
LEGAL PROTECTION OF SOCIAL MEDIA USERS PERSONAL DATA

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Abstract

This article explains the importance of implementing special laws to protect the personal information of all citizens from personal information through Indonesian electronic means. This problem stems from the latest developments in information technology and has created new legal problems related to the security of personal data in electronic form. However, until now, Indonesia has no specific authority to process or regulate private property. Investigation used in this article is an investigative judicial approach, which focuses on investigating the application of rules or criteria such as positive law. In our country, related regulations are stated in article 26 of Law Number 19 of 2016, Regulation Number 71 of 2019 contains the Implementation of Electronic Transaction while Law Number 11 of 2008 regulates Electronic Transaction Information, To ensure the security and protection of personal information, instantly agree to other laws involved in protecting personal information..

Keywords: Legal Protection, Social Media

**CHAPTER 1
INTRODUCTION**

**VILLAGE DEVELOPMENT: TRANSCENDENTAL-BASED POLICY FOR UTILIZATION OF NATURAL
RESOURCES AND ENVIRONMENT**

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Abstract

This study aims to explore village development policies in the use of natural resources and the environment based on transcendental values, where the urgency of this research lies in the village development model by prioritizing the transcendental paradigm. This study uses a juridical - normative research method by reviewing Law No. 6 of 2014 concerning Villages which is harmonized with a philosophical approach. This study examines transcendental values as the basis for village development in utilizing natural resources and the environment, where previous studies were only oriented towards materialism in improving the economy of the community. The results of the study

show that natural resources and the environment are gifts from God that must be able to be utilized for the benefit of the community. As a gift from God, natural resources and the environment in their use must always prioritize ethics and morals. Ethical and moral values are the essence of transcendence as well as capital in village development. While the results of the study concluded that the government's policy on village development through Law No. 6 of 2014 concerning Villages Article 81 (3), is very important to be carried out in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago. Ethical and moral values are the essence of transcendence as well as capital in village development. While the results of the study obtained a conclusion that government policy on village development through Law No. 6 of 2014 concerning Villages Article 81 (3), is very important to be carried out in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago. Ethical and moral values are the essence of transcendence as well as capital in village development. While the results of the study obtained a conclusion that government policy on village development through Law No. 6 of 2014 concerning Villages Article 81 (3), is very important to be carried out in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago. It is very important to run in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago. It is very important to run in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago. It is very important to run in order to be able to maintain natural resources and the environment that are beneficial to human life. The existence of transcendental values is able to preserve the ecosystem of natural resources and the environment for the development of villages in the archipelago.

Keywords: Village development; Natural resources; Environment; Transcendental

PRELIMINARY

Rural development is currently the government's priority in alleviating poverty towards the welfare of the citizens. The number of villages in Indonesia in accordance with the Decree of the Minister of Home Affairs No. 146.1-4717 of 2020 concerning the Determination of names, codes and the number of villages throughout Indonesia in 2020 amounted to 74,961 villages inhabiting 34 provinces (1). Based on the Village Development Index (IDM) data, there is an acceleration of rural development, which is marked by the increase in independent villages where in 2020 there are 1,741 (2.49%) villages, increasing in 2021 to 3,278 (4.44%) villages in Indonesia. Likewise, villages in the advanced category from 11,899 (17.01%) villages in 2020 to 15,324 (20.75%) in 2021. For the developing village category, it decreased from 39,866 (57.01%) in 2020 to 38,086 (51.57%) in 2021.

The universe and its contents are God's creation with a very neat, orderly and perfect arrangement from various aspects of human life. Meanwhile, in the creation of the universe and its contents, the human mind will not be able to reach it, because it is full of complexity and puzzles. In the absence of religious values as a tool and science of nature (cosmology), the human mind will not be able to produce anything about the answer to the creation of this universe. Even religious books are sometimes very shallow in discussing this matter and do not cover all the desired discussions. Religious books are only able to answer global questions, things that the brain cannot digest. Clear,

Based on the mandate of the laws of the Republic of Indonesia No. 6 of 2014 concerning Villages, Article 78 paragraph (1), villages in Indonesia are given the authority, one of which is to be able to carry out village development and rural areas by utilizing Natural Resources (SDA) and the village environment in a sustainable manner. . The purpose of this regulation is to create a source of life in the village by optimizing the use of local natural resources so that the welfare of villagers increases. Furthermore, in Article 371 paragraph (2) of Law Number 23 of 2014 concerning Regional Government, the Village has the authority based on the laws and regulations governing the village. Therefore, the village has the authority to develop rural areas and manage village natural resources based on the Law on the Village (4).

Regional development, including villages, should also pay attention to the environment, whose condition must always be maintained. Management of natural resources and the environment as much as possible pays attention to the survival of living things and the preservation of natural ecosystems. Therefore, synergy and integration are needed to prevent damage in an effort to prevent and control a good environment. In addition, aspects of environmental law and conservation of natural resources need special attention. This is because a healthy environment is part of the human rights guaranteed in the 1945 Constitution and the Declaration of Human Rights (6).

In a geographical environment, natural resources are components that have a very important role. Natural resources have a very strong influence on productivity in the context of their distribution. In addition, the condition of natural resources affects the development strategy of a nation, because natural resources that can be utilized will improve the economic and social status of a nation. Furthermore, sustainable national development requires the creation of stable multi-vector energy so that it is able to meet the needs of the population and increase the economy of an area (7).

Meanwhile, the pattern of rural development in our country today is almost similar to the pattern of rural development implemented in South Korea with the Saemaul undong program during President Park Chung-hee. In the 1970s, an interesting pattern of development was applied. In order to avoid the gap between cities and villages due to the impact of industrialization in South Korea, the principle of participation was implemented. In addition, the current pattern of development in Nusantara villages also adopts the pattern of village development in the Oita region - Japan during the 1979 Governor Morihiko Hiramatsu with the concept of OVOP (One Village One Product). With this concept, villages are required to produce a superior product. So that from the program nearly 300 products were produced from various sectors (8).

However, there are differences in the application of the OVOP concept in Japan and Indonesia, where the differences lie in the lack of community initiation, lack of educated producers, lack of rural finance, lack of political will, unclear project targets and also not being accepted by the market with SME products. This is what makes the bottom-up approach difficult to implement in Indonesia. The success of OVOP in Japan is due to the very strong influence of local leadership in cooperating with private companies to develop local potential without any government intervention. On the other hand, many OVOP concepts have been developed by Indonesian villages but have not shown success, this is because the government is too involved in developing local potentials in the villages.

The concept of OVOP-based village development has been implemented in many Asian countries with a development approach from within the village itself which considers three things, namely, independence, village capacity and human resource development. Adopting OVOP, in Vietnam the OCOP (One Commune One Product) program has also been developed in Quang Ninh Province with the principles, among others, 1) movement from local to international; 2) independence, self-confidence and creativity and 3) human resource development. The OCOP development strategy yielded remarkable results in poverty reduction, job creation, income generation, creativity and capacity building. However, the OCOP concept itself also has several shortcomings, including the absence of clear guidelines for this program,

In this study, problems can be formulated on how to model the use of natural resources and the environment in village development that prioritizes transcendental aspects in Indonesia. Where so far the utilization of natural resources and the environment is only based on human economic interests with the aim of prosperity. In exploiting natural resources and the environment, humans

sometimes override the sustainability of the ecosystem that is formed so that there is damage to the universe.

METHOD

In this study, a juridical-normative research method with a transcendental philosophy approach was used. The author will review Legislation No. 6 of 2014 concerning Villages, especially Article 78 (1) and Article 81 (3). While the transcendental paradigm approach can be seen broadly in the form of religious values, ethics, and morality. By connecting the two things, the researcher tries to create a concept for the use of natural resources and the environment. In addition, the author uses descriptive analysis which aims to obtain a systematic and objective picture of the use of natural resources and the environment for rural development in Indonesia, along with the benefits and positive and negative impacts of exploitation of natural resources and the environment for the survival of the community's lives.

RESULTS AND DISCUSSION

Utilization of Natural Resources and Environment in Village Development

The Indonesian people should be grateful and proud because God the Almighty created the conditions for the areas in the periphery and rural areas of Indonesia to have their own characteristics and diversity. One area is different from another, both in terms of geography, topography, demography and other aspects. This difference is very reasonable considering that there are so many villages in the archipelago and they have their own characteristics, one of which is due to natural conditions, culture and local wisdom that have existed since time immemorial as a legacy of their ancestors.

Budi Sunarso's research "Analysis of Society Dependence on Natural Resources in Ringinsari Village of Boyolali District" shows that Village community life is still strongly influenced by surrounding natural conditions, either directly or indirectly, such as climatic conditions and the availability of clean water. The high value and benefits of natural resources for the community have implications for the community's dependence on these natural resources. This proves that humans need natural resources and natural resources also need humans. Natural resources and society depend on each other (11).

In village development, villages in the archipelago must be able to explore and optimize the existence of each natural resource and village environment based on applicable laws and regulations. This aims to increase the quality of life and the lives of villagers in order to create the welfare of rural communities. As a consequence, the village must prepare a village development plan by involving community members through village deliberations. In addition, villages must also be able to explore and map village natural resources in order to be able to optimize their existence according to the local authority of each village.

Furthermore, sustainable rural development is the key to the survival of local communities active in rural and semi-natural areas, avoiding depopulation and conserving sites of high ecological value, including protected areas, and ecosystem functions and services on which communities depend and that contribute to eradication. poverty both locally and globally. One way to conserve biodiversity around the world is to establish protected forest areas. It thus contributes strongly to the maintenance of genetic, species and ecosystem diversity and the provision of a wide range of fundamental ecosystem services.

However, at present the management of natural resources (conservation) in Indonesia in particular, has experienced many failures. One of the causes of failure in conservation is the minimal involvement of the community in it, even none at all. In addition, some conservation areas in Indonesia have been damaged due to overlapping policies. The lack of synchronization of laws and regulations with one another is also the cause, for example between the conservation law and the laws and regulations governing the authority of autonomous regions (decentralization). Therefore, indigenous peoples become one of the alternatives in the conservation of natural resources, because in indigenous peoples there is local wisdom that regulates the relationship between members of indigenous peoples, as well as with the surrounding nature (13).

In addition, in village development that utilizes local natural resources, the government should also pay attention to its sustainability by prioritizing morals and ethics in its implementation. Nowadays, natural disasters are increasingly difficult to avoid, which results in nature becoming a separate threat to human life. All happened because of the influence of capitalism in various industrial activities, transportation, mining and agriculture. As a creation from Allah SWT, nature should be something that has a sacred/religious value. In addition, nature must also be able to be used as a means to explore and reflect on the greatness of God as the Creator, which in the end leads people to the achievement of faith in themselves (14).

Therefore, as humans who are gifted by God with thoughts and feelings, it is only right that humans apply the universe and its contents as well as possible. The harmonization of human relations with nature and the exploitation of the resources in it must consider the balance of the ecosystem. By maintaining a good natural ecosystem, humans as caliphs on earth have been able to play their roles and functions mandated by God in order to maintain and preserve the universe. Where all the contents of the universe and its potential lead to the benefit of mankind towards human welfare and prosperity.

Utilization of Natural Resources and the Environment with Transcendental Dimensions

The relationship of rural residents with nature and their environment has been running very harmoniously. We can see how rural residents pay attention to the sustainability of their environment. Villagers feel that they were born and raised in their area, they have a moral obligation to always maintain the sustainability of the environment that has raised them. They are aware that nature is a gift from God that must be protected and cared for as a form of responsibility. In addition, they have relied on nature in their livelihoods, both as farmers, fishermen and others.

The Qur'an as the source of the core teachings of Muslims put forward many verses related to the creation of the universe and its contents. In addition, through the Qur'an, believers must understand why Allah created the universe and its contents. In all of Allah's creations there are signs for people who understand and believers must contemplate the wonders of the universe in every posture of their body, saying, "Our Lord, you did not create this in vain" (Surah Ali Imran/3 : 191). One of God's purposes for creating the entire universe and its contents – which does not cause Him to be tired or bored (Surah al-Baqarah/2:255 and QS. al-Ahqaf/46: 32)-that is so that people know that Allah has power over all things. something and Allah's knowledge covers everything (Surat al-Thalaq/65: 12) (15).

The manifestation of the devotion of Muslims to Allah, they manage nature wisely by prioritizing ethics and morals that shape human attitudes towards the environment. Humans in acting also understand the carrying capacity of the environment that distinguishes them from other created beings. One of the interactions between humans and the environment is through social and economic activities. In addition, humans are the subject of development which is socially human created by God to be able to know one another. This is what underlies the concept of social construction, including involving human relationships with their environment (16). In its development, so far ethics are often equated with morals, which are part of philosophy or

commonly called "philosophy of moral teachings". This equation occurs because of a lack of understanding of the use of the term. Ethics is a science that contains decency or morals. Furthermore, decency or morals is the whole of a rule, rule or law that takes the form of amar and prohibition (17).

Thoughts on the transcendental paradigm attach to religious values, spirituality, ethics, and morality in which it is full of dynamics and thoughts that have a very long history in order to be realized. Things that are non-rational by prioritizing emotions, feelings, values, intuition, speculation and individual experiences for understanding in a science are the substance of transcendental thinking. Likewise in the economic system of the Indonesian nation, the transcendental dimension needs to be explored in the Pancasila ideology. So far, the capitalist economic system which prioritizes market interests is only oriented towards the material paradigm and there is no conformity with the values of Pancasila (18).

Aspects of the transcendental approach have been seen from how our ancestors who lived in rural and suburban areas in their daily lives. Our ancestors enforced nature and the environment as imposed on other creatures. This is based on the fact that they always rely on nature and the environment in their daily lives. Interaction and reciprocal relationships give them awareness in enacting the natural surroundings as best they can. The older generation of the village thinks that land is not only of economic value, but also has historical value. Therefore, in managing land and agricultural land, they do not only take material-economic benefits but also assume that land has a history that must always be preserved, cared for and preserved for the next generation.

From an Islamic point of view, the transcendental paradigm can be seen in its very basic teachings, namely aqidah. In aqidah taught the correlation between humans, nature and God. Humans and nature are creatures that are mortal (not eternal), while God is the ruler of the universe and its contents (robbul alamin) which is baqa (eternal). Naturally, a Muslim will feel happy if he is able to totally obey all commands from Allah SWT, both general and detailed. This is a consequence of the recognition of Allah SWT as the ruler of everything, in which all creatures depend on Allah SWT. (19).

There are two very basic aspects of monotheism regarding the maintenance of the earth and the universe in its integrity. The first aspect regarding the nature of the Oneness of Allah Almighty, that Allah has no partners and is independent, was not created by anyone but the Creator and humans are forbidden to oppose Him by competing against whatever belongs to Him of creation. In

the second aspect, all of God's creation is an inseparable unity. Allah has given perfection to all of His creation in a well-ordered and orderly system. Everything is related but there is no way for humans to understand everything. For example, the integrity of an ecosystem is based on a sequence of things that cannot exist separately. It is a combination of various species, be it animals, plants,

Therefore, the occurrence of natural damage is caused by the loss of environmental ethics in its use by humans. This is because there is an element of human greed to dominate the entire contents of the earth which is oriented only to economic factors (materialism). They do not think that the destruction of nature will have an impact on the sustainability of human life in the future. We must also carefully consider the benefits and benefits of exploiting the mineral resources of this God-created nature. (21).

Furthermore, humans in the process of interacting and managing nature there are three things that need to be considered. First, al-intifa 'that is, humans are given the freedom by Allah to take and use the natural products for their prosperity and good. Second, al-i'tibar where God allows humans to think and ponder behind the secrets of His creation while taking every wisdom from events - events caused by natural events. Third, al-islah. namely the preservation and preservation of nature is the responsibility of every human being (22).

listenWith the existence of these three principles, humans as caliphs on earth in the utilization of natural resources and the environment should of course pay attention to the preservation of nature. This is very important considering that nature and the environment are God's creations which we must always guard and protect from damage. Exploitation of natural resources and the environment always maintains a balance, so that it will bring benefits to the community.

CLOSING

Conclusion

Village development has an important meaning for the pace of national development which leads to the creation of welfare for residents of rural and periphery communities. Natural resources and the environment are very meaningful capital for village development, therefore the village government as the spearhead of village development must be able to take advantage of every natural resource and environment in its territory. This is because God gave every rural and suburban

area with its natural potential. Meanwhile, the village government and community members are expected to be able to explore and optimize it for the benefit of the residents.

In utilizing natural resources and the environment, humans must always be based on ethics, morals and religious values that have been believed so far. Not just using it based on lust and greed alone. Transcendental values must be able to be present in the use of natural resources and the environment which ultimately brings benefit to mankind, including the development of rural areas in the archipelago.

Suggestion

The government should make a policy at the implementing level in the form of a ministerial regulation, governor's regulation and regent's regulation on the use of natural resources and the environment that always presents ethics and morals. This is very important in order to become a foothold for the village government in carrying out village development in maximizing every local potential that exists in rural areas of Indonesia.

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