

LEGAL SERVICES VIRTUAL COUPLE RENTAL PERSPECTIVE WAHBAH AZ ZUHAILI



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Abstract

Islam regulates the various wages of human life, including rent to rent in order to take place with benefits that are in accordance with the goals of sharia. The problem is known to exist virtual couple rental practices that offer dating services for its clients. This paper is to find out how to practice virtual couple rental through social media, and to find out the law based on Wahbah az-Zuhaili perspective. This research is juridical-normative research with a conceptual approach. The theory used as a knife of analysis is the theory of the observance of law. This study found first, the practice of virtual partner rental business through social media can be done by looking at posts about various types of service offerings provided by virtual partner rental business account owners with a set price that is adjusted to the right time desired and clearly defined on the homepage of the account. So, each client is not mistaken about every service provided along with the nominal price to be paid. Second, although at a glance this practice meets the pillars of *Ijarah* on Wahbah az-Zuhaili and has a clear wage system this practice violates one of the conditions in the form of a work object, which is, where the object of work on this practice is concluded not in accordance Sharia because 85.7% of users choose partners who are against the type so it is likely that the object of this practice is not in accordance with Sharia and banned. Prophet Muhammad SAW said that means 'It should not be between a man and a woman alone unless accompanied by his *muhrim*, and a woman should not travel unless accompanied by his mahram. Because it can bring closer to the deeds of adultery.

Keywords: Virtual, Service Couple, Rental, Sharia

INTRODUCTION

Islam has provided answers to all human problems, including the economy. The relationship between employers and workers in modern times has been practiced since the time of the Prophet Muhammad (peace and blessings be upon him) and the Companions. Wages or *ujrah* in Arabic in Islam are closely related to the concept of material and moral ethics, in contrast to conventional economics which views wages are only a material concept. That is why the alternative that Islam provides is very different in the issue of wages compared to the concept of economics.

Wages are the rights of workers or laborers received and expressed in the form of money as compensation from employers or employers to workers/ laborers who are determined and paid according to a work agreement, agreement, or laws and regulations, including benefits for workers/ laborers and families for work and/ or services that have been or will be performed. Humans have a variety of needs, both physical needs and spiritual needs. These needs include the need for food, clothing, shelter, health, education, entertainment, affection, love, attention, and other unlimited needs. Loneliness and fantasy. A combination of demands in society can create a business opportunity for girlfriend rental services as a supply that can be used by the “market”. The demand does not only consist of a person's loneliness and fantasy. Many demands occur which are a motive for someone to use a girlfriend rental as a supply that is increasingly widespread in the wider community and is not limited to these two.

Muamalah activities are essentially the sharia of Allah for His servants in meeting their daily needs, giving rise to a sense of helping each other to alleviate the aspect of goodness and help others. As in the Word of Allah SWT in Q.S. Al- Maidah: 2

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ عَاوَنُوا عَلَى اللَّهِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And help each other in (doing) righteousness and piety, and do not help each other in sin and transgression. And fear Allah, verily Allah is very severe in punishment.”

Virtual partner rental services are currently very busy being discussed because not a few people use this service, this phenomenon then raises legal questions about legal paying for actors and service providers. Because this work has no further arrangements and policies that overshadow this type of work.

Islam has regulated the manners of interaction between members of the opposite sex with restrictions based on religious values. Therefore, the behavior or manners of interaction must be considered, maintained, and implemented by teenagers, especially in the couple rental service. In interacting between members of the opposite sex, it is fine but it must be following Islamic religious rules. Islam also regulates the limits of interaction with the opposite sex as the Prophet Muhammad SAW said which means 'It is not permissible for men and women to be alone unless accompanied by their *muhrim*, and a woman should not travel unless accompanied by her *mahram* because it can lead to adultery.

However, due to the rapid development of technology today, there are various kinds of economic activities, one of which is the practice of virtual partner rental business that opens the way for communication or interaction with the opposite sex. Although the interaction is done virtually, there are many possibilities of things that can be done outside the Sharia because of the interaction of the opposite sex, because each user has the right to choose his interlocutor for the services he has paid for even with the applicable conditions. For the services provided by each virtual partner rental business, there are various kinds of services ranging from chatting, video calls, calling, photo pap, sleep calls, and others depending on the account rented (Oktiawati, 2022). Then the price of the service is determined based on the type and duration of the rental that the client wants in one transaction. These activities are strictly prohibited in Islam because doing so to those who are not *muhrim* (Jurnal et al., 2020).

Wahbah Az-Zuhaili is one of the famous 20th-century Fiqh scholars from Syria. His name is in line with Fiqh figures who have contributed to the world of 20th-century Islamic science (Ghazali, 2015). Prof. Dr. Wahbah Az-Zuhaili was Born in a village called Dair 'Athiyah, one of the directions to Damascus. On March 6th, 1932 AD, or coinciding with the year 1351 Hijriyah, he was born to a woman chosen by Allah SWT who became his mother named Hj. Fatimah bint Musthafa Sa'dah (Wahid, 2015).

In this study, the authors conducted research on the Law of Virtual Couple Rental Services in the Perspective of Wahba Az Zulhaili where researchers took the views of Wahbah Az Zulhaili on the law of couple rental services. The objectives to be achieved in this study are to find out about the legal provisions of *ijarah*, virtual partner services, the

practice of using services, and Wahbah az-Zuhaili's perspective on virtual partner service wages.

REVIEW OF LITERATURE

Theory of Legal Compliance

Laws are all rules that contain regulations that must be obeyed by everyone and there are strict sanctions for those who violate them. Obedience is the attitude of obeying the rules that apply. It is not caused by strict sanctions or the presence of state apparatus, such as the police. Compliance is an attitude that arises from the impetus of responsibility as a good citizen (Toha & Aini, 2021). Legal compliance is an awareness of the benefits of law that gives birth to a form of "loyalty" of the community to legal values that are enforced in living together which is manifested in the form of behavior that complies with the values of the law itself which can be seen and felt by fellow community members (Maronie, 2019).

Compliance based on the expectation of a reward and an attempt to avoid punishment or sanctions that may be imposed if someone violates the provisions of the law. This compliance is not at all based on a belief in the purpose of the legal rules concerned, and is based more on control from power holders. As a result, legal compliance will exist if there is strict supervision of the implementation of these legal rules. Community legal compliance is one part of a legal culture, in a legal culture it can be seen from the tradition of daily community behavior that is in line with and reflects the will of legal signs that apply to all legal subjects, the emergence of legal compliance begins with public legal awareness. Legal awareness can grow because of the fear of sanctions imposed.

Compliance is the behavior of doing or not doing certain activities in accordance with applicable rules and regulations. Legal compliance is essentially the "loyalty" of a person or legal subject to the law which is manifested in the form of real behavior about Sharia law (Sofyan, 2015). In Fiqh (which discusses regulations in the sense of legal awareness) it means knowing or understanding about the legitimate steps taken and the legitimate results of them, and having the choice to separate the great and the bad. In this way, lawful mindfulness implies feeling and understanding that certain ways of behaving are controlled by regulation (Syarifuddin, 2002).

Credo Theory

Credo or *shahadah* theory is a theory that requires the implementation of Islamic law by those who have pronounced the two creeds as a logical consequence of the pronouncement of the creed. This theory is a continuation of the principle of tawhid in Islamic legal philosophy. The principle of tawhid requires that everyone who declares himself to believe in the Almightyness of Allah must submit to what Allah commands in this case obeying Allah's commands as well as obeying the Prophet Muhammad and his *sunnah* (Praja, 2009). This Credo theory is the same as the theory of legal authority explained by H.A.R. Gibb which states that Muslims who have accepted Islam as their religion mean that they have accepted the authority of Islamic law over them. Gibb's theory is the same as the view of madzhab imams such as Imam Syafi'i and Imam Abu Hanifah who stated that a Muslim is bound to implement Islamic law as long as it is in the area where Islamic law is enforced. The non-territoriality theory of Imam Syafi'i states that a Muslim is forever bound to implement Islamic law wherever it is. either in the area where Islamic law is enforced or in the area where Islamic law is not enforced (Gibb, 1950).

RESEARCH METHOD

According to Abdulkadir Muhammad, what is meant by normative-empirical law (applied law research) is research that uses normative-empirical legal case studies in the form of legal behavior products (Muhammad, 2004). In this case, it examines the data collection in this study carried out scientifically and systematically. Researchers surveyed by distributing questionnaires or questionnaires as research instruments, and questionnaires became an effective and efficient place to collect data. The management and analysis of data in this study using descriptive analysis is a problem-solving procedure investigated by describing or describing the state of the subject/object of research (a person, institution, society, and others) at present based on the facts that appear as they are the findings of this study regarding the Law of Virtual Couple Rental Services in the Perspective of Wahbah Az Zuhaili with the methods used to analyze the data..

RESULTS AND DISCUSSION

Legal Provisions of *Ijarah*

Al-Ijarah comes from the word *al-ajru* which means *al'iwadhu* which means compensation (Fitriani, 2022). In Arabic, *al-ijarah* is defined as a type of contract to take benefits by way of reimbursement of a sum of money. *Ijarah* according to the language is the sale and purchase of benefits, while sharia has the same meaning as the language. Therefore, the Hanafis say that *ijarah* is a contract for a benefit in exchange for a fee just as *ta'liq* is invalid in buying and selling, *ta'liq* in *ijarah* is also invalid. The Shaafa'is define *ijarah* as a contract for a benefit that has a specific, permissible purpose, and can be donated and permitted with a specific substitute. The word "benefit" serves to exclude contracts over goods because goods are only applicable to sale and purchase contracts and grants. The word "certain" excludes *mudarabah* and *ji'alah* contracts for unspecified work. The word "usable" excludes the benefit of the female genitalia because the contract for this item is not called *ijarah*. And, the words "with a certain substitute" exclude the contracts of grants, wills, *shirkah* (partnership), and *ijarah* (lending).

According to Law Number 21 of 2008 concerning Islamic Banking, the definition of an *Ijarah* contract is an agreement to provide funds to transfer the use rights (benefits) of an item, which is based on a lease transaction. Where this transfer is not followed by a transfer of ownership of the goods themselves. According to Law Number 19 of 2008 concerning Sharia Securities, an *Ijarah* contract is an agreement in which one party leases the right to its assets to another party based on an agreed fee and lease period.

The legal basis of the *Ijarah* transaction itself comes from Q.S. Ath-Thalaq (65) Verse 6

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ ۗ وَإِنْ كُنَّ أُولِي حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۗ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۗ وَأَمْرُهُمْ بَيْنَكُمْ بِمَعْرُوفٍ ۗ وَإِنْ تَعَاَسَرْتُم فَسَرِّضِي لَهُ الْأُخْرَىٰ

Settle them (the divorced wives) where you can, and do not trouble them to harden their hearts. If they (the divorced wives) are pregnant, then give them their maintenance until they give birth, then if they suckle your (children) give them their reward; and bargain among yourselves (everything) well; and if you both encounter difficulties (in the matter of breastfeeding), then another woman may suckle (the child) for her. The above evidence shows that "If you are not able to breastfeed your children, then you can breastfeed them".

The above evidence shows that “When you give proper payment” indicates the expression of the service rendered due to the obligation to pay wages. The second proof is the *Sunnah*.

He (Shu’aib) said: “I intend to marry you to one of my two sons, on the basis that you will work with me for eight years, and if you give me ten years, that is (a favor) from you; I do not wish to burden you. And you will, God willing, find me among the good”. Give the worker his wages before his sweat dries. The command to give wages is evidence of the permissibility of *ijarah* contracts. The Prophet also said, “Whoever hires a worker, give him his wages. It was narrated by Sa’id ibn al-Musayyib from Sa’d r.a., who said, “We used to lease land in return for the produce. The Messenger of Allah forbade that and commanded us to lease it in gold or silver.

The Third Piece of Evidence is Ijma’

The Muslims at the time of the Companions were unanimous in allowing *ijarah* contracts before the existence of Asham, Ibn Ulayyah, and others. This was based on the people’s need for the benefits of *ijarah*, just as they needed real goods. And, as long as the sale and purchase of goods is permissible, the *ijarah* contract for benefits must also be permissible.

According to the majority, there are four pillars of *ijarah*: a) *Aqidain* (two people who make a contract), namely *ajir* and *musta’jir*. In leasing (rental of benefits), *ajir* is the renter and *musta’jir* is the renter. Whereas in wage labor, *ajir* is the worker/service provider and *musta’jir* is the wage earner/service recipient. Those who work for a particular person or persons are called *ajir khas* (specialized workers) and those who work for many people, not limited to certain people, are called *ajir musytarak* (general workers); b) Shighat, i.e. *ijab* and *qabul*. *Ijarah* must be done willingly, so this *ijab* and *qabul* indicate the willingness of the *aqidain*; 3) Benefit, which is the benefit received by the tenant. If the contract is in the form of leasing goods, then the benefit means the use value of the goods, and if the contract is leasing services/wages, then what is meant by the benefit is the work provided by the service provider; 4) *Ujrah*, which is the rental fee in exchange for the benefits received by the tenant or the fee given by the service recipient to the service provider.

In an *ijarah* contract, there are four kinds of conditions as in a sale and purchase contract, namely the condition of existence (*syarth al-in'iqaad*), the condition of validity (*syarth an-nafaadz*), the valid condition (*syarth ash-sihhah*), and the condition of prevalence (*syarth al-luzuum*): a) **Conditions of Form (*Syarth al-In'iqad*)**. There are three kinds of conditions of existence; some of them relate to the perpetrator of the contract, some relate to the contract itself, and some relate to the place of the contract; b) **Conditions of Validity (*Syarth an-Nafaadz*)**. The condition for the validity of the *ijarah* contract is the existence of ownership or power (*ol-wilaayah*). *Ijarah* contracts are made by a person/*udhuli* (a person who spends other people's property without their permission); c) **Valid Terms (*Syarth ashShihhah*)**. The valid conditions of *ijarah* relate to the contractor, the object of the contract, the place, the wage, and the contract itself. *Ijarah* is also called *tiiarah* (trade) because there is an exchange value in it; d) **Terms of the contract object**. If the object of the contract is movable goods, then acceptance is required. If not, then the law is not valid. This is because of the Prophet PBUH. Prohibited buying and selling goods that have not been received; e) **Terms of *Ujrah***. There are two types, namely that the wages are valuable and known assets, then the wages are not in the form of similar benefits. For example, *ijarah* residence paid with residence; f) **Terms of prevalence (*syarth al-luzuum*)**. The leased item is free from defects that impair its utilization and no reason allows *fasahk* (canceling) *ijarah*.

In the book of Wahbah az-Zuhaili, the conditions for the validity of *ijarah* are also described regarding the contract, the object of the contract, the place, the wage, and the contract itself. Among the valid conditions of *ijarah* are first, the willingness of the two contracting parties, and this condition is also stipulated as a condition of buying and selling. Allah says: "O you who believe! Do not eat from one another's wealth by unlawful means, except in a trade that is consensual between you. And do not kill yourselves. Indeed, Allah is Most Merciful to you" (An Nisaa': 29). Secondly, the object of the contract should be known to avoid disputes. Thirdly, it is necessary to explain the benefits and the period required, whether it is for a short period or a period of months. So, the determination of time and the object of work that is not clear can cause defects in the contract. Fourth, the object of the contract must be something that is permissible in Shara and it is not permissible to rent

goods for immorality. For example, such as renting someone to play and entertainment that is forbidden.

From the explanation above, it is known that the practice of renting a partner fulfills the conditions in terms of the willingness of the two contracting parties, the description of the period for the leased benefits, and the wages that must be paid. Because the partner rental practice has clearly explained all types of services and wages and time provisions on the homepage of each account owner. However, there is a defect in the object of virtual partner rental because it is likely to lead to immorality when viewed in terms of enthusiasts who are more of the opposite sex.

Virtual Partner Services

In Japan, the term “Rental Girlfriend” is used by Japanese people to refer to a man or woman who is paid by the renter to accompany him or her on a date, travel or spend time together like a couple. People refer to this business as the “Rental Girlfriend” business because the concept is similar to the general practice of leasing, where one party pays the other party to be able to use the object of the lease for a certain period of time. The only physical touch allowed is limited to holding hands or hugging with the consent of the talent.

Assortment of Services

For services provided by each rental business, there are various kinds ranging from chatting, video calls, calling, photo pap, sleep calls, and others depending on the account being rented. Then the price of the service is determined based on the type and duration of the rental that the client wants in one transaction. The following is a table of examples of data on couple rental prices on one of the virtual couple rental business accounts that the author researched.

Type of Services Leased	Duration Time	Rental Prices
Temen Chat's	1 day	Rp. 15.000,-
	3 day	Rp. 50.000.-
	7 day	Rp. 90.000,-
	30 hari	Rp.300.000.-
Calling	15 minutes	Rp. 10.000,-
	30 minutes	Rp. 20.000.-
	60 minutes	Rp. 30.000.-
	120 minutes	Rp. 50.000,-

Video Call	15 minutes	Rp. 30.000,-
	30 minutes	Rp. 55.000,-
	60 minutes	Rp. 80.000,-
	120 menit	Rp.150.000,-
Pap Foto	1 foto	Rp. 10.000,-
Mabar	1 X Match	Rp. 10.000,-

From the table above, we can understand how much we have to pay in one transaction if we become a client in one of the virtual partner business accounts. There are several accounts that also accept an extension of the duration of the lease of their services if the client wants to extend the lease time. If this happens, the nominal paid by the client automatically increases as the amount of time that increases in one rental service in one transaction. For example, such as client A who initially only paid Rp.50,000 for calling services for 120 minutes, but the client wants to add the duration of calling time 120 minutes later then if the talent agrees or agrees to the client's request then the client will pay another Rp.50,000 for the next 120 minutes. In Law No. 11/2020 on job creation, every worker/laborer has the right to a decent livelihood for humanity. For this reason, the central government establishes a wage policy which includes: a. minimum wage; b. wage structure and scale; c. overtime pays; d. wages for not coming to work and / or not doing work for certain reasons; e. form and method of payment of wages; f. things that can be calculated with wages; g. wages as the basis for calculating or paying rights and obligations. Then the detailed provisions regarding wages are regulated in Government Regulation No.36/2021 concerning wages as regulations for the Job Creation Law, which also revokes PP No. 78/2015. Article 14, Article 15, Article 16 of Government Regulation No. 36/2021 discusses time unit wages and output unit wages. Where time unit wages are wages determined based on one time such as daily, weekly or monthly. Meanwhile, the result unit wage is a wage determined based on the results of the agreed work.

Partner Rental Business Account on TikTok

TikTok is a social media platform that features a variety of short videos with music, dance, interesting styles, or talent shows. there is a lot that users can do because of the many features and the wide range that TikTok can cover. The wide coverage makes many TikTok users make various forms of efforts to make money, be it as endorsements, curators,

affiliators or as a place to introduce products/services that can be rented. In this TikTok application, each user is required to create a previous account either as a creator, audience, or business actor. There are many business accounts in this application, both businesses in the form of selling various kinds of products ranging from beauty, and fashion to household supplies. There are also business accounts that rent out various kinds of services, both to promote various things ranging from goods, rental housing such as apartments, and rental vehicles such as motorbikes, cars, and even bicycles, there are also various kinds of entertainment venues. In this study, researchers examined business accounts in the form of rental services commonly known as the Virtual Partner Rental Business. Where researchers discuss the wages generated from this virtual partner rental business practice. This virtual partner rental business account is an individual account created personally by the account owner, not a business account provided by TikTok. Usually, business account owners like this have several members to run their business continuity. The following is a view of the Virtual Partner Rental Business Account on the TikTok Application.

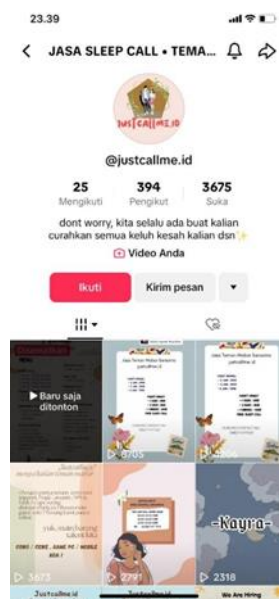




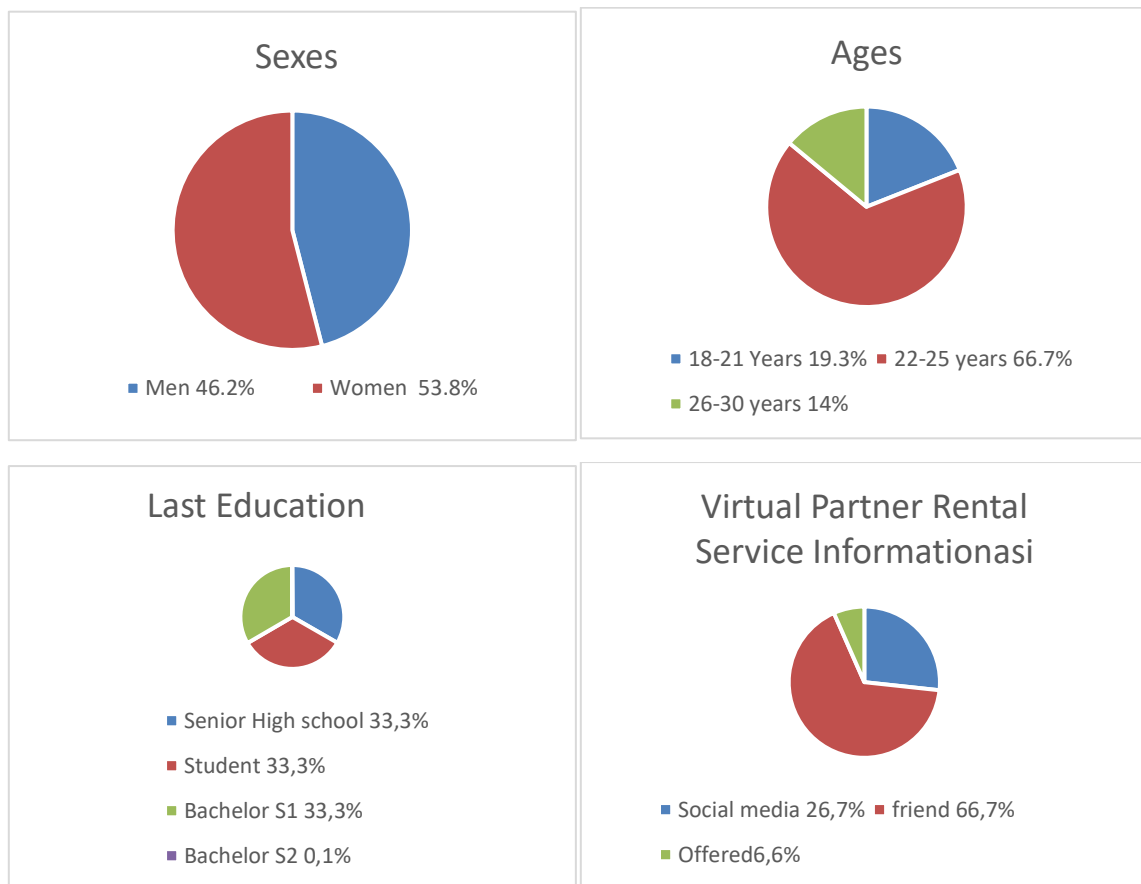
Figure 1
Virtual Partner Rental Business Account Profile on TikTok Application

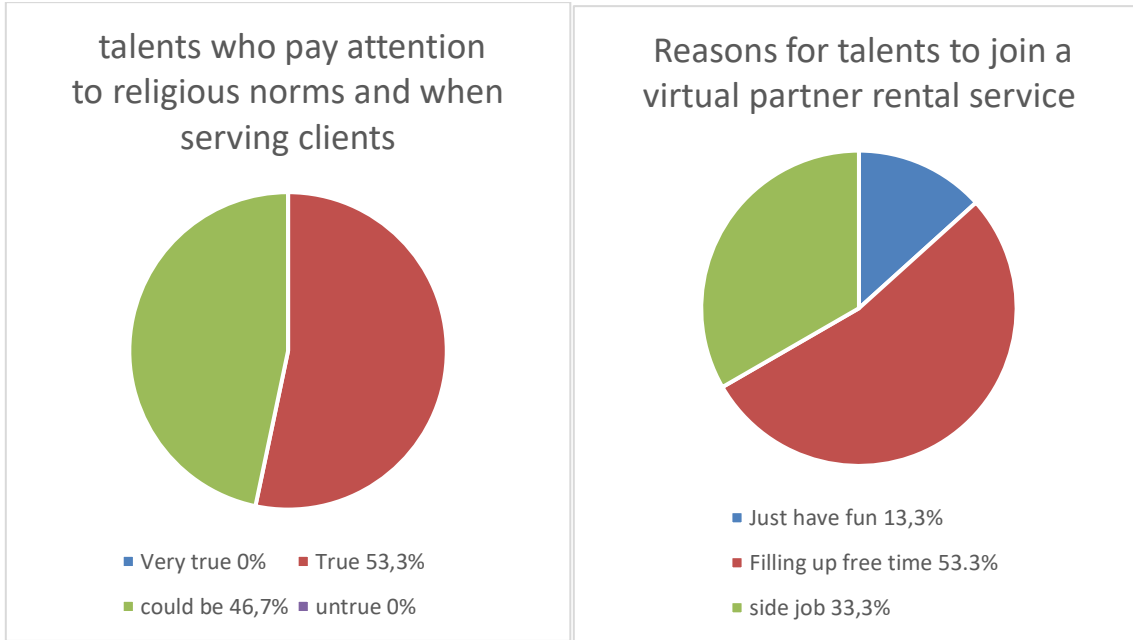
This business is almost the same as the online partner rental business which can be run face-to-face or interact directly between talents and tenants. It's just that, if this virtual partner rental business is only done online without face-to-face or direct interaction and of course maintaining each other's privacy. In Sakura country, this business is not a strange business, but they run this business online and have even been developing there for a long time. One of the businesses is known as Tokyo Rent Kano (Rahmat, 2022). However, this time the researchers discussed this business which is currently running in Indonesia but is run online without direct interaction. TikTok to create a service such as renting a friend's service for several people in need but online. And many of the talents or users are also students. Each account of this virtual partner rental business has rules that must be followed by talents and people who use their services. These rules are made to maintain privacy, safety, and comfort during the rental of services. Each account has different rules and has different rates. The following are the rules used in some virtual partner rental business accounts; a) It is forbidden to intervene or interfere in the personal matters of talents; b) It is forbidden to discuss or invite talents to do pornographic things; c) It is forbidden to force talents to do certain things that are out of bounds and not in accordance with the provisions; d) Be polite and do not speak harshly; e) If the client is proven to have committed an offense, the talent

has the right not to continue the task; f) If the talent is proven to have made a mistake, the money paid will be returned in full to the client.

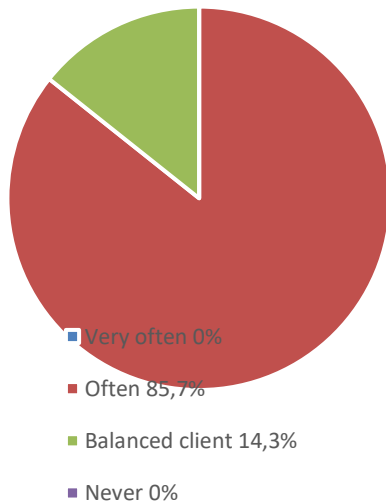
Practical Use of Services Couple Rental

Services are in high demand by some groups. Enthusiasts now easily get access to find talent or partner service providers, both male and female, on social media. Based on the results of observations and observations, the author has obtained data from distributing questionnaires related to the use of virtual partner services in the community and can be seen in the following diagram.

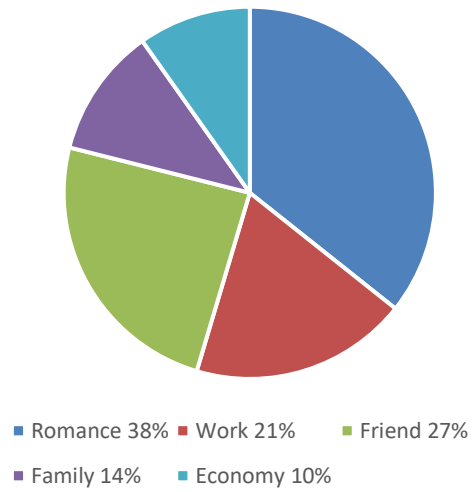




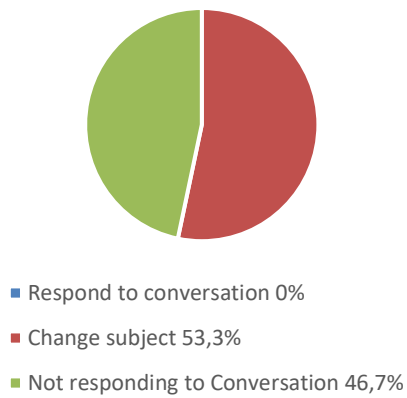
how often do talents accept clients of the opposite sex

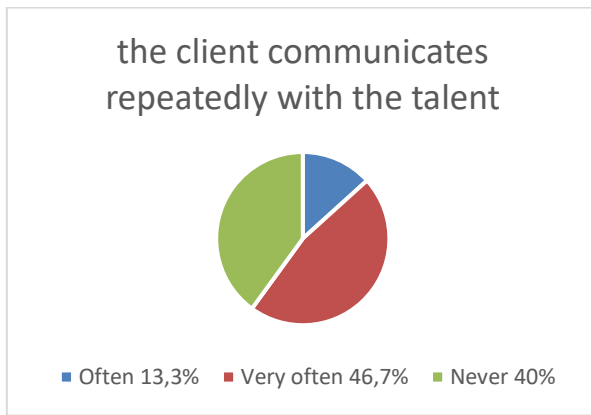
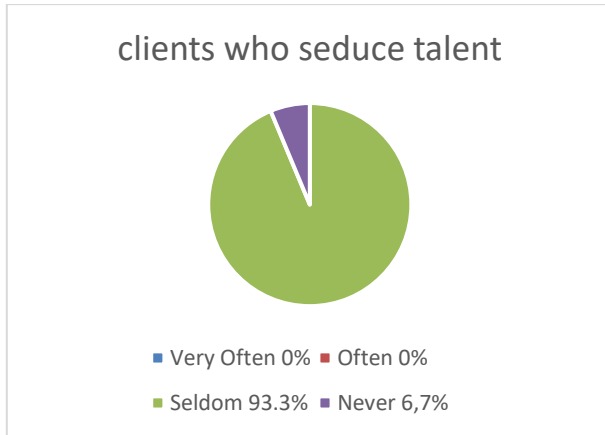


Materials that are often discussed or consulted



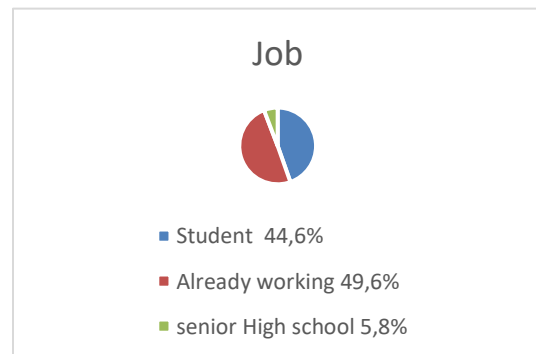
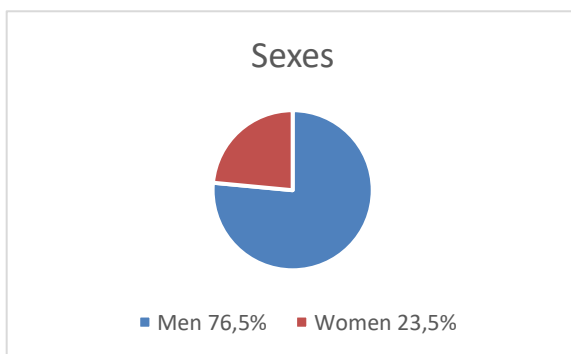
Talent's attitude towards discussing taboo subjects

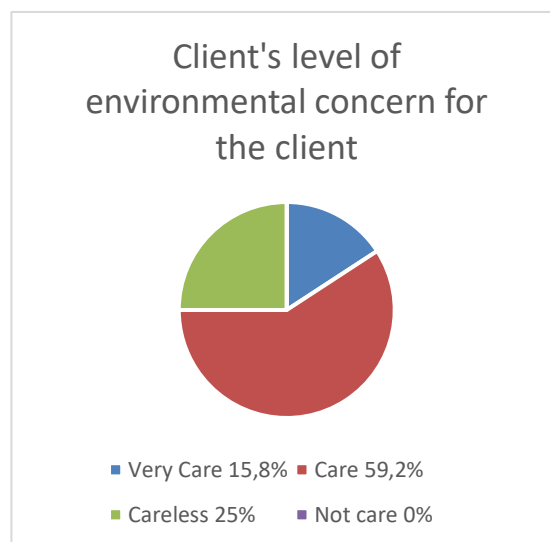
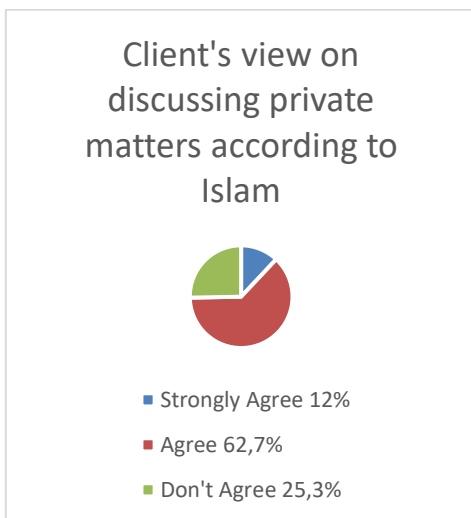
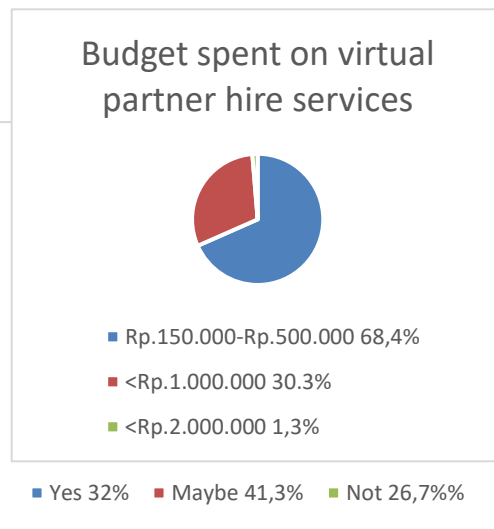
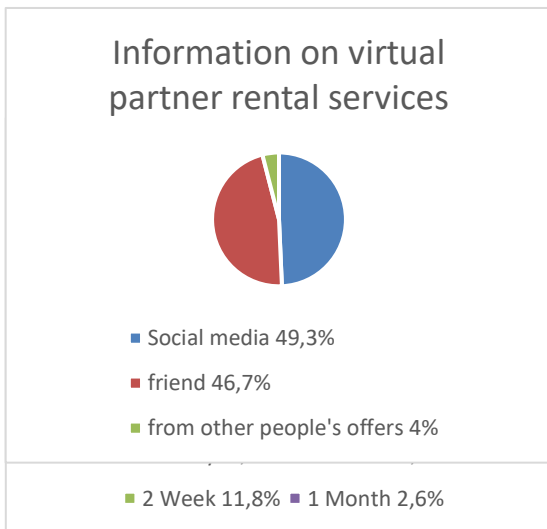
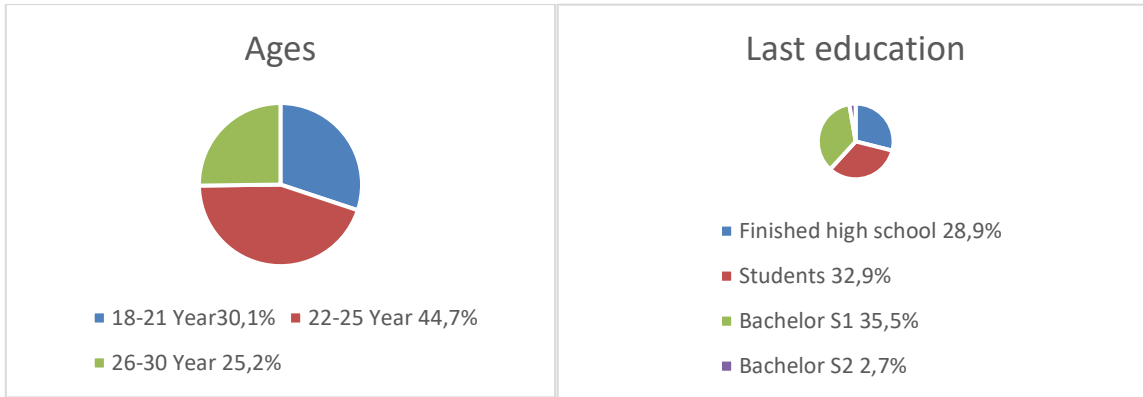




Then from the data obtained, all talents are required to use fake data and no special training is required to become a talent in this practice. The data obtained also shows that talents never contact clients outside of order time due to attraction. During each consultation, the talents said that 60% of the clients followed the advice given during the communication time. The talents also take their work for granted and do not enjoy it much. However, 73.3% of the talents do not have a good soul.

Data obtained from the client





From the results of the data collected, it is also known that people still often use this service, and the level of client satisfaction from a score of 1-10 reaches an average of 7.5%. Clients mostly discussed romance and work. 65.8% of clients pay attention to customary and religious norms when using this service.

Wahbah az-Zuhaili's Perspective on Virtual Partner

Wages in the book of Wahbah al-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu* benefits that are used as *ijarah* are allowed according to Shara. For example, it is permissible to rent a book to read, study, and copy; to rent an apartment to stay in; a net to hunt in, and so on. This condition extends to the consensus of the scholars, which is that it is not permissible to sell goods for immorality, such as selling goods for *haraam* games and entertainment, teaching *haraam* magic and poetry, selling *haraam* books of heresy, selling girls to sing, or selling goods to perform for the dead. This is because the use of these services for immorality and sin is not included in the contract.

The results of the research from the data that has been collected conclude that most of those who use the object of benefit from the practice of renting a virtual partner are of the opposite sex and the things discussed by the tenant/client are mostly romantic and work problems over a long period where this also triggers immorality during the rental agreement process. Therefore, the object of this practice is said to be not permissible in Shara', so the contract in the virtual partner rental practice is flawed. The wages that are paid are halal wages from work in which there is no danger or *haraam*. To get halal sustenance, it is required not to commit fraud, and so on in doing their work. Such as wages from teaching the Quran, wages for breastfeeding services, wages for laborers, wages from sewing services, and so on. However, the wages generated from this virtual partner rental business practice are said to be invalid/*haram* because the object of benefit in this practice is defective or not following Shara.

CONCLUSION

The practice of renting a spouse through social media is very accessible. Many platforms are home to virtual partner rental business accounts. These accounts have certainly described in detail what services they provide, how much time is allowed in one transaction,

the price set for each service, and the time each prospective service user/client wants to make rules to protect each talent. Even these rules are made in detail to maintain the rights and obligations of both the talent and the client. The law of wages in virtual partner rental services according to Wahbah az-Zuhaili is haram. The wage is forbidden because of a defect in one of the legal conditions for *ijarah*, namely the object of benefit in the virtual partner rental business practice.

The object element in the virtual partner rental business practice is not permissible in Shara'. It is considered to trigger immorality in practice due to the large number of enthusiasts of the opposite sex who use these services and can be used for a long period.

Clients also discuss various matters including romance even though the previous rules have been emphasized not to discuss taboo subjects, but the research found from the high number of fans of the opposite sex and the existence of some delinquencies that occur so that these rules are violated. So, the law of selwa couples in Islam is haram. This is also supported by the Prophet Muhammad SAW said which means 'It is not allowed for men and women to be alone unless accompanied by their *muhrim*, and women are not allowed to travel unless accompanied by their mahram because it can lead to adultery. The researcher hopes that every Muslim will always avoid all actions prohibited by Allah SWT and seek the truth first about all information and legal provisions that are in the midst of the development of the times at this time.

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