

## Applications of Illicit Earnings in Electronic Jobs

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### Abstract

This study, entitled "Applications of Illicit Earnings in Electronic Jobs," investigates the growing phenomenon of digital Job sectors that may involve questionable or unlawful practices from the standpoint of Islamic jurisprudence. The core issue addressed is the rise of various electronic occupations that potentially encompass elements of ambiguity (shubuhāt) and explicitly prohibited activities (ḥarām) under Islamic law. The primary objective of this research is to examine the nature and applications of digital income in light of Islamic legal principles, while identifying their most prevalent contemporary manifestations. Specifically, it analyzes the Sharia rulings related to income generated by hackers, digital promoters (buzzers), content creators-including YouTubers and TikTokers-network engineers, and app developers. The study is structured into four key sections: clarification of the concept and typology of electronic earnings; analysis of relevant Islamic legal rulings; examination of the underlying causes for their prohibition; and formulation of Sharia-compliant criteria for determining permissibility. The findings conclude that, in principle, digital earnings are deemed lawful (ḥalāl) unless they involve explicitly forbidden elements, such as the promotion or dissemination of immoral content, pornography, sedition, or misinformation that could result in material or psychological harm. The study recommends the formation of a regulatory authority for digital content, in collaboration with the Ministry of Communications and Information Technology and the designated religious institution, to evaluate sensitive material and support advanced research on contemporary issues related to emerging digital income streams.

**Keywords:** Digital Work, Electronic Jobs, Illicit Earnings, Contemporary Issues

### Introduction

The exponential advancement of digital technologies, coupled with an increasing reliance on the internet across various sectors, has given rise to a new spectrum of income-generating opportunities, many of which are embedded in non-traditional Job frameworks. In this evolving landscape, social media platforms have transcended their initial communicative functions, emerging as influential economic ecosystems that facilitate the proliferation of novel digital professions. Among these, the role of social media influencers has become

particularly prominent, reflecting a paradigm shift in how individuals engage with and monetize online presence.

Indonesia, as one of the largest digital markets globally, exemplifies this transformation. According to the latest data from *We Are Social*, as of early 2025, the number of internet users in the country reached approximately 221 million, constituting 79.5% of the total population (Ministry of Communication and Digitalization of the Republic of Indonesia, 2025). Moreover, Indonesia ranks fourth worldwide in terms of YouTube user base, with an estimated 143 million active users, representing 5.65% of the platform's global audience (Agnes Z. Yonatan, 2025). These figures underscore not only the nation's deep digital penetration but also its critical role in shaping the dynamics of global content consumption and production.

This rapid digitalization, while offering expansive economic prospects, simultaneously introduces complex normative challenges particularly concerning the legitimacy of certain forms of digital labor within the framework of Islamic jurisprudence. As digital engagement becomes increasingly monetized, questions arise regarding the ethical boundaries and legal permissibility (ḥalāl vs. ḥarām) of emerging professions such as content creation, digital promotion, hacking, and app development. This study is therefore situated at the intersection of contemporary digital economies and Islamic legal thought, aiming to examine the epistemological and jurisprudential foundations that govern illicit and permissible earnings in electronic occupations.

Despite these advancements, the emergence of the digital economy has generated pressing jurisprudential concerns regarding the legitimacy of income derived from certain electronic professions. A number of these occupations are conducted within contexts that raise suspicions of non-compliance with Islamic legal and ethical principles. Examples include the promotion of applications that are religiously impermissible such as those related to online gambling or pornographic content as well as content creation aimed at disseminating falsehoods, media manipulation, or exploiting public sentiment to cause social or psychological harm.

In response to these concerns, the present study seeks to critically examine such income-generating activities through the lens of Islamic jurisprudence. It aims to clarify the Sharia rulings on practices that contradict the objectives of Islamic law (maqāṣid al-sharī'ah), with the broader goal of contributing to the formulation of normative ethical guidelines for permissible digital labor in the contemporary era.

### **Significance of the Study**

This study is significant in several respects. First, it aims to systematically identify and classify the contemporary forms of illicit income that have emerged as a consequence of rapid technological advancements. Second, it seeks to critically address the growing prevalence of unlawful earnings within various electronic occupations, which pose complex ethical and legal challenges. Third, the research endeavors to clarify the Islamic legal principles and guidelines that differentiate permissible income from prohibited gains, thereby providing a normative framework for assessing digital earnings. Finally, the study plays a crucial role in safeguarding Muslim youth from inadvertently engaging in impermissible income-generating activities, which may result from a lack of knowledge or misinterpretation of Islamic jurisprudence.

### Research Problem

The problem addressed in this study arises from the profound transformation of human lifestyles into the digital age, which has given rise to novel inventions and contemporary forms of income that classical Islamic jurists did not encounter or legislate upon due to their recent emergence. This gap in traditional jurisprudence necessitates an academic inquiry into these new phenomena. To this end, this research aims to answer the following key questions:

1. What is the conceptual definition of electronic jobs, and what are their most prominent types?
2. What is the Islamic legal ruling concerning wealth acquired through electronic jobs?
3. What are the Shariah-compliant criteria that permit the practice of these jobs?

### Research Methodology

This study employs a descriptive-analytical approach to present and delineate the research problem and subject matter comprehensively. Additionally, a comparative method is utilized by examining and contrasting scholarly opinions on relevant issues, with the objective of identifying the most authoritative positions and articulating the rationale behind their preference. This combined methodology aims to develop a holistic understanding of the Islamic rulings pertaining to income generated from electronic occupations.

#### *The Concept of Electronic Jobs and Their Distinction from Electronic Investments*

The term job (*wazīfah*) in the Arabic language carries several meanings, the most relevant of which to this study are obligation, continuity, and commitment to a task. Linguistically, it is said that “*wazāfa*” something upon oneself means to bind or obligate oneself to it (Al-Mursi, 2000). For example, “*wazafat al-ṣabī ‘alā ḥifẓ kitāb Allāh*” means the boy was obligated to memorize the Qur’an. The term also connotes ongoing work or a permanent task; for instance, the phrase “*lahu wazīfah min rizq*” indicates that one has a daily task or livelihood to fulfill (Al-Zabidi, n.d.). Moreover, *wazīfah* can signify a contractual pledge or condition. Ibn ‘Abbād defined it as “a covenant and a condition.” (Al-Zabidi, n.d.). The plural forms are *wazā’if* and *wuzuf* (Al-Farahidi, n.d.).

When these characteristics obligation, commitment, or undertaking are attributed to an individual, that person is considered to hold a job, whether the commitment is related to performing work, fulfilling a certain duty, or pursuing a specific objective, whether material or immaterial in nature.

#### *Definition of “Job” (Wazīfah) in Terminology*

The technical (terminological) meaning of *wazīfah* (job) does not significantly differ from its linguistic meaning as understood by Islamic jurists, except that it specifically denotes a paid job for a specified period. Jurists have defined it as continuous work performed for a salary within a company or governmental institution. (Qala’ji, & Ṣādiq, 1988). According to Mu’jam al-Ṣawāb al-Lughawī, the term *wazīfah* refers to a position or a specific service. Accordingly (Mukhtār, 2008), a *wazīfah* can be described as the performance of a task or service within a defined timeframe to achieve a particular objective in exchange for a specified remuneration. Ibn Taymiyyah explained, “For example, the officer of the bureau whose duty is to write the extract and expenditure, and the supervisor and sergeant whose duty is to inform the authority about the conditions” (Ibn Taymiyyah, n.d.). The agent performing the task is called a *muwazzaf* (employee).

*The Concept of Electronic Job*

The term electronic is derived from the root word electron, referring specifically to the computer. An electronic device, in this context, is understood as a collection of machines that substitute for the human brain in executing complex operations (Mukhtār, 2008). Accordingly, electronic Job refers to work that is performed using digital mechanisms or systems via the internet in order to accomplish designated tasks. This form of Job relies on technology to fulfill professional duties in virtual environments, marking a significant shift from traditional, location-bound work to flexible, online-based labor models.

*The Distinction between Electronic Job and Digital Investment*

While electronic Job refers to the execution of tasks that require effort and technical expertise through the use of digital tools and platforms, digital investment is defined as the process of buying and selling financial assets via digital platforms with the aim of accessing global markets and generating future profits. The fundamental distinction between the two lies in the nature and objective of each activity: Job entails active engagement in work that is compensated based on time or output, whereas investment involves the allocation of capital with the expectation of financial return over time, often with minimal direct labor involvement.

Table 1  
*Comparison Between Electronic Job and Digital Investment*

Aspect	Electronic Job	Digital Investment
Effort	Requires direct and continuous time and effort	Does not require sustained physical effort
Income	Fixed income or task-based remuneration	Variable income depending on market performance
Expertise	Professional or technical skills	Knowledge of markets, finance, and investment
Risk	Relatively low risk	Risks vary and can be high

Electronic Job is characterized by its global nature, as it transcends geographical distances through reliance on digital technologies that eliminate the need for physical presence. Similarly, digital investments also exhibit a global dimension, facilitated by the emergence of fintech companies to provide financial and economic services online (Rajjal, M., 2018) that develop innovative digital applications enabling worldwide customer access. These platforms streamline buying and selling transactions, offering ease of execution and the capability to reach a large customer base. Moreover, digital investments are distinguished by lower costs compared to traditional methods, enhancing their accessibility and efficiency in global markets.

*Types of Electronic Jobs*

The types of electronic jobs vary according to the nature of tasks performed through digital platforms. These can be broadly categorized into five main types, including:

*Type One: Freelance Jobs*

Freelance work is defined as labor that is not affiliated with any governmental or private entity, where an individual independently undertakes tasks on their own account. The person continuously invests their effort and capital to maximize profit from this work (Mahmoud, M., 2007). These involve providing specialized services executed remotely for a predetermined fee, including tasks such as design, programming, writing, and translation.

*Type Two: Remote Jobs*

Remote work refers to performing job tasks from a location distant from the company's physical workplace, utilizing digital technologies such as computers and the internet (Robbins, S., & Judge, T. 2009). These refer to permanent or part-time positions that require performing specific duties for an employer via the internet without the necessity of physical presence at the organization's premises.

*Type Three: Digital Platform Work*

Digital platforms connect individuals to employment opportunities, currently facilitating work for approximately 12 million people by linking them with employers worldwide. These platforms also enable various forms of employment, including contractual work and content creation through digital media channels (Hendawi, 2022). This category includes activities such as affiliate marketing or content creation on social media and video-sharing platforms, generating revenue through advertisements or subscriptions.

*Type Four: E-Commerce*

E-commerce constitutes an integrated set of processes involving the production, distribution, marketing, and sale of products through electronic means (Hamza, B. 2021) and Refers to the buying and selling of products or services through online stores or intermediary platforms such as Amazon and eBay.

*Type Five: Digital Investment*

Encompasses trading in digital currencies or stocks via the internet, which involves specific Shariah rulings.

Based on these classifications, electronic jobs can be categorized into two primary types:

The first type includes jobs that rely on professional skills, encompassing types one through three. This category requires proficiency in practical skills such as design, translation, programming, and content creation, wherein the worker engages in direct and tangible task execution.

The second type comprises jobs that depend on marketing expertise and familiarity with productive and financial markets, as exemplified by types four and five. Workers in this category must possess the ability to analyze markets, promote products or services, or make investment decisions.

This study focuses on the first category of electronic jobs, as it aligns more closely with the traditional concept of Job concerning the exertion of effort and direct practical performance. It is noteworthy that the three types within this category vary in their nature and respective

Sharia rulings, depending on the activity type, income generation methods, and the applicable Sharia guidelines topics that will be elaborated in detail in the subsequent section.

#### *Applications of Illicit Earnings in Electronic Jobs*

The term "applications of illicit earnings in electronic jobs" refers to situations where an individual provides a service or performs work with the intention of generating profit, whether employed under a formal contract within an institution or company, or working independently such as freelancing or through digital platforms, while engaging in actions that violate Islamic law, rendering such earnings impermissible (haram). Based on this definition, the classification of prohibited electronic jobs among the three previously mentioned types can be divided into two categories: first, Job or work within an institution or specific organization; second, Job or work independently on a self-employed basis.

#### *Type One: Electronic Jobs within Institutions, Companies, or Specific Organizations*

In this context, it is essential to verify the nature of the institutions or company's activities, as the Islamic legal ruling is based on the original nature of the activity rather than the means by which it is conducted. Any earnings derived from impermissible (haram) activities are likewise forbidden because the result is directly linked to the original activity. This principle aligns with the jurisprudential maxim: "Means are judged by their objectives. (الوسائل لها حكم المقاصد) (al-Bujairmi, 1994).

One of the most prominent prohibited applications in this category includes the roles of engineers and application developers affiliated with usurious financial institutions. Contemporary Islamic scholars differ regarding the ruling on earnings from such roles, with three main opinions identified:

#### *First Opinion: The Prohibitors or Preventers*

The ruling of the Permanent Committee's fatwa states: "It is not permissible for a Muslim to work in a bank that deals with usury (riba), even if the Muslim's specific job within the bank is not directly involved with usury. This is because the Muslim employee provides the staff involved in usurious transactions with what they need and assists them in their usurious activities". (Permanent Committee for Scholarly Research and Ifta, n.d.). This is regarded as aiding in sin and aggression, regardless of whether the individual is a manager, employee, or holds another position. This ruling is supported by the narration of Jabir who reported that the Prophet Muhammad ﷺ said: "The Messenger of Allah ﷺ cursed the one who consumes usury, the one who pays it, the one who writes it down, and the two witnesses to it," and said, "They are all equal in sin" (Muslim, n.d.).

#### *The Second Opinion: Those Permitting Out of Necessity*

This perspective allows working in banks under the condition that the employee's work pertains solely to permissible banking activities. Sheikh Yusuf al-Qaradawi stated: "Not all banking activities are usurious; most are lawful and pure, such as mediation, brokerage, and deposit services, while the unlawful parts constitute a minority. Therefore, working in such banks is permissible until the financial system changes to one compliant with religious and ethical principles. We must also not forget the necessity of livelihood or need, which jurisprudence considers a form of necessity. (Al-Qaradawi, n.d.). Similarly, the Grand Mufti of the Hashemite Kingdom of Jordan, Sheikh Nuh Ali Al-Qudah, emphasized: "Working in

usurious banks requires nuance; if the employee's work is far from direct involvement with usurious interest and does not assist it directly, then such work is permissible without blame. However, if the job involves direct engagement with usurious interest and aids it, then it is not permissible" (General Ifta' Department, 2010).

*Third Opinion: Unconditional Permissibility*

A group of contemporary jurists advocate for the unrestricted permissibility of working in banks and similar modern financial institutions, arguing that there is no definitive textual prohibition explicitly forbidding such Job. They consider the matter subject to ijtihad (independent reasoning) (Shahata, 2004. and emphasize that public interest justifies permissibility based on the Islamic legal maxim: "Necessities permit prohibitions."

*The Researcher's Preferred View*

The researcher's preferred position aligns with the first opinion, which holds that income generated from usurious banks is religiously prohibited (haram). This prohibition extends analogously to all specialized banks, including the World Bank that World Bank's budget is composed of three main elements: membership fees from member countries, the sale of debt securities in international financial markets, and investments in loans with limited interest rates (World Bank, 2012) and the International Monetary Fund (IMF) That the (IMF) budget is derived from three primary sources: quota contributions from member countries, bilateral loan agreements, and multilateral loan arrangements (The International Monetary Fund's IMF, 2025). And data from the World Bank indicates that software developers ranked among the most in-demand occupations in Indonesia in 2020, highlighting the significance of these skills within the banking sector (The World Bank, 2020). Just as working in application development for conventional financial institutions is deemed impermissible, so too is the development of mobile applications that facilitate prohibited activities or are founded on impermissible operations. Prominent examples of such applications include the following:

*Example 1: Applications Promoting Prohibited Content*

Any application that promotes forbidden sexual content, contains pornographic materials, or provides related services online is considered religiously impermissible to develop. For instance, the application MiChat serves as a platform for interaction between genders and undoubtedly facilitates online sexual transactions, (Fawzi & Sirigar, 2022 H) including the sale of pornographic images and arranging prostitution or other illicit sexual activities. (Ifendi & Dewi, 2019) The same ruling applies to electronic gaming applications containing pornographic content or those supporting criminal activities.

*Example 2: Applications Designed for Gambling and Betting Purposes*

These applications provide online gambling and betting services, such as wagering on football matches, which constitute forms of electronic gambling. Examples of such websites include Dewapoker.com and agenjudibola.net, alongside similar gambling applications such as Poker, Lottery, Casino, Domino, Slot, among others.

*Example Three: Applications Designed for Cybercrime Purposes*

These are electronic applications used to carry out illegal activities that harm individuals and businesses, classified as tools for cybercrime. Such crimes include fraud, identity theft, data breaches, virus dissemination (Wikipedia, 2025), check forgery, spreading false news and

videos, or promoting drugs via digital platforms. Examples of these types of applications include:

#### Malware Applications

Malware is intentionally designed to cause harm to computer devices or systems, or to gain control over digital infrastructure and websites through various means. These include viruses, computer worms, trojan horses, ransomware, spyware, adware, and scareware (Wikipedia, 2025). And Malware applications refers to malicious software applications designed to steal personal or corporate data, tamper with system programs, damage operating systems, or gain unauthorized access to a device. These applications often operate without the user's consent and pose serious threats to digital security.

#### *Denial-of-Service (DoS) Attacks*

Denial-of-Service (DoS) attacks are a form of cyberattack aimed at disrupting the normal functioning of a network system by overwhelming it with traffic. As a result, the application is unable to perform its intended functions, and legitimate users are denied access to the service. These attacks may also include elements of extortion, where attackers demand financial payments in exchange for stopping the attack and restoring system functionality (Badan Siber dan Sandi Negara, 2020).

#### *Third: Phishing Cybercrime*

Phishing is a fraudulent attempt to steal users' sensitive data such as passwords or bank account numbers through fake messages or links that appear to originate from trusted institutions (such as banks). These operations are often executed by hackers. That A Hacker is a skilled computer expert who uses their technical knowledge to solve problems. However, the term can also refer to any proficient programmer who, whether intentionally or unintentionally, uses their expertise to exploit vulnerabilities and gain unauthorized access to computer systems, whether belonging to companies or government institutions (Hartanto, 2020) and who exploit security vulnerabilities to gain unauthorized access to data or websites. Studies and statistics have shown that at least twelve types of personal information are commonly targeted and stolen in cyberspace. These include: credit card numbers, credit reports, social security numbers, driver's license numbers, digital identity theft records, phone numbers, mortgage numbers, dates of birth, passwords and PINs, home addresses, and mobile phone number. (Nur Diyani, 2019).

Accordingly, individuals seeking Job in network engineering, app development, or freelance digital work must carefully examine the core operations of the institutions they work with. If an institution's business activities are a mixture of lawful and unlawful practices and it does not disclose its sources of revenue, it is preferable to avoid working there in order to steer clear of doubtful matters and potential religious prohibitions. Conversely, if the institution's core operations are lawful, but some of its earnings are a mix of permissible and impermissible sources, the individual should verify the nature of the work and the source of the compensation, striving as much as possible to earn lawfully and purify any questionable earnings.

*Type Two: Individual Electronic Jobs*

The most prominent applications of prohibited individual electronic jobs include the following:

*First: The Promoter or Buzzer (Buzzer)*

Buzzer is A person who expresses an opinion directly, using either their real identity or a hidden one, to promote a specific advertisement on social media. Their tasks often include gossip, incitement, mockery, and other similar behaviors (Indonesian Council of Ulama, 2015). The buzzer is a recent term that emerged in Indonesia around 2009 when Twitter gained widespread acceptance among the public (Sugiyono, 2019). It is defined as a person who disseminates messages or opinions related to issues or ideas through social media, often using fake accounts in exchange for money to promote viewpoints, mostly related to elections and political parties (Wikipedia, n.d.). A key condition for a promoter or buzzer is to be influential, usually having a minimum of 5,000 followers. (Hidayat, 2020), this work is based on providing voting services, either written or visual, through social media for payment, typically involving spreading lies, slander, revealing secrets, hate speech, and mockery to discredit other candidates by bringing shame and disgrace.

Accordingly, this work is unquestionably forbidden (haram) due to its foundation in spreading hatred, falsehood, and misguidance, which in turn incites enmity whether it results in financial gain or a position of power. In positive law, the activities of the buzzer (promoter) are considered criminal offenses subject to punishment. Article 28, Paragraph (2) states: “Anyone who intentionally distributes or transmits electronic information or documents that incite feelings of hatred or hostility toward certain individuals or social groups shall be punished with imprisonment for up to six years or a maximum fine of one billion Indonesian Rupiah” (Republic of Indonesia, 2024).

This prohibition extends analogously to social media influencers who maintain accounts with large followings (ranging from hundreds of thousands to millions of followers) and play a significant role in disseminating issues to a wider community through their social media platforms (Arighi, 2024). However, if the transmission of news is conducted away from any religious violations, based on truthfulness without deception or falsehood, then there is no objection to benefiting from it, provided it does not support a candidate known for injustice, crimes, and oppression of Islam and Muslims. Supporting such a candidate amounts to aiding in the widespread propagation of their injustice and corruption.

Ibn Taymiyyah stated regarding the aides of oppressors: “The aides of the oppressors are those who assist them, even if it is just by sharpening their pens or washing their clothes. Some would say that those who wash their clothes are among their aides” (Ibn Taymiyyah, 1995). This, supporting a presidency rooted in injustice is even more subject to prohibition.

*Second Type: Content Creator*

With the growing societal interest in visual content on digital platforms such as YouTube, many individuals have started creating personal channels offering diverse content. Upon meeting the requirements of earning eligibility namely achieving 1,000 subscribers and 4,000 watch hours they can generate income through the YouTube AdSense program. This program is one of Google’s services, providing financial payments to content creators who join the

YouTube Partner Program (Supportgoogle, 2025). Content creators also earn revenue from paid advertisements or endorsements, promoting products or services via their own channels. Those engaged in this type of work are commonly referred to as "YouTubers," a neologism formed by adding the suffix "-er" to denote platform use and monthly earnings, similar to terms like "TikTokers" and "Vloggers".

The fundamental ruling on such earnings is permissibility, as they stem from personal creativity leveraging technology, provided that the content does not involve any violation of Islamic law. However, if the content contains elements contrary to Islamic principles such as causing harm or injury to others or infringing upon copyrights of individuals or companies the resulting income is deemed impermissible.

The prohibition extends to anyone who contributes to the production of such prohibited content, whether as an editor, cameraman, actor, or podcast that is a form of contemporary radio, consisting of digital audio or video files uploaded to an online platform. It typically features two or more participants engaging in a question-and-answer format to discuss a specific topic (Rusah & Maghfira, 2021). Moreover, even if the original content is permissible, it becomes forbidden if it includes advertisements or endorsements of prohibited products, making it impermissible to receive compensation for such involvement, as it constitutes aiding in the dissemination of prohibited acts such as the promotion of online gambling. Ibn Taymiyyah stated: "Whoever assists in immorality and its spread for the sake of gaining leadership or illicit earnings, which he consumes, is condemned and forbidden (Ibn Taymiyyah, n.d.).

#### *Shariah Guidelines for Halal Earnings in Electronic Jobs*

Despite the diversity of types and methods of electronic jobs, the fundamental principle regarding earnings through them is permissibility and lawful acquisition. The controlling principle is the jurists' maxim: "The original ruling on things and transactions is permissibility unless there is evidence to prohibit it" (Al-Shirazi, 1983). The Shariah guidelines for lawful earnings in electronic jobs can be summarized into three main rules:

##### *First Guideline: Legitimacy of the Activity for Job*

The activity upon which the job or platform is based must be legally permissible under Islamic law. This includes all activities of the institution or company, requiring a comprehensive and in-depth assessment of the nature of its business and sources of income. The mixing of the institution's revenues with prohibited (haram) income even if the unlawful activity is not directly performed leads to assisting or benefiting from that prohibition, thereby rendering earnings questionable and impermissible. This is based on established jurisprudential rules: "The means take the ruling of the objective" (Al-Bujairmi, 1994) and "What is built on falsehood is false" (Al-Zuhayli, 2006). Therefore, it is essential to verify the overall legitimacy of the institution's activity, rather than merely the superficial aspects or specific job details.

##### *Second Guideline: Fulfillment of Agreed Conditions*

Individuals engaged in electronic Job whether in the form of freelance work or remote jobs must adhere strictly to the contractual terms agreed upon with the beneficiary party. This includes fulfilling professional obligations with integrity and refraining from fraud or deception in all its forms.

These obligations carry particular significance due to the nature of digital Job, which is typically subject to limited oversight compared to conventional, on-site jobs. As such, the worker bears a moral and professional responsibility to perform duties with full trustworthiness and excellence, even in the absence of direct supervision.

Fraud in this context is strictly prohibited under Islamic law, particularly in relation to professional responsibilities. This includes deliberate negligence, willful underperformance, or the use of illegitimate means to complete a task such as unauthorized copying or submitting plagiarized or unoriginal work. Such practices constitute a breach of contract and render any financial gain acquired thereby religiously impermissible, as Islamic legal principles hold that “gross deception warrants annulment.” As Ibn Nujaym asserts: “Gross deception (ghabn fāḥish) necessitates annulment” (Ibn Nujaym, n.d.).

Accordingly, adherence to honesty, diligence, and trust is imperative, as these constitute foundational principles for earning a lawful income in digital Job. Upholding such values ensures the realization of the higher objectives of Shariah (maqāṣid al-sharī‘ah), including the preservation of rights, the establishment of justice, and the reinforcement of trust in digital contractual relationships.

#### *Third Principle: Refraining from Promoting Prohibited Products*

Engagement in online platforms, particularly on social media, often provides opportunities to earn additional income through product promotion or advertising, whether in collaboration with specific companies or institutions. However, if such promotion involves prohibited products or services, the resulting financial gain is considered unlawful from an Islamic legal perspective, as it constitutes assistance in sinful acts.

In Islamic jurisprudence, such promotional activities are classified under *samsara* (brokerage), while in modern terminology, they fall under commercial mediation or advertising contracts. (Murad, 2016). Fundamentally, this form of Job is permissible, and compensation for it is lawful provided the promotion pertains to permissible products. This is analogous to the juristic ruling on the legitimacy of brokerage services in trade. Ibn Qudāmah stated, “It is permissible to hire a broker to purchase clothing, and this was allowed by Ibn Sīrīn, ‘Aṭā’, and al-Nakhaṭī,” (Ibn Qudamah, 1968). indicating the permissibility of brokerage in lawful matters. Conversely, brokerage or mediation in the promotion of prohibited products or services has been explicitly deemed unlawful by classical jurists.

#### **Research Findings**

After expressing gratitude to Allah for the successful completion of this research, the following key jurisprudential findings can be summarized:

1. **Definition of Electronic Job:** Electronic Job refers to work performed using digital systems or online mechanisms to fulfill assigned tasks.
2. **Distinction Between Electronic Job and Electronic Investment:** While both aim to generate profit, electronic Job involves tasks requiring skills and technical expertise in digital tools, whereas electronic investment refers to the buying and selling of financial assets through digital platforms. The difference lies in the method of earning.

3. **Global and Cost-Effective Nature:** Electronic jobs are characterized by their global reach, allowing access to clients worldwide. They are also easier to execute and more cost-effective compared to traditional forms of Job.
4. **Classification of Electronic Jobs:** Based on the nature of the tasks involved, electronic jobs can be classified into five categories: freelance work, remote Job, work via digital platforms, e-commerce, and digital investment. These categories can be further grouped into two main types: Jobs that rely on professional skills, Jobs that rely on marketing expertise and knowledge of production and financial markets.
5. **Forms of Unlawful Earnings in Digital Jobs:** Unlawful earnings in electronic Job refer to situations where individuals offer services or perform tasks with the intention of generating profit through means prohibited by Islamic law. This may occur whether the individual works independently or through a formal contract with a company or institution.
6. **Prominent Cases of Unlawful Earnings within Institutions or Companies:** Notably, roles such as engineers and application developers working for financial institutions that engage in usury, such as specialized banks, the World Bank, and the International Monetary Fund, are subject to prohibition due to their involvement with interest-based loans, which are categorically forbidden in Islamic law.
7. **Forbidden Types of Mobile Applications:** The primary prohibited applications include those that promote unlawful activities, applications dedicated to gambling and betting, and those designed for cybercrime purposes, such as hacking and related illicit activities.
8. **Unlawful Earnings from Individual Electronic Jobs:** This category includes roles such as buzzers or social media promoters and influencers whose activities involve spreading lies, slander, and discord through social media platforms. Additionally, content creators like YouTubers, TikTokers, and vloggers whose content leads to unlawful outcomes are included. The prohibition also extends to editors, videographers, actors, or podcast producers involved in such content.
9. **Shariah Guidelines for Lawful Earnings in Electronic Jobs:** The conditions for earning halal income through electronic jobs include: The legitimacy of the business activity underlying the job. Fulfillment of the agreed contractual terms with the beneficiary party. Rejection of promoting prohibited products.

### **Recommendations**

1. The researcher recommends the establishment of a Digital Content Monitoring Authority in collaboration with the Ministry of Communications and Information and the relevant religious authority in the country to evaluate sensitive digital content.
2. The development of a digital program focused on lawful earnings issues is advised, which would provide an immediate communication platform and facilitate community discussions, answering their inquiries regarding their income and related matters.
3. The study urges preachers and religious scholars to educate the community about the virtues of lawful earnings and the harms of unlawful gains, highlighting their significant impact on societal realities and the detrimental effects on the development of Muslim generations.
4. Researchers are encouraged to deepen their study of the jurisprudential rulings on unlawful earnings and their contemporary applications, due to the emergence of new and evolving types of earnings that have not been previously addressed in classical rulings.

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