

THE DIGITAL ETHICS

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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونِيسْتِي اِسْلَام اِنْتَارَا اِبَحْسَا مِلْدَسِيَا

Garden of Knowledge and Virtue

Key Talking Points

Objective

Participants will understand the meaning, scope and fundamental scope of the Digital Ethics



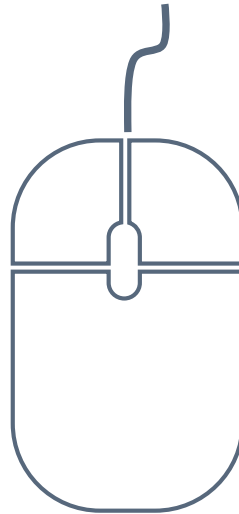
Digital + Ethics

What is Digital?
What is Ethics?
Ethics and Law



Data-driven Culture

Automation
Digitalisation
Datafication
Synchronisation.



Values

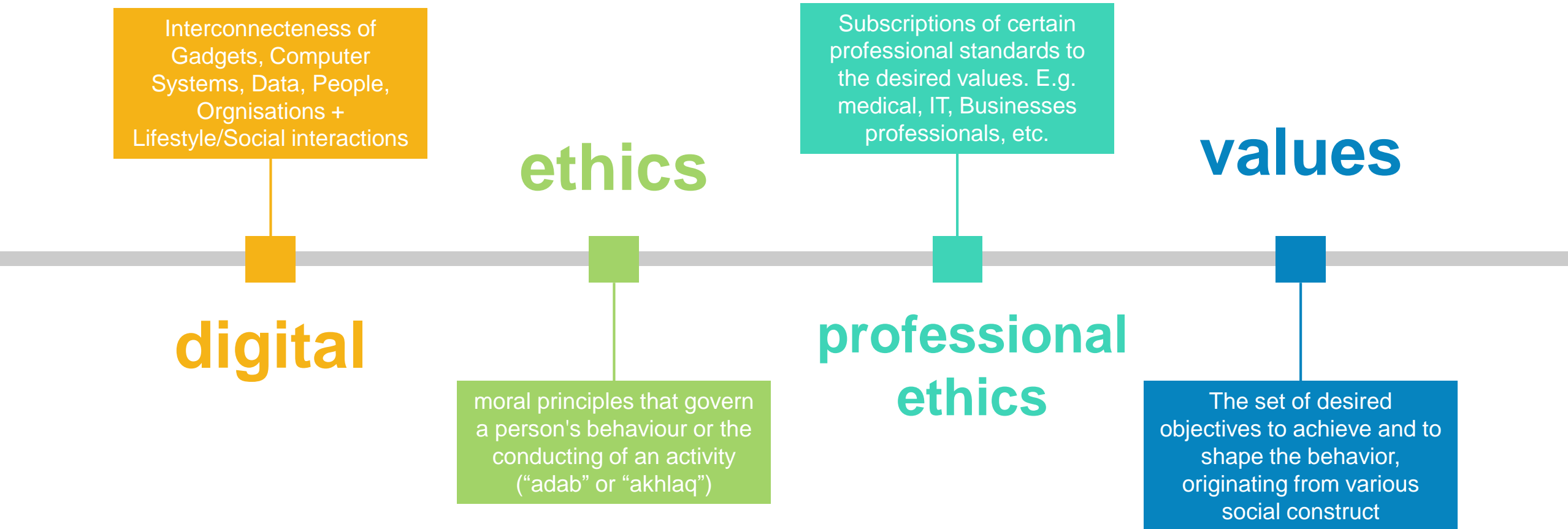
Islamic values
The Golden Rule
Real-space-
Cyberspace non-
binary Approach
Responsibility



Primary Issues

Content regulation
Data privacy
Data security
Critical Information
Infrastructure
Artificial Intelligence

Digital Ethics?



Data Culture

Data is an Identity

As an identity, you will be closely attached and associated to your data, esp. personal data. Losing data means losing an identity. Preserving life involves preserving your data



Data is a Social Construct

Social activities are now increasingly datified: work, learning, traveling, daily movement, friendship, communications, likeness, etc.



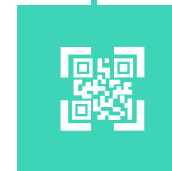
Data is a property

Major wealth today is defined by how much data you have and are able to exploit. Ability to aggregate data means potentially making more wealth.



Data is Accountable

With the advancement of technology, there is a digital trace for every data. These records are accountable and people are answerable based on the data.



Data Culture in Islam



Data is a Bounty

To be utilized in accordance with its beneficial functions, for the benefit of self and others.



Data is a Trust (Amanah)

Not to be abused, misused, overused and underused.



Data is a Test

To be accountable for in this world and hereinafter



Data is an Object of Dakwah and Jihad

Should be utilized for the purpose of the glory of God as reflected in His mercy for all universe

Data Culture for Muslims

Qaf (30): 16-18

﴿١٦﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We created the human being, and We know what his soul whispers to him. We are closer to him than his jugular vein.

﴿١٧﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

As the two receivers receive, seated to the right and to the left.

﴿١٨﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does he utter, without an observer beside him ready.

DATA CULTURE FOR MUSLIMS



Al-Isra' (17): 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not follow what you have no knowledge of. The hearing, the sight, and the intellect—all these will be questioned.

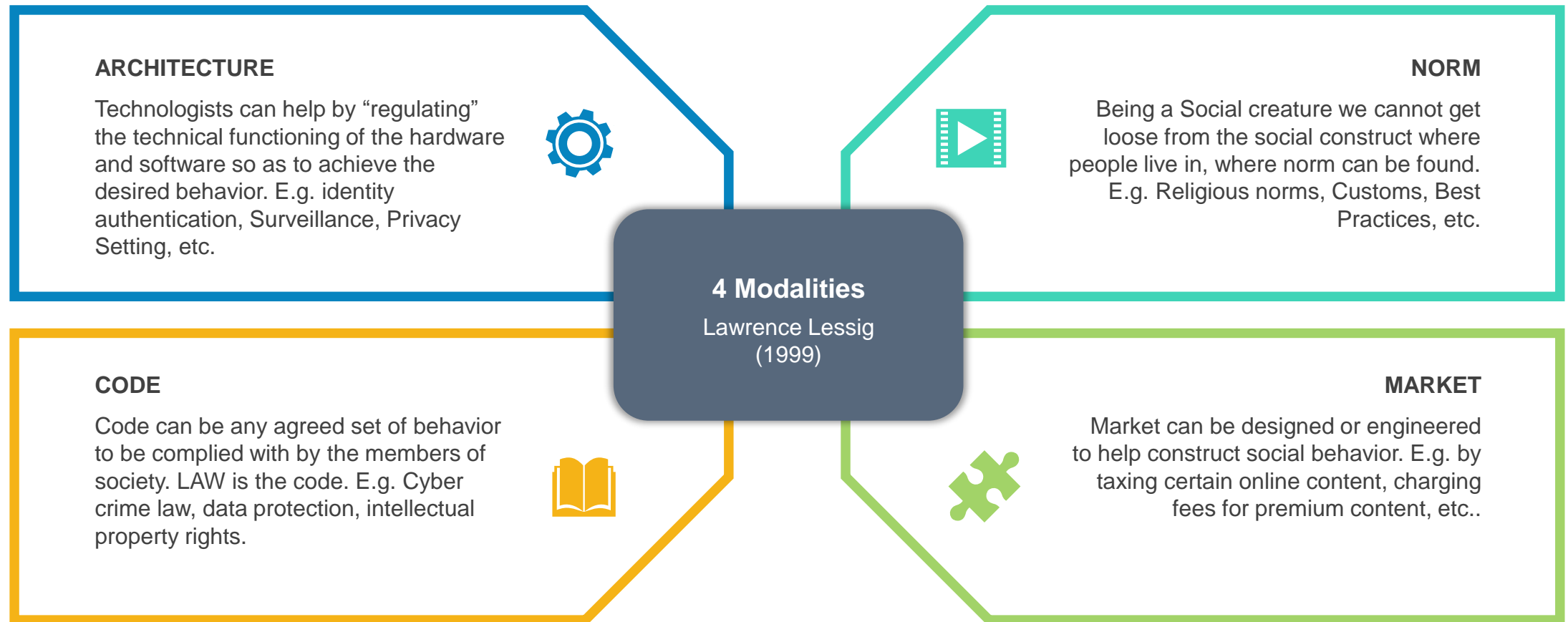
Digital Ethics is about how you achieve your objective

"I've changed. I'm not the man I was when I created Silk Road. I'm a little wiser, a little more mature, and much more humble."

"I wanted to empower people to make choices in their lives...to have privacy and anonymity, I'm not a sociopathic person trying to express some inner badness."

ROSS ULBRICHT, Creator of the Silk Road, in the court room before receiving a double life sentence in US prison by the age of 36

4 Modalities in “Regulating the Digital Behaviour”



Common Ethical Debates



IS INTERNET A LAWLESS FREE SPEECH MEDIUM?

"Your freedom is limited by my
freedom"



"INTERNET IS A VIRTUAL SPACE UNCONNECTED F ROM REAL LIFE"

"So, we can have a second life
and second set of behavior?"

"REGULATING INTERNET I S USELESS, BETTER LEA VE IT FREE?"

It is not a zero-sum game!.



"IT IS MY OWN PAGE, LEA VE ME ALONE!"

Dilemma of public vs private
space



Emerging Legal & Ethical Issues

MISUSE OF PERSONAL DATA

Who owns the data? How can we control our personal data?

INFORMATION VS HOAX

Why hoaxes are harmful? Why are they increasingly massive? How to stop that?.

INTELLECTUAL PROPERTY

What amounts to intellectual property? Is there a way out to use others' IP?

DEFAMATION

What amounts to a defamation? Does it apply to those who "merely" forward the content?

ARTIFICIAL INTELLIGENCE

Can we leave critical decisions being automated and processed by machines/robot? Eg: Targeted advertisement, Credit rating, Criminal sentencing, Medicinal Analysis



01

Digital Ethics is an Inseparable Social Digital Construct

02

Digital ethics is a professional softskill needed by society

03

Digital Ethics is sourced out from various social values

04

Digital ethics emerge and change, but values remain

05

Islam offers a comprehensive source for digital ethics

Key Takeaways

Any Feedback:

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FIKTI - UMSU
WEBINAR SERIES #1

THE DIGITAL ETHICS

JUM'AT, 6 NOVEMBER 2020 | 9.00 - 11.00 WIB

OPENING SPEECH
ASSOC. PROF. DR. AKRIM, M.PD
DEKAN FIKTI - UMSU

PEMBICARA
ASSOC. PROF. DR. SONNY ZULHUDA
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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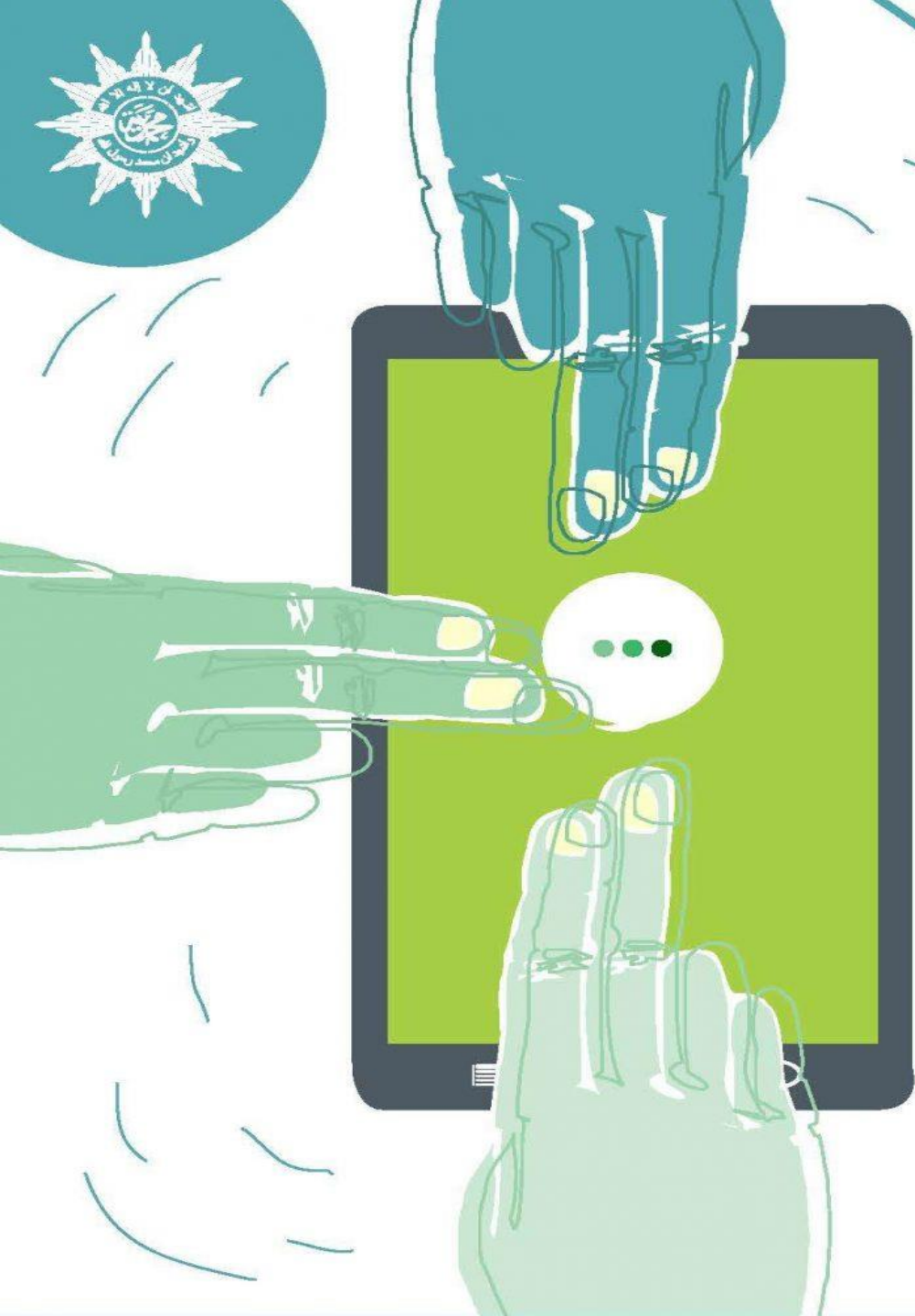
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Thank You

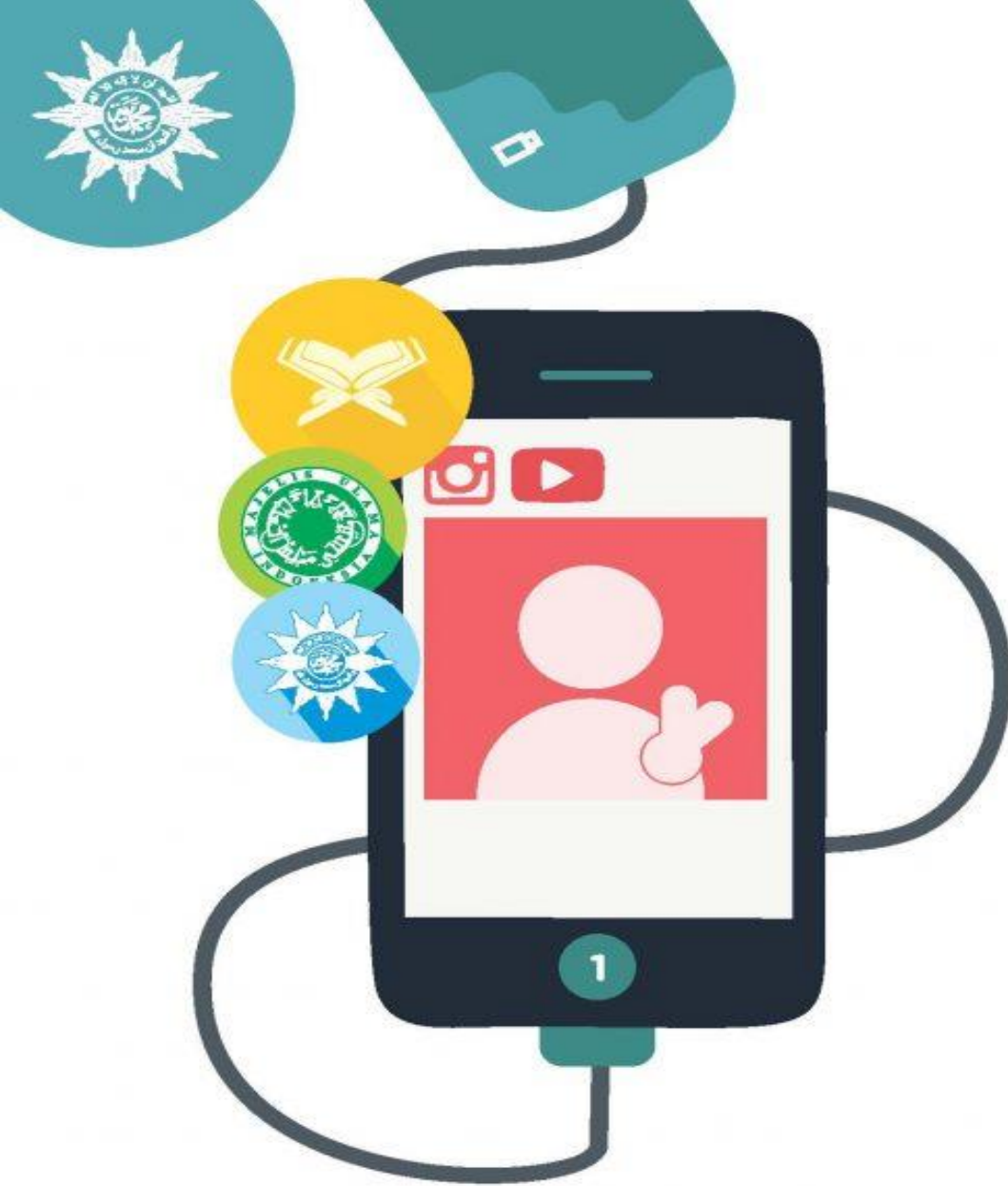
LAMPIRAN: AKHLAK SOSMEDIYAH ALA MUHAMMADIYAH





AKHLAQUL SOSMEDIYAH WARGA MUHAMMADIYAH

Disarikan dari Kode Etik NetizMu
Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah



Dalam ber Sosial Media
NetizMu senantiasa
belandaskan pada
Akhlaqul Karimah
sesuai tuntunan
Qur'an dan Hadist

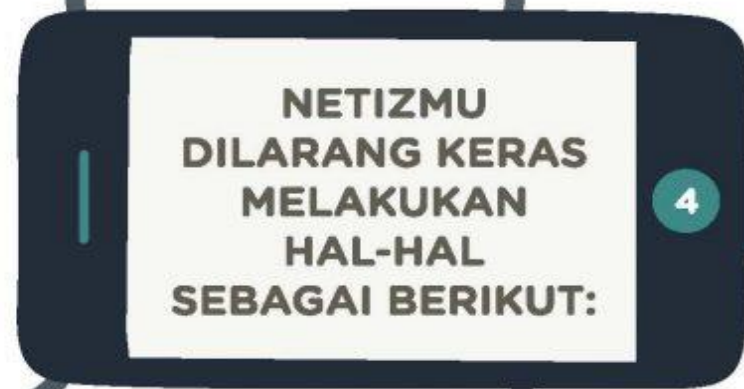


Netizmu menggunakan sosial media sebagai sarana dakwah **amar ma'ruf nahi munkar** dengan hikmah dan mauizhah hasanah.



NetizMu harus senantiasa **menjaga nama baik** dan mendukung persyarikatan Muhammadiyah dalam **menyebarkan pesan-pesan positif.**





**NETIZMU
DILARANG KERAS
MELAKUKAN
HAL-HAL
SEBAGAI BERIKUT:**



Melakukan **ghibah**,
fitnah, namimah,
dan menyebarkan
permusuhan



Melakukan **bullying**,
ujaran kebencian, dan
permusuhan berdasarkan
suku, ras, atau antara
golongan



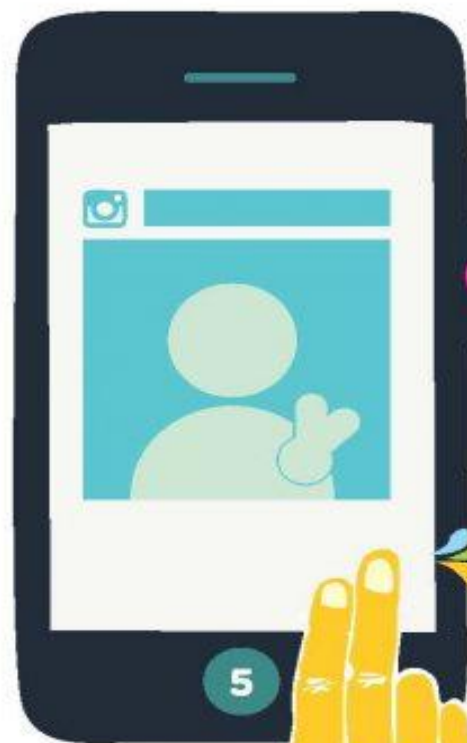
Menyebarkan materi
pornografi, kemaksiatan,
dan segala yang terlarang
secara syari



Menyebarkan **hoax**
serta informasi bohong
meskipun dengan
tujuan baik.



Menyebarkan konten
yang benar tetapi **tidak
sesuai dengan tempat
atau waktunya**



Menjadikan media sosial sebagai **wahana silaturahmi**, bermuamalah tukar informasi dan berdakwah amar ma'ruf nahi munkar.



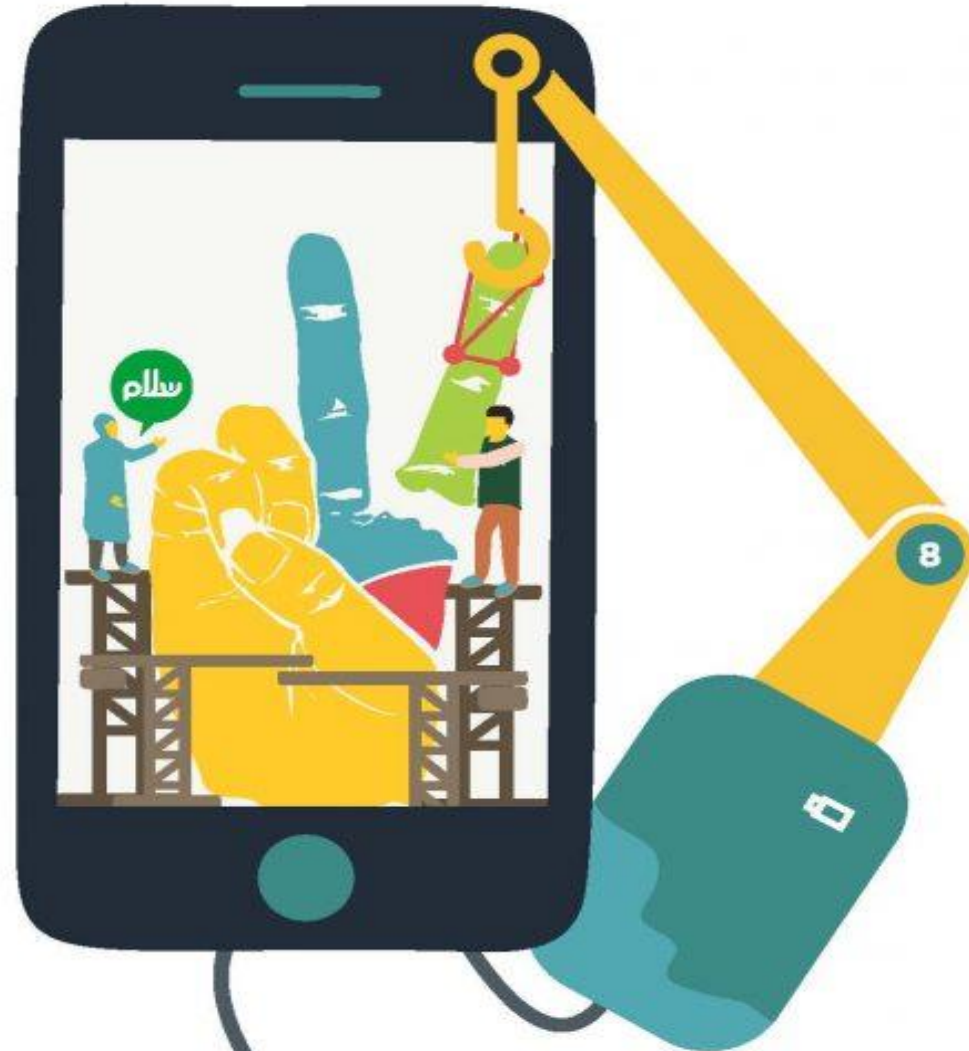
Materi maupun konten yang disebarakan NetizMu harus dapat dipertanggung jawabkan secara personal dan kelembagaan yang bersifat **mencerahkan** tidak bertentangan dengan norma sosial, agama, dan sesuai dengan etika ke Indonesaian serta tidak melanggar hak orang lain.



Sesama NetizMu harus
saling berteman
menjadi follower
sebagai bentuk
silaturahmi dan
menjaga ukhuwah.



Sesama NetizMu harus
saling mengingatkan,
menasehati dengan etika
yang tinggi sebagaimana
ajaran Islam, sanggup
mengoreksi dan
meminta maaf ketika
melakukan keasalahan.





Pengawasan NetizMu dilakukan oleh
Pimpinan Pusat Muhammadiyah dengan
pelaksana tugasnya ada pada Majelis
Pustaka dan Informasi (MPI) PP
Muhammadiyah

