppose this rule. Some people think that the implementation of regulations related to limiting the number of guests and the sequence of events is not appropriate because it reduces the implementation of sharing gratitude for holding a wedding. Some think that this regulation reduces expenses because there is no need to prepare for large-scale events. Some people choose to postpone the wedding date, and some choose to keep the wedding without a reception (Hidayat, 2021).

In the Indonesian Dictionary, it is stated that the meaning of marriage is the same as the meaning of marriage, the word marriage is taken from the word "kawin" which means "marriage"(Poerwadarminta 1985:676) This word is a *mashdar* form of the word *"nakaha-yankihu-nikah"* which means is "having intercourse" and "gathering"(Munawwir 1984:1461).

Marriage is a binding promise carried out by two people who will formalize the marriage bond according to religious norms, legal norms, and social norms. Marriage is a religious order regulated by religion as a means of justifying the association between men and women who are not mahrams. According to the Law of the Republic of Indonesia Number 1 of 1974 concerning marriage, Article 1 reads:

> "Marriage is an inner and outer bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the One Supreme Godhead".

Islam positions marriage as a good deed. Everyone who enters the marriage or marriage mahligai gets a reward from Allah SWT. Marriage is not only a worldly act, but also a step to improve individuals and society(Ardyanto, Denni, 2015 : 113).

Weddings are held in such a special way as a self-appreciation to maximize the opportunity that everyone hopes to be held once in a lifetime. All series of processions in a wedding are always carefully prepared to enliven the reception. Simply put, the reception is usually held to invite relatives, friends, and other guests who are related to the bride and groom as well as from the families of both parties as an expression of respect for the invitation.

In fiqh, a wedding reception is also called *walimatul 'ursi* which means a wedding party (Yunus 2007:915). In Indonesian absorption, *walimatul 'ursi* has two meanings, namely general meaning and special meaning. The general meaning in question is that the reception is all forms of celebration that involve many people. The special meaning in question is that the reception is a form of the inauguration of the marriage which aims to inform the public that the bride and groom have officially become husband and wife and also aims to express the gratitude and happiness of the family for the ongoing marriage (Dahlan 1999:1917).

The law regarding the reception is obligatory if seen from the hadith narrated by Bukhari which says Abdurrahman bin Auf said: The Prophet SAW said to me:

$$\text{أَوْلِمْ وَلَوْ بِشَاة}$$

"Make walimah even if it is only with a goat" (Al-Albani 2012: 796).

The reception contains various things ranging from the marriage contract, welcome, entertainment, hospitality, giving gifts/souvenirs, to banquets and drinks. In addition, the reception is also an opportunity for guests to give gifts or envelopes containing cash as a gift for the happiness of the bride and groom. This gives the impression that the kinship is getting closer in a reception activity because guests from various circles are present in the same space and time.

During the Covid-19 pandemic, many new phenomena have emerged in society. Although the pandemic lasted so long and did not end, this did not necessarily reduce the number of marriages despite the issuance of regulations restricting community activities. However, the current pandemic momentum is used as an opportunity to hold a wedding because it is considered to save more expenses due to restrictions on guests Of course, weddings held during the Covid-19 pandemic must be full of considerations because of the imposition of restrictions that limit the holding of the reception, starting from guest capacity, banquet rules, to the maximum time of activity. The government regulation regarding the implementation of

restrictions on community activities that are determined periodically, namely always extending the PPKM period by increasing or decreasing the level of Covid-19 alertness, makes people confused about planning wedding receptions. For this reason, the community chose not to hold a reception on a large scale but held it simply and even took advantage of available technology.

Limitations on space and time no longer have a significant influence on the continuity of access to information and communication. What is happening in the other hemisphere can be quickly known. Technology also contributes to the efficiency of space and time. So it is not wrong, if the current era is called the era of communication as has been estimated by futurologists such as Alvin Tofller in his book The Third Wave and John Naisbit in his book The Global Paradox and Mega Trends (Kusnadi 1994:1). With the help of technology, almost all aspects of human life can be uploaded and known by other people in faraway areas. This gives rise to many influences in people's lives, one of which is the continuity of the wedding ceremony.

Human creativity is limitless as a solution to various problems, including the use of technology for wedding receptions in the era of the Covid-19 pandemic. Internet-based communication technology is increasingly becoming a community need in the midst of a pandemic, especially in terms of wedding receptions, Quoted from liputan6.com at the wedding of artists, namely Vebby Palwinta and Razi Bawazier who married on April 18, 2020 (Sundari, 2020), and hijab celebrities Mega Iskanti and Muhammad Najauta on April 2, 2020. April 2020 (Nuryanti, 2020), which uses communication technology in the form of the Zoom Meeting application to invite friends to join their marriage ceremony.

This is proof that the communication technology that has developed has been used by various parties for various needs,

including weddings which do not have to be held by gathering in one space and time but the event can still run and be enjoyed by invited guests. com they chose the media because their family and friends have Instagram accounts to be able to attend the event virtually and can be watched again for 24 hours. This is proof that the communication technology that has developed has been used by various parties for various needs, including weddings which do not have to be held by gathering in one space and time but the event can still run and be enjoyed by invited guests. com they chose the media because their family and friends have Instagram accounts to be able to attend the event virtually and can be watched again for 24 hours. This is proof that the communication technology that has developed has been used by various parties for various needs, including weddings which do not have to be held by gathering in one space and time but the event can still run and be enjoyed by invited guests.

From the explanation above, actually, there is currently a massive change from the old habit of using facilities in the form of goods or services manually, now turning to digital which also continues to develop along with the needs of the times that require everything to be instant, fast, and responsive for effectiveness and efficiency of human limitations, especially during the Covid-19 pandemic. This makes the current era can be called the era of disruption.

The era of disruption that emerged as a result of the Covid-19 Pandemic requires humans to be aware of technology and make the most of it, as is the case with the use of technology as a solution to limiting community activities, including holding weddings. The Covid-19 pandemic does not then prevent humans from getting married, because actually in Islam there are things that are more fundamental about a wedding than a wedding reception.

In the Quran about marriage, it has been mentioned in the 32nd verse of An Nur which reads:

وَأَنكِحُوا ٱلْأَيَامَى مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ إِن يَّكُونُوا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِن فَضْلِهِ وَاللّٰهُ وَاسِعٌ عَلِيمٌ

It means:

"And marry those who are alone among you, and those who are worthy (to marry) from your male slaves and your female slaves. If they are poor Allah will enable them with His bounty. And Allah is Extensive (His gift) and All-Knowing." (Q.S An-Nur: 32).

TAM (Technology Acceptance Model) was introduced by Fred David in 1986 as a development of the TRA (Theory of Reasoned Action) model introduced by Fishbein and Ajzen in 1980. TAM is a model that explains individual acceptance of the use of information technology systems. TAM has two main constructs, namely Perceived Usefulness and Perceived Ease of Use.

Humans will use technology when they know the benefits of use related to efficiency in terms of time and energy, meaning that when people realize that using a technology will reduce the time needed and energy expended so that the work will be completed in a faster time and lighter energy compared to others. without the use of technology. This is what is meant by Perceived Usefulness. Humans will also use technology when they think that the technology to be used is easy to apply so they don't waste time and thoughts on using the technology that has an impact on the results of a job. This is what is meant by Perceived Ease of Use. Perceived Usefulness and Perceived Ease of Use will affect people's Behavioral Intention (behavioral interest) which then has an impact on Actual System Use (actual system use).

In this study, TAM theory is used to reveal various kinds of technology that can help the community in dealing with the tradition of wedding receptions in the era of disruption caused by Covid-19. The public knows the benefits and ease of use of information and communication technology that affects public interest which has an impact on the use of information and communication technology in dealing with wedding celebrations during the Covid-19 pandemic

Communication technology also helps in the implementation of weddings even though it doesn't have to be in the same space and time. So then, how about marriages held during the Covid-19 pandemic from an Islamic perspective with the use of technology in this era of disruption?

In the discussion of this paper, an analysis is used that discusses several theories related to marriage law including the law about marriage whether it is permissible, sunnah, obligatory, makruh, or hara (Al Falah, 2010). Then there is a discussion about the legal requirements for marriage(Ghozali, Rahman, 2003) and a discussion about the era of disruption according to James Mittelman(Ghozali, Rahman, 2003a).

In this article, we will discuss the confusing problems when getting married in a pandemic situation as a result of the confusion of information. There is a difference in the information generated and received by someone. This difference is certainly due to the personality between each group. As a result, the resulting information system has become dissimilar, resulting in the uncertainty of producing accurate information (Syahdan, 2022).

METHODOLOGY

The method in this study includes qualitative research. A qualitative research method is a research procedure that will then produce descriptive data that is written

or a copy of people and observable behavior. Qualitative research begins by collecting up-to-date information data in detail, identifying the problems, and determining how to deal with the problem to determine the plan and decision-making where it comes from. While the method used is descriptive analysis method, namely research that seeks to describe a symptom, event, event that is happening now. (Teguh 2001:34)

The quality indicated too high degree or essential meanings of an object or certain social phenomenon. It was different from the quantitative that only saw a phenomenon based on a numerical standard (Jalaluddin, 2022). This research is library research. Library research is carried out by reading, studying and taking notes on various literatures or reading material that is in accordance with the subject matter, then filtered and outlined in a theoretical framework (Kartono, 1998 : 78).

The source of this research comes from a collection of data inside, books, articles, and writings related to this research. Library studies are also a series of activities related to library data collection methods, reading and recording, and processing research materials (Mestika 2008:3).

After the sources of various data have been collected, the next step is processing the processed data in accordance with the research code of ethics with the following steps:

a. Data check
Editing is re-examining recordings or notes data that has been collected by data seekers whether the results of the data recording are good enough and can be prepared for further processing or need to be reviewed so that they can be used for further processing.(Teguh, 2001: 173-174)
b. Tabulating Data Tabulating (Tabulating)

Tabulation is the process of compiling data or facts that have been edited and coded in the form of a table. (Teguh 2001: 180)
c. Data reconstruction (Reconstructing)
Reconstruction is "rearranging data in an orderly, sequential and logical so that it is easy to understand and interpret
d. Data Systematics (Systematizing)
Systematics data is "placing data according to the framework" systematic discussion based on the order of the problem.

RESULTS AND DISCUSSIONS

Covid-19 has had a tremendous impact, especially on activities and work involving meetings. From these limitations, the public is always encouraged to be creative in utilizing technology as an effective connector for working relationships. Everything must be prepared carefully starting from the devices and human resources as technology users. During the Covid-19 pandemic, this major change requires the entire community to be involved in e-learning and online activities so that all tasks can be carried out at home.

Some solutions in terms of using technology are the implementation of Work From Home (WFH), which is a new concept used by companies, namely employees can do all tasks from home and do not need to come to the company. Work such as meetings can also be carried out via an internet connection using the Zoom and Google Hangouts applications. In the education aspect, it uses the School From Home concept that utilizes the Quipper, Zenius, Ruangguru, and Academic System applications at universities. In the medical field, IoT provides a Worldometer to access data on the Covid-19 Pandemic and various other diseases, as well as Big Data which provides study opportunities for virus activity modeling and health policy guidance for countries or individuals to improve outbreak preparation.(Rita

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Komalasari, 2020). Machine learning technology is a solution used to detect symptoms of Covid-19 and measure the risk of a possible positive and recommend what to do. In the economic aspect, artificial intelligence technology is also a solution in strengthening and recovering the economy, namely to see the level of household consumption based on e-commerce(Astuti 2021).

1. Islamic Perspective Marriage

Islam as a religion that completes the divine religion that came earlier provides instructions for various aspects of life, which are not limited to divine affairs but also human affairs. Islam provides human guidance to live the life of this world as well as possible so that they can achieve a good afterlife as well. The guidance of the Islamic religion starts from humans being born until they die, as well as from humans opening their eyes to closing their eyes.

How human life has also been explained in Islam regarding the flow of processes, procedures, up to the law of these activities. The Qur'an and Sunnah are the standard guidelines for human behavior in everyday life, which is nothing but a servant who always worships Allah SWT, following the purpose of human creation in the Qur'an Surah Adz Dzariyat verse 56.

Worshiping Allah SWT means doing everything that Allah SWT loves and is pleased with. Worship is not limited only to carrying out the mahdhah worship, namely worship that is included in the five pillars of Islam such as the creed, prayer, fasting, zakat, and hajj, but can also carry out the chair mahdhah worship, which is worship outside the five pillars of Islam and is carried out to reach the pleasure of Allah SWT. (Abdushomad, 2007). The chair of mahdhah worship can be carried out, for example by getting married, that marriage must also be intended to worship to reach the pleasure of Allah SWT.

The term marriage comes from the Arabic language, namely nakaha-yunkihu-inkaahan which means to gather or have intercourse. Marriage can also be called a marriage which basically distinguishes only the root word(Sudarsono, 1997 : 62). Marriage is a statement about a very clear contract and summarized on the pillars and conditions (Syafi'i n.d :36). Marriage or marriage has indeed been beautifully described as a provision of Allah SWT in accordance with the words of the Al-Quran Surah Ar Rum verse 21:

وَمِنْ ءَايٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذٰلِكَ لَءَايٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And among the signs of His power is that He created for you wives of your kind so that you tend to and feel at ease with them, and He created between you love and compassion. Verily in that, there are indeed signs for people who think."

Likewise, besides being explained in the Qur'an that marriage is a sign of the power of Allah SWT, marriage is also a way of implementing the Sunnah of Rasulullah SAW following the hadith.

طَوْلٍ ذَا كان مَنْ و، الأُمَمَ بِكُمُ مُكَاثِرٌ فإني؛ تَزَوَّجُوا،مِنِّي فَلْيَنْكِح فَليسَ بِسُنَّتِي يَعْمَلْ لَمْ فمَنْ سُنَّتِي من الِّكَ

Meaning: "O youths, whoever among you already have the ability, get married immediately because marriage can lower your eyes and maintain your genitals. And whoever is not able to marry, fast, because fasting can be a fortress for him." (Hadist Muttafaq Alaih).

Islam provides many views on the wisdom of marriage. Marriage in general has many benefits that can be felt by the individual concerned, society, and all humans (Sabiq 2009:202). One of the objectives of Islamic law regarding marriage is to maintain the continuity of offspring through marriages that are legal

according to religion, recognized by law, and accepted as part of community culture (Lestari Novita 2017:44).

Marriage has a purpose that can be viewed biologically and spiritually. Biologically it can be explained logically, namely as the legality of human sexual behavior and reproduction, spiritually according to the teachings of Islam is to carry out the sunnah of Rasulullah SAW and solely worship Allah SWT.

Marriage has a positive effect in psychological aspects such as the channeling of sexual instincts which have an impact on biological needs which also creates feelings of pleasure and peace. It has an impact on sociological aspects such as increasing generations, namely the number of descendants as an effort to maintain lineage and preserve human life.

It has an impact on sociological aspects such as increasing generations, namely the number of descendants as an effort to maintain lineage and preserve human life. Human health can also be affected by marriage that in a happy family relationship because having a partner and living together can make the body healthy and live a long life, this is also in accordance with the hadith of the Prophet that adultery will cause a decrease in age(Thobaroh, 1986: 111).

The law of marriage is decided on the basis of the circumstances or the human condition. The law of origin of marriage is permissible (permissible) but can be sunnah, obligatory, makruh, or unlawful (Al Falah, 2010) with the following criteria:

1. Marriage is obligatory for people who expect offspring and are afraid to commit adultery if not married (At-Tihami 2006:15).
2. Marriage is a sunnah when a person has the ability to marry and is able to protect himself against forbidden acts. According to Syafi'iyah marriage is a

sunnah because it is to protect oneself and preserve offspring. (Al-Jaziry 1990:17).
3. Marriage is legally makruh if someone does not have the ability to marry, that is, biologically and economically incapable but able to refrain from adultery.
4. Marriage is unlawful if the person has no desire to marry and has no responsibility for household obligations. Likewise, when someone is biologically unhealthy, that is, has a bad attitude or disease, which causes the fulfillment of rights and obligations in the household and will cause suffering for one of the parties.
5. Marriage is permissible if a person has the ability to marry, but if he is not married, he is sure that he can protect himself from adultery. Likewise, it is permissible if someone has the desire but does not have the ability, and or vice versa which according to Hanafiyah that when someone feels married is to satisfy sexual desires then the law is permissible, and if you intend to protect yourself from adultery then the law is sunnah. (Al Jaziry: 1990: 12).

With regard to marriage according to one's circumstances, when one decides to review the law that applies to one, one must pay attention to the things that make the marriage valid according to Islam. Marriage in Islam must meet the legal requirements and conditions, which according to Abdul Rahmad Gozali (2003:46) the pillars of marriage are as follows:

1. There is a groom
2. There is a bride
3. There is a guardian
4. There are prayers of witnesses
5. The existence of shigat consent qobul

Requirements are something that must exist as a determinant of whether a job or worship is legal or not, but something that is not included in the series of jobs. Legitimate is a job or worship that meets the

pillars and conditions. While the conditions for a valid marriage are those that must be met by the criteria in the pillars of marriage, namely the bride and groom, guardians, witnesses, and consent qabul. (Ghozali, Rahman, 2003 : 50-59).

Pillars of marriage are held not only to make a relationship that is not a mahram legal but can also be understood as human protection. The pillars of marriage are the groom, the bride, the guardian, the witness, and the qabul consent. If it is lived with the social aspect, it will find humanist parts related to the degree and protection of human rights. The pillars of marriage that have been regulated by Islam such as the existence of prospective husbands and wives must be understood as an attitude of ta'aruf and the existence of clarity of husband or wife so that marriage becomes clear that it has become the responsibility and agreement between the man and the woman.

The guardian, as a person who surrenders his responsibilities from moral and material responsibilities in taking care of children, so that in marriage a prospective husband firmly and wisely asks permission from the guardian to be truly responsible for the daughter who has dared to be possessed physically and mentally. Witness, his presence is very meaningful to be a just and right person in relation to being a witness that at the time of the marriage his body is present and witness the delegation of family responsibilities of each party to the married party and can be a witness who testifies that 2 people, namely the male and female have actually married. Ijab qobul, is to be really valid proof of the sentence that must be said in the handover of the marriage.

Tabel 1. The criteria for the pillars of marriage

NO	The groom	NO	The bride	NO	The Guardian
1	Muslim	1	Muslim	1	Muslim
2	Not the mahram of the future wife	2	Not in the iddah period	2	Boys
3	Not forced	3	No husband	3	Baligh
4	Not in ihram for Hajj/Umrah	4	Not in ihram for Hajj/Umrah	4	Reasonable
5	Not having 4 wives	5	Not a musyrik woman	5	Not forced
				6	Fair
				7	Not in ihram for Hajj/Umrah

Source: Processed data from researchers (2022)

According to Imam Syafi'i and Imam Hambali, the requirements for qabul consent must be expedited in the contract, namely the qabul must be carried out directly after the ijab and not separated by other words (Mughniyah, Jawad 2011 : 339).

Marriage as a concept of the union of 2 humans in the permissibility of having sexual relations is not just a consensual statement but in accordance with the agreement of the ulama, which is considered valid if it is carried out by contract, namely the consent and qabul of the bride and groom or the parties' representatives and guardians, it is clear that the pillars in it The conditions contained are as the main basis for the validity of the relationship between men and women as husband and wife in marriage (Mughniyah: 2011: 337). When the ijab and qabul are spoken, it means that the man and woman have been pleased with each other and are willing to fulfill each other's rights and obligations.

2. Utilization of Technology in Marriage during the Covid-19 Pandemic

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The era of disruption is an era of massive changes caused by innovations that change the system and business order to a newer level. We must admit that the phenomenon of disruption is happening. Where friends and foes do not appear in the real world but guerrillas in the virtual world. The era of disruption is an era, which according to James Mittelman (*'Covid-19 dan Linguistik Disruptif' Dalam Suara Merdeka.com*, 2020) is the era of compresses the time and space aspects of social relations (compressing aspects of space and time in social relations), due to the development of information technology in the industrial revolution 4.0. As a result of the tremendous development of information technology, this era has made the distance become close

The era of disruption is triggered by the presence of the internet that forms space in a new world that can connect people through a social network that is not in real life but is so close to high massiveness and is real-time. The arrival of the era of disruption cannot be avoided with changes and developments in the world of technology that force humans to develop and follow the flow to stay up-to-date. In this era of rapid changes, a networking society is formed, which forces people to work and think faster, with a disruptive mindset, which is a way of thinking that allows people to move without the limitations of space and time (Kasali, 2017), (Sabar, 2020), (*'Covid-19 dan Linguistik Disruptif' Dalam Suara Merdeka.com*, 2020).

The continuity of the era of disruption during the Covid-19 pandemic is a challenge for a number of people. The public is forced to think creatively and innovatively in the midst of limitations that occur due to restrictions on activities and rules that must be obeyed in order to reduce the number of Covid-19 cases. The era of disruption during the pandemic requires massive changes that change the system of order in a new direction. This large-scale change needs to be balanced with the right strategy in utilizing technology that will make it easier to carry out activities.

One of the activities that have been significantly affected by the Covid-19 pandemic is the wedding ceremony. People are now starting to adopt digital technology to support wedding activities. Of course, during the Covid-19 pandemic, wedding activities are quite in the spotlight, because holding a wedding event can trigger the spread of Covid-19 clusters because the activities are carried out by gathering. Many alternative media substitutes can be used in wedding activities.

a. Virtual Reception

The development of technology is now felt to be very helpful in the course of community activities, especially during this Covid-19 pandemic. The restrictions on the activities carried out forced the community not to gather and gather for a while. As for when forced to do crowding activities, it is hoped that it will not be in large numbers. But in wedding activities, of course, this is very difficult to avoid. Holding a wedding ceremony is one of the means to stay in touch with the community because kinship in Indonesia is so strong that it is very difficult for the community to invite only a few people.

The Covid-19 pandemic is felt to force people to be responsive in adapting and accepting changes in their activities. The POPULIX research institute researched wedding party trends during the Covid-19 pandemic. As a result, the fact that the pandemic changed the trend of holding weddings from physical to virtual (Prasetya, 2021).

Through weddings using live streaming which can be shared through social media such as Instagram and YouTube, invited guests can watch the wedding procession anywhere through their

respective devices. The virtual meeting can also be done through meeting applications that have developed a lot in Indonesia, such as Zoom and Google Meet.

b. Digital Invitation

Technology that is developing today is very fast. This development is marked by changes in various fields. Everything manual and conventional is slowly turning into a modern one based on technology. With the advent of the internet, technology is growing faster. The number of internet users reached 171.17 million people throughout 2017. This number increased by 10.12% compared to the previous year of 143.26 million people. Compared to the BPS version of the population of 264.16 million, it can be said that 64.8% of Indonesia's population has accessed the internet (APJJII, 2020).

One area that is experiencing influence due to the emergence of the internet and the development of technology is the existence of digital invitations. The emergence of digital invitations is a new innovation in society. The existence of this digital invitation then began to be popular with the public, with advantages including easier distribution of the invitations, cheaper production costs, and design choices that were considered more diverse and varied. The variety of digital invitations does not reduce the essence of an invitation that serves to invite and inform the news, in this case, is the news of the wedding that will be held by the bride and groom to be known by potential guests. This digital invitation is also considered to have a much more interesting visualization because digital invitations can easily add photos, text, and even add animation and audio.

In the Covid-19 pandemic situation, digital invitations are considered to be a more practical means and are still able to comply with social distancing rules that apply in the community as a form of minimizing contact with other people in order to reduce the amount of spread of the Covid-19 virus because all digital invitations are only distributed through the media. only social media such as WhatsApp, email, Instagram, Line, Facebook, and other social media. Digital invitations can be in the form of images of wedding invitations or in the form of websites that contain complete information about weddings. The digital invitation is a form of utilizing technology and developing innovation in facing challenges in this era of disruption to the Covid-19 pandemic.

In a study conducted by Agung Rizki Budi, it showed that Pacitan people were more interested in digital wedding invitations by showing 192 responses with a percentage of 50.65%; 3) in terms of indicators of effectiveness and efficiency, the Pacitan community is more interested in wedding invitations in conventional forms, showing 165 responses with a percentage of 50.45%. From the results of this study, people in Pacitan still use two types of wedding invitations (Budi, 2020). From the description in the study, digital invitations are considered cheaper, practical, and sophisticated. Digital wedding invitations are more in demand among young millennials aged 19–27 years (Budi, 2020).

c. Electronic Wedding Gift

Not separated from the phenomenon of technological development, growth in the field of technology in the era of disruption is growing very rapidly. In Indonesia, this creates a new impact on the financial sector in changes in the pattern of the payment system in economic transactions which lead to the growth of financial needs in society. The direction of the payment system policy is a momentum to shift the role of cash as a means of payment to a digital form of payment that is considered more efficient in terms of speed, convenience, and economic value. Financial technology continues to develop

to meet the community's need for digital payments.

Usually, at a wedding, the guests give wedding gifts to the bride and groom. However, this physical wedding gift is feared to be a means of spreading the Covid-19 virus, so electronic wedding gifts are the solution to this problem. The form of electronic wedding gifts is in the form of electronic envelopes containing money that can be made through electronic transactions, transfers via barcode scans which are usually provided on the invitation or by bank transfer to the bride's account or through e-wallet platforms that are now available in Indonesia such as Shoppe Pay , GoPay, OVO, Dana, LinkAja, and so on. According to (Valencia, 2021) by using digital payments,

Indonesia is one of the countries that is rapidly adopting digital payment technology. Based on the results of the Central Statistics Agency report, the results of the 2015 SUPAS Indonesia's population of 255.18 million people with a population growth rate during the 2010-2015 period of 1.43% making Indonesia a large market for adopting renewable technology(Statistik, 2015).

Based on the data provided by the Indonesian Bank (BI), 38 e-wallets have received an official license. As it becomes electronic money, e-wallet transactions in Indonesia reach USD 1.5 billion equivalent to Rp 21 trillion (1 USD = 14,222) The possibility will continue to increase to Rp 355 trillion by 2023. Data published by the Bank of Indonesia from 2013 to 2019 show that the amount of electronic money circulated in 2013 is 36,225.37 in 2014 in 35,738.2 3 in 2015 in 34,314.7 9 in 2016 in 51,204.5 8 in 2017 in 90,003.8 4 in 2018 is 167,205.5 7 and year 2019 is 292,299.3 2(B. Indonesia, n.d.).

With that reality, it shows that the Indonesian population is undergoing development in payment instruments to adopt the behavior of electronic money use. This electronic money becomes an electronic payment tool whose value is stored in electronic media. in Indonesian Bank Regulation No. 16/8/PBI/2014 on Electronic Money, where electronic money must meet the elements of which are published based on the value of money previously distributed by the holder to the publisher, the value of money stored electronically in a media such as the server (e-wallet) or the chip (e-money), Used as a payment tool to traders who are not electronic money publishers and the value of electronic money sponsored by the holder and managed by the publisher is not stored within the meaning of the Banking Act (B. Indonesia : 2020).

With the implementation of electronic wedding gifts through digital payments, the gifts for the wedding of the two brides can be in the form of money that will still reach the bride and groom. This solution can reduce physical contact with other people.

d. Virtual Wedding Greetings

In this era, all communication activities can be carried out by some people via the internet. This is actually a reality that McLuhan had previously predicted. His prediction says that cultural change in human life is determined by technology (McLuhan, 2003). As a form of representation of the reality of the truth from the presence of McLuhan's predictions, in the context of technology and culture and communication activities, it becomes a manifestation of the existence of a communication phenomenon that characterizes changes in communication culture in this era of disruption.

As described by McLuhan, everyone will be a member of a single

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global village. Electronic media allows everyone to be in touch with anyone and anywhere in an instant (McLuhan, 2003). Through the internet media from time to time to date, following the development of media convergence technology. The internet has become a means of connecting relationships with various kinds of services offered that make it easier for people to carry out communication activities and obtain and disseminate information.

Communication activities through social networking sites are essentially based on the desire to establish friendship and a form of self-actualization and existence as well as the ability to access communication information technology. The ability to access information and communication technology itself includes digital literacy, internet literacy, information analysis, and the ability to operate the software and hardware of the technology. This ability is the basis for the ongoing activities on the internet by users. In other words, internet users must master technology because with these requirements it is possible for an individual to be able to access sites on the internet that are connected to the network.

Reporting happy news is also one of the things that can be transmitted in the form of self-existence. The happy news that will be reported in this social network could be the happy news that we are experiencing or the happy news of others. In spreading the news about happiness other than wanting to spread it more widely we also indirectly appreciate and congratulate those who are happy.

One of the happy news that people deserve to know is wedding news. As many know the news of the marriage, there will be no mischief. In the spread of wedding news, we can spread that information through Internet services. Services that can be accessed through the Internet make it more likely for the public to continue to access that service to carry out communication activities, namely, there is a form of social network service.

The social networking application itself is focused on building interconnections between people who are separated by distance so that an online community is formed. In carrying out online community communication activities, they prioritize their existence by making uploads that can contain text, images, sounds, and videos that can later be displayed and seen by people on the network. To establish a two-way communication online community using chat-based platforms, email, voice calls, and video calls, as well as discussions in other groups.

In a wedding that is now being felt during the Covid-19 pandemic, the guests cannot freely interact with the happy bride. Some of them were unable to attend the wedding due to social constraints and restrictions being implemented. So the guests could not congratulate them on the happy wedding day directly. So even now wedding greetings can be packaged virtually.

Virtual wedding greetings can use several media, including the first by saying wedding greetings in the comments column when the bride and groom live stream their wedding. Doing live streaming while undergoing a wedding, especially at the wedding ceremony procession, has become a new habit. The bride and groom are now preparing live services on social media platforms to be able to bring the guests closer to their event. Live streaming services that can submit comments in the comments column include live streaming on the Instagram and YouTube platforms. In this service, we can write congratulations to the bride and groom in the comments column provided.

Congratulations to the bride and groom can also be given through status upload. Through status uploads that can contain photo and video galleries at weddings, the uploaded status is more attractive and makes the status tool a digital gallery. However, to upload wedding greetings to be more memorable for the bride and groom, we can make a video greeting that conveys feelings of happiness and congratulations to the bride and groom, the greeting can contain ourselves and people who the bride and groom know. We can upload happy status or videos on our social media channels.

The third congratulations we can put into the anticipation of stories or stories in social media that have features in them, such as Instagram short stories, or Facebook stories. This story service can only be accessed within 24 hours after it is automatically deleted. Different in the expected permanent status and will be deleted only when deleted by the account owner or platform when the expected state infringes the applicable rules. This story service is also quite enjoyed by society, especially young children. Moreover, in Instagram Story Service users can perform the attributes and then the attributes on the expectation of a friend's story can be re-posted in their own story. Sometimes they feel pride in themselves when many say goodbye to them, though later their stories become long and rowdy so that in their appearance they will be points and like the pride of the stories of the public figures.

3. Islamic Perspective Marriage and the Use of Technology during the Pandemic

Regulations related to restrictions on activities that are socialized by the government that have an impact on the implementation of weddings have received different responses in the community. People who reject the regulation consider that the limitation of holding weddings will hinder and even break the friendship which will even cause further problems between family or friends. In addition, a reception is considered as an implementation of infinite gratitude so that they want to share happiness with guests. When viewed from a mathematical point of view, the custom in Indonesia for weddings is as a medium to give gifts, whether in the form of goods or money, which is sometimes expected by the owner of the event.

Islam recommends holding a prayer ceremony in the form of giving a meal as a form of gratitude and sharing happiness, but on the other hand, Islam also provides convenience with its simple nature. During the Covid-19 pandemic, apart from the pros and cons regarding restrictions on community activities, especially regarding restrictions on organizing wedding receptions, this rule provides an understanding to the public that Islam teaches simplicity and purity of heart. The Covid-19 pandemic in the context of the reception gives people the opportunity to leave Islam back to basics that the validity of a marriage is not based on how luxurious the reception is, how many guests are invited, how expensive the dinner is, and how many gifts will be received.

The reception does have good substance in terms of carrying out the commands of the Prophet SAW and as a symbol of alms, but this is not a determinant of the quality and law of marriage in Islam. All forms of gratitude and alms can be diverted to other behaviors that during the Covid-19 pandemic urge people not to create crowds, for example by donating to mosques, sharing with orphans and the poor, or by giving alms to anyone in need.

Weddings that were held during the Covid-19 pandemic did not then make people stop thinking about the limitations that were applied. People with their

creativity take advantage of available technology. The basic essence of a valid marriage in Islam is the pillars and conditions for a valid marriage which is then customary in marriage, namely the reception can still be held using technological sophistication. Guests do not have to gather and meet face to face with the bride and groom but can through live streaming social media and meeting applications such as Zoom and Google Meet.

CONCLUSION

In Islam, marriage is said to be valid not because of a lavish party, but if the pillars and legal conditions are fulfilled, the pillars and conditions for a valid marriage are the presence of a groom, the second is the presence of a bride, the third is the presence of a guardian in marriage, the fourth is the existence two witnesses who witnessed the wedding. And the last is the consent qobul.

The terms and pillars of marriage are the only determinants of the validity of a marriage according to Islam, but a series of celebration events has become a tradition in society. Covid-19 has an impact on the era of disruption that changes everything, especially the system of people's habits such as receptions that invite invited guests to meet, give greetings, and give gifts. Restrictions on activities give birth to community creativity to utilize technology as a solution to these problems, the forms of technology utilization are as follows:

1. Virtual reception by means of live streaming via social media and meeting applications such as Zoom and Google Meet.

2. Digital invitations are distributed through various social media which have the advantage of being easy to share, cheaper, and attractively designed.

3. Electronic wedding gifts in the form of non-cash money, namely making transfers to the bride's digital payment e-wallet account through banks, Shoppe Pay, GoPay, OVO, Dana, LinkAja, and so on.

4. Virtual wedding greetings through the comments column when the wedding is broadcast online on live streaming, or on stories on Instagram or Facebook and comments on various social media.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

We, the undersigned, based on an understanding and agreement on the value of each contribution to the paper we have made together with the title submitted to Prophetic Communication Journal, we consciously, without any coercion, declare that each other's contribution to the writing of this work is as follows: Anggra Agastyassa Owie as Main Contributor and Khoirina Nur Salamah as Member Contributor.

DECLARATION OF INTERESTS

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. The authors declare the following financial interests/personal relationships which may be considered as potential competing interests.

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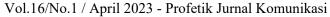Indonesia, B. (n.d.). Statistik Sistem Pembayaran Jumlah Uang Elektronik

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