



ISLAMIC IT POLICY

UNIVERSITAS 'AISYIYAH YOGYAKARTA



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2018



arranged and translated by:
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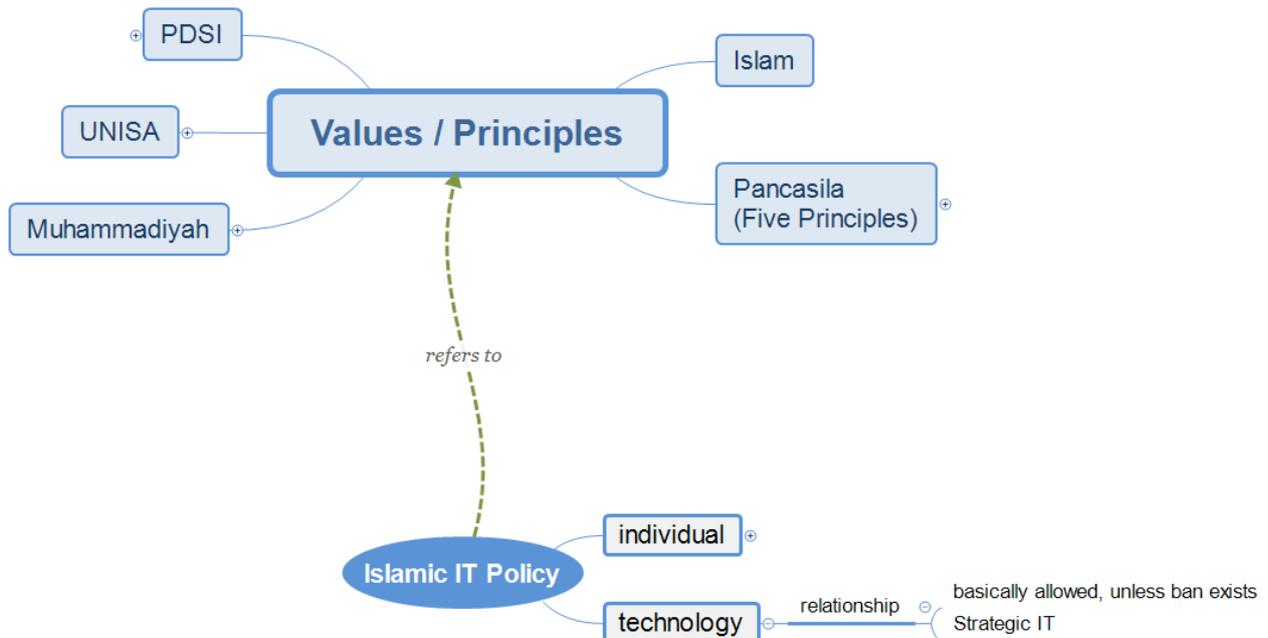
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Islamic IT Policy

Universitas 'Aisyiyah Yogyakarta



CHAPTER I

General Requierements

Article 1

Terminology

In this IT Policy, what is meant by:

1. RI stands for the Republic of Indonesia
2. IT stands for Information Technology, which is a general term for any technology which helps humans in making, changing, storing, communicating and/or disseminating information. IT unites computing and high-speed communication for data, voice and video.
3. UNISA adalah Universitas 'Aisyiyah Yogyakarta
4. Civitas academica is an academic community consisting of Chancellors (leaders), lecturers, students and employees
5. Core Values is value that are firmly held
6. PHIWK stands for *Pedoman Hidup Islami Warga Kampus* (Islamic Living Guidelines for Campus Resident), is a guidelines or a references for behavior and actions in daily life based on Islamic values and norms
7. Strategic IT/Principle are principles that are firmly held in design an Information Technology

8. Enterprise Architecture is an organizational blueprint that contains business processes, data, applications and IT infrastructure, which are designed and implemented in an integrated manner to help run the organizational activities effectively and efficiently
9. Go Green is a movement towards green earth
10. Further explained in Appendix C: Explanation page 11

Article 2 **Basic**

IT policies are arranged based on:

1. Pancasila as the basis of RI
2. Muhammadiyah's textual faith/beliefs and life ideals
3. UNISA's Core values
4. UNISA's PHIWK
5. Strategic IT/Principle in the Enterprise Architecture

CHAPTER II **IT Policy for Individual**

Article 3 **Values / Principles**

Based on article 2 verse 1 to 4, each individual, both IT users and developers must implement following principles:

1. Progressive Islam, with foundations
 - a. *Tawhid* (monotheism)
 - b. Hold firmly on Holy Qur'an and Sunnah
 - c. Tajdid
 - (1) Purification, for matters related to faith/belief, worship and behaviour/morality
 - (2) Development (dynamization), for matters related to relationship¹
 - d. *Washotiyah* (moderate, middle, just)
2. Being part of the Islamic Movement by carrying out
 - a. Keep *ukhuwah* (brotherhood)
 - b. Always *jamaah* (congregation)
 - c. Prioritizing deliberation
 - d. People/public oriented
 - e. Realize justice

1 horizontally: human to human, human to living things, human to nature, etc

- f. Practicing knowledge/science
3. Preaching enjoining what is right and forbidding what is wrong (*dawah amar ma'ruf nahi munkar*)
4. *Amanah* (trustful)
5. Professional
6. Excelent

Article 4 **IT Utilization**

In utilizing IT, all civitas academica must

1. Always up-to-date University information by installing RSS Reader which monitors at least this addresses
 - a. **University** - <https://www.unisayogya.ac.id/feed>
 - b. **Own departement and below**, follow this format: [https://\[website address\]/feed](https://[website address]/feed), example: <https://akademik.unisayogya.ac.id/feed>, <https://pdsi.unisayogya.ac.id/feed>, and so on
 - c. **Organization** - <http://www.muhammadiyah.or.id/feed>
 - d. Additional
 - (1) Special for Public Relation:
 - (a) all sub-domains
 - (b) **Ministry of Research and Technology** - <https://www.ristekdikti.go.id/feed>
 - (2) Special for Student Affairs:
 - (a) all Student Organizations sub-domains
 - (b) **Belmawa (Student Affairs) Ministry of Research and Technology** - <http://belmawa.ristekdikti.go.id/feed>
 - (3) Special for Faculties:
 - (a) all sub-ordinate (study program) sub-domains
 - (b) sub-ordinate (study program) professional organization web
 - (c) **Ministry of Research and Technology** - <https://www.ristekdikti.go.id/feed>
 - (4) Special for study program:
 - (a) study program professional organization
 - (b) **Ministry of Research and Technology** - <https://www.ristekdikti.go.id/feed>
2. Trustworthy, by the way
 - a. Using official University email²

² mail@unisayogya.ac.id

- b. Maintain own department website content and data in information system remain valid and up-to-date
 - c. Publish official number or address on own depratement website, for example telephone number, *facebook* address, and so on
3. Support campus programs or policies, such as: using provided templates, following the guidelines / work instructions / rule³, and so on
 4. Support Go Green
 - a. Power saving
 - b. Paperless
 5. Wise, smart and healthy using internet and other technologies
 6. Comply with Appendix A: Netizmu Code of Ethics page 8
 7. Answer or respong every question according to the rules in verse 6 above

CHAPTER III

IT Policy for Technology

Article 5

IT Policy for Technology

1. Information Technology is:
 - a. relationship, so basically allowed, unless ban exists
 - b. tajdid in the means dinamization, so must be developed as widely as possible
2. According to verse 1 above, then Information Technology refers to Appendix B: Strategic IT/Principle in the Enterprise Architecture page 10

CHAPTER IV

Closing

Article 6

Closing

This Islamic IT policy used as a guide for the civitas academica in utilizing IT

3 Guidelines can be: user manual, academic manual, branding book , and so on

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Appendix A: Netizmu Code of Ethics

To guarantee and uphold social and moral responsibility and mutual respect the rights and obligations of other Netizens, Netizmu⁴ establish and adhere to Netizmu code of ethics:

Article 1

Netizmu is always based on Holy Quran and Sunna, the policies of the Central Executive of Muhammadiyah, legislation and journalistic code of ethics in social media

Article 2

- (1) Netizmu is obliged to preach by defending Islam and Muhammadiyah as a preaching enjoining what is right and forbidding what is wrong movement and tajdid.
- (2) Netizmu must maintain Muhammadiyah Organization good name and support it in cyber world, includes leaders, citizens and Muhammadiyah Corporation.

Article 3

Netizmu is prohibited to doing the following:

- (1) Doing reprimand (*ghibah*), slander (*fitna*), bring into conflict (*namima*), bullying, hate speech, and spread hostility based on ethnic, religion, race, or class (SARA)
- (2) Spreading pornography, immorality, and everything that is prohibited by Islam (*shar'i*)
- (3) Spreading hoax, news manipulation and provocative actions.

Article 4

- (1) Netizmu are required to make social media as a way to friendship, information exchange and clarification (*tabayun*).
- (2) Fellow Netizmu must be friends each other by become follower as implementation of friendship and keep brotherhood.
- (3) Fellow Netizmu must remind each other, advice with high ethics as Islam teaching, able to correct and apologize when doing something wrong.

4 Netizmu: netizen of Muhammadiyah

Article 5

All material distributed by Netizmu must be enlightening, personal accountable and institutional accountable that do not conflict with social norms, according to Islam and Indonesian values.

Article 6

- (1) Supervision of Netizmu is carried out by Netizmu Ethics Board appointed by *Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah* (Library and Information Council of Central Executive of Muhammadiyah).
- (2) Netizmu Ethics Board consist of 5 (five) people who have integrity and commitment in Muhammadiyah and have good social media understanding.
- (3) Netizmu Ethics Board have authority to give sanction to Netizmu if necessary.

Set in Yogyakarta, 19 August 2017

translate from: <http://www.suaramuhammadiyah.id/2017/08/21/kode-etik-netizmu/>

Appendix B: Strategic IT/Principle in the Enterprise Architecture

Business Process

1. Compliance
 - a. Primacy of Principles
 - b. Compliance with Law
2. Integrated
 - a. Common Use Applications
 - b. Information Management is Everybody's Business
 - c. Business Continuity
3. Maximize Benefit to the Enterprise
4. IT Responsibility
5. Protection of Intellectual Property

Information

1. Data is an asset
2. Sharing
3. Ease of access
4. High quality
5. Common Vocabulary and Data Definitions
6. Data Security

Application

1. Technology Independence
2. Ease-of-Use

Technology

1. Requirements-Based Change
2. Responsive Change Management
3. Control Technical Diversity
4. Interoperability

Appendix C: Explanation

Article 2 verse 1

Pancasila state is *darul ahdi wa shahadah*. Term *Darul Ahdi* has been around for a long time and is part of the Islamic political system which is often discussed in the view of the books of jurisprudence classical siyasah (political fiqh). Book “Ahkam Sultunyah” explain that darul ahdi is agreement between one country and another. The condition of the agreement is Darul Islam (Islam country). So that the agreement can be between Darul Islam and Darul Islam or Darul Islam with darul kufri (non-Islam country). Then the agreement can be done in various fields, for example agreements on political, security, economic, trade or cultural cooperation. In the Indonesian context, is an agreement between groups, that is all elements of society to agree on the formation of a country, namely Indonesia. Shahadah is a testimony or prove of the promise that has been made. "Is there anything contrary to Islamic theology? For example first principle of Pancasila: Belief in the One and Only God. That is emphasizing God is one, in harmony with monotheism so that it is in accordance with surah Al-Ikhlâs. Then the fifth principle: Social justice for all Indonesian people. That is in accordance with the spirit of surah Al-Maun," said the grandson of the national hero Ki Bagus Hadikusumo. *Darul ahdi wa shahadah* is a political attitude that considers theological, sociological and cultural aspects. *Darul ahdi wa shahadah* also describe the residents of the country, especially Moslem who must be actors or caliph (managers) of Indonesia, became the caliph who have duty to realize the ideals of the nation, that is to become a *Baladun Thayibatun wa Rabbun Ghafur* Indonesian nation. (Negara Pancasila Sebagai *Darul Ahdi Wa Shahadah*; <http://www.muhammadiyah.or.id/muhfile/download/muktamar47/Buku%2010-Negara%20Pancasila.pdf>; 1 July 2015)

... Indonesia's National Independence shall be laid down in a Constitution of the State of Indonesia, which is to be established as the State of the Republic of Indonesia with sovereignty of the people and based on the belief in the One and Only God, on just and civilized humanity, on the unity of Indonesia and on democratic rule that is guided by the strength of *wisdom* resulting from deliberation / representation, so as to realize social justice for all the people of Indonesia. (the last part of the opening text of the 1945 Constitution, <http://www.unesco.org/education/edurights/media/docs/b1ba8608010ce0c48966911957392ea8cda405d8.pdf>, 5 December 2018)

Pancasila (Five Principles)

1. *Ketuhanan Yang Maha Esa* (Belief in the One and Only God)
2. *Kemanusiaan yang adil dan beradab* (Just and civilized humanity)
3. *Persatuan Indonesia* (Unify of Indonesia)

4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam Permusyawaratan/Perwakilan* (Democratic rule that is guided by the strength of *wisdom* resulting from deliberation / representation)
5. *Keadilan sosial bagi seluruh rakyat Indonesia* (Social justice for all the people of Indonesia)

Article 2 verse 2

Based on organizational structure, UNISA is sub-ordinate of Central Executive of 'Aisyiyah (PP 'Aisyiyah) (see: <https://www.unisayogya.ac.id/struktur-organisasi/>), while 'Aisyiyah is female organization of Muhammadiyah (see: <http://www.aisyiyah.or.id/id/page/profil-aisyiyah.html>), then UNISA is corporation belong to Muhammadiyah/'Aisyiyah.

Muhammadiyah's textual faith/beliefs and life ideals

(translate from: <http://www.muhammadiyah.or.id/id/content-175-det-matan-keyakinan-dan-citacita-hidup.html>)

1. Muhammadiyah is an Islam movement and preaching enjoining what is right and forbidding what is wrong movement, having faith in Islam and based on Holy Qur'an and Sunna, aspire and work for the realization of leading, just, prosperous society that blessed by Allah SWT (God), for carry out the functions and mission of man as God's servants and caliphs on earth.
2. Muhammadiyah believes that Islam is the religion of Allah that revealed to His Messenger, since the Prophet Adam, Noah, Abraham, Moses, Jesus and so on until Prophet Muhammad PBUH, as the guidance and mercy from Allah to mankind all time, and ensure material and spiritual prosperity, in earth and heaven.
3. Muhammadiyah in practicing Islam based on:
 - a. Al-Qur'an: Holy Book of Allah revealed to Prophet Muhammad PBUH;
 - b. Sunnah of Messenger: Explanation and implementation of the teachings of Holy Qur'an given by Prophet Muhammad PBUH by using mind in accordance with the spirit of Islamic teaching.
4. Muhammadiyah works to implement Islamic teachings which cover fields:
 - a. 'Aqeedah (faith)
Muhammadiyah works to uphold pure Islamic faith, clean from symptoms of polytheism, heresy and myth, without ignoring the principle of tolerance according to Islamic teachings.
 - b. Ahlak (moral)
Muhammadiyah works for the establishment of noble moral values based on guidance of Holy Qur'an and the Sunna, not based on human creation values

c. Worship

Muhammadiyah works for establishment of worship guided by Prophet Muhammad PBUH, without additions and changes from humans.

d. Relationship

Muhammadiyah works to implement relationship on earth (world processing and community development) based on religion teachings and all activities become worship to Allah SWT.

5. Muhammadiyah invites all Indonesian people in every layer who have received the gift from Allah that is homeland that has wealth resources, national independence and Republic of Indonesia based on Pancasila and Constitution of 1945, to work together to make a just and prosperous country and blessed by Allah SWT: “BALDATUN THAYYIBATUB WA ROBBUN GHOFUR”

(Tanwir Decree of 1969 on Ponorogo)

Notes:

That textual formula has been amended and improved by the Central Executive of Muhammadiyah:

1. With the power of Tanwir in 1970 in Yogyakarta;
2. Adapted to the 41st Muhammadiyah Conference in Surakarta.

Article 2 verse 3

The core value of UNISA Yogyakarta is Islamic and scientific values, as a foundation to build Excellent Higher Education in order to realize the vision and mission of University. The core values adopted by UNISA Yogyakarta are:

Iman, Ilmiah, Amaliah (Faith, Knowledge Base (Scientific), and Implementation (Act))

Faith is the theological basic for knowledge/science and implementation/act. Knowledge/science as a provision to believers understanding and knowledge, in order to understanding God's revelation and His creation to get enlightenment. Implementation/act is the realization of faith and knowledge/science in doing good to raise human life quality in the earth and salvation in the hereafter. These three aspects become main core values to organizing UNISA as a 'Aisyiyah University. Integrity of high quality faith, knowledge/science, and implementation/act must be embedded within each UNISA civitas academica.

Morality

Morality is the tendency of human nature to behave based on goodness and propriety standard so that he lives civilized with others and his environment. Morality is manners, everything related to etiquette or traditional manners. Moral is a condition of human thoughts, feelings, speeches, and actions related to good and bad values. In this case, moral is interpreted as a positive values of

thought, attitude, speech, behavior, and actions of each UNISA Yogyakarta civitas academica based on Islamic values, scientific ethics and professional ethics.

Professional

Every UNISA Yogyakarta civitas academica is required to fully use their expertise and skills in work and activities, that are their rights and obligations to promote UNISA Yogyakarta.

***Amanah* (Trustful)**

Amanah is trustworthiness degree of a person as a creation basic element of a good relationship between himself and others. Amanah is spiritual capital as willingness to rely on others ability, integrity and motivation to do trusted mutual action in order to satisfy needs and interests agreement, implicitly or explicitly. Every UNISA Yogyakarta civitas academica maintains trust so the others think positively and put high trust in interaction and cooperation, so positive outcome can out to promote UNISA Yogyakarta. Integrity is self strength that shows consistency between thoughts and actions in accordance with values. In this case, every UNISA Yogyakarta civitas academica always acts consistently accordance with organizational values and policies, and professional code of ethics in every action, so that the word is in-line with the action.

Excellent

Excellent is beyond average, standard or expectation that applies at that time. Every UNISA Yogyakarta civitas acaemica must make a maximum effort to work and give a special achievement or service beyond average, so can produce excellence in all aspects of UNISA Yogyakarta's commitment and efforts.

These basic values are abbreviated to @P@IME = Amanah, Profesional, Iman-Ilmiah-Amaliah, Moralitas and Excellent

Article 2 verse 4

PHIWK Universitas 'Aisyiyah Yogyakarta was sourced from the 44th Muhammadiyah Conference Resolution on 8-11 July 2000 in Jakarta. PHIWK UNISA is a set of Islamic values and norms that based on Holy Qur'an and Sunnah to be behavior patterns to UNISA civitas academica daily lives so Islamic personality is reflected as an actual Islamic society realization. PHIWK UNISA is a living guidelines of good example behaviour (*uswah hasanah*) as personal, family, community, organization, manage corporation, do business, develop professions, nation and state, preserve the environment, develop science and technology, and develop arts and culture.

PHIWK UNISA

1. Every UNISA civitas academica always believe that campus and every activity is manifestation of preaching enjoining what is right and forbidding what is wrong (*dawah*

amar ma'ruf nahi mungkar) to create Muhammadiyah, Community and Nation leadership cadre.

2. Every UNISA civitas academica always has the spirit to realize core values in the form of sincerity, seriousness and togetherness.
3. These core values are applied throughout civitas academica life and activities, including teaching, research, public service (social working) and activities
4. Every UNISA civitas academica always create a social atmosphere based on brotherhood (*ukhuwwah*) and manifested in:
 - a. smile habit and “salam”⁵ greeting
 - b. know and understand each other
 - c. advising in kindness and patienceness each other
 - d. help in kindness each other
 - e. mutual respect and appreciate
 - f. visit each other when sick or sorrow
5. Every UNISA civitas academica always keep worship and *fastabiqul khoirot* (leading in goodness) spirit in:
 - a. congregation prayers on *masjid* (mosque),
 - b. do rawatib and dluha sunnah prayers
 - c. do sunnah fasting
 - d. read Holy Qur'an,
 - e. love to charity through ziswaf (zakat, infaq, shadaqah and waqf),
 - f. read book
 - g. studying Islam
6. Every UNISA civitas academica always create order in
 - a. implementation of work mandate and responsibilities,
 - b. implement and fullfill working hours,
 - c. using covered dress (no aurat),
 - d. utilization of campus buildings and facilities,
 - e. utilization of electrical and water source
7. Every UNISA civitas academica shoul avoid bad attitudes and behaviours, like:
 - a. khalwat (dating), adultery, and/or cheating (have an affair)
 - b. reprimand (*ghibah*)
 - c. bring into conflict (*namimah*)

5 At least: Assalamualaykum

- d. slander (*fitna*)
 - e. hostility
 - f. corrupt
 - g. manipulative discriminatory
 - h. give commission (bribe)
8. Every UNISA civitas academica always maintains discipline in campus life, like:
- a. covered dress and uniform (no aurat),
 - b. utilization of parking area,
 - c. utilization of campus facilities,
 - d. no smoking,
 - e. no leittering,
 - f. no vandalism, and
 - g. other desctuctive act
9. Every UNISA civitas academica always submissive and obedient to Muhammadiyah resolution and no politic activities in campus, no dissemination of ideas, teaching, and organization but Muhammadiyah, and/or forbid to do private or group benefit oriented business, or other activities that conflict with Muhammadiyah's beliefs/faith and life ideals.
10. Every UNISA civitas academica should make opening with reading the Holy Qur'an in doing:
- a. daily work activities
 - b. board meetings
 - c. learnings/lectures
 - d. studying Islam/friendship
 - e. meeting and/or other activities

Article 2 verse 5

Refers to Appendix B: Strategic IT/Principle in the Enterprise Architecture page 10

Article 3 verse 1.a

Correlation:

1. Pancasila: Principle 1 "Belief in the One and Only God" (Q.S. Al-Ikhlâs/114: 1-4)
2. Core value UNISA: Faith (Q.S. Al-Ikhlâs/114: 1-4)
3. PHIWK: sincerity, worship spirit (Q.S. Al-Ikhlâs/114: 1-4)

Tawhid (monotheism) is core of all core, basic of all bases. Tawhid must be clean and pure from every that corrupt it, like polytheism, heresy, myth and ideas. People must be protected from

deviant creeds and destructive ideas. Differences can be tolerated, as long as they are in line with Prophet Muhammad PBUH and friends, but irregularities cannot be tolerated, such as secularism, pluralism and others.

Article 3 verse 1.b

Correlation:

1. Pancasila: "Wisdom" in principle 4 ^(Q.S. Al Baqoroh/2: 231)

Wisdom is Holy Qur'an and Sunnah. Holy Qur'an cannot be interpreted by intelligence only, like Khawarij who misinterpret Holy Qur'an, but Holy Qur'an can only be interpreted with wisdom. Al-Qur'an and Al-Hikmah are revealed in one package, whereas the correct understanding and implementation of the Holy Qur'an is only owned by Prophet Muhammad PBUH what we call as Sunnah. There are many theological sect or *manhaj* in Islam like *ahlussunah wal jama'ah*, *muktazilah*, *shi'a*, *jahmiyah*, and so on. (In Indonesia,) several social organizations such as Muhammadiyah and NU are included in *ahlussunah wal jama'ah*. NU is *ahlussunah wal jama'ah Ash-'ariah Maturidiyah*, while Muhammadiyah is closer to *Ahlussunah Wal Jamaah Salafiyah* who have slogans refers to Holy Qur'an and Sunnah, but not exactly.

Article 3 verse 1.c

Correlation:

1. Pancasila: Principle 1 "Belief in the One and Only God" - faith (*'aqeedah*) purification, worship ^(Q.S. Al-Ikhlash/114: 1-4)
2. Pancasila: "Civilize" in principle 2 - behaviour/morality (*akhlAQ*) purification ^(Q.S. Ali 'Imron/3:110)
3. Core value UNISA: Morality - behaviour/morality (*akhlAQ*) purification ^(Q.S. Ali 'Imron/3:110)
4. Core value UNISA: Knowledge base/scientific - relationship development

There are 2 meaning of *Tajdid*, that is purification and development (dynamization):

1. Purification applied on the things that forbid to change, no matters whenever, wherever, and whatever it takes, that is faith (*'aqeedah*), *Laa ilaaha illallaah*, *Muhammad Rosululloh*, saints, prophets, messengers, doomsday, Holy Qur'an. If anyone wants change it is called a deviation, like adding a prophet after Prophet Muhammad PBUH, extended the meaning of the hadith, that is hadith is not only words from Prophet Muhammad PBUH but all Prophets word from Prophet Adam until Prophet Muhammad and other deviations. Second, worship must be purified too. Worship must be purified from heresy or methods not exemplified by Prophet Muhammad PBUH. All worship is basically prohibited except those that are permitted or exemplified. The differences among madzhab is not a heresy because all these opinions have examples and/or argument, it's just different what is taken. Third, behaviour/

morality must be purified from behaviour/morality which is not teach in Islam. This purified thing should not be developed, although development is other meaning of *Tajdid*.

2. Development applied on life or relationship, both economic, social, art-culture and so on, so it can be up-to-date or in line with current era and bring solutions, not always same as Prophet Muhammad PBUH era. All relationship basically allowed, unless ban exists, so all relationship may be done, and our duty is found ban argument.

Article 3 verse 1.d

Correlation:

1. Pancasila: "Just" in principle 2 (Q.S. Al Baqoroh/2: 143)

Washotiyah or moderate, is straight path way, not to the right and not to the left, not extreme. Moderate is different with liberal or freedom and moderate is not radical. There are three main characteristics of *ummatan wasathan* (moderate peoples), that is, first, the right of freedom which must always be balanced with obligation. In that context, God states whoever is given wisdom by Allah so as to be able to be balanced. Second, there is a balance between earth and heaven life, as well as material and spiritual. Third, the balance manifests in importance of intelligence and moral ability. Human intelligence that reflected in the development of science and technology is not able to solve whole human problems. If science and technology as intelligence products in the hands of those who do not have noble behaviour/morality, it can also cause havoc.

Article 2

Movement means being active, innovative, visionary, practicing and becoming an agent of change

Article 2 verse 2.a

Correlation:

1. Pancasila: Principle 3
2. PHIWK: Broterhood (*ukhuwah*) (Q.S. Ali 'Imron/3: 103)

Article 2 verse 2.b

Correlation:

1. Pancasila: Principle 3
2. PHIWK: Togetherness/congregation (*jamaah*) (Q.S. Ali 'Imron/3: 103)

Article 2 verse 2.c

Correlation:

1. Pancasila: "Deliberation" in principle 4 (Q.S. Ali 'Imron/3: 159)

Deliberation / representation can be interpreted as *syuro*, which is discussion. It is the way of Prophet Muhammad PBUH to solve something that is not related to revelation. However, the model was not determined, there were times when the Prophet was only discuss with several people, asked Abu Bakr, 'Umar; there are times discuss with group, asked Muhajirin, Ansar; there are times discuss with leaders tribe. The point is to conduct deliberation/discussion. In the movement, of course there is problems that will be faced, so discussion is the way to find the solution.

Article 2 verse 2.d

Correlation:

1. Pancasila: “Democratic” in principle 4 (Q.S. At Taubah/9: 128)

Democracy is public oriented, all for people. Leader/movement expected to understand people’s suffering and hoping welfare for them, not just imaging or campaign promises, talk less do more, like Prophet Muhammad PBUH.

Article 2 verse 2.e

Correlation:

1. Pancasila: Principle 5 (Q.S. An Nahl/16: 90)

The opposite of the just is dholim (unfair), while God's mercy and forgiveness cannot be achieved by that, so the movement will reach the goal of *Baldatun Thayyibatun Wa Robbun Ghoffur* if accompanied by a spirit of social justice, justice for all.

Article 2 verse 2.f

Correlation:

1. Core value UNISA: Implementation/act (*Amaliah*) (Q.S. Ash Shaff/61: 2-3)

Movement is not read, speak, worship and theorizing only, but movement is about implementation/acting.

Article 3 verse 3

Correlation:

1. Muhammadiyah: Preaching (*Dawah*) (Q.S. Ali 'Imron/3: 104)
2. PHIWK: Preaching (*Dawah*) (Q.S. Ali 'Imron/3: 104)

Preaching is not just institution responsibility, but all of the people also because preaching is every moslem responsibility. Preaching is certainly not limited to preaching in the sense of speaking / lecturing or the like as a preacher / speaker. However, preaching is that every Muslim always strives earnestly realize mission and the mercy of Islam in their daily lives. Preaching in this context is as a part of every Muslim faith, because faith does not just stop on aspects of belief and recognition, but also actualized in good deeds.

Article 3 verse 3.a

Correlation:

1. PHIWK: leading in goodness (*Fastabiqul Khoirot*) (Q.S. Al Baqoroh/2: 148)

Article 3 verse 3.b

Correlation:

1. PHIWK: Avoid bad attitude and behaviour (Q.S. An Nahl/16: 90)

Article 3 verse 4

Correlation:

1. Core value UNISA: Trustful (*Amanah*) (Hadis No 1)

Amanah in the present language is credible/trustful, which can be trusted, keeping the safekeeping handed to him. *Amanah* can also done the job as well as possible, can also mean keeping secrets. If make promises at the campaign, but not fulfilled, then that is not trustworthy and not trustful. Therefore, choosing someone is not just from his words, but also his track record, whatever he has done so far.

Article 3 verse 4

Correlation:

1. Core value UNISA: Professional (Hadis No 1)
2. PHIWK: discipline, orderly

Professional means doing everything seriously in accordance with the profession or his expertise. If business is not handled by the experts, then wait for apocalypse, either for institutions, countries and even this world. Professionals are also about order and discipline in carrying out tasks in accordance with theorem, rules and knowledge according to the profession. However, in addition to work, it is also expected to take professional action in worshiping God, for example discipline and orderly prayer in congregation on time in the *masjid* (mosque) based on correct knowledge.

Article 3 verse 4

Correlation:

1. Core value UNISA: Excellent (Q.S. Ali 'Imron/3:110)
2. PHIWK: seriousness (Q.S. Al Ankabut/29: 69)

Article 4 verse 1

RSS Reader is software used to read the latest news from website, then notify the user. Therefore, users do not need to monitor a web at any time, but just enter the web address in the RSS Reader so it can be monitored automatically. Thus, it is expected that there will be no civitas academica who

missed information about UNISA, departments / study programs, academic announcements etc. Why there is no RSS for aisyiyah.or.id? Because aisyiyah.or.id does not give any RSS.

Article 4 verse 2

Trust is important thing in human relationship, especially in academic fields. Using .ac.id is trusted because .ac.id is an abbreviation of academic of Indonesia and the arrangement of this name also requires permission from Ministry of Research and Technology and a letter from the Rector. Every civitas academica must use email@unisayogya.ac.id emailing or to register for services. In addition, trusted can be gain by everything written on the website is same as the real conditions, so it is important to keep the website remains valid and up to date . Finally, because it's currently prone to hoaxes or fraud, it is expected to include official number or address on the website, for example telephone number, *facebook* address, etc., so that it can be used as evidence that it is official.

Article 4 verse 3

Programs or policies issued by the campus, both by the University, BPH, 'Aisyiyah and departments (including faculties and study programs), must be supported and implemented as well as possible.

1. Using the template provided, for example using the power point template to make presentations, use report templates and so on
2. Following the guidelines / work instructions / rule, for example following the UNISA branding guidelines for making media, following the guidelines for entering questions into e-learning and so on
3. so on

Article 4 verse 4

Go Green is a environment friendly lifestyle.

Article 4 verse 4.a

Energy saving can be done in such a way like buy energy-saving equipment, turn on equipment as needed, turn off equipment when not in use, eliminates leaks (water and electricity), regulates room utilization (avoid corruption) and so on.

Article 4 verse 4.b

Paperless is reducing paper use by using softcopy, for example: announcements in the web (non printing), elearning (not printing material / modules), consulting using pdf (non printing version), invitations are distributed with smartphones, and so on.

Article 4 verse 5

Wise

1. No download accelerator

Download accelerator is a tool to speed up the download process. This tool will be very useful for users, but it have negative effects for other network / internet users because the download accelerator will use large parts of bandwidth usage.

2. No crime

With ease of information access via internet, it is also more ease to crime, such as: identity theft, credit card theft (carding), cracking, phishing, pornography, gambling and so on.

3. No piracy

Piracy is illegal and breaking the law. Piracy same as theft. Piracy is not about original CD or software, but it's about license. Now, freeware can easily found as alternative, such as: 1. Ms Office → Libre Office; 2. SPSS → PSPP; 3. Windows → Ubuntu, Mac OS

Smart

Look for information to learn and the publication as the result shared to others, while user himself use others publications.

Health

Virus and other malware free

Article 4 verse 6

Refers to Appendix A: Netizmu Code of Ethics page 8

Article 4 verse 7

Every question must be answered or respnded, so that there are not many unanswered or unresponded questions, especially in writing, such as: email, web comments and so on. Refers to Appendix A: Netizmu Code of Ethics page 8 in order to answer.

Article 5

Clear

Appendix D: Holy Qur'an Verse

Q.S. Al Baqoroh/2: 143

And thus we have made you a just community (ummatan wasathon) that you will be witnesses over the people and the Messenger will be a witness over you...

Q.S. Al Baqoroh/2: 148

For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

Q.S. Al Baqoroh/2: 231

...And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

Q.S. Ali 'Imron/3: 103

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

Q.S. Ali 'Imron/3: 104

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Q.S. Ali 'Imron/3:110

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Q.S. Ali 'Imron/3: 159

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him].

Q.S. At Taubah/9: 128

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

Q.S. An Nahl/16: 90

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Q.S. Al Ankabut/29: 69

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

Q.S. Ash Shaff/61: 2-3

O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.

Q.S. Al-Ikhlās/114: 1-4

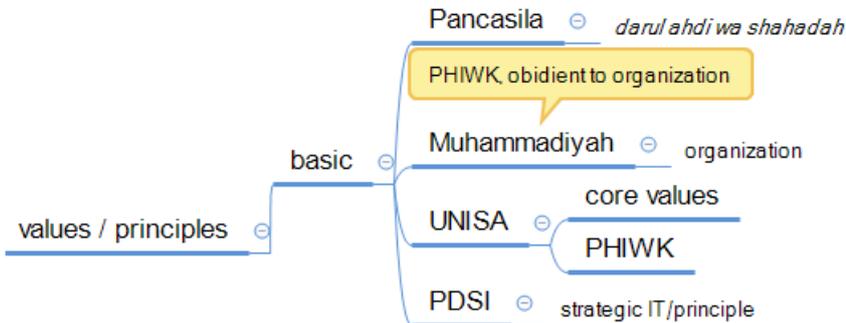
Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

Hadith Number 1

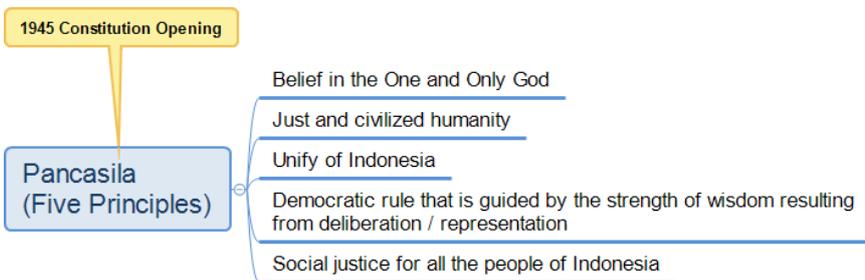
“From Abu Hurairah said: When the Prophet sallallaahu 'alaihi wasallam was in an assembly talking about a people, suddenly a Bedouin Arab came and asked: «When the coming of the Day of Judgment? » But the Prophet sallallaahu 'alaihi wasallam continued the conversation. Meanwhile some people say; «He heard his words but he did not like what he said», and there were also some who say; «That he did not hear his words.» Until finally the Prophet sallallaahu 'alaihi wasallam finished the conversation, saying: «Where is the person asking about the doomsday?» The person said: «I am the Messenger of Allah!». So the Prophet sallallaahu 'alaihi wasallam said: «If the trust is gone, then wait for the end of the world». The person asked: «How was the loss of the mandate?» The Prophet sallallaahu 'alaihi wasallam answer: «If business is not handled by the experts, then wait for the end of the world.» (Bukhari)

Appendix E: Mind Map

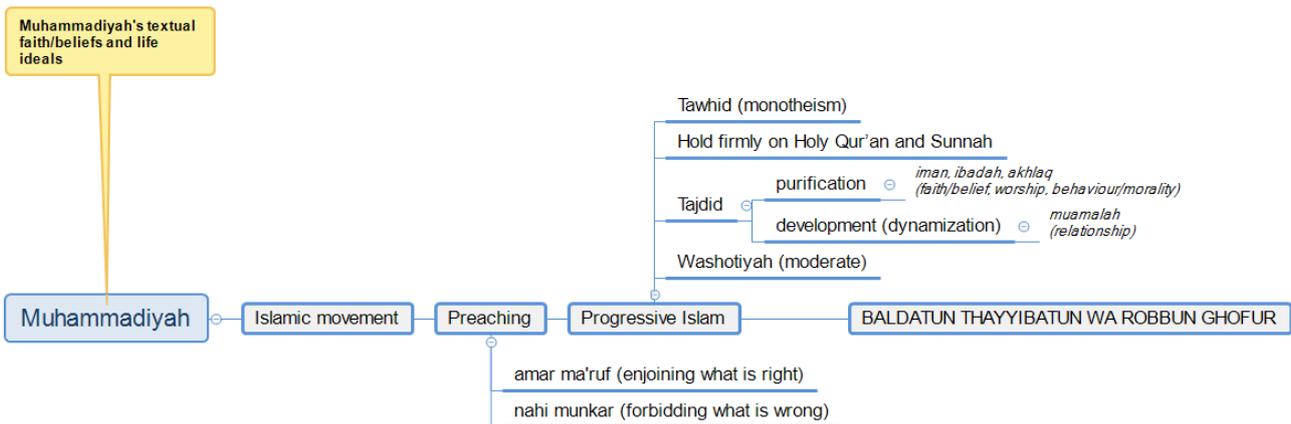
Individual IT Basic (Article 2)



Values/Principles Republic of Indonesia (Article 2 verse 1)



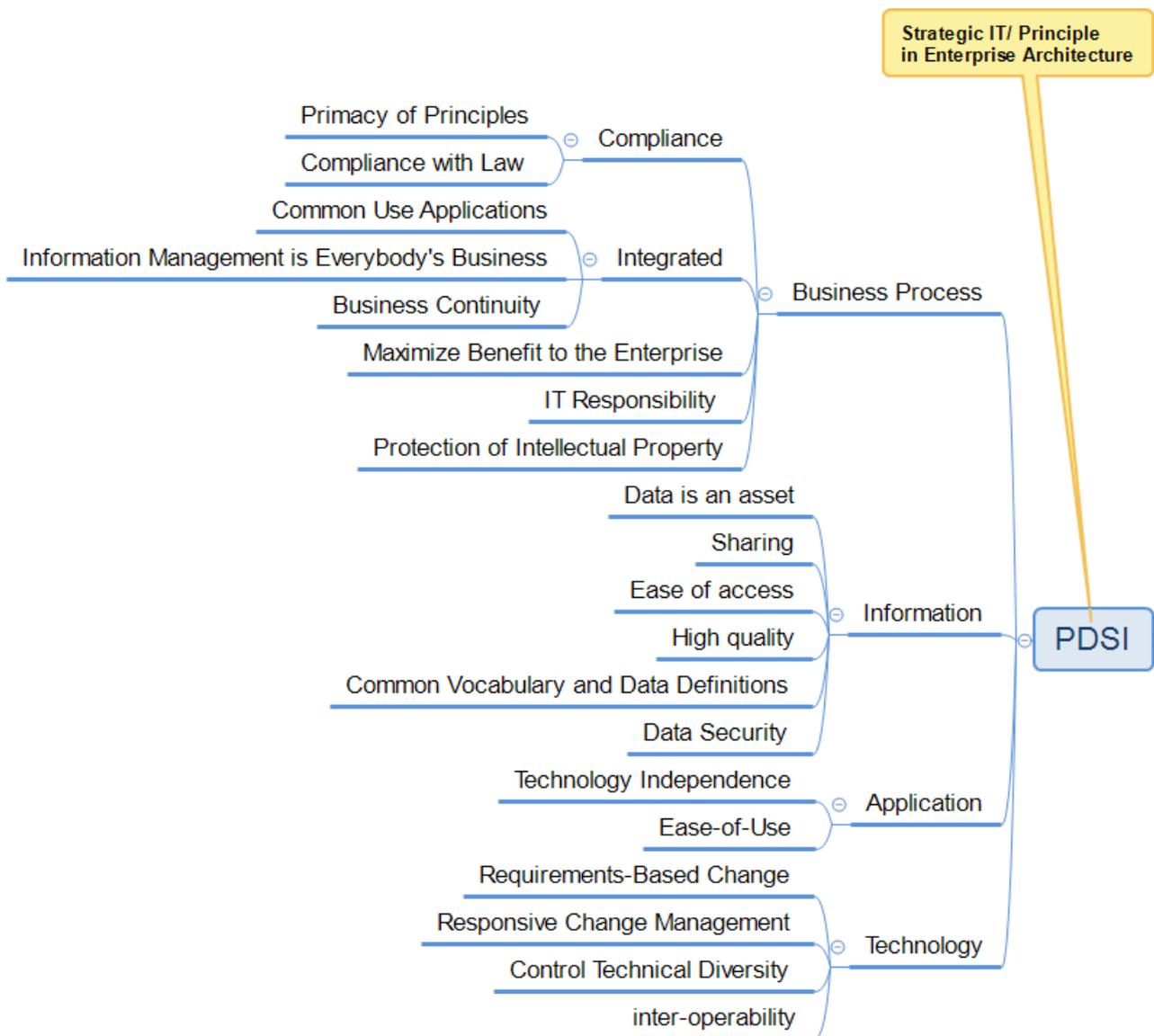
Values/Principles of Muhammadiyah (Article 2 verse 2)



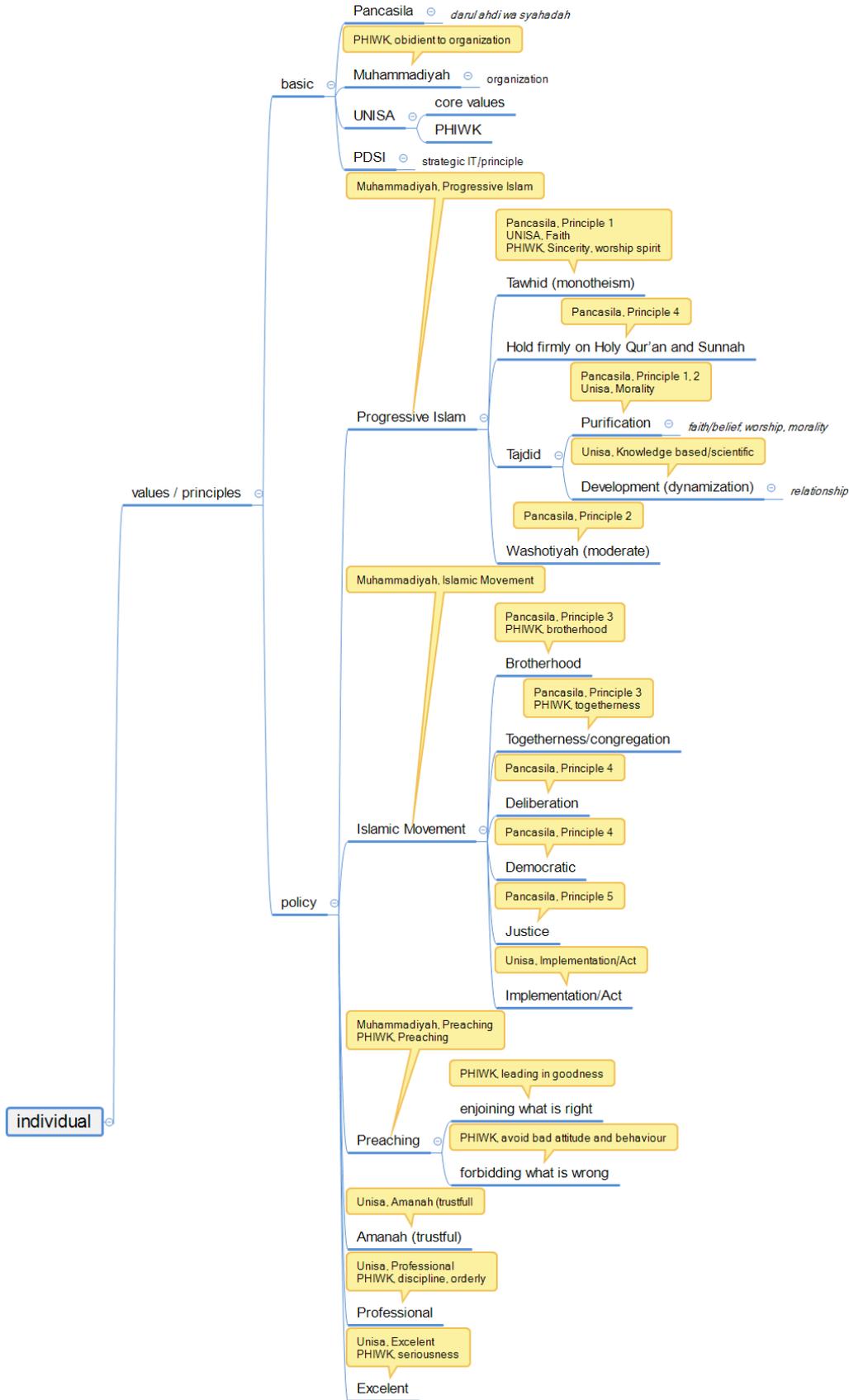
Value/Principles of UNISA (Article 2 verse 3 and 4)



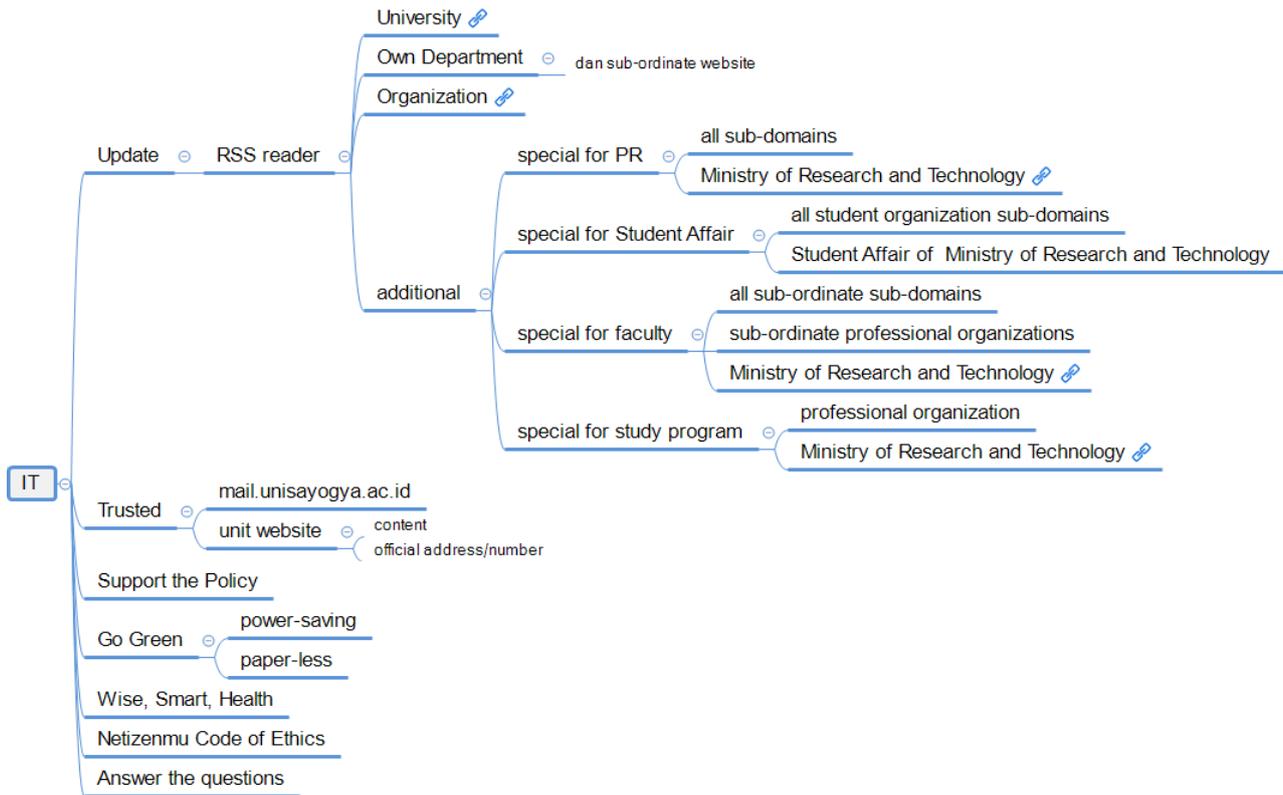
Values/Principles of PDSI (Article 2 verse 5)



Values/Principle of Individual (Article 3)



Values/Principle of IT for Individual (Article 4)



Values/Principles in IT Technology (Pasal 5)

basically allowed, unless ban exists



Addendum 1

Article 4 IT Utilization

In utilizing IT, all civitas academica must

1. Always up-to-date University information by installing RSS Reader which monitors at least this addresses

...

d. Additional

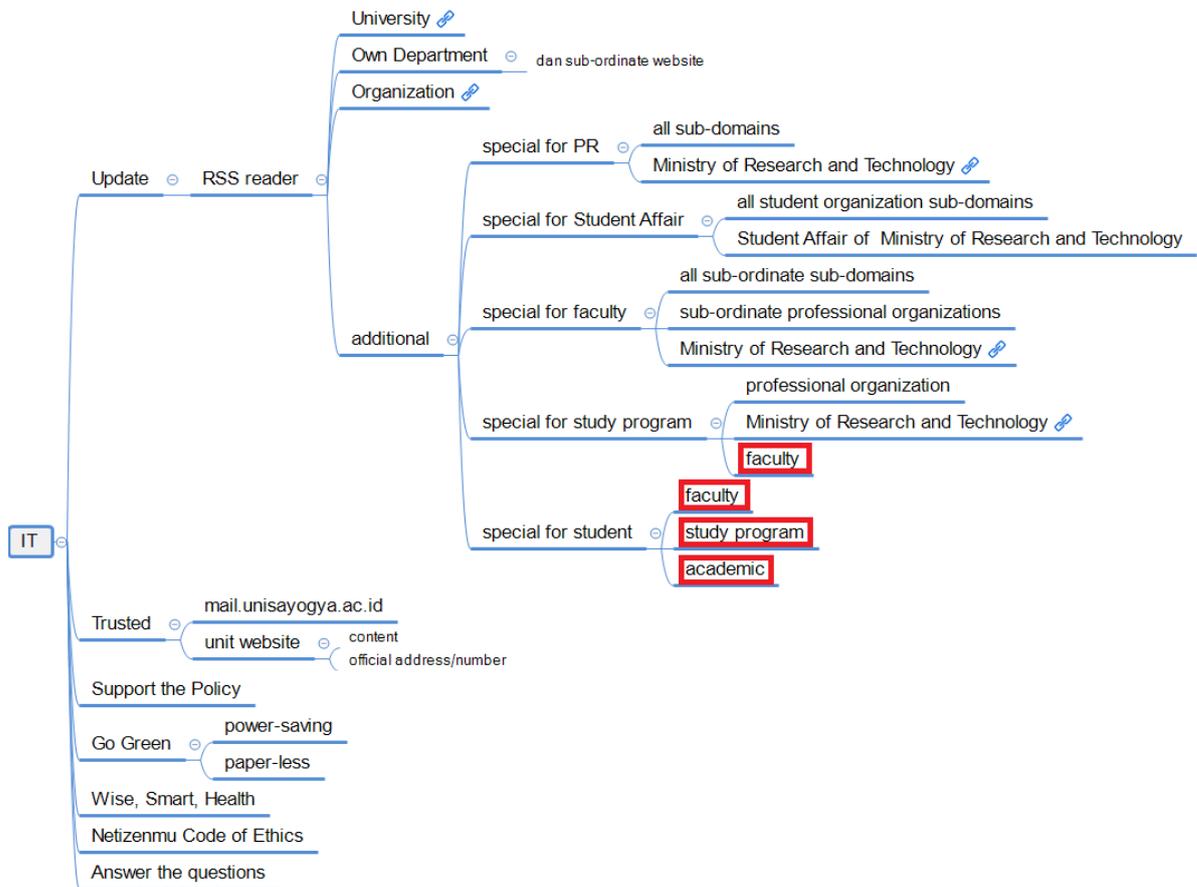
...

(4) Special for study program:

- (a) study program professional organization
- (b) Ministry of Research and Technology - <https://www.ristekdikti.go.id/feed>
- (c) faculty**

(5) Special for student:

- (a) faculty**
- (b) study program**
- (c) academic - <https://akademik.unisayogya.ac.id/feed>**



Yogyakarta, 2 Januari 2019

Added by,

Kepala Pusat Data dan Sistem Informasi

(Head of Data Center and Information System)

Basit Adhi Prabowo, S.T.