Implementation of Islamic Cyber Ethics on Digital Platform Use

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Abstract
The introduction of the 'Comprehensive Direction of the Industrial Revolution 4.0 (IR 4.0)' and 'National Digital' by the Malaysian government is seen to increase accessibility further and accelerate the involvement of the public with ICT. At the same time, the threat of the COVID-19 pandemic and the enforcement of the Movement Control Order (MCO) is seen to have increased the use of digital platforms for various purposes and needs. The advancement of this technology has indirectly made it easier for people to interact, whether in economic or social aspects. However, this sophistication certainly presents a variety of new challenges, especially involving the way of life and ethics of society. The spread of fake and negative news, cyberbullying, extreme entertainment, and borderless crime increasingly fill today's digital platforms. Therefore, this study is essential in exploring implementing Islamic cyber ethics on digital platform use. Thus, this study aims to explore cyber ethics based on Islam and its application in the current use of digital platforms. The study was conducted qualitatively using literature data such as theses and journals to examine elements of cyber ethics according to Islam. The study's findings were analyzed inductively to summarize the application of Islamic cyber ethical aspects in digital platforms today, especially in Malaysia. The widespread use of

digital media without monitoring and self-control exposes every user to ethical and moral violations. Therefore, digital platform users should show good manners and ethics in interacting, primarily through cyber platforms, to create a more harmonious and safer digital ecosystem. Further field research is proposed to obtain more accurate data on the direction and implementation of Islamic cyber ethics among digital platform users.
Keywords: Cyber Ethics, Harmony, Digital Platform, Communication, Technology

Introduction
The existence of a growing cyber society today requires the commitment and integrity of users in applying ethical and moral values to a new level. However, the orientation of the change is not simply from analog to digital format but rather a more constructive, creative, and innovative process that needs to be adapted to produce a cyber community that can have self-control in managing digital platforms. The development of social media today is closely related to the technological sophistication of mobile devices such as tablets and smartphones. Therefore, it is a significant necessity for various affairs and needs. Based on statistics from the Malaysian Communications and Multimedia Commission for the year 2020, 88.7% or 28.4 million of the Malaysian population are internet users, with smartphones being the most used device, which is 98.7%. Of that number, 76.9% or around 24.5 million people are individuals aged 15-40. The majority of them recorded an average daily internet usage of between 5 and 8 hours, with 93.3% using the internet to browse social media such as Facebook (91.7%), Instagram (63.1%), Whatsapp (98.7%), and Youtube (80.6%). In addition, 98.1% use the internet to communicate, 87.3% to watch videos, 81.1% to live stream, and 74.3% to search for information. These statistics indirectly illustrate the increasingly strong influence of social media on the reality of human life today. With the government's latest policy through Jalinan Digital Negara (JENDELA) in providing comprehensive and high-quality broadband service coverage, dependence on this digital platform is expected to continue to increase.

The Industrial Revolution 4.0 has contributed to the rapid development of information and communication technology. The result of various online applications and social media platforms has had a positive impact on human life. However, this development indirectly contributes to the adverse effects on virtual citizens, especially the abuse of the facilities offered through activities that violate consumer ethics, laws, and Islamic law. These include cyberbullying, false information, defamation and misleading, and online transaction fraud. During the COVID-19 pandemic season, cases of abuse are seen to increase due to the community's reliance on the internet to communicate and transact following the government's enforcement of the Movement Control Order (MCO). The Malaysian Communications and Multimedia Commission (MCMC) reported a sharp increase in demand for broadband since the implementation of the MCO, as business activities, learning, conferences, meetings, and so on are conducted from home.

The boom in the advancement of information and communication technology (ICT) has dramatically simplified people's lives. Many matters and services can be accessed and managed online quickly. However, not all users take advantage of the progress resulting from the development of information and communication technology. Some of them were found to have misused the cyber medium as a platform to commit crimes and make easy profits, thus leading to an increasingly severe cybercrime problem. The alarming increase in cybercrime has caused the government to take initiatives to raise awareness and encourage positive and ethical use of the internet and computers. Islam has established several ethics and guidelines to ensure digital communication can run harmoniously and prosperously.

Thus, compliance and applying these ethical and moral values can create a safe digital platform for every user, further curbing any abuse and misuse of the digital medium.

Literature Review

a)   Digital Communication Patterns in Social Media

The Industrial Revolution 4.0 has contributed to the rapid development of information and communication technology. To ensure that Malaysia does not fall behind in this development, the government has planned the Comprehensive Direction of Industrial Revolution 4.0 (IR 4.0) and National Digital to ensure that the implementation of digital infrastructure in this country can benefit all citizens, further driving Malaysia's economic growth. This direction will focus on six main components: digital talent development, new technology, everything economy, community, and government-related. In addition, under the 12th Malaysia Plan (2021-2025), the government is committed to improving the country's digital communication by implementing a digital infrastructure plan known as the National Digital Network (JENDELA). This plan becomes an essential platform for providing comprehensive and high-quality broadband service coverage and preparing the country for a steady transition to 5G technology. The government has also injected additional investment worth RM400 million through the Prihatin Rakyat Economic Stimulus Package (PRIHATIN) to enable the telecommunications industry to strengthen the performance of their respective networks (MCMC, 2021). Therefore, all parties, including the state government, local authorities, ministries, and related agencies, have been mobilized to support the government's aspiration to make communication services essential to drive the country towards a digital economy.

The Industrial Revolution 4.0 has brought significant changes in the digital world. The development of the digital world, led by information and communication technology, is becoming more sophisticated and sophisticated. It also has a significant impact on social interaction patterns in society. User networks have crossed national, religious, and ethnic boundaries in today's interactions. They can communicate quickly, cheaply, efficiently, and without limitations. Based on the global internet usage statistics report, a total of 26.4 million people out of the 32.68 million Malaysian population were internet users in the second quarter of 2019. Internet usage focuses more on new social media such as Facebook, Twitter, Instagram, and Whatsapp (Department of Statistics Malaysia, 2020). However, we have been exposed to various unhealthy symptoms among citizens of the digital world. It involves abuse on social media. These symptoms include espionage and cyberbullying, spreading slander and fake news, making rude comments and hate speech, blowing racial and religious sentiments, and insulting Islam and the Malays.

The rapid development of information and communication technology in line with the era of Industrial Revolution 4.0 puts all matters at the fingertips. Although this development has many benefits, from another point of view, the privacy and security aspects of every cyber medium user also need immediate attention (Windarsih & Choiriyati, 2019). Technology's sophistication should only erode each user's human values once used as an instrument to manipulate and infringe on the rights of others. The ethical use of social media and online applications can make the cyber medium a useful new platform for carrying out various activities and current needs.

b)   Abuse of Digital Platforms in Malaysia

The use of social media and online applications in Malaysia is regulated by the Malaysian Communications and Multimedia Commission (MCMC). MCMC has the role of implementing

and enforcing communication and multimedia laws, handling all matters related to communication and multimedia activities, controlling and monitoring communication and multimedia activities, and taking action on every complaint related to communication and multimedia. Based on the report, a total of 11,235 new media-related complaints were recorded from January-June 2020, including hacking activities, online gambling, promotion of prostitution, copyright infringement, forgery, pornography, sedition, and so on. Of these, 11,216 or 99.83% of complaints were successfully handled, i.e., 80.56% of complaints were given advice, guidance, and education to the community, 18% of complaints were referred to the social media platform provider for further action based on terms and conditions, and 1.27 % found to violate provisions under Section 233 of the Communications and Multimedia Act (AKM) 1998 (MCMC, 2020).

In general, cases of online fraud, cyberbullying, and fake and seditious news dominate cybercrime throughout the MCO, which has seen an increase in complaints related to these three forms of crime. According to the Deputy Minister of Communications and Multimedia, Datuk Zahidi Zainul Abidin, cybercrime complaints were reported to have increased by 91.37% during the MCO from 18 March to 30 June 2020, compared to cases reported in 2019. According to him, among the cyber crimes that received the highest complaints were cyberbullying, fraud, data theft, and hacking, especially in urban areas with internet access speed (RTM, 2020). Therefore, the authorities have taken swift and collective action, especially involving SKMM, Cyber Security, and PDRM, to prevent this criminal activity from spreading, further protecting social media users and online applications from being caught up in these crimes. The era of globalization has seen an increase in the sophistication of today's technology, especially involving the cyber medium. Borderless communication, becoming a trend, has seen an increase in ICT technology, such as computers and mobile phones. Although the existence of this limitless world can have a positive impact, at the same time, there are also adverse effects, such as the symptoms of cyberbullying.

In addition, social media is also an open space for commenting. Users give their views on various issues, from trivial matters, entertainment, and sports, to severe issues related to politics, economics, and religion. However, some users need to comply with communication etiquette and interaction manners. They are free to make disrespectful and polite comments on other users' sites even if they don't know the parties being criticized for bringing down the dignity and reputation of the victim. Likewise, with the explosion of uncontrolled information, users easily accept and spread false information, slander, and slander widely. This action can invite adverse effects and affect the reputation of the parties. In addition to these symptoms, the latest concern is serious cyber addiction among users in Malaysia. This addiction is because they spend much time on social media. These symptoms can affect the quality of life and mental health and form anti-social attitudes.

c)   Ethical Politeness and Community Communication
The use of prudent language in communication reflects the value of politeness of the speaker. Language decency refers to using polite, delicate, and beautiful words and being free from the selection of dishes with elements of sarcasm, insult, mockery, or offensiveness. According to Kamus Dewan, politeness is defined as politeness, politeness, or good manners. For Awang (2007), politeness is the value of being polite, polite, civilized, displaying a noble personality, and respecting fellow communication partners. Politeness is also included in the greetings and calls that reflect the values of manners and politeness. Asmah (2006), on the other hand, refers to the politeness of language as everyday language that does not cause annoyance,

anger, and a sense of offense among listeners. He divides politeness into two, namely basic politeness that already exists in a person based on early education, as well as constrained politeness that is influenced by specific elements, namely: i) the level and role of the person speaking, ii) the situation in which the conversation takes place, iii) the subject of the conversation, iv) the purpose of the conversation, as well as v) the manner and style of the conversation.

Leech (1983), in his book Principles of Pragmatic, has highlighted the principle of politeness that parallels the eastern norm with the existence of maxims of the nobility of heart and mind. The six principles or maxims in Leech's Principles of Politeness are wisdom, generosity, appreciation, moderation, consensus, and sympathy. This maxim is used to show the politeness of language in the pragmatic field. Although more emphasis is placed on the basics of language decency in English, these six maxims align with eastern values, especially in Malaysian society. For example, the maxim of wisdom focuses on prudently selecting and pronouncing excellent and polite words, considering the environment while highlighting the value of local knowledge in speaking. The generosity maxim focuses on the politeness of language and is free from harsh elements, while the maxim of appreciation is related to sweet words and praise for everything. Another maxim is the maxim of moderation (not showing respect for people and being humble when praised), the maxim of consensus (minimizing arguments and maximizing agreement among community members) as well as the maxim of sympathy (expressing sadness and compassion for someone's misfortune).

Although Leech's Politeness Principles are based on the Western approach and take many examples from the English language, these six principles of politeness have existed for a long time. They are practiced in social interactions in Malay society, adapted from Islamic communication ethics. In Islamic Shari'a, human relations' primary value is maintaining respect for human dignity. In addition, there are also fundamental prohibitions that limit interactions on social media. This prohibition includes banning oppressing or hurting others through hurtful words or cyberbullying. Therefore, most current politeness researchers are more inclined to implement a discursive approach, considering the diversity of educational background, culture, race, life practices, religion, beliefs, changing times, outlook on life, etc. This is because each factor has its foundation, structure, and impact on social interaction.

Western society certainly practices the principle of language politeness that is different from the understanding and practice of Eastern society in daily life. However, the idea and process of generalizing the concept are often highlighted. In addition, the pragmatic aspects of language politeness also need to be emphasized, considering the reciprocal relationship between the elements of language and culture. Asmah (2003) explains the role of these two elements in the context of a nation's civilization: "Language and culture together form an index to civilization. In this role, the two have to be taken together, not separately". The parallel aspect of politeness in language and culture highlights the ability of the speaker's fineness and politeness, further symbolizing the civilization of a nation (Zaitul, 2012).

Research Methodology

This study applies a qualitative approach to the process of data collection and data analysis. Qualitative research focuses on obtaining non-numerical information (Cresswell, 2013) that can provide in-depth details on the background. Qualitative research uses a natural approach to understand the actual state of a phenomenon in a specific context without manipulating the solid state (Patton, 2002). Through this concept, this study has used a literature highlight approach to the discussion themes that lead to the discussion of cyber ethics and digital

communication in Malaysia. Polemics and patterns of use of digital platforms are highlighted to see the situation. In addition, a content analysis approach was also implemented in this study by highlighting the conceptualization of cyber ethics according to the Islamic perspective. Content analysis in qualitative research sees more text as an interpretation of internal and subjective meaning. Berg (1988) distinguishes content analysis (qualitative) as an advantage in examining content based on context and process. The context aspect is seen through the main content implicitly (latent content), while the process aspect involves interpreting the text carefully and repeatedly. This content is then analyzed inductively, starting with detailed observations of general situations and then moving toward formulating more specific views and theories (Bennard, 2011). This approach is used to describe the problem or phenomenon being studied. Then the study findings will be used to form specific conclusions appropriate to the situation being studied. Therefore, the analysis of the texts of the Quran and the Hadith, as well as the Muslim scholars' debates, were formulated to produce a guide to cyber ethics using digital platforms based on Islam.

Islamic Cyber Ethics in Digital Platform Use
The rapid development of information and communication technology in line with the era of Industrial Revolution 4.0 puts all matters at the fingertips. Although this development has many benefits, from another point of view, the privacy and security aspects of every cyber medium user also need immediate attention (Windarsih & Choiriyati, 2019). Technology's sophistication should only erode each user's human values once used as an instrument to manipulate and infringe on the rights of others. The ethical use of digital platforms can make the cyber medium a useful new platform for carrying out various activities and current needs. In Malaysia, this polite culture has indeed existed. It is integrated into the social interaction among the Malay community, the Chinese, Indians, and so on.

The value of politeness and politeness in language can be seen through daily activities and the way of interacting with community members without being influenced by differences in race and religion. This characteristic has become the identity of the Malaysian nation for a long time until the slogan 'Malaysia Truly Asia' was introduced to describe this uniqueness. Despite this, the development of digital technology in this era witnessed a drastic shift in interaction from social to digital platforms. The current trend sees digital communication in various media platforms such as Facebook and Twitter moving away from the value of polite language cultivated for a long time. The behavior of netizens who often throw negative words, insults, and sarcasm to express dissatisfaction with something, even with older respondents, is becoming a habit. This symptom must be curbed immediately to ensure that politeness practices are still practiced even when communicating using digital platforms.

Digital technology that should be used to strengthen the harmony of social relations has been misused by creating a harmful digital ecosystem. The allotted freedom of speech has been manipulated to reveal all hidden reactions regardless of the conflicts and tensions that risk breaking out. This includes playing up racial and religious sentiments in digital media by sharing and disseminating information that is untrue, immature, or quoted out of context. This situation is certainly worrying, especially involving the younger generation, who are feared to tend to forget good values and decency when communicating. This phenomenon can indirectly affect Malaysia's image, which has consistently defended eastern norms over the years, considering that all forms of such behavior can be accessed openly throughout the country.

Therefore, this value of digital decency needs to be developed in the form of a model that is compatible with the reality of Malaysia's pluralism. Meanwhile, the development of the digital world ensures that communication on social media is free from conflict, especially involving racial and religious segments. At the same time, it was realizing the manifestation of the Rukun Negara principle developed by the government to build a society that can practice the values of decency and morality in social interaction. Islam has provided a comprehensive ethical guide as a basis for digital platforms. In Islamic Shari'a, human relations' primary value is maintaining respect for human dignity. In addition, there are also fundamental prohibitions that limit interactions on social media. This includes banning oppressing or hurting others through hurtful words or cyberbullying.

a) Respecting the Rights and Privacy of Every Individual

Although the cyber medium is known as a world without borders, as a human being, every user still needs to respect the rights and privacy of other social media users. Although only communicating and interacting virtually, the same treatment and respect should still be given in the physical world. Acts of disturbing and infringing on the privacy of other social media users are unethical acts that need to be curbed. Each party needs to know the limitations of rights and regulations set by the government regarding the use of social media and online applications. They need to be more responsible for any behavior, especially on social media, because the government has enforced several laws to regulate social media use. For example, Communications and Multimedia Act 1998 [Act 588], the Computer Crime Act 1997 [Act 563], the Sedition Act 1948 [Act 15], the Defamation Act 1957 [Act 286] and the Penal Code [Act 574].

Prophet Muhammad SAW has said: "Every Muslim for another Muslim is forbidden his blood (cannot kill him), his property (cannot be confiscated), and his honor (cannot insult him)" (HR Ibn Majah). Accordingly, in the use of social media, the dignity of other users needs to be respected and preserved. Similarly, it is not permissible to spy on and reveal the shame of others as Allah SWT says: "O people who believe! Avoid most of the assumptions (so that you do not assume the prohibited assumptions) because, indeed, some of those assumptions are sins. And do not spy or look for people's faults and shame, and do not half of you curse the other half" (Surah al-Hujurat: 12). The basic principle in social interaction is also not to interfere in the affairs and lives of others that have nothing to do with it. Again, the words of the Prophet SAW: "Part of the good sign of a person's Islam is that he leaves something that is not related to him" (HR al-Tirmidhi).

Therefore, each party should have self-control when communicating on social media without invading the boundaries of privacy and honor of other users. Although the cyber medium is known as a world without borders, as a human being, every user still needs to respect the rights and privacy of other social media users. Harmonious communication ethics should always be applied regardless of the interaction platform, whether physical or virtual. Acts of disturbing and infringing on the privacy of other social media users are unethical acts that need to be curbed. In addition, each party needs to know the limitations of rights and regulations set by the government regarding the use of social media and online applications.

b) Checking and Ensuring the Validity of Information Sources

Society must also be more careful in receiving and disseminating information, especially those whose truth status is still in doubt (Mohd Anuar et al., 2018). Any information related to an issue must be checked and verified first with authority. In Malaysia, the SKMM has played a

role in countering the spread of false information by providing facilities for checking information through the portal Semanya. my. It acts as a platform for the public to identify the status of any information circulating on social media. Therefore, digital platform users must prioritize the authenticity of facts and reference sources in delivering news to avoid any issues and disputes in the community. The culture of "copy and paste" before spreading any information is hazardous because news and data need to be filtered and screened first to ensure the validity of the source. Allah SWT said: "O you who believe! If a wicked person comes to you with news, then investigate (to determine) its truth, so that you do not befall a people with something undesirable because of your ignorance (about it) so that you regret what you have done" (Surah al- Hujurat: 6).

According to Kathir (2007), the word tabayyun is a prompt to examine carefully and in detail any information received. It simultaneously prevents carelessness and haste in obtaining and disseminating information whose validity and clarity cannot be ascertained. A vigilant and careful approach can preserve the integrity of every human being and protect them from any damage and regret later in life. Zulkiple (2010) stated that the value of tabayyun in receiving and processing information consists of three main elements: ensuring the credibility of the information source, examining and filtering the content of the information, and analyzing the impact of the dissemination of the data. However, the ease and openness of the digital platform have led to the dumping of information, mixed true and false. Disposing this information can cause confusion and misunderstanding among users due to the need for more clarity regarding the information received.

Islam strongly prohibits the act of spreading information that is not clear. The Prophet SAW said: "It is enough for a person to be called a liar if he talks about all the things he has heard" (HR Muslim). In another hadith, Prophet SAW also reminded: "And indeed, the person I hate the most and the one who will be the furthest from me on the Day of Resurrection is the one who talks a lot, who pretend to be eloquent and those who talk a lot without being careful in their conversation" (HR al-Tirmidhi). Therefore, researching and scrutinizing any information received or circulating on digital platforms needs to be thoroughly nurtured to curb the spread of fake news and information. Every user needs complete self-control and integrity in interacting with all digital platforms. Clear ethics and principles like this can ensure that digital media can create a harmonious and safe ecosystem for all parties.

c) Not Taking Chances on Other Parties' Troubles

The borderless digital world has become an open platform for all parties regardless of cultural background, logistics, thinking, age, etc. However, in celebrating this openness, digital platform users should not misuse this platform to take advantage of the naivety and honesty of other users. The threat of the COVID-19 pandemic and the enforcement of the MCO has resulted in a rather critical economic downturn for the country. The closure of crucial sectors indirectly resulted in the country suffering a loss of almost RM2 billion every day, contributing to an increase in the unemployment rate. The unemployment rate in Malaysia recorded in March 2020 was at 3.9%, or around 610,000 people, and it is expected to increase further to 5.5% or more than 860,000 people for the whole year 2020 (Department of Statistics Malaysia, 2020).

All parties certainly need to join hands to offer help and ease the burden of fellow community members rather than exploiting the current situation by taking advantage of the needy to fulfill their desires and needs. This is in line with the message of the Prophet SAW: "Muslims are brothers; you cannot oppress and betray them. Whoever helps his brother,

Allah will surely help him. Whoever removes the hardships of Muslims, Allah will remove their hardships on the Day of Resurrection. Whoever covers the shame of Muslims, Allah will cover his shame on the Day of Resurrection" (HR Ahmad). However, the carelessness of users and the cunning of platform predators are the main contributors to the increase in online fraud cases. Cybercriminals who are all cunning and clever smell this opportunity and easily succeed in deceiving the identified victims, until finally causing huge losses that the victims themselves must bear. This matter is prohibited by Islam, based on the words of the Prophet Muhammad SAW: "And avoid lying, because lying will lead to evil and that evil will lead to hell" (HR Muslim).

Therefore, some security measures need to be implemented, such as password management with high-security features, not revealing personal information such as account numbers to unknown parties, using genuine antivirus software, and checking the websites or online applications used. Buyers should choose an online application that has security features and is widely accepted, as well as check the status of the seller of the item through the 'Semakmule' portal and the website httl://biztrust.ssm.com.my before purchasing to avoid being a scam victim. Users must also know their rights and appropriate procedures when experiencing fraud or abuse on digital platforms.

d)   Spreading Goodness and Avoiding Evil

The digital platform brings together users with various characters and personalities. Some users are positive and always push for goodness and harmony in the community. However, there is no less that always provokes provocations and disputes through the display of harmful and immoral activities. Therefore, every user needs to use this platform wisely to create a good and positive digital ecosystem. The words of Allah SWT: "(And Luqman said) O my son, establish prayer and order (people) to do what is good and prevent (them) from evil deeds and be patient with what befalls you" (Surah Luqman: 17). In the current context, any individual who spreads good and reprimands something terrible can be exposed to threats, insults, and backlash from other digital platform users. So, patience is essential to calm yourself when dealing with this situation.

Even so, the wisdom approach should be practiced because Islam attaches great importance to ethical and moral values in any communication. Therefore, advice and reprimands delivered need to use appropriate, polite, and soul-reconciling language. Avoid bad calls, swearing, and blasphemy, as they can fuel user disputes and enmity. A reprimand that is firm but full of softness reflects the beauty of Islam in realizing the concept of amar makruf nahi munkar. The words of the Prophet Muhammad SAW: "A Muslim is to be a brother to another Muslim; he must not persecute him, waste him, and insult him. It is sufficient for a Muslim to incur sin if he insults his Muslim brother" (HR Muslim).

The principle of spreading goodness and reprimanding evil is not a license to insult or humiliate fellow human beings. Ethics binds every user and moral values outlined in Islam, regardless of their side. Any arguments and conflicts that arise due to careless communication will only match and turn away the goodness that wanted to be highlighted. Prophet Muhammad SAW ordered: "Do you want me to tell you who is the worst among you? Those are the people who like to go back and forth spreading rumors, ruining (relationships) between people who love each other and trying to cause damage and sin amid clean people" (HR Ahmad).

e)   Embracing Diversity and Difference

Humans are created in a state of need to interact with their environment as nature instilled in them to perfect human life. This interaction can take various forms: conversation, sharing of ideas, or physical assistance. This compatibility exists because humans come from the same element before the separation regarding geography, politics, race, and religion. This separation further leads to the existence of a variety of interactions that occur in further coloring human relationships. The diversity of race, culture, religion, and language is a unique aspect of human creation, which should be used as the basis of harmonious relationships and interactions.

Allah SWT said: "O humanity! Indeed, We have created you from male and female, and We have made you into various nations and tribes so that you may get to know each other (and be friendly with each other). Indeed, the noblest of you in the sight of God is the person who is more pious among you (not the one with more lineage or race). Indeed, Allah is All-Knowing, and All-Deep in His Knowledge (of your condition and deeds)" (Surah al-Hujurat:13). The nature of humans as creatures of conflict (homo conflicts) causes elements of difference, competition, and opposition among them always to exist (Novri, 2014). However, effective conflict management can be positively affected by mobilizing ideas and actions to achieve a better life. This can indirectly avoid the adverse effects of conflict, such as hostility, hatred, negative stereotypes, fights, and violence (Anuar et al., 2018).

The development of the technological ecosystem of the Industrial Revolution 4.0 era has changed the pattern of human interaction from a face-to-face format to digital communication using specific portals and social sites. The diversity of this digital communication platform, although it facilitates the exchange that takes place, indirectly has the potential to expose users to violations of ethics and language decency. Therefore, every user needs to be open to the differences and diversity in digital platforms through the principle of 'agree to disagree. Differences of opinion should be discussed harmoniously in a scientific framework, without insulting or belittling each other. Consensus and commitment to universal central policies should be given prime attention to creating a more mature and tolerant cyber community.

Conclusion

The development of information and communication technology in line with the Industrial Revolution 4.0 (IR4.0) era has made the cyber medium the main focus of society for various purposes and needs. Although the current reality has dramatically facilitated the affairs of human life, the abuse done by some parties has created an atmosphere of disharmony and insecurity on this online platform. Therefore, strict enforcement actions and the empowerment of media literacy at various age levels of users must be done. So, digital citizens can know their rights, especially in accessing, understanding, analyzing, and evaluating the content of messages or information, in addition to forming the maturity of users in handling cyber communication technology in line with the cultivation of new norms during the COVID-19 pandemic. The use of social media is a significant need for every society, especially in the era of the Industrial Revolution 4.0. However, its unethical use exposes the misuse of social media for purposes that violate the norms of society and the law. Cyberbullying is a current trend that is becoming more prevalent and, if not curbed, can lead to severe effects on society. Therefore, every user should practice self-control with the internet platform used efficiently and optimally to avoid getting caught up in cyberbullying.

Acknowledgments

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