

ISLAMIC RULES AND GUIDELINES FOR USING DIGITAL TECHNOLOGY TO SUPPORT SUSTAINABLE DEVELOPMENT GOALS

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ABSTRACT

This study examines the Islamic rules and ethical guidelines governing the use of digital technologies in support of the Sustainable Development Goals (SDGs), within the context of rapid digital transformation. While digital tools such as software, platforms, and online resources have proven to enhance productivity, collaboration, and global connectivity, their misuse can generate significant ethical and social challenges. The paper explores the five categories of Islamic legal rulings applicable to the use of digital tools: obligation (*wājib*), recommendation (*mandūb*), permissibility (*mubāḥ*), disapproval (*makrūh*), and prohibition (*ḥarām*) and argues that the adoption of modern technology is not inherently inconsistent with Islamic law. Rather, when employed responsibly, digital tools can serve as effective means of realizing the objectives of Islamic jurisprudence.

(*maqāṣid al-sharī'ah*). The research adopts a qualitative and doctrinal design, utilizing library-based (documentary) research as its primary method of data collection. Data are sourced from the Qur'ān, the Sunnah, and both classical and contemporary juristic writings, as well as academic and policy literature on digital technology and sustainable development. The collected materials are analyzed through thematic and jurisprudential (*fiqhī*) analysis to identify relevant principles and derive *Sharī'ah*-based guidelines for ethical digital engagement. The study proposes ten comprehensive guidelines for the ethical use of digital technology, beginning with righteous intention (*al-niyyah al-ṣāliḥah*) as the foundational principle. By aligning technological practices with legitimate objectives that promote social welfare and prevent harm, Muslims can transform their digital interactions into acts of worship that fulfill both individual and collective obligations. The findings conclude that a principled use of digital technology, rooted in the ethical framework of Islamic law, can substantially contribute to the realization of the SDGs and reinforce the role of the Muslim community as an essential partner in promoting justice, equity, and sustainable global development

Keywords: Islamic rules and guidelines; Digital technologies; Sustainable development goals (SDGs); Islamic legal rulings

INTRODUCTION

Digital technologies are electronic systems that record, store, create, analyse, process, share and display information encoded in digital form through the rapid manipulation of binary code (1s and 0s), enabling instantaneous information processing, networking capabilities, and

interactive user experiences¹. Digital technology is altering how we live, work, and communicate nowadays. As Muslims interact with these advanced technologies like smartphones, computers, and the internet, we need to ensure that we use them in ways that follow Islamic teachings while helping our communities grow and develop sustainably. Allah says in the Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference
(Surah al-Isrā' 17:70)

This shows that we have a special duty to use knowledge and resources wisely to benefit society. Its importance is highlighted by the hadith:

Hadīth narrated by Abu Hurairah RA, Rasulullah SAW said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: Whoever takes a path in search of knowledge, Allah will cause him to walk in one of the paths of Paradise².

Knowledge empowers individuals, removes *jahiliyyah* (ignorance), and equips one to navigate dunia (the challenges of this life). Digital technologies are being used to reduce poverty, improve education and healthcare, protect the environment and create more inclusive societies.

¹ Martin Lister, Jon Dovey, Seth Giddings, Iain Grant, and Kieran Kelly. *New Media: A Critical Introduction*. Routledge, 2003.,

https://www.researchgate.net/publication/324964104_New_Media_A_Critical_Introduction

² Abū al-Ḥusayn Muslim bin al-Ḥajjāj bin Muslim al-Qushayrī al-Naysāburī, *Ṣaḥīḥ Muslim*, (Cairo: Matba'ah 'Īsa al-Bābī al-Ḥalabī wa Shirkah, 1955), Ḥadīth no. 2699, 4:2074.

However, we must make sure that when we use these tools, we follow Islamic principles. The Prophet Muhammad ﷺ taught us:

Hadīth narrated by Abi Saeed Alkhudri RA, Rasulullah SAW said

لَا ضَرَرَ وَلَا ضِرَارَ

*Meaning: There is no harm and no harming*³.

This means we should use technology in ways that benefit people without causing harm like cyberbullying, spreading false information, or engaging in harmful gossip that goes against this hadith. This study explores three main questions: What are the Islamic rules for using digital technology? What Islamic guidelines should we follow when using digital tools? How can digital technology help some of the Sustainable Development Goals (SDGs) while maintaining Islamic values? The goal is to help Muslims understand how they can use digital technology to improve their communities while following Islamic teachings. We will look at specific examples and provide practical guidance for individuals, organizations, and governments. At the end of this paper, the author also provided a list of highlighted SDGs that were obviously supported by digital technologies.

METHODOLOGY

1. Data Collection Method

This study adopts a qualitative and doctrinal research design, focusing on textual and conceptual analysis. The data were collected entirely through library-based research (document analysis). Primary data were derived from the Qur'ān and the Sunnah, as the foundational sources of

³ Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, (Beirut: Mu'assasat al-Risālah, 1995), Ḥadīth no. 2865, 3:454; also narrated by Ibn Mājah in *Sunan Ibn Mājah*, (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, n.d.), Ḥadīth no. 2340, 2:784; and by al-Dāraqūṭnī in *Sunan al-Dāraqūṭnī*, 3:77.

Islamic law. These were complemented by secondary sources, which include classical and contemporary works of *fiqh* (Islamic jurisprudence) and *uṣūl al-fiqh* (principles of jurisprudence), scholarly articles, books, theses, and official reports. In addition, relevant publications and policy documents concerning digital transformation and the Sustainable Development Goals (SDGs)—issued by international organizations such as the United Nations, and Islamic bodies like the OIC and IRTI—were examined to provide contextual understanding.

2. Data Analysis Method

The collected data were analyzed using thematic and jurisprudential (*fiqhī*) analysis. Through thematic analysis, the study identified major themes connecting Islamic ethical principles such as *ʿadl* (justice), *amānah* (trust), *maṣlahah* (public interest), and *Sharīʿah compliance* with the role of digital technology in supporting sustainable development. The jurisprudential analysis involved interpreting Qurʾānic injunctions, Prophetic traditions, and established legal maxims (*qawāʿid fiqhiyyah*) to derive relevant Islamic rules and guidelines. These principles were further examined in light of the objectives of Sharīʿah (*maqāṣid al-sharīʿah*), particularly the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-ʿaql*), wealth (*ḥifẓ al-māl*), and lineage (*ḥifẓ al-nasl*). This analytical process enabled the formulation of a Sharīʿah-based framework that governs the ethical and lawful use of digital technologies in achieving the Sustainable Development Goals.

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In Islamic jurisprudence (*fiqh*), the original ruling regarding digital tools is permissibility (*mubāḥ*)⁴, meaning their use is morally neutral neither encouraged nor prohibited. Individuals may use or refrain from using digital technologies such as computers or mobile applications without religious consequence. However, this permissibility is conditional and may shift among the five legal rulings obligatory (*wājib*), recommended (*mandūb*), permissible (*mubāḥ*), disliked (*makrūh*), or prohibited (*ḥarām*) depending on the purpose, method, and outcomes of use. While digital technology is ethically neutral, its application determines its Sharī‘ah status. When used to promote education, alleviate poverty, or enhance transparency objectives consistent with the *Maqāṣid al-Sharī‘ah* and the Sustainable Development Goals (SDGs) its use may be deemed recommended or even obligatory. Conversely, misuse that leads to harm or moral corruption is prohibited. Islamic law also empowers authorities to regulate permissible matters (*al-umūr al-mubāḥah*) in pursuit of public welfare (*maṣlaḥah ‘āmmah*) and the prevention of harm (*mafsadah*). Thus, implementing digital ethics and governance policies in accordance with *Sharī‘ah* principles ensures justice, accountability, and social benefit. Properly guided, digital technology serves as a *Sharī‘ah*-compliant means to advance sustainable development and human well-being within an Islamic ethical framework.

⁴ Mohammed Younis Al-Zoubi. (n.d.). *Statement of the rules and controls of social media and the dissemination and circulation of information and news through them for the purpose of denial, rumor, or abuse*. Al-Iftaa Jordan. <https://www.aliftaa.jo/Research/252>

Islamic Rulings of Using Digital Technology

i. Permissibility (*Mubah*)

The permissibility of using digital tools depends on how they are used and the purpose behind them⁵. Digital tools such as computers, smartphones, and online platforms are inherently neutral, but their ruling changes according to their use. When they promote beneficial aims like education, communication, and economic empowerment, their use aligns with the *Maqāṣid al-Sharī'ah* and may even become recommended or obligatory, as it contributes to public welfare (*maṣlahah 'āmmah*). Conversely, misuse leading to harm or moral corruption becomes prohibited. Critically, this conditional permissibility parallels the ethical framework of the Sustainable Development Goals (SDGs), particularly those promoting education, innovation, and social equity, illustrating that technology, when guided by Sharī'ah principles, serves as a legitimate means to achieve sustainable and morally responsible development.

ii. Obligation (*Wajib*)

When digital technology becomes a necessary means to fulfill religious obligations, its use attains the ruling of obligation (*wājib*)⁶ in Islamic law. This applies when digital tools are essential for preserving Islamic knowledge, spreading *da'wah*, ensuring cybersecurity, or protecting personal privacy and community welfare. For instance, if digital platforms or online resources are the most effective means to teach, learn, and preserve the Qur'an, their use becomes obligatory, as it directly serves a core religious duty.

⁵ Mohammed Younis Al-Zoubi. (n.d.). *Statement of the rules and controls of social media and the dissemination and circulation of information and news through them for the purpose of denial, rumor, or abuse*. Al-Iftaa Jordan. <https://www.aliftaa.jo/Research/252>

⁶ Muhammad ibn Al-Hussein Al-Farra Al-Baghdadi Al-Hanbali, "*Al-Uddah fi Usul Al-Fiqh*" [The Equipment/Tools in the Principles of Islamic Jurisprudence], (No place: No publisher, 2nd edition, 1990), 1: 159.

From a critical perspective, this obligation extends beyond individual acts of worship to collective responsibilities that promote social justice, education, and ethical digital governance. Such applications resonate strongly with several Sustainable Development Goals (SDGs) notably SDG 4 (quality education), SDG 9 (industry, innovation, and infrastructure), and SDG 16 (peace, justice, and strong institutions) demonstrating that the mandatory use of technology for safeguarding faith, knowledge, and human dignity contributes to achieving both Shari'ah objectives (Maqāsid al-Shari'ah) and sustainable global development.

iii. Recommendation (*Mandub*)

The ruling of recommendation (*mandūb*) in Islamic jurisprudence refers to actions encouraged by Allah but not obligatory⁷. Applying this principle to digital technology reflects a positive orientation in contemporary Islamic thought toward adopting modern innovations for communal benefit. The recommended use of digital tools such as creating applications for calculating inheritance according to Islamic law, designing educational games that teach prophetic stories, or developing software to assist pilgrims during Hajj illustrates how technology can serve religious and ethical purposes. Critically, these practices align with several Sustainable Development Goals (SDGs), particularly SDG 4 (quality education), SDG 9 (industry, innovation, and infrastructure), and SDG 11 (sustainable cities and communities), by promoting education, innovation, and cultural preservation. Thus, the *mandūb* use of digital technology not only enhances religious awareness but also advances sustainable development through ethically guided innovation consistent with the *Maqāsid al-Shari'ah*.

⁷ Muhammad ibn Al-Hussein Al-Farra Al-Baghdadi Al-Hanbali, "*Al-Uddah fi Usul Al-Fiqh*" [The Equipment/Tools in the Principles of Islamic Jurisprudence], (No place: No publisher, 2nd edition, 1990), 1:162.

iv. **Disapproval (*Makruh*)**

The ruling of disapproval (*makrūh*) in Islamic jurisprudence applies to actions that are discouraged but not strictly prohibited⁸. Digital technology itself is not inherently disliked; however, its misuse such as excessive screen time, distraction from worship, exposure to inappropriate content, or weakened family and social relationships renders its use undesirable. From a critical perspective, such behavior contradicts the ethical balance encouraged by Islam and undermines both spiritual well-being and social cohesion. This perspective aligns with the Sustainable Development Goals (SDGs), particularly SDG 3 (good health and well-being) and SDG 12 (responsible consumption and production), which emphasize moderation, mental health, and responsible digital engagement. Therefore, avoiding *makrūh* uses of technology encourages digital discipline and aligns with sustainable lifestyle principles, ensuring that technological advancement supports, rather than disrupts, the moral and social objectives of the *Maqāsid al-Sharī'ah*.

v. **Prohibition (*Haram*)**

The ruling of **prohibition (*ḥarām*)** in Islamic law refers to actions that Allah has decisively forbidden, the commission of which incurs punishment in the Hereafter⁹. While digital technology itself is not prohibited, its misuse such as spreading immoral or harmful content, committing electronic fraud, breaching privacy, or promoting deception renders its use strictly forbidden. Such acts contradict the ethical principles of justice, honesty, and protection

⁸ Muḥammad Muṣṭafā al-Zuḥaylī, *al-Wajīz fī Uṣūl al-Fiqh al-Islāmī (al-Madkhal al-Maṣādir al-Ḥukm al-Sharī)*, (Dār al-Khayr li'l-Ṭibā'ah wa'l-Nashr wa'l-Tawzī'; Maṭbū'āt Wizārat al-Awqāf wa'l-Shu'ūn al-Islāmiyyah, Idārat al-Shu'ūn al-Islāmiyyah Dawlat Qaṭar, al-Ṭab'ah al-Thāniyah, 2006), 1: 369.

⁹ Muḥammad Muṣṭafā al-Zuḥaylī, *al-Wajīz fī Uṣūl al-Fiqh al-Islāmī (al-Madkhal al-Maṣādir al-Ḥukm al-Sharī)*, Dār al-Khayr li'l-Ṭibā'ah wa'l-Nashr wa'l-Tawzī', Dimashq Sūriyā; Maṭbū'āt Wizārat al-Awqāf wa'l-Shu'ūn al-Islāmiyyah, Idārat al-Shu'ūn al-Islāmiyyah – Dawlat Qaṭar. al-Ṭab'ah al-Thāniyah, 2006), 1: 349

of human dignity upheld by the *Maqāṣid al-Sharī'ah*. From a critical perspective, the prohibition of unethical digital practices aligns with the Sustainable Development Goals (SDGs), particularly SDG 16 (peace, justice, and strong institutions) and SDG 8 (decent work and economic growth), which advocate for integrity, data security, and responsible digital conduct. Thus, Islamic law's prohibition of harmful technological behavior not only safeguards moral and spiritual values but also supports the global agenda for ethical, secure, and sustainable digital development.

Guidelines for Using Digital Technology

i) Good Intention

Good intentions should be the foundation that leads us to act of goodness. That is why good intentions are highly valued in Islam.

Ḥadīth narrated by Umar bin Al Khattab RA, Rasulullah SAW said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Meaning: The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended¹⁰.

The essence of good intention lies in directing the heart towards Allah the Almighty when using technology, so that a Muslim intends through their use of these tools to achieve legitimate benefits for themselves and their society, without intending harm or committing what Allah has forbidden. The application of the principle of good intention in using digital tools opens wide horizons for Muslims to transform their interaction with technology

¹⁰ Muḥammad ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh ﷺ wa-Sunanih wa-Ayyāmih* (Dimashq: Dār al-Kamāl al-Muttaḥidah, 2016), ḥadīth no. 1, 1: 7.

into acts of worship that bring them closer to Allah. When a Muslim uses social media with the intention of maintaining family ties, searches the internet for beneficial knowledge with the purpose of understanding religion, or uses digital applications to organize their time for performing worship at its proper times, they transform these ordinary actions into righteous deeds for which they will be rewarded.

ii) Moderation and Avoiding Excess

Moderation is an attitude or perspective that positions oneself in the middle, not extreme to the right or left, but balanced¹¹. A moderate attitude in religion, always choosing the middle way, easier to realize if someone has an adequate breadth of religious knowledge. This knowledge allows a person to be wise, resist temptation, remain sincere without being burdened, avoid selfish interpretations while expressing their own views¹². Moderation and avoiding excess are important religious guidelines in using digital tools, and they form a fundamental principle in Islamic law that extends to all aspects of a Muslim's life. In the context of digital technology, this guideline means that a Muslim should use these tools in a balanced way, without excess that leads to neglecting religious and worldly duties, or negligence that causes them to miss out on the benefits of these technologies. For example, the Islamic principle of moderation and avoiding excess (*al-i'tidal wa 'adam al-israf*)¹³ can guide the balanced use of digital tools, ensuring the users do not neglect or undermine the fulfillment of religious and social obligations. This aligns with SDG 12, which calls for

¹¹ Indah Yuliana Fitria, Heru Sutantio, and Hendra T. Fauzi. "Islam and religious moderation: Analysis of Maudhu'i tafsir", *Jurnal Ilmiah Teunuleh*, 2024, 5(2), 47–59. <https://doi.org/10.51612/teunuleh.v5i2.145>

¹² Eti Yusnita. (2023). *The principles of moderation in Islam*. Proceedings of the 3rd Dirundeng International Conference on Islamic Studies (DICIS), Article 1378

¹³ Muḥammad Ṣidqī bin Aḥmad bin Muḥammad Āl Burnū Abū al-Ḥārith al-Ghazzī, *Mawsū'at al-Qawā'id al-Fiqhiyyah*, (Bayrūt: Mu'assasat al-Risālah, 2003), 1st ed., 12 vols., 3: 303.

responsible consumption and production patterns, as well as SDG 3, which emphasizes good health and well-being.

iii) Protecting Privacy

Islam gives great importance to the fundamental human right to privacy. This is evident from some of the verses of the Holy Quran. Allah says in the quran:

وَلَا يَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

Meaning: Do not spy, nor backbite one another

(Surah al-Hujurāt 49:12)

Allah also says the other verse of Quran about privacy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا

Meaning: 'Do not enter any houses except your own homes unless you are sure of their occupants' consent'

(Surah Al-Nūr 24:27)

Protecting privacy is one of the important religious guidelines in using digital tools, and it's a well-established principle in Islamic law. In our digital age, this guideline gains increasing importance with the growing risks of privacy violations through various electronic media. Protecting personal information: Muslims should be careful when sharing their personal information online and should use appropriate privacy settings on social media sites. Similarly, the Islamic emphasis on protecting individual privacy (*hifz al-khususiyah*) is highly relevant to SDG 16, which promotes peaceful and inclusive societies, as well as SDG 10, which addresses the need for reduced inequalities. By upholding privacy rights in the digital realm, Muslims can help safeguard the dignity and security of vulnerable populations, enabling their full participation in development initiatives.

iv) **Honesty/Trustworthiness in Information Sharing**

Trustworthiness is about having the capabilities that match with the responsibility that one carries, and lacking trustworthiness could mean a disaster to the ummah and the society¹⁴. Trustworthiness and honesty in sharing information have become crucial principles in our digital era, where the spread of information occurs at unprecedented speeds. This concept, rooted in Islamic ethics as (*Al-Amanah fi Naql Al-Ma'lumat*) which is Honesty in Information Transmission, has gained renewed significance in today's interconnected world. Furthermore, the Islamic principle of honesty and transparency in information sharing (*al-amanah fi naql al-ma'lumat*) resonates with SDG 16's call for accountable and inclusive institutions. By verifying information, citing sources, and avoiding the spread of misinformation, Muslims can leverage digital platforms to raise awareness, mobilize resources, and coordinate efforts towards achieving the SDGs in a reliable and trustworthy manner.

v) **Respecting the Rights of Others**

Islam teaches its people to respect and recognize the rights of a person's life. In the Quran, Allah says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيضًا
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning: And do not consume one another's wealth unjustly or send it [in bribery] to the authorities in order that you may knowingly consume a portion of the wealth of others wrongfully.

(Surah Al-Baqarah 2:188)

¹⁴ Nur Sofia Nabila Binti Alimin, Siti Rahmah Binti Awang, Tahir Ahmad, Jima'ain Safar, & Shukri Mohd Nain, Trustworthiness: The core of leadership in Islam. SHS Web of Conferences, 2018, 56, Article 03002. <https://doi.org/10.1051/shsconf/20185603002>

This verse establishes a fundamental Islamic principle of respecting the rights of others by prohibiting the unlawful acquisition of another person's wealth or property. It forbids all forms of injustice in transactions, including fraud, bribery, deception, theft, and exploitation. The verse emphasizes that individuals must deal with others fairly and honestly, safeguarding the property and rights of all members of society. Respect for the rights of others is a foundational value in Islam, and this extends to respecting intellectual property and personal privacy in the digital age. Intellectual property includes creative works such as articles, books, videos, and digital designs. Unauthorized copying, distributing, or claiming ownership over others' content is an ethical violation, as it disregards the time and effort that the original creator has invested. From an Islamic perspective, this principle echoes the importance of respecting others' ownership rights and not unjustly taking from their labour. By seeking permission and giving credit where it is due, we foster a culture of respect and collaboration rather than infringement and exploitation.

vi. Maintaining Islamic Ethics in Digital Communication

Islam emphasizes the importance of truthfulness, modesty, respect, and accountability in all forms of communication. These values must be upheld in the digital realm, where the potential for harm through misinformation, slander, and privacy violations is high. Muslims are encouraged to engage in online spaces with integrity, avoiding behaviours such as backbiting, spreading false information, and excessive sharing that can lead to discord¹⁵. Digital platforms have become major hubs of communication, allowing people from all walks of life to connect. However, the anonymity and distance provided by the internet can sometimes lead to disrespectful interactions that would be unacceptable in face-to-face interactions. Islam emphasizes respectful dialogue and forbids harmful speech, highlighting the importance of

¹⁵ Ahmad Raza, Zafar Ali, Muhammad Imran Anwar, and Muhammad Imran. "Maintaining Islamic Ethics in Digital Communication: Preserving Truthfulness and Respect Online." *International Journal of Islamic Digital Ethics*, 2024, pp. 1–12.

good character in all interactions. When engaging in discussions online, Islamic ethics guide individuals to approach others with kindness, empathy, and restraint. For instance, when differences of opinion arise in comment sections or online forums, it's common for conversations to devolve into insults or arguments.

vii. Exercising Caution in Financial Transactions

Islamic finance emphasizes the importance of ethics and social responsibility in financial transactions¹⁶. In Islam, financial transactions are bound by principles of fairness, honesty, and clarity. The rise of digital finance, online shopping, and digital currencies necessitates a cautious approach to ensure that all transactions align with Islamic values. This includes avoiding *riba* (interest) and *gharar* (ambiguity), which are prohibited in Islamic law. *Riba* involves earning or charging interest on loans, while *gharar* refers to transactions that are unclear or exploitative, leading to unfair gains. For example, before engaging in online commerce or investing in digital assets, it's essential to examine the transaction structure to ensure transparency and fairness.

viii. Protecting the Mind and Soul

Preservation of the mind and attainment of happiness are an essential part of Islam. One could not exist without the other. Mind and happiness have been defined in many different ways¹⁷. The digital world is saturated with various types of content, and while much of it is enriching and informative, some can be harmful. Content that promotes violence, explicit material, or excessively negative themes can have detrimental psychological effects. Islam encourages individuals to protect their mental and emotional well-being, fostering environments that promote positivity, self-control, and moderation. Exposure to harmful content

¹⁶ Mohammad N. Siddiqi, *Islamic Banking and Finance in Theory and Practice: A Survey of State of the Art*," published in *Islamic Economic Studies*, 13 (2), 2006. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3161388.

¹⁷ Khalid Uwais Sulaiman. "An Islamic perspective on the protection of the mind and attainment of happiness. In *Maqasid al-Shariah as the Guiding Principles of the Past, Present and Future Life Kuala Lumpur*", *Journal of Education and Social Science (JESOC)*, 2017, 157-164.

can cloud judgment, impact mood, and even desensitize individuals to real-world issues.

ix. Striking a Balance between the Digital and Real Worlds

Islam emphasizes moderation in all aspects of life. The Quran advises:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ

Meaning: Indeed, the wasteful are brothers of the devils

(Surah Al-Isrā, 17:27)

This verse teaches us to avoid excess and use resources wisely, including digital technology. The allure of the digital world, with its vast knowledge and entertainment, can sometimes lead individuals to neglect their responsibilities and relationships in the real world. Islam teaches balance and mindfulness in all aspects of life¹⁸ stressing that individuals should not become so absorbed in one area that it harms other important facets of their lives. The study found a high frequency of insomnia, associated with the excessive use technologies, in general and in bed, with repercussion of excessive daytime sleepiness¹⁹.

x. Utilizing Technology for Positive Purposes

One of the developments brought about by the development of information and communication technology is e-learning, which increases the effectiveness and efficiency of learning²⁰. Technology is a powerful tool and using it with purpose and intention can lead to significant personal and societal benefits. Islam encourages the pursuit

¹⁸ Abdul Hai Madani, Masood Ahmad, and Zain-ul-Abdin Arijio. "Balance in religious and worldly life in the light of Holy Prophet (PBUH)'s teachings", *Journal Usooluddin*, 2022, 5(1): 12

¹⁹ Gabriela Miloch da Silva Cardoso, Mariana Pires Ferreira Novaes da Silva, Camila de Castro Corrêa, & Silke Anna Theresa Weber, "Insomnia and excessive daytime sleepiness in medical students: Consequences of the use of technologies?", *Sleep Science*, 2023, 15(Spec 1), 120–127. <https://doi.org/10.5935/1984-0063.20220008>

²⁰ Muhamad Kumaidi, Evi Febriani, and Azahra Rahdatull Aisy "The Benefits of Technology in Islamic Religious Education", *Education Achievement Journal of Science and Research*, 2024, 5(1), 194-202, <https://doi.org/10.51178/jsr.v5i1.1811>

of knowledge and the use of resources for constructive purposes. This can include using digital tools to develop skills, learn new information, and improve productivity, all of which contribute to personal growth and community advancement.

Digital Technology Related to Some of The Sustainable Development Goals

Through digital technology advancement, we also managed to realize some Sustainable Development Goals. It helps us to improve education, provide better healthcare, create job opportunities, protect the environment, make business more efficient and help the poor and needy. These positive benefits are equivalent to some of the Sustainable Development Goals.

i. Goal 1: End Poverty in All Its Forms

Along with the growing ICT deployment worldwide, we observe a growing body of evidence arguing that ICT may enhance economic growth and thus helps to reduce poverty²¹. ICT empowers people by enabling them to access, use, and share information²² thus acquiring knowledge and enhancing poverty reduction through better education and skills acquisition, employability, economic activity, and labour engagement²³. Islam encourages empowerment through lawful economic activity (*kasb ḥalāl*) and mutual support (*ta'āwun*). Digital platforms that facilitate micro-businesses and e-commerce can lift individuals out of

²¹Simplice A. Asongu, Stella-Marie I. Orim, and Rexon Tayong Nting, *Inequality, information technology and inclusive education in sub-Saharan Africa*. Technological Forecasting and Social Change, 2019, 146: 380–389. <https://doi.org/10.1016/j.techfore.2019.06.006>

²² Siti Masayu Rosliah Abdul Rashid and Mohammed Mushtaq, The role of ICT in poverty reduction and women empowerment. In Proceedings of the International Conference on Sustainable Development (ICSD), 2017.

²³Simplice A. Asongu, Mouna Amari, Anis Jarbouli, and Khaireddine Mouakhar., *ICT dynamics for gender inclusive intermediary education: Minimum poverty and inequality thresholds in developing countries*. Telecommunications Policy, 2021, 45(5), 102125

poverty when governed by principles of fairness (‘*adl*) and transparency (*amānah*). Thus, technology becomes a means to realize *maṣlahah* (public benefit) and *ḥifẓ al-māl* (protection of wealth).

ii. Goal 2: Zero Hunger

By integrating digital technology with agriculture and food distribution systems, the world can make significant progress toward achieving Zero Hunger. These innovations enhance efficiency, accessibility, and sustainability, ensuring that food reaches those who need it most. For example, in agricultural practices, ICT-enabled solutions can make farming more data-driven and efficient, helping farmers increase crop yields while reducing energy consumption²⁴. Islamic ethics of stewardship (*khilāfah*) promote sustainable agriculture and resource management. Digital tools supporting precision farming, supply chain monitoring, and equitable food distribution operationalize this value by ensuring efficiency and minimizing waste. Such uses of technology fulfill the *maqṣad* of *ḥifẓ al-naḥs* (preservation of life) and *ḥifẓ al-māl* through responsible production and consumption.

iii. Goal 3: Health

Digital transformation refers to the digital technology changes used to benefit society and the healthcare industry. Healthcare systems need to use digital technology for innovative solutions to improve healthcare delivery and to achieve improvement in medical problems. The digital transformation of healthcare includes changes related to the internet, digital technologies, and their relation to new therapies and best practices for better health management procedures. The quality control of massive data collected can help improve patients’ well-being and reduce the cost of services. Digital technologies will also impact medical education, and experts will conceive new ways to train people. Now in this way,

²⁴V. S. Manjula, Fredrick Marega, and Robert Ssali Balagadde., ICT-enabled solutions to farmers increase crop yields while reducing their use of energy. In Proceedings of the International Conference on Sustainable Development and Green Technology, 2023, (ISBN 978-93-94819-34-4)

practitioners will face new opportunities²⁵. The Sharī‘ah objective of *hifz al-nafs* (preservation of life) mandates the use of digital health innovations that improve medical access and disease prevention. Telemedicine and health data systems exemplify technologies that fulfill this duty when used ethically and with proper data protection, aligning with the principle of *amānah* (trust).

iv. Goal 4: Education

Digital transformation in education is not just a trend but a necessity in today's digital world. It has the potential to make education more accessible, engaging, and effective. Recent insights reveal that modern students prefer using technology in their learning process, as it significantly enhances their interactivity and engagement. The use of modern tools and equipment improves both learning outcomes and student participation, making education more immersive and dynamic. Additionally, technology simplifies and streamlines the transfer of knowledge, making it more efficient and effective²⁶. Digital education platforms thus embody the principle of *wujūb* (obligation) when they expand access to learning, particularly among disadvantaged groups. Such efforts fulfill *hifz al-‘aql* (protection of intellect) and promote social equity, consistent with the Qur’anic directive to “Read in the name of your Lord who created” (Qur’an 96:1–5).

v. Goal 8: Economic Growth.

Adoption of the internet creates an effective platform for burgeoning business trade in the provision of expediency and effectiveness in doing business globally. It thus results in tremendous dependency on this technology to expand the business nationally and internationally. An internet user is a person who is connected to the internet by any form of

²⁵ Athanasios I. Stoumpos, Fotis Kitsios, and Manolis A. Talias, “Digital transformation in healthcare: Technology acceptance and its applications”, *International Journal of Environmental Research and Public Health*, 2023, 20(4), Article 3407. <https://doi.org/10.3390/ijerph20043407>

²⁶ Raja Ramachandran and Palanisamy C. Nagasubramani, “Impact of modern technology in education”, *Journal of Applied and Advanced Research*, 2018, 3(Suppl. 1), S33–S35. <https://dx.doi.org/10.21839/jaar.2018.v3S1.165>

technological devices. Hence, the use of the internet by the internet user plays an imperative role in economic development of a country and undoubtedly to a certain extent affect the economic growth of the nation²⁷. Islamic jurisprudence views work as a form of worship (*ibādah*) when conducted ethically and without exploitation (*gharar, ribā*). Digital entrepreneurship and online employment platforms, when regulated by these principles, fulfill the objectives of justice and equitable wealth distribution²⁸. They operationalize *mubāḥ* (permissible) technological innovation under ethical and lawful conditions, thereby advancing economic development.

vi. **SDG 9: Industry, Innovation and Infrastructure**

The Sharī‘ah encourages creativity (*ibdā’*) and technological progress when they serve societal welfare. Developing Islamic-compliant financial technologies (FinTech) or environmentally responsible innovations represents the *mandūb* (recommended) pursuit of creativity that advances collective prosperity (*maṣlahah mushtarakah*). This reflects the Qur’anic principle that humankind was made “*to cultivate and develop the earth*” (Qur’an 11:61).

vii. **SDG 16: Peace, Justice and Strong Institutions**

Islamic law prohibits (*ḥarām*) digital corruption, fraud, and misinformation. Strengthening digital governance and cybersecurity aligns with *ḥifẓ al-dīn* (protection of faith), *ḥifẓ al-‘ird* (protection of dignity), and the Qur’anic command to “*Stand firmly for justice, as witnesses to Allah*” (Qur’an 4:135). Such measures ensure integrity and accountability within digital institutions, promoting ethical governance and social trust (Kamali, 2019).

²⁷Mohammad Salahuddin and Jeffrey Gow. The effects of internet usage, financial development and trade openness on economic growth in South Africa: A time series analysis. *Telematics and Informatics*, 2016, 33(4), 1141–1154. <https://doi.org/10.1016/j.tele.2015.11.006>

²⁸ Muhammad Umer Chapra, *The Islamic Vision of Development in the Light of Maqāṣid al-Sharī‘ah*. Islamic Research and Training Institute (IRTI), 2008.

CONCLUSION

In an era defined by rapid technological advancements, the need to align the use of digital tools with the timeless principles and ethical framework of Islamic teachings has become crucially important. This paper has explored the ways in which key Islamic rules and guidelines can be leveraged to support the achievement of the United Nations Sustainable Development Goals (SDGs) a comprehensive blueprint for a better and more sustainable future. By embracing the Islamic principles of moderation, privacy protection, and honesty in information sharing, Muslims can reach the power of digital technologies to actively contribute to the realization of these vital global objectives. Grounding the use of digital tools within the moral and ethical foundations of the Islamic faith allows for a purposeful and responsible approach that can serve as a model for the entire international community.

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