



Data Privacy Protection in Islamic Communication Perspective

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Abstract

Technology development brings many conveniences, but on the other hand, it also provides challenges, such as data security. The phenomenon of hacking personal data that ends in fraud and other crimes seems to be evidence. Technology in the era of society 5.0 was rising to facilitate human work, but it is used to misuse big data from the individual level. Social media provides opportunities for open privacy by revealing confidential personal data. In addition to requiring self-control, it also requires security and data protection. This research aims to analyze the phenomenon of data theft in the context of Islamic communication with solutions obtained from the perspective of the Qur'an. The method utilized is qualitative research through literature study using a constructivist paradigm. The results of this study revealed that internal and external factors caused data theft. The ability to filter information and information literacy in the digital space, maintain ethics in the media space, integrate roles between government and society, and protect digital communication from the perspective of the Qur'an have a positive effect on information preservation in the digital realm. In addition, continuous integration between the government and the community is also needed to overcome the rife data theft problem.

Keywords: Islamic communication; data protection; data privacy; Al-Qur'an

Introduction

The phenomenon of the emergence of hacker Bjorka is evidence of security vulnerabilities to the potential irresponsibility of disserving personal data spread. This phenomenon arises triggered by the degradation of media ethics in the era of Society 5.0. In addition, the Law on Information and Electronic Transactions (ITE Law) Number 19 of 2016 does not discuss data protection specifically (Yalina & Kunaefi, 2017). It has increased criminality through the internet network (Cybercrime) polemics, including data theft (Raodia, 2019)

Projecting data from Surfshark, a cybersecurity company, there are 1.04 million accounts that have encountered digital data theft in Indonesia as of 2022. In the report, eight of ten accounts were hit by data theft (Dihni, 2022). Additionally, the latest phenomenon investigated by the Directorate of Cyber Crime (Dittipidsiber) Bareskrim Polri is data theft based on wedding invitation applications ((Wattimena, 2023). These cases are detrimental to society. People are vulnerable to being targeted by illegal online loan actors, political party profiling targets, account break-ins, and telemarketing

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targets (Aswandi, 2018) In the context of the State, data theft can disrupt state stability (Sumadiria, 2018).

Data breaches are increasingly prevalent after the Covid-19 pandemic hit Indonesia (Monteith et al., 2021) The Covid-19 pandemic has created a new culture requiring humans to move in the digital space. As a result, data theft incidents throughout 2020-2023 show fantastic numbers. Several cases of data theft have attacked trusted online stores, such as Shopee and Lazada, social media accounts, such as Twitter and Facebook, and even internet providers, such as Indihome, have been affected (Gunawan, 2021). Ironically, the vulnerability to violations also increases amid digital developments that continue to evolve. So, cybersecurity is necessary.

Data theft cases that attack important figures in Indonesia add to a long line of data breach cases. Starting with Johny G. Plate as Minister of Communication and Information Technology, Erick Thohir as Minister of State-Owned Enterprises (BUMN), and many more. These cases damage the reputation of companies and individuals (Fahlevi et al., 2019) It proves that the data leakage threat can attack anyone from various circles.

The above phenomenon became a paradox when technology in the era of Society 5.0 was born to facilitate human activity but was used to misuse big data. From the Islamic perspective, data theft is an act of damage that is a package with tyranny. As a religion of rahmatan lil alamin, Islam advises not to be a musician (those who do damage). This advice is heard in Q.S Al-'Araf (7): 56, Q.S Al-Qashash (28): 77, Q.S Al-Anfal (8): 27, Q.S Al-Ahzab (33): 58, and other related verses.

Several similar studies have discussed data theft in the digital universe, such as

research conducted by Anantama that explains that the threat of privacy violations on social media is divided into three types: threats to multimedia content, threats to society, and threats to psychology (Anantama, 2022). More than warding off data theft, it is necessary to utilize privacy features on social media; everyone must be aware and able to distinguish which categories of information and secrets can be published.

Furthermore, M. Hasan Rumlus and Hanif Hartadi's research on policies to combat personal data theft in the media (Rumlus & Hartadi, 2020) revealed that the development of information technology in the digital universe has succeeded in opening privacy barriers. The number of parties who use electronic means makes it easier to steal digital data. The establishment of a special law regarding personal data protection is needed to provide guarantees for personal data protection to the public.

Ramadhika Vebryto and Irwansyah's research on data theft on social media (Vebryto & Irwansyah, 2020) Facebook social media is fertile ground for disseminating hoax information. The hoax information will lead to the trap of data theft with clickbait links. Data theft on Facebook through hoaxes arises following the high number of Facebook users. Users are very dependent on Facebook and need more awareness of verified information.

There are still many similar studies that discuss digital data theft. However, based on these studies, people have yet to discuss the security of personal data from the perspective of Islamic communication, which is correlated with the Qur'an as the main solution. This research will provide an overview and solutions for cybersecurity-related challenges based on the Islamic perspective.

Method

This research is qualitative research with a phenomenological approach. Qualitative research explores and interprets social problems (Creswell, 2003) The qualitative approach catches cases clearly (Neuman, 2003)

The construct of phenomenological research rests on the reality that requires further interpretation. The type of research used is literature study. It is a series of literature collection activities (reading materials), followed by reading literature, taking notes, processing, and concluding. The data collection technique is composing and retrieving data to ensure data quality and proper storage after the research is completed (Lincoln, 2009). In this study, primary data were obtained by literature study. Furthermore, it is carried out by data analysis, which organizes data into certain patterns (Patton, 2002). This research also accomplished descriptive analysis. Descriptive analysis seeks answers from all study objects, activities, and processes. The formulation of the problem in this study will lead researchers to explore data and uncover accurate facts about the phenomenon being investigated.

Result

Portrait of Data Breaches on Social Media

Social media is an inseparable part of the era of society 5.0. Society 5.0 is a concept centered on collaborating technology and humans to solve social problems (Ayu et al., 2022) Japan initiated this concept to reflect the increasingly rapid technological revolution (human-centered society). In this

concept, humans are also the controlling subjects of technological development.

Technology, communication, and information advances in the modern era bring convenience to human interaction. This progress is a blessing from Allah Almighty, as stated in Q.S Ar-Rahman [55]: 33.

It means: "O Jinn and men! If you can penetrate the corners of heaven and earth, then break through. You will not be able to penetrate it except by the power of Allah" (Q.S Ar-Rahman [55]: 33) (Kementeriaan Agama RI, 2021).

In line with this verse, Tafsir Al-Misbah by M. Quraish Shihab (Shihab, 2016) hints at the word "sultan" as a force that only comes from Allah SWT. Today, the word "sultan" has a different meaning. Meanwhile, Wijaya and Malikah, interpret the word "sultan" as knowledge alongside technology (Wijaya & Malikah, 2021).

Based on the interpretation, it is comprehended that technology becomes a means of achieving life efficiency. Increasingly rapid technology also emerges the social media as a complement to conventional media. Henry Jenkins' theory of Participatory media culture reveals that audiences actively produce and consume media information (Nurhidaya, 2020) It affects the delivery of information related to privacy protection on social media (Park, 2016) Good coordination and government understanding are needed to provide quality content while paying attention to data security. Increased productivity is related to technology and how it is integrated into organizations (Carl Pegels & Thirumurthy, 1996).

Indonesian Ulama Council (MUI) Fatwa Number 24 of 2017 states that social media is a forum for expression and participation

(Majelis Ulama Indonesia, 2017). However, unfortunately, this value has contracted due to the increasing prevalence of a new phenomenon called digital law. Digital legal is a new term that refers to digital-based theft. Rizal Ramli first stamped this term against government individuals who persecuted the Pre-Employment Card program. The series of digital polemics is very concerning.

Twitter has been hit by a case of data theft belonging to 200 million accounts (Putri, 2023). These accounts were successfully sold on the Breached hacker forum for Rp 30,000 per account. The stolen information is e-mail, username, and follower data (Putri, 2023). BPJS encountered data theft belonging to 279 million Indonesians (Pertwi & Wahyudi, 2021). Kotz's account sold the data for 81.6 million. The stolen data contains the resident ID number, e-mail, mobile phone number, address, and salary. Twenty million stolen data includes personal photos.

Hacker Bjorka sold 105 million pieces of data belonging to the General Elections Commission (KPU) under the Indonesian Citizenship Database to breach the forum (Bestari, 2022). The data successfully seized included age, domicile, family ID card, and personal name (Bestari, 2022). Indonesia was shocked by a case of account break-in with the wedding invitation application mode sent via WhatsApp message. The application is traded, so the victims are increasingly widespread (Sufa, 2023).

The reality should be a loud warning for the government and the public that Indonesia is facing a data protection emergency due to the actions of a few parties who damage the order of life. With all its noble values, the Qur'an strongly condemns those who make

mischief on earth (musician). It is confirmed in Allah's verse in Q.S Al-'Araf [7]: 56.

It means: "And do no mischief on the earth after it has been (created) well. Pray to Allah with fear and hope, Verily Allah's mercy is very close to those who do good" (Q.S Al-'Araf [7]: 56) (Ministry of Religious Affairs of the Republic of Indonesia, 2021: 157).

In the society 5.0 era, digital legal can be classified as a musician. "Mufsidin" comes from the root word "fasada". The derivation of the word "fasada" is mentioned 55 times in 23 suras of the Qur'an. Most of them refer to "isim fa'il" (perpetrators). Implicitly, the word refers to humans who like to make mischief. It is undeniable that modern humans risk losing human values, such as the loss of being wise in media (Payne & Hadzhidimova, 2020). Therefore, technological developments should be followed by a wise attitude in optimizing all their potential. It is not just about enjoying the convenience and using it for prohibited actions.

Data Theft Problems in Indonesia

The threat of data leakage threatens digital people's lives. The rise of social media as a place for socialization has further eliminated privacy barriers (Yuliantini & Pramita, 2022). Violation of privacy rights on social media is caused by two main factors, specifically internal and external factors. From an internal perspective, data theft emerges due to human error (Budhijanto, 2017), such as granting access permissions to foreign websites, creating weak passwords, and publishing sensitive data on social media. Based on an external factor perspective, data theft can emerge if a programmer creates a company database incorrectly and the presence of a computer virus that infects the system.

The facts show that the existence of technology today is like a double-edged sword. Technology contributes positively to the welfare of life but also provides a negative side as a means of fighting the law, including digital acts (Lintang, 2021).

Based on the digital communication perspective, digital communication involves transmitting information in digital form from sources that produce information to one or more destinations. Knowledge of the basic rules of operation of digital communication systems is an important factor in understanding contemporary communication (Mohammed et al., 2016) On the other hand, digital rights as privileges with certain characteristics and features and the protection of digital rights have yet to receive enough attention (Kirillova et al., 2021) Therefore, digital protection needs to be accomplished. Such a situation arises due to several factors, including:

First, poor data privacy management. It will facilitate the movements of digital legal actors to find loopholes in data breaches (Fad, 2021). For example, allowing others to access personal cell phones and regularly ignore changing passwords (Tobing, 2021). In addition, the legal awareness of the Indonesian people should be further improved. Life awareness is the ability and knowledge to filter out prohibited and permissible behaviors in social rules (Yuliartini & Pramita, 2022). It is also due to the different meanings of privacy for each person. The need for individual privacy boundaries differs, so private and public boundaries are increasingly biased. Indirectly, privacy is becoming increasingly blurred, and without realizing it, social media users finally open their data intentionally or unintentionally.

There are three main components in communication privacy management theory: privacy ownership, control, and turbulence. All the components concern how a person governs access to and protection of personal information. In data transmission, privacy turbulence transpires from outsiders' invasion of privacy or when privacy management does not perform as expected (Petronio, 2002). In this position, protection from various parties and personal information is necessary. By negotiating privacy boundaries, we can better understand the relationship among disclosure rules (Ardiyanti, 2018).

People's understanding of technology also affects their activities in the digital world (Schmidt, 2021) It proves that technology-related policies can exclusively work if they are followed by user readiness and understanding. These technologies and social capabilities are part of the mainstream. The availability of extensive internet connections and the human element of social needs have become overblooming instant messaging applications. Instant messaging is essential to daily communication and many important social connections (Desjardins, 2016).

The lower the technology knowledge, the higher the gap for digital perpetrators to exploit victim data (Leukfeldt & Holt, 2022). It ultimately causes property losses, life losses, and other more losses (Kamilah, 2020). The Qur'an openly defends personal right to privacy and glory, as stated in Q.S Al-Ahzab [33]: 58.

It means: "And those who hurt male and female believers, without any mistakes they have done, then indeed they have borne great lies and sins" (Q.S Al-Ahzab [33]: 58) (Ministry of Religious Affairs RI, 2021: 426).

Indeed, that man (who hurts) has made a great mistake. In line with this verse, Hamka in *Tafsir Al-Azhar* (Hamka, 2018) explains the characteristics of believers, specifically not hurting others. If correlated with the context of digital law, this form of safeguarding and respect for others does not violate data privacy (Fikri, 2021)

Second, the law regarding personal data protection in Indonesia is segmental, so the data protection provided could be more optimal (Situmeang, 2021). This fact contradicts the Preamble to the 1945 Constitution (UUD) paragraph 4, which states that the Indonesian government has a constitutional obligation to protect the entire nation ((Tim Pustaka Yustisia, 2018) In the context of the era of society 5.0, protecting personal data is a state goal.

Third, Indonesian people need to gain higher digital literacy and interest. The Ministry of Communication and Information Technology (Kemkominfo), in collaboration with Katadata Insight Center (KIC), released that Indonesia has a 3.54 points digital literacy index (Mamduh, 2023). Digital literacy is necessary due to the low digital attitude score. The lowest scoring item lies in digital security, with a score of 3.12. It becomes ironic if compared with Indonesian social media users. Even the latest Digital Civility Index (DCI) report measures the digital politeness of users when communicating in cyberspace. In this research, Indonesian netizens rank bottom in Southeast Asia. Indonesia has the lowest level of digital politeness.

Cyber Protection in the Qur'anic Perspective

Personal data containing privacy will become taboo if shared by others without

the owner's permission (Lee et al., 2020) Interestingly, private data is sometimes not stolen, but the data owner intentionally shares it on social media. The number of information gaps shared by information owners to the public will make it easier for hackers to steal the desired data (Al-Khater et al., 2020)

The above reality is noticed in the behavior of self-image and excessive exposure to personal data on social media. This phenomenon infects adolescents and the elderly. From a psychological perspective, the human brain has the hormone dopamine, which provides a sensation of pleasure. The hormone dopamine will increase its production when humans receive pleasant information, one of which is praise from social media. Secondly, the hormone oxytocin. This hormone serves to receive stimuli that affect stress reduction and more confidence. Research reveals that playing on social media can increase the production of the hormone oxytocin (Lubis & Handayani, 2021).

In addition, excessive self-exposure is caused by human nature correspondingly. Humans are identified as storytelling creatures. The rapid development of technology is a breath of fresh air for humans to expose their data on social media. Without realizing it, this attitude has implications for the threat of privacy violations on social media, including digital data theft (Saidah, 2021).

Digital data theft is a threat in the era of society 5.0. The above explanation has shown problems in maintaining data security in Indonesia. Therefore, sovereignty is needed in the digital world because it is considered an extension of the territorial principle of sovereignty (Lotrionte, 2013). In this section, we examine the ideal alternative to overcome

the phenomenon of digital began in the society 5.0 era through several efforts:

First, strengthen personal data protection policies and data security database management (Lathiya, Adik Nur, Benny Irawan, 2021). It aligns with the mandate of Article 28 G of the 1945 Constitution, which regulates the right to personal data protection. Allah SWT has said the command to keep the trust in verse 27 of Q.S Al-Anfal.

It means: "O believers! Do not betray Allah and the Messenger (and also) do not betray the commission entrusted to you, while you know" (Q.S Al-Anfal [8]: 27) (Ministry of Religious Affairs, 2021: 180).

In jurisprudence, maintaining trust is included in one of its rules.

It means: "Carry out the trust to the one who gives you the trust" (Riva'i, 1983)

The government and the House of Representatives (DPR) can formulate specific regulations regarding privacy rules and restrictions in the digital space (Muhammad & Abdurrakhman, 2022), for example, by creating the Personal data protection) law; (Al-Khater et al., 2020) Legal rules related to data sovereignty are included in the draft form of the personal data protection bill. However, it is currently limited to the bill, so there are no firm sanctions for violators and no binding basis for its application. In addition, the rules surrounding data secrets are inseparable from the paradigm of data as an asset and the needs of industries that require access to open data.

Second, everyone must implement a personal data controller. Efforts to make user data sovereign can be made with a good understanding of everyone. Data sovereignty cannot guarantee data security from breaches, data loss, and invasion of

privacy. Public administrations should use security best practices to avoid data leakage and exercise control over access (Nugraha et al., 2015) The issue of data sovereignty can also be solved by storing personal data only on personal devices. The use of the public cloud is exclusively for public data. It includes distinguishing between sensitive and non-sensitive database entries and files (Filippi & Mccarthy, 2012).

Strategic measures in protecting data can be applied by individuals as the smallest unit of society. Action steps include 1) Using TFO (two-factor authentication) or two-factor authentication; 2) Using a different password for each account, installing software only from trusted sources; 3) Paying attention to application access permissions, for example, activating OTP (one-time password) codes; 4) Do not expose data carelessly. In the Islamic perspective, self-control is juxtaposed with the phrase "introspection" as commanded in Q.S Al-Maidah [5]: 92.

It means: "And obey Allah and obey the Messenger and beware..." (Q.S Al-Maidah [5]: 92) (Ministry of Religious Affairs of the Republic of Indonesia, 2021: 92).

If examined carefully, the above verse indicates two forms of introspection. First, be aware of the temptations of godliness; second, be careful of visible and invisible enemies. Vigilance should be ingrained in a person. In the digital era of Cybercrime, introspection is necessary (Kharisma Putra et al., 2023)

Third, understand ethics in media. Maintaining ethics is a struggle to maintain interaction in the digital space (Sumadiria, 2018) Mental-spiritual maturity is needed to be the basis for maintaining media ethics (Nair, 2020) When discussing mental-spiritual, the role of the heart/human feeling is dominant.

The hadith narrated by Bukhari and Muslim (Al-Naisaburi, 2011) interprets the strategic position of the heart in influencing human activities.

Remember that inside the body was a lump of flesh. If it is good, then so are all bodies. If it is damaged, then the whole body is damaged. Know that it is the heart" (HR. Bukhari No. 52 and Muslim No. 1599).

The above hints at the urgency of the heart and advises guarding it against immoral acts, one of which is stealing data and violating the right to privacy on social media.

They were fourth, initiating and accelerating digital literacy programs. Digital literacy plays a major role in counteracting privacy violations on the internet (Saidah, 2021, pp. 210-211). In this struggle, a joint effort from the government is required to socialize it to the community. So far, the Indonesian Ministry of Communication and Information, ICT Watch, the National Cyber and Encryption Agency (BSSN), and WhatsApp have launched digital literacy programs. Indonesian influencers with great power to attract public sympathy can imitate such programs.

Indeed, the command to cultivate literacy aligns with the Islamic religious commandment. One of them is listed in Q.S Al-Alaq [96]: 1, "Iqra!" means read! This verse became the foundation that Allah SWT commanded His servants to cultivate literacy. The spirit of literacy culture in the golden age of Islam should be revived in a different form of meaning. Deeper meaning and contextualization related to literacy verses can answer the question of the digital literacy crisis that occurs today.

Fifth, the government and the public and private institutions collaborate to be part of #CegahBegalDigital action. Steps in counteracting digital theft certainly require complete support from all elements of society, both formal and non-formal support from institutions. The noble value of working together or closing ranks in warding off evil is following the word of Allah Almighty in Q.S Al-Hashr [59]: 14, meaning that your enemies will not be able to fight you in a state of unity.

Conclusion

Taking care of property rights in today's digital space is becoming expensive. The phenomenon of rampant data theft cases is one of the diseases in the digital universe. Internal and external factors cause data theft. Internal factors come from individuals as social media users, while external factors come from invisible viruses and crime modes on social media.

The power of social media as a new media can open privacy barriers so that it has great potential for privacy violations. In addition, it is necessary to establish a clear classification between personal and public data that may be submitted and those that are confidential. It is important to do so that personal and public data are not misused in the era of information disclosure by people who can process it.

The awareness of everyone also contributes to warding off data theft and efforts to protect digital communications. Islam, a comprehensive teaching religion, discusses privacy safeguards a lot. Introspective attitude, qualified communication skills, digital literacy, and continuous integration between the government and the public will likely overcome the data theft problem.

Based on the results of the above research, two implications can be put forward, specifically: First, theoretical implications that the ability to filter information and information literacy in the digital universe, maintain ethics in the media space, integrate the role between government and society, and protect digital communication from the perspective of the Qur'an have a positive effect on information preservation in the digital realm. Data privacy protection is not merely about segmental data privacy laws. However, it depends on the efforts of everyone to counteract them, so awareness of each individual is needed.

Second, praxis. The results of this study are intended as input for the community and stakeholders to evaluate and improve themselves concerning personal data protection. It can be accomplished by reviewing the information circulating on social media, classified as fraud or valid. The government should pay attention and set a firmer policy to avoid the repetition of digital data theft.

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