

APPENDIX A

TRANSLATION OF QURANIC VERSES

(listed in order of mention in each chapter)

Chapter 1

1.1 Overview and Definitions

By the time, verily man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of truth, and of patience and constancy. (103:1-3)

1.1.4 Development and Islam

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. (17:70)

It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds! (40:64)

He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal. (64:3)

Chapter 2

2.3.1 Meaning of *Tawhīd*

Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. (112:1-4)

And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful. (2:163)

Allah. There is no god but He,-the Living, the Self-subsisting, Eternal... (2:255)

Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord. He it is Who created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves! (6:1-2)

In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (1:1-7)

Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not. (45:18)

2.3.2 Man as Servant and *Khalīfah*

I have only created Jinns and men, that they may serve Me. (51:56)

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (2:30)

It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful. (6:165)

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give! (7:10)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (3:110)

And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect". (45:13)

To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah. ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer." (11: 61)

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. (14:32-34)

We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for just ends: but most of them do not understand. (44:38-39)

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds: (6:162)

We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind,

that Allah may test who it is that will help, Unseen, Him and His apostles: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will). (57:25)

If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition. (23:71)

"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" 23:115

We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for just ends: but most of them do not understand. (44:38-39)

2.4.1 Meaning of *Shari'ah*

Then We put thee on the (right) *Way* of Religion: so follow thou that (Way), and follow not the desires of those who know not. (45:18)

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a *law* and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute; (5:48)

The same religion has He *established* for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (42:13)

What! have they partners (in godhead), who have *established* for them some religion without the permission of Allah. Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong- doers will have a grievous Penalty. (42:21)

Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, *openly holding up their heads*, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression. (7:163)

O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book,- Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. (5:15-16)

2.4.2.1 Rabbāniyyah (Divine origin)

Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them). 67:14)

And Allah so He Who hath (full) knowledge and wisdom. (8:71)

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. (33:36)

2.4.2.2 Ālamiyyah (Universal)

Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (7:158)

We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not. (34:28)

Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;- (25:1)

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things. (33:40)

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. (4:1)

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (49:13)

2.4.2.3 Shumūliyyah (Comprehensive) with Balance Between the Material and Spiritual

...Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end. (6:38)

...and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (16:89)

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things. (4:58)

O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do. (5:8)

But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief. (28:77)

And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah. and celebrate the Praises of Allah often (and without stint): that ye may prosper. (62:10)

2.4.2.4 Akhlāqiyyah (Ethics)

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. (6:151)

Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). (17:32)

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. (24:30)

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof;...(24:31)

2.4.3.2 Maslahah Mulghah

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider- (2:219)

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. (5:90)

Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever). (2:275)

2.4.5 Niyyah (Intention) and Sharī'ah

It is Allah Who causeth the seed-grain and the *date-stone* to split and sprout....(6:95)

...for He knoweth what is manifest and what is hidden (87:7)

He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them. 6:160

Say: "Everyone acts according to his own disposition; but your Lord knows best who it is that is best guided on the Way" (17:84)

And He is Allah in the heavens and in earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds) (6:3)

2.4.6 Maqāsid al-Sharī'ah and ICT

They ask thee concerning wine and gambling. Say: "in them is great sin, and some profit, for men; but the sin is greater than the profit..." (2:219)

Chapter 3

3.3.4 Communication and Da'wah

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (3:104)

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"? (41:33)

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. (2:256)

3.4 Islamic Communication Models: Attempts by Muslim Scholars

We have sent down to thee Manifest Signs (*āyāt*); and none reject them but those who are perverse. (2:99)

We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not. (34:28)

O Messenger. proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith. (5:67)

We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners). (17:105)

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. (42:51)

3.5 Communication, Intention and *Niyyah*

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith. (2:286)

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful. (49:12)

3.6 Aims of Islamic Communication

Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (7:158)

We have not sent thee but as a (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not. (34:28)

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"? (41:33)

Tell My servants that I am indeed the Oft-forgiving, Most Merciful (15:49)

It is He Who has sent amongst the unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error (62: 2)

Say: "O men! I am (sent) to you only to give a Clear Warning (22:49)

Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness. (20:132)

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere (2:155)

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity (3:104)

3.7 Values in Islamic Communication

O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not. (61:2-3)

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done (49:6).

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did. (6:108)

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. (2:256)

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful. (49:12)

Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.(4:148)

Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. (24:19)

Chapter 4

4.1 Introduction

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (48:13)

4.7 *Āyāt* (Signs) in the *Qurān*, Meaning and Context

This is the Book; in it is guidance sure, without doubt, to those who fear Allah; (2:2)

Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree. And it certainly is a Guide and a Mercy to those who believe. (27:76-77)

O mankind! there hath come to you an admonition from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy. (10:57).

(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its signs, and that men of understanding may receive admonition (38:29)

4.7.1 Linguistic meaning of *Āyāt* : Qurānic Verses as Signs

He it is Who has sent down to thee the Book: In it are verses [āyāt] basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (3:7)

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses [āyāt] are recited unto them, they increase their faith; and they put their trust in their Lord. Who perform the Salah and spend out of what We have provided them. It is they who are the believers in truth, for them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise) (8:2-4)

4.7.2 *Āyāt* as Signs: Phenomena of Creation

Verily in the heavens and the earth, are Signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise. (45:3-5)

Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. " (3:190-191).

And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand! (13:4)

And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider! (13:3).

Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider. (2:266).

He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message). (10:67).

On the earth are signs for those of assured Faith, As also in your own selves: Will ye not then see? (51:20-21)

Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement. In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony. (11:102-103)

Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge. And We saved those who believed and practised righteousness. (27:52-53)

And the (cities were) right on the high-road. Behold! in this is a sign for those who believed. (15:76-77)

"For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious." And We have left thereof an evident Sign, for any people who (care to) understand. (29:34-35)

And We left there a Sign for such as fear the Grievous Penalty. (51:37)

There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe. (12:111)

4.7.4 Āyāt as Guidance for Information Content Development

It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know. (6:97)

It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. (6:98)

It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. (6:99)

Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him. (10:6)

Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment. (2:211)

When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back). Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom. (36:45-46)

Chapter 5

5.9 An Islamic Shaping of Technology

And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect. (45:13)

Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? (21:30)

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil). (30:41)

On the Day when every soul will be confronted with all the good it has done and the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to fear) Him and Allah is full of kindness to those who serve Him. (3:30)

Chapter 7

7.5 Recommendations for Future Research and Conclusion

Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)! Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right? (Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition. (38:27-29)

APPENDIX B

GUIDING QUESTIONS FOR INTERVIEW

PART A – Perception on Islamic values and ICT

What is your view on the incorporation of values in ICT ?

Do you think Islamic values can be incorporated in ICT ? Why?

What do you think can be the role of Islamic values in ICT development?

PART B – Perspective on the relation between Islamic principles and ICT development

How do you see *Tawhīd* as the fundamental guide for ICT development?

What do you think of the Higher Intent of Islamic Law (*Maqāṣid al-Sharī'ah*) becoming a source of values for ICT development?

How do you see the concept of *Niyyah* (as mentioned in the Hadith) in the planning of ICT development?

PART C – Present concerns on incorporating Islamic values in ICT development

What are the reasons or motivation to include values in the present ICT development?

Do you see these values as Islamic values? Please explain.

Does the present Islamic development initiatives produce a conducive context for incorporating Islamic values in ICT development ? Please explain.

With reference to the present ICT development policies and programmes, and in light of the Islamic values, can you explain some issues or concerns regarding :

- the communication activities using ICT
- the development of informational content
- the development of the technology as a whole

Are there any consultation with Islamic government agencies in the formulation and implementation of ICT development ? Please elaborate.

What are some suggestions on how to incorporate Islamic values in ICT development?

APPENDIX C

DATA REDUCTION FOR PART A

RESPONDENT	REDUCED KEY PHRASES / KEY TOPICS	ID #
RESP 01	Values are already in place in the ICT policies and practices, which should be seen as Islamic because Malaysia is an Islamic country Islam is the official religion	A-01-A
	Islamic values should be in place for Malaysian development in general	A-01-B
	The values are universal which are similar to Islamic values	A-01-C
	The role of values in ICT policies is to improve morals of the society on ICT i.e. to have 'Islamic compliance' in society	A-01-D
	Regulations should be created to allow censorship and control certain sectors	A-01-E
RESP 02	There is a need to create a value system so that people do not misuse ICT	A-02-A
RESP 03	The values suit all, not only Muslims	A-03-A
	In ICT policy, the Islamic values are not specific, they are more indirect, but they both come together	A-03-B
	Review of policies are including values that are universal	A-03-C
	Policies allow for funding of projects using ICT for enabling Islamic matters	A-03-D
RESP 04	Values in the ICT policy are not explicitly mentioned as Islam	A-04-A
	Islamic values will help guide ICT development	A-04-B
RESP 05	The social needs are related to values	A-05-A
RESP 06	There is a need to educate the public on incorporating values in ICT	A-06-A
RESP 07	Islamic values are generally worded in the policy objectives of the cyberlaw	A-07-A
	Good values are based on and in accordance with Islamic values	A-07-B
	Islamic values are important at the personal and official level	A-07-C
RESP 08	Values related to integrity of information, security, reliability of data are actively incorporated through the policies	A-08-A

	Values are not certainly mentioned as Islamic but are in line with Islam	A-08-B
	Internet, e-mail and the social media is a positive thing but there must be guidance, guidelines and control for the society	A-08-C
	Need to relate back the values in the policies to Islam	A-08-D
	The role of Islamic agencies in giving advice related to ICT practices, is not very clear, can do more on this	A-08-E
	Islamic values are very important in the ICT policies for control and guiding technology to be used in proper manner in order to gain its benefits and avoid its negative aspects	A-08-F
	There must be an Islamic spirit when developing ICT, financial gain is allowed, but not to be greedy	A-08-G
RESP 09	The betterment of society is Islamic	A-09-A
	Looking at the social needs is a way to incorporate and show Islamic values in society	A-09-B
	Technological knowledge should be guided with Islamic values	A-09-C
	The good values are suitable for all	A-09-D
	Don't have to explicitly declare as Islamic values	A-09-E
RESP 10	It is very important to have the values in the policies because it is part of the Islamic development process in government	A-10-A
	Values are related to personal belief, more at the personal level	A-10-B
	Incorporating values requires a top-down approach	A-10-C
	Islamic values in policy are as guiding principles, for check and balance and as reminder	A-10-D
RESP 11	Incorporating Islamic values in ICT need to look at the Islamic principles, like the west look as secular values	A-11-A
	Education of values has to be more grounded, to bring Islam to the users and practitioners	A-11-B
	values should be incorporated in policies and practices	A-11-C
	Accepting the existing values that may not use 'Islamic value' label but is actually <i>Shari'ah</i> compliant	A-11-D
	Law is a structure for having control	A-11-E
	The self is more dominant than law for control	A-11-F
RESP 12	Islamic values are common values that are accepted and shared by all	A-12-A
	The common values can make society understand about Islam, as a form of <i>da'wah</i>	A-12-B

	Policymakers can consider the guidelines in making the policies to prevent misuse of ICT	A-12-C
	Don't have to declare the values as Islamic	A-12-D
	It is the humans that need to follow the Islamic practice to prevent misuse	A-12-E
	Policies determine purpose and intention of ICT use	A-12-F
RESP 13	By telling that universal values are Islamic, it will bring people to Islam	A-13-A
	The role of Islamic values must be grounded in the policy	A-13-B
	Need to check what constitutes as Islamic	A-13-C
RESP 14	What should be done is more for the people, could be done better if have more focus by those in charge	A-14-A
	Islamic values for ICT policies and programmes could start at a lower scale	A-14-B

APPENDIX D

DATA REDUCTION FOR PART B

RESPONDENT	REDUCED KEY PHRASES / KEY TOPICS	ID #
RESP 01	Developers must have <i>niyyah</i>	B-01-A
	Policies are like intention, it is the right place to have values which can be in a form like key performance index	B-01-B
	Values in designing technology and for information content is most important, because both activities are related	B-01-C
RESP 02	The spiritual dimension is included in the social consideration which is the value consideration	B-02-A
RESP 03	Islamic values and <i>niyyah</i> go together	B-03-A
RESP 04	Funds for ICT development is a form of trust and is a right of others because it will help to create jobs for ICT people and improve the economy	B-04-A
	Need to realise the reason why we are here and doing what we are doing, using ICT as an enabler for better outcomes	B-04-B
RESP 05	the issue of values relates more to the value of the person itself	B-05-A
	Islam should not be compartmentalised like the secular way	B-05-B
RESP 06	practicing values is through self-regulation	B-06-A
RESP 07	foundation of values is in the spirit and basic principles	B-07-A
	besides <i>Sharī'ah</i> , cyberlaws will also provide control over offenses committed	B-07-B
RESP 08	Islam as <i>rahmatan lil 'alamin</i> (mercy for the whole world)	B-08-A
	Not to be overwhelmed by other ideologies when using ICT	B-08-B
	preserving the Islamic belief is the rationale for ICT projects in the midst of the information revolution	B-08-C
	Making use of ICT is important for the survival of the Islamic belief and Islamic way of life	B-08-D
	the Islamic spirit of ICT projects is also for the partners and contributors of the project	B-08-E

RESP 09	When developing ICT, address the need of the society as a way to put in Islamic values	B-09-A
	Projects should be developed with good intention	B-09-B
	The common ground for intention is for the sake of Allah	B-09-C
	Direction for development should be set with values	B-09-D
	Continuity of good values depend on good Muslim developers	B-09-E
RESP 10	The vision of the policy should be up until the Hereafter	B-10-A
	One's belief will influence whether he has a good or bad intention	B-10-B
RESP 11	<i>Niyyah</i> relates to the individual to extend it to the policy and programmes	B-11-A
	The policymakers with a ' <i>Sharī'ah</i> awareness' plays an important role, even if the objectives are general, the output can be good	B-11-B
	The good values are universal, accepted by all religion	B-11-C
	Muslims should give service to produce humans that fear God while living the life as professionals	B-11-D
	The thinking and intelligence that is needed to play role in developing Islam	B-11-E
	Creation of content by Muslims for <i>da'wah</i> purposes	B-11-F
RESP 12	Actions done must be revised if wrong / unIslamic	B-12-A
	Consciousness of the people involved in ICT development on the sense of responsibility, accountability and answerable to Allah	B-12-B
	Universal values for policies, not mention them as Islamic	B-12-C
	<i>Niyyah</i> is like having mission and vision, goals of ICT for positive development	B-12-D
	ICT is like a <i>rahmah</i> (blessing), more good than bad, control the bad	B-12-E
	ICT knowledge is gift from Allah	B-12-F
	ICT as creation shows the greatness of Allah, make us remember Allah	B-12-G
RESP 13	<i>Niyyah</i> makes ICT Islamic, technology is a tool for ' <i>ibadah</i> (worship) because whatever Muslims do is embodiment of Faith	B-13-A

	A mission or vision that states explicitly Islamic may raise issues / problems with non-Muslim	B-13-B
	Technology is ‘opened’ / given to humans by Allah, man’s technological knowledge is based on what is given by Allah, so don’t be arrogant	B-13-C
	With reference to <i>Maqāṣid al-Sharī'ah</i> , one can narrow down to most basic principles, which the direction for ICT development clear	B-13-D
RESP 14	ICT as a widely used medium, to get the public, Muslims and non-Muslims to information on Islam	B-14-A
	At the policy and planning level, need to look how ICT can benefit the people, not just for financial benefit, because the Islamic part is not very substantial	B-14-B

APPENDIX E

DATA REDUCTION FOR PART C

RESPONDENT	REDUCED KEY PHRASES / KEY TOPICS	ID #
RESP 01	Refer to Islamic Agency for Islamic project	C-01-A
	Regulations to filter content	C-01-B
	Educate society on values	C-01-C
	Develop applications with the goal towards Allah to improve the society, to have value in applications not to think about profits only	C-01-D
RESP 02	Create awareness and educate society	C-02-A
	Laws for filtering, censorship, crimes and security	C-02-B
	Self-regulation and self-discipline in using ICT	C-02-C
	Creating and information society with strong values for society	C-02-D
	Invite Islamic agency to meetings on related issues	C-02-E
RESP 03	Consultation with Islamic Agency on reviewing cyberlaws	C-03-A
RESP 04	Values in the policy already exist based on the Islamic development policy but not explicitly mentioned as Islam	C-04-A
RESP 05	self-regulation by industry and public	C-05-A
	need to educate the society	C-05-B
	Islamic values are inclusive in the policies and regulations because in the constitution Islam is the official religion, even though it is not clearly worded as Islamic	C-05-C
	Leaders must have ideas to apply Islam as a comprehensive way either overtly or strategically	C-05-D
RESP 06	Values are incorporated through education	C-06-A
RESP 07	Self-regulation for the public	C-07-A
	Islamic agency is referred to when there is unIslamic content	C-07-B
	Values are considered in the policies which are even though not explicitly mentioned as Islamic	C-07-C
RESP 08	Values need to be inculcated since young, through education, to build the base for Islamic technology	C-08-A

	The Islamic spirit in the policy is spirit of people first	C-08-B
	developed a reference point for Muslims and non-Muslims online for true Islamic information	C-08-C
RESP 09	Good Muslims technologist are needed to be in control in order to embed values in technology development	C-09-A
	Islamisation of the values in non explicit	C-09-B
	Policies and laws provide control over action of people	C-09-C
	Islamic consultation and guidance from Islamic agency on the uses of technology and addressing problems that happen like immoral content	C-09-D
	political power / will in the hands of people with principles is needed to have values and ensure its continuity because policy makers follow political leaders	C-09-E
	need to educate the person on values when using technology to balance the quick acceptance of technology by the society	C-09-F
	values are institutionalized in the policies	C-09-G
RESP 10	Need to recognise the Islamic policies are important in the planning and deployment of ICT	C-10-A
	Values are based on background and understanding of the person	C-10-B
	Motivation for vales is at the personal level	C-10-C
	Need to have ans Islamic worldview	C-10-D
	ICT development projects that involves the community are linked to values	C-10-E
	Highlighting the good and universal values is less sensitive and more sustainable, only then Islamic values can be communicated	C-10-F
RESP 11	The manpower needs to be educated on values	C-11-A
	Universal values that are seen as good values are considered in ICT policies and programmes implementation	C-11-B
	People need to have their own defence mechanism to face the negative influences	C-11-C
	The Islamic agencies have their limitations	C-11-D
	Intention to have values may be there, but need support from authorities	C-11-E

RESP 12	Education is important	C-12-A
	Self-regulation by the users	C-12-B
	Government is formulating laws that can guide the too liberal practice of the Internet users	C-12-C
	The policies should be stressed to have universal values rather than state it as Islamic values to attract the Non-muslims.	C-12-D
	some values are to protect the government and political interest	C-12-E
	Policymaking should include the Islamic scholars so that they have a more strategic role	12-F
RESP 13	People in power need to accept Islamic views	C-13-A
	Have a think tank to come out with ideas, concepts, religious decisions, together with practical programs	C-13-B
	Islamic values must be injected at policy level	C-13-C
	social development is not unIslamic but not deliberately Islamic	C-13-D
RESP 14	Government need a strong vision, belief and determination and value for ICT development for the people, implementation needs improvements	C-14-A
	There is consideration to have values a the planning and formulation part	C-14-B
	Islamic agencies should be consulted because need to look at the Islamic perspective, since the people are majority Muslims	C-14-C
	Using technology to disseminate Islam is very conducive	C-14-D

APPENDIX F

CLUSTERING RESULTS

ID #	CLUSTER DESCRIPTION
A-01-C	Universal nature of Islam and its values that are suitable for all
A-03-A	
A-09-A	
A-09-D	
A-12-A	
B-08-A	
B-11-C	

ID #	CLUSTER DESCRIPTION
A-03-C	Values are not explicitly mentioned as being Islamic, but as universal or social values
A-07-B	
A-08-B	
A-09-E	
A-11-D	
A-12-D	
B-02-A	
B-13-B	
C-09-B	
C-10-F	

ID #	CLUSTER DESCRIPTION
A-08-D	Values must be grounded in the principles of Islam
A-11-A	
A-13-C	
B-05-B	
B-07-A	
B-08-B	
B-13-D	
C-10-D	

ID #	CLUSTER DESCRIPTION
A-09-B	Opportunity to explain to non-Muslims about Islam based on the universal and common shared values
A-12-B	
A-13-A	
B-09-A	
B-11-F	
B-14-A	
C-08-C	
C-12-D	
C-14-D	

ID #	CLUSTER DESCRIPTION
A-01-B	Policies on ICT development should be connected to values
A-02-A	
A-03-D	
A-04-B	
A-07-C	
A-08-A	
A-08-F	
A-10-A	
A-10-D	
A-11-C	
A-12-F	
A-13-B	
A-14-B	
B-09-D	
B-12-D	
C-13-C	
C-14-B	

ID #	CLUSTER DESCRIPTION
A-01-A	Islamic values is deemed to be already in place in the policies and programmes, but are mentioned as universal or social values
A-03-B	
A-04-A	
A-05-A	
A-07-A	
B-12-C	
C-02-D	
C-04-A	
C-05-C	
C-07-C	
C-08-B	
C-09-G	
C-10-E	
C-11-B	
C-13-D	

ID #	CLUSTER DESCRIPTION
A-08-E	The relevant Islamic authoritative bodies and institutions should be given more avenues for providing consultation in the formulation of ICT development policies and programmes
C-01-A	
C-02-E	
C-03-A	
C-07-B	
C-09-D	
C-11-D	
C-12-F	
C-13-B	
C-14-C	

ID #	CLUSTER DESCRIPTION
A-10-C	The need for leadership with the desire and will power to want the values and ensure their continuation
A-12-C	
A-14-A	
B-01-B	
B-09-B	
B-11-A	
B-11-B	
B-11-E	
B-14-B	
C-05-D	
C-09-E	
C-10-A	
C-11-E	
C-12-E	
C-13-A	
C-14-A	

ID #	CLUSTER DESCRIPTION
A-06-A	Values education, whether formally or informally, is important
A-11-B	
C-01-C	
C-02-A	
C-05-B	
C-06-A	
C-08-A	
C-09-F	
C-10-B	
C-11-A	
C-12-A	

ID #	CLUSTER DESCRIPTION
A-01-E	Laws and regulations can become a form of control from committing wrongdoings through ICT
A-11-E	
B-07-B	
C-01-B	
C-02-B	
C-09-C	
C-12-C	

ID #	CLUSTER DESCRIPTION
A-08-C	Self-restraint, self-discipline and self-regulation needs to be practiced by the users and practitioners
A-10-B	
A-11-F	
A-12-E	
B-05-A	
B-06-A	
B-12-B	
C-02-C	
C-05-A	
C-07-A	
C-10-C	
C-11-C	
C-12-B	

ID #	CLUSTER DESCRIPTION
A-01-D	Having an inner or spiritual connection to Islam when practicing ICT
A-08-G	
A-09-C	
B-01-A	
B-01-C	
B-03-A	
B-04-A	
B-04-B	
B-08-C	
B-08-D	
B-08-E	
B-09-C	
B-09-E	
B-10-A	
B-10-B	
B-11-D	
B-12-A	
B-12-E	
B-12-F	
B-12-G	
B-13-A	
B-13-C	
C-01-D	
C-09-A	

APPENDIX G

THEMES FOR FINALISED CATEGORIES

CLUSTER DESCRIPTION	THEME
Universal nature of Islam and its values that are suitable for all	Universality of Islamic values
Values are not explicitly mentioned as being Islamic, but as universal or social values	
Values must be grounded in the principles of Islam	
Opportunity to explain to non-Muslims about Islam based on the universal and common shared values	

CLUSTER DESCRIPTION	THEME
Policies on ICT development should be connected to values	Position and role of policies in incorporating values
Islamic values is deemed to be already in place in the policies and programmes, but are mentioned as universal or social values	
The relevant Islamic authoritative bodies and institutions should be given more avenues for providing consultation in the formulation of ICT development policies and programmes	
The need for leadership with the desire and will power to want the values and ensure their continuation	

CLUSTER DESCRIPTION	THEME
Values education, whether formally or informally, is important	Maintaining the values
Laws and regulations can become a form of control from committing wrongdoings through ICT	
Self-restraint, self-discipline and self-regulation needs to be practised by the users and practitioners	
Having an inner or spiritual connection to Islam when practising ICT	

APPENDIX H

TRANSLITERATION OF ARABIC CHARACTERS

Consonants			
ء	'	ط	t̤
ب	b	ظ	ẓ
ت	t	ع	'
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ى	y
ص	ṣ	ة	-ah
ض	ḍ	ال	al-

Long Vowels		Short Vowels	
آ	Ā/ā	ا	a
و	Ū/ū	ي	i
ي	Ī/ī	و	u

Double Vowels		Diphthongs	
يَّ	yy	وَ	au/aw
وَّ	ww	يَ	ai/ay