AL RISALAH: Jurnal Ilmu Syariah dan Hukum

VOLUME 26 NO 2, NOVEMBER 2026
P-ISSN: 2252-8334 / E-ISSN: 2550-0309
This work is licensed under a Creative Commons Attribution 4.0 International License
https://doi.org/10.24252/al-risalah.v26i2.70518

Digital Business Ethics and Economic Rights Protection: A Sharia Economic Law Analysis of Netflix Content Re-uploading on Social Media

Siti Nur Kholifah[1*], Shofa Robbani[2]
[1]*E-mail: kholifadlai@gmail.com*
[2]*E-mail: shofa@unugiri.ac.id*
[1,2]*Nahdlatul Ulama Sunan Giri University, Indonesia*
*corresponding author

Article history:
Received in revised form: 15 July 2026
Acceptance date: 04 August 2026
Available online: 24 Auguts 2026

Keywords:
Digital Business Ethics; Economic Rights; Copyright; Sharia Economic Law; Re-Upload Netflix Content.

How to Cite:
Kholifah, S. N., & Robbani , S. (2026). Digital Business Ethics and Economic Rights Protection: A Sharia Economic Law Analysis of Netflix Content Re-uploading on Social Media. Al-Risalah Jurnal Ilmu Syariah Dan Hukum, 26(2).
https://doi.org/10.24252/al-risalah.v26i2.70518

License:
Copyright (c) The authors (2026)
This work is licensed under a Creative Commons Attribution 4.0 International License.

Abstract

The development of social media has encouraged the rampant practice of re-uploading Netflix content without permission, which raises digital business ethics issues and violations of the economic rights of copyright holders. This phenomenon is not only contrary to the positive legal provisions regarding copyright, but also raises problems in the perspective of Sharia Economic Law which emphasizes the principles of justice, protection of property rights (ḥifẓ al-māl), honesty, and the prohibition of taking advantage of other people's property without rights. This study aims to analyze the practice of re-uploading Netflix content on social media from the aspect of protecting the economic rights of copyright holders and the principles of Sharia Economic Law. The research uses normative legal research methods with legislative, conceptual, and sharia approaches through an analysis of Law Number 28 of 2014 concerning Copyright, legal literature, and Islamic law sources. Previous studies have generally examined copyright protection in digital platforms, platform responsibility, or intellectual property rights from the perspective of Islamic law separately. However, studies that specifically integrate copyright protection, digital business ethics, and Sharia Economic Law in examining the re-uploading of streaming content on social media remain limited. This study addresses this gap by analyzing the protection of economic rights while also considering the proportional roles of content users, rights holders, and digital platforms.The results of the study show that the practice of re-uploading Netflix content without permission is a violation of the economic rights of creators or copyright holders because they distribute and communicate their creations to the public without consent. From the perspective of Sharia Economic Law, such actions include acts that are contrary to the principles of protection of property rights, justice, and ethics so that they cannot be justified. Therefore, strengthening awareness of digital business ethics and effective law enforcement are needed to ensure the protection of the economic rights of copyright holders in the digital era. Practically, this study emphasizes the importance of clear content-use mechanisms, digital copyright literacy, and proportional responsibilities among users, rights holders, and digital platforms in creating a fair and responsible digital ecosystem.

INTRODUCTION

The development of digital technology has significantly changed the distribution and consumption patterns of copyrights.[1] The presence of various video streaming service platforms, such as Netflix, makes it easier for people to enjoy cinematographic works legally through a subscription system. On the other hand, the development of social media has also given rise to the practice of re-uploading content carried out by certain individuals and accounts without obtaining permission from the copyright holder. The issue is also related to the boundaries between permitted use, copyright exceptions, and copyright infringement. Therefore, the re-uploading of copyrighted content should not be assessed solely from the fact that the content has been reproduced or shared on another platform. The legal assessment should also consider the purpose and character of the use, the portion of the work used, the existence of authorization or licensing, and the applicable exceptions under copyright law. This distinction is important to avoid treating all forms of digital content reuse as identical forms of infringement. Research on the application of the fair use doctrine to the screening of film footage on the YouTube platform shows that the use of some cinematographic works is not necessarily justified if it is done without meeting the exclusion criteria specified in copyright law.[2]

This practice is carried out with various objectives, ranging from obtaining the number of viewers (engagement), increasing the popularity of accounts, to obtaining economic benefits through the monetization of digital platforms. This phenomenon shows that digital transformation not only presents economic opportunities, but also poses challenges to the protection of the economic rights of copyright holders and the implementation of digital business ethics. The development of digital economy activities also presents various ethical and legal issues related to how to make profits through digital platforms. Studies on the promotion of digital services show that the ease of technology needs to be balanced with compliance with legal and ethical principles so that economic activities do not cause losses to other parties.[3] developing and operationalizing

[1] Evelyn Angelita and Pinondang Manurung, "Digital Works and Intellectual Property Rights Protection in the Digital Era" 1, no. 1 (2022): 30–36.
[2] Fadhilah Pijar and Ash Shiddiq, "The Application of the Fair Use Doctrine to the Showing of Unlicensed Film Footage in Film Review Videos on Youtube Platforms in Indonesia The Application of the Fair Use Doctrine to the Showing of Unauthorized Film Footage in Film Review Videos on the Youtube Platform in Indonesia Fadhilah Pijar Ash Shiddiq Enterprise Risk Management" 2, no. 2 (2023), https://doi.org/10.21143/TELJ.vol2.no2.1042.
[3] Ahzun Nia et al., "Purchases : Consumer Protection and Wafā ' Bi Al - ʿ Uq ū D" 26, no. 1 (2026).

digital ethical principles within organizations so that technological development and business activities can be carried out responsibly.[4]

Normatively, the protection of the economic rights of copyright holders has been regulated in Law Number 28 of 2014 concerning Copyright. The law gives the creator or copyright holder the exclusive right to reproduce, distribute, publish, and obtain economic benefits for his or her creation. Re-uploading Netflix content without permission on social media basically has the potential to violate these economic rights because it uses cinematographic works for the public benefit without the consent of the rights holder. This condition is even more complex when social media platforms provide a monetization mechanism that allows perpetrators to gain financial benefits from content that is not actually their creation.

From the perspective of Sharia Economic Law, the protection of intellectual property rights is part of the protection of property (hifz al-mal) as one of the main purposes of sharia (maqasid al-shari'ah). The principles of justice (al-'adl), honesty (sidq), trust, and the prohibition of misusing other people's property are the main cornerstones of economic activity. Therefore, the practice of re-uploading digital content without permission is not only seen as a problem of positive violations of the law, but also as a matter of business ethics that is contrary to the values of Islamic muamalah if it eliminates the economic rights of other parties. In line with the development of digital economy objects, Robbani and Ningrum explained that digital assets can have economic value from the perspective of fiqh muamalah if they meet the elements of benefit, ownership, and added value (value added). This concept shows that digital works that are non-physical can still be seen as valuable objects that have the right to protection for their owners.[5]

Previous studies have examined copyright protection in the digital era from several perspectives, including the enforcement of copyright law, the role and responsibility of digital platforms, and the protection of intellectual property rights in Islamic law. These studies demonstrate that copyright protection is increasingly complex as digital technology facilitates the reproduction and distribution of creative works. However, the existing discussions tend to examine these issues separately and have not sufficiently connected the legal protection of economic rights with digital business ethics and Sharia Economic Law in the context of re-uploading streaming content on social media.

[4] Beker J Sarah et al., "A Code of Digital Ethics: laying the Foundation for Digital Ethics in a Science and Technology Company," *AI & Society* 38, no. 6 (2023): 2629–2639.
[5] Shofa Robbani and Ifa Khoiria Ningrum, "Non-Fungible Tokens as Digital Assets in the View of Fiqh Muamalah" 11, no. 2 (2022): 1–23.

Research on copyright infringement on digital platforms generally focuses on the effectiveness of Copyright Law enforcement, the responsibility of platform providers, and forms of legal protection for creators.[6] Meanwhile, research from the perspective of Sharia Economic Law discusses the legality of intellectual property rights as an object of ownership (al-milk) and its relevance to the concept of maqāṣid al-shari'ah. However, research that specifically links the practice of re-uploading Netflix content on social media with the concept of digital business ethics and the protection of the economic rights of copyright holders from the perspective of Sharia Economic Law is still relatively limited. Most studies have also not examined how the practice of monetizing re-uploaded content affects the protection of the economic rights of copyright holders based on sharia principles.[7] The research gap addressed in this study concerns the limited integration of three dimensions: the legal protection of copyright economic rights, digital business ethics, and Sharia Economic Law in the context of re-uploaded streaming content. Previous studies have largely focused on copyright infringement, digital platform governance, or the recognition of intellectual property rights in Islamic law independently. Therefore, this study seeks to provide a more integrated analysis by examining not only whether the use of re-uploaded content may affect the economic rights of copyright holders, but also how such use should be understood through the principles of justice, hifz al-mal, amanah, and responsible digital economic activity. The novelty of this study lies in its integrated approach to the re-uploading of streaming content by connecting copyright economic rights with digital business ethics and Sharia Economic Law. Rather than viewing re-uploading solely as a copyright issue, this study examines the practice as part of a broader digital economic relationship involving content users, rights holders, and digital platforms. This approach provides a more balanced framework for understanding copyright protection while maintaining space for legitimate digital creativity and content use.

Based on this description, this study seeks to answer two main problems. First, what is the form of protection of the economic rights of copyright holders against the practice *of re-uploading* Netflix content on social media based on Law Number 28 of 2014 concerning Copyright. Second, how the practice of *re-uploading* Netflix content is reviewed from the perspective of Sharia Economic Law, especially based on the

[6] Sulistyo Dwi Pamuji, "The Role Of Aviation Security (Avsec) In Supporting Flight Safety At Rahadi D-Iv Airport Air Transportation Management, Yogyakarta Preliminary Aerospace Technology College plays an important role in terms of aviation security. Already" 5, no. 1 (2023): 14–20.
[7] Pamuji, "The Role Of Aviation Security (Avsec) In Supporting Flight Security At Rahadi D-Iv Airport Air Transportation Management, Yogyakarta Preliminary Aerospace Technology College plays an important role in aviation security. Already."

principles of property rights protection (*hifz al-mal*), justice, and digital business ethics. Through this analysis, this research is expected to make an academic contribution to the development of copyright law studies in the digital era as well as enrich the perspective of Sharia Economic Law regarding the protection of economic rights to intellectual works in the social media ecosystem.

METHODS

This research is a normative legal research with a *library research* approach. The approach used includes a statute *approach* to review Law Number 28 of 2014 concerning Copyright, a *conceptual approach* to analyze the concept of economic rights of copyright holders and digital business ethics, and an approach to Sharia Economic Law based on the principles *of ḥifẓ al-māl*, justice, and benefit.

The legal materials used consist of primary legal materials in the form of laws and regulations, the Qur'an, and Hadith; secondary legal materials in the form of books, scientific journals, and research results; and tertiary legal materials in the form of legal dictionaries and encyclopedias. The collection of legal materials was carried out through literature studies, while data analysis used a descriptive-qualitative method by examining the relationship between positive law and the principles of Sharia Economic Law in the protection of the economic rights of copyright holders against the practice *of re-uploading* Netflix content on social media.[8]

RESULTS AND DISCUSSION

1. Protection of Copyright Holders' Economic Rights to the Practice of Re-uploading Netflix Content on Social Media

The development of social media has increased the rapid spread of digital content, including the practice of re-uploading Netflix footage and shows without permission from copyright holders. This practice is generally carried out through platforms such as YouTube, Facebook, Instagram, and TikTok with the aim of gaining viewership, increasing account popularity, and earning revenue through monetization features. Even though it is only a video clip, such use still has the potential to violate the economic rights

[8] Journal of Studies et al., "Normative Legal Research Methodology in the Perspective of Conceptual and Analytical Techniques in Juridical Studies" 10, no. 4 (2026): 97–112.

of the copyright holder if it is done without permission and outside the exclusion provisions stipulated in laws and regulations.[9]

In Indonesia's positive law, the protection of economic rights is regulated in Law Number 28 of 2014 concerning Copyright. The copyright holder has the exclusive right to publish, reproduce, distribute, and obtain economic benefits for his or her work. Accordingly, the re-uploading of Netflix content without authorization may involve the exercise or use of rights that are legally reserved for the copyright holder, particularly when the use falls outside the applicable exceptions or permitted forms of use. Where re-uploaded content is monetized, the practice may create an economic benefit for the uploader while potentially reducing or affecting the economic interests of the copyright holder. The existence and extent of such economic impact, however, should be assessed according to the circumstances and characteristics of each use.[10]

This is in line with research on the legal protection of film copyrights on Over The Top (OTT) services which explains that the development of digital technology makes it easier for people to access movies through streaming services such as Netflix, but also raises potential violations in the form of duplication, dissemination, and commercialization of works without permission from copyright holders. This practice causes creators and copyright holders to lose the economic rights that should be obtained for the use of their intellectual works. The protection of film works is not only carried out through the provisions of Law Number 28 of 2014 concerning Copyright, but also through mechanisms.[11]

The results of this study are in line with various studies on copyright protection in the digital era which states that technological developments must be balanced with effective law enforcement. However, this study has a more specific focus on the practice of re-uploading paid streaming service content, thus showing that copyright infringement not only harms creators, but also disrupts the sustainability of digital business ecosystems based on licensing and respect for intellectual property rights. This finding indicates that copyright protection in the digital environment cannot rely solely on the existence of exclusive rights. The effectiveness of protection also depends on whether users understand the limits of content use and whether digital platforms provide accessible mechanisms for addressing copyright concerns. This distinguishes the present study

[9] Pamuji, "The Role Of Aviation Security (Avsec) In Supporting Flight Security At Rahadi D-Iv Airport Air Transportation Management, Yogyakarta Preliminary Aerospace Technology College plays an important role in aviation security. Already."
[10] Copyright, "Laws Of The Republic Of Indonesia," no. 1 (2014).
[11] Siti Fatimah, Milawatul Rifka, and Endang Prasetyawati, "Legal Protection Of Film Copyrights On Netflix Applications Based On The Law" 10, no. 2 (2023): 57–66.

from studies that focus primarily on the existence of copyright protection, because the present analysis emphasizes the interaction between legal rights, digital business ethics, and the practical dynamics of social media content distribution.

2. Sharia Economic Law Analysis on the Practice of Re-uploading Netflix Content on Social Media

From the perspective of Sharia Economic Law, copyright is seen as a form of intellectual property rights that have beneficial value and economic value, so it can be categorized as part of al-māl (property) that receives legal protection. Although copyright is not in the form of physical objects, its existence has commercial value because it can provide economic benefits to the creator or copyright holder through use, reproduction, distribution, or other forms of legitimate exploitation. Therefore, intellectual property rights have a position as a property right that must be respected by every party in carrying out economic activities.[12]

The protection of copyright from a sharia perspective is closely related to the concept of maqāṣid al-syarī'ah, especially the principle of ḥifẓ al-māl (maintenance and protection of property). This concept emphasizes that Islam provides protection for all forms of property that have value and benefits for their owners, including immaterial rights such as copyrights. With this protection, every individual has the freedom to obtain economic benefits from the results of his creativity and intellect without any act of unlawful taking, use, or control by other parties.[13]

Based on this principle, the use of copyrighted works belonging to others without obtaining permission from the creator or copyright holder, especially when used for commercial purposes, is an act that is contrary to the values of justice (al-'adl) and trust in Islamic economic activities. The use of works without rights can cause economic benefits to be transferred to parties who do not have authority, while the creator loses the opportunity to obtain the benefits to which he is entitled.[14]

The practice of re-uploading Netflix content on various social media platforms can not only be understood as a form of violation of positive legal provisions regarding copyright protection, but also related to ethical issues in digital business activities. In the perspective of Sharia Economic Law, economic activities are not solely assessed from the aspect of material profits obtained, but must also pay attention to moral values,

[12] Mujahid Quraisy, "Intellectual Property Rights (IPR) in the Perspective of Islamic Law" 2 (2011): 39–56.
[13] Jasser Auda, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach," 2008, 56–60.
[14] Indonesian Ulema Council, "Fatwa Number 1/MUNAS VII/MUI/5/2005 concerning the Protection of Intellectual Property Rights (IPR)," n.d.

responsibilities, and sharia principles that govern the relationship between humans in acquiring and utilizing a property.[15]

Islamic business ethics emphasizes that every economic activity must be carried out based on the principles of honesty (sidq), trust, justice (al-'adl), and respect for the property rights of others. Islam gives freedom to a person to obtain profits, but these profits must be obtained through a justified means and do not contain elements of illegal taking of the rights of others. Therefore, the use of digital content belonging to another party without permission from the creator or copyright holder indicates an action that is contrary to the principle of trust because a person obtains economic benefits from something that is not his right.[16]

In practice, the act of re-uploading Netflix content is often done with the aim of increasing the number of viewers, increasing the reach of accounts, building popularity, and making profits through the monetization system on digital platforms. When the content generates income in the form of advertisements, creator bonuses, or other commercial benefits without the consent of the copyright holder, there has been an use of the economic value of a work by a party who does not have authority. This condition can lead to a reduction in the opportunity for copyright holders to obtain the economic benefits to which they should be entitled.

Obtaining profits through the use of other people's works without permission is also contrary to the principle of justice in Islamic economics. The concept of justice (al-'adl) requires a balance between the rights and obligations of the parties in an economic activity. A person is not allowed to gain profits by eliminating or reducing the economic rights of others. This principle is in line with the prohibition of taking the property of others through void means (akl al-māl bi al-bāṭil) as affirmed in the Qur'an.

In addition, in the concept of Islamic mu'āmama, every form of utilization of wealth or economic benefits must be done on the basis of willingness (tarāḍin), clarity, and does not contain elements of tyranny. Copyright as part of intellectual property has a benefit value that is recognized as property (māl) so its use must be respected and protected like other forms of ownership. Thus, the practice of re-uploading Netflix content without permission, especially when it is done for commercial purposes, is not only contrary to the rules of state law, but also not in accordance with Islamic business ethics values.[17]

---

[15] Yusuf Al-Qarḍāwī, "Daur al-Qiyam wa al-Akhlāq fī al-iqtiṣād al-Islāmī (Cairo: Maktabah Wahbah," 1955, 37–40.
[16] Faisal Badroen et al., "Business Ethics in Islam," *Jakarta: Kencana Prenada Media Group*, 2006, 70–75.
[17] Indonesia, "Fatwa Number 1/MUNAS VII/MUI/5/2005 concerning the Protection of Intellectual Property Rights (IPR)."

Based on this perspective, digital economy activities in accordance with the principles of Sharia Economic Law must prioritize a balance between innovation, technology utilization, and respect for the rights of other parties. Protection of copyright is part of the effort to preserve property (ḥifẓ al-māl) as one of the main goals of maqāṣid al-syarī'ah. Therefore, obtaining profits from digital content must be done through legitimate mechanisms, such as obtaining permissions, cooperating with them, or using content in accordance with the permitted provisions, so as not to cause losses to copyright owners .

The results of this study reinforce previous studies that state that intellectual property rights are protected in Sharia Economic Law. The difference is that this study connects the concept to the development of the digital economy, especially the practice of re-uploading Netflix content on social media as a form of violation of digital business ethics. This analysis shows that the protection of the economic rights of copyright holders is not only a legal obligation, but also part of the implementation of sharia values in digital economic activities.[18]

Based on the results of the analysis, it can be understood that the protection of the economic rights of copyright holders requires synergy between positive law enforcement, compliance with digital platform policies, and increasing public awareness of digital business ethics. This approach is expected to be able to create a digital ecosystem that is fair, respects intellectual property rights, and is in line with the principles of Sharia Economic Law.

3. Roles and Proportional Responsibilities of Users, Rights Holders, and Social Media Platforms

The protection of the economic rights of copyright holders depends not only on the existence of laws and regulations, but also on the implementation of responsibilities by each party involved in the digital ecosystem. Users who re-upload copyrighted content have a responsibility to ensure that their use of the content has an appropriate legal basis, such as authorization, licensing, or another form of use permitted by applicable law. The assessment of legal responsibility should consider the purpose, extent, and circumstances of the use rather than assuming that every form of re-uploading constitutes an identical copyright violation. Where re-uploaded content is used for commercial purposes without authorization and falls outside applicable exceptions or permitted forms of use, the

[18] Abdul Aziz, "Business Ethics from an Islamic Perspective: Implementation of Islamic Ethics for the Business World," *Bandung: Alphabet*, 2013, 37–42.

activity may affect the economic rights of the copyright holder and may give rise to legal consequences under applicable copyright law.[19]

In addition to copyright considerations, the use of Netflix services without following applicable terms of use may also raise questions concerning responsibility in digital transactions. Research on the validity of Netflix account-sharing agreements with third parties explains that the use of Netflix services for personal gain without regard to the terms and conditions established by the service provider may conflict with the principle of good faith in contractual relationships. This demonstrates that digital activities generating economic benefits should be conducted while respecting the rights and legitimate interests of service providers and other parties involved in digital works or services.[20]

At the same time, social media platforms have a role in creating a digital ecosystem that respects intellectual property rights. Various digital platforms have provided mechanisms for reporting copyright concerns, content removal, and automated detection of potentially infringing content. However, the responsibility of platforms should be understood proportionally in accordance with their function as digital intermediaries and the legal framework applicable to them. The existence of user-generated content does not necessarily mean that a platform owns or directly controls every work uploaded by its users. Therefore, platform responsibility should be assessed in relation to mechanisms such as notice, reporting, content review, and removal procedures. Copyright protection consequently requires cooperation among rights holders, users, platform operators, and relevant authorities rather than placing the responsibility solely on one party.

4. Implementation of Digital Business Ethics in the Protection of Economic Rights of Copyright Holders

Digital business ethics is a set of moral values that serve as guidelines in carrying out economic activities in the digital space. In the context of social media use, business ethics is not only related to compliance with the law, but also reflects respect for intellectual property rights as the result of creativity that has economic value. Social media users are required to use content responsibly, respect applicable licenses, and avoid actions that harm creators and copyright holders. In the digital economy, business ethics involves more than formal compliance with legal rules. It also concerns transparency, accountability, respect for intellectual property, fairness in obtaining economic benefits,

[19] Republic of Indonesia, "Law of the Republic of Indonesia Number 28 of 2014 concerning Copyright," n.d., Article 8 and Article 9 paragraph (1) and paragraph (3).
[20] Ni Made Cahyani Indiraswari and Putu Dewi Yustisia Utami, "Legal Protection for Netflix Premium Sharing Account Users Illegally Obtained through Third Parties" 11, No. 6 (2023): 1250–64.

and responsible use of digital technology. These principles are particularly relevant when digital content can be copied, redistributed, and monetized with relatively low technical barriers. From the perspective of Sharia Economic Law, these principles can be strengthened through the values of sidq, amanah, al-'adl, and maṣlaḥah. Digital economic activity should therefore seek legitimate economic benefits while avoiding practices that unjustly transfer the economic value of another person's work. At the same time, ethical analysis should recognize legitimate forms of content use and should not restrict creativity beyond what is required to protect legal rights.

The protection of the economic rights of copyright holders in the digital ecosystem is becoming increasingly important as the use of internet-based platforms increases. Devi and Suherman explained that abusive practices of Netflix services, such as illegal account sharing, can reduce the economic benefits that should be obtained by rights holders to digital content. This practice shows that technological developments not only provide convenience in the distribution of works, but also open up opportunities for the use of digital works without permission that has the potential to harm copyright owners.

This phenomenon is related to the practice of re-uploading Netflix content on social media. Although the forms of violations are different, they have similarities in the form of using digital content without authorization from parties who have economic rights. If Netflix content is re-uploaded and used for profit, either through monetization or increased digital interaction, then it shows that there is an economic benefit from the work of another party without a legitimate basis.[21]

In the perspective of Sharia Economic Law, the implementation of digital business ethics is based on the principles of honesty (sidq), trust, justice (al-'adl), and benefit (maṣlaḥah). These principles affirm that economic benefits must be obtained through halal means and do not harm other parties. Therefore, the practice of re-uploading Netflix content without permission is contrary to Islamic business ethics because it provides benefits to the perpetrator through the use of works that are not their right. Instead, the use of content that is done under permission or license is a form of respect for proprietary rights and reflects ethical business practices.

The implementation of digital business ethics also requires increasing legal literacy and community digital literacy. Education about the importance of copyright, the mechanism for the legitimate use of content, and the legal consequences of copyright infringement needs to be continuously developed by the government, educational

[21] Murtanti Fajarrani Devi, "Legal Protection of Netflix ' s Digital Content Copyright Against Illegal Account Sharing Practices in Indonesia" 8, no. 4 (2025): 890–99.

institutions, and digital platform operators. With this increased awareness, the public is expected not only to comply with positive legal provisions, but also to apply the values of Sharia Economic Law in every digital economic activity so as to create a fair, responsible, and sustainable social media ecosystem. These findings also imply that copyright regulation and digital platform practices should provide clearer guidance on lawful content use, accessible mechanisms for reporting and resolving copyright concerns, and greater public education on digital copyright. Such measures can help balance the protection of copyright holders with legitimate content use and digital creativity.

CONCLUSION

The practice of re-uploading Netflix content on social media without permission is a form of violation of the economic rights of copyright holders as stipulated in Law Number 28 of 2014 concerning Copyright. This action eliminates the exclusive right of copyright holders to publish, distribute, and obtain economic benefits for copyrighted works, especially if the re-uploaded content is used to gain profits through the monetization of digital platforms.

From the perspective of Sharia Economic Law, the practice of re-uploading Netflix content without permission is contrary to the principles of hifz al-mal (protection of property), justice, trust, and Islamic business ethics because it exploits the economic rights of others without valid consent. Therefore, the protection of the economic rights of copyright holders requires not only effective law enforcement, but also increased public awareness of digital business ethics based on sharia values. Synergy between regulations, digital platform operators, and social media users is an important factor in realizing a digital ecosystem that is fair, responsible, and respectful of intellectual property rights.

This study has several limitations. First, as a normative legal study, the analysis relies primarily on legislation, legal literature, academic studies, and Islamic legal sources and therefore does not directly examine the experiences of content users, copyright holders, or social media platforms. Second, the study focuses on the legal and ethical dimensions of re-uploading streaming content and does not empirically measure the economic impact of such practices on copyright holders.

Future research may therefore employ empirical or socio-legal approaches by examining the experiences of copyright holders, content creators, users, and digital platforms. Further studies may also compare the copyright policies of different social media platforms and examine how licensing, monetization mechanisms, and content

moderation can be harmonized with copyright protection and Sharia Economic Law principles.

REFERENCES

Al-Qarḍāwī, Yusuf. "Daur Al-Qiyam Wa Al-Akhlāq Fī Al-Iqtiṣād Al-Islāmī (Kairo: Maktabah Wahbah," 1955, 37–40.

Angelita, Evelyn, and Pinondang Manurung. "Karya Digital Dan Perlindungan Hak Kekayaan Intelektual Di Era Digital" 1, no. 1 (2022): 30–36.

Auda, Jasser. "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach," 2008, 56–60.

Aziz, Abdul. "Etika Bisnis Perspektif Islam: Implementasi Etika Islami Untuk Dunia Usaha." *Bandung: Alfabeta*, 2013, 37–42.

Badroen, Faisal, Muhammad Arief , Suhendra, Mufraeni, and dan Ahmad D. Bashori. "Etika Bisnis Dalam Islam." *Jakarta: Kencana Prenada Media Group*, 2006, 70–75.

Becker, Sarah J., André T. Nemat, Simon Lucas, René M. Heinitz, Manfred Klevesath, and Jean Enno Charton. "A Code of Digital Ethics: laying the Foundation for Digital Ethics in a Science and Technology Company." *AI & Society* 38, no. 6 (2023): 2629–2639. https://doi.org/10.1007/s00146-021-01376-w

Cipta, Hak. "Undang-Undang Republik Indonesia," no. 1 (2014).

Devi, Murtanti Fajarrani. "Legal Protection of Netflix ' s Digital Content Copyright Against Illegal Account Sharing Practices in Indonesia" 8, no. 4 (2025): 890–99.

Fatimah, Siti, Milawatul Rifka, and Endang Prasetyawati. "Perlindungan Hukum Terhadap Karya Cipta Film Pada Aplikasi Netflix Berdasarkan Undang-Undang" 10, no. 2 (2023): 57–66.

Indiraswari, Ni Made Cahyani, and Putu Dewi Yustisia Utami. "Perlindungan Hukum Terhadap Pengguna Account Netflix Premium Sharing Yang Diperoleh Secara Ilegal Melalui Pihak Ketiga" 11, no. 6 (2023): 1250–64.

Indonesia, Majelis Ulama. "Fatwa Nomor 1/MUNAS VII/MUI/5/2005 Tentang Perlindungan Hak Kekayaan Intelektual (HKI)," n.d.

Indonesia, Republik. "Undang-Undang Republik Indonesia Nomor 28 Tahun 2014 Tentang Hak Cipta," n.d., Pasal 8 dan Pasal 9 ayat (1) dan ayat (3).

Kajian, Jurnal, Ilmiah Multidisipliner, Universitas Bina Bangsa, Penelitian Hukum Normatif, Pendekatan Yuridis, Bahan Hukum, and Metodologi Hukum. "Metodologi Penelitian Hukum Normatif Dalam Perspektif Konsep Dan Teknik Analisis Dalam Kajian Yuridis" 10, no. 4 (2026): 97–112.

Nia, Ahzun, Nur Azqia, Nurul Huda, and Arif Al Anang. "Purchases : Consumer Protection and Wafā ' Bi Al - ʿ Uq ū D" 26, no. 1 (2026).

Pamuji, Sulistyo Dwi. "Peran Aviation Security (Avsec) Dalam Menunjang Keamanan Penerbangan Di Bandar Udara Rahadi D-IV Manajemen Transportasi Udara , Sekolah Tinggi Teknologi Kedirgantaraan Yogyakarta Pendahuluan Berperan Penting Dalam Hal Keamanan Penerbangan . Dengan Sudah" 5, no. 1 (2023): 14–20.

Pijar, Fadhilah, and Ash Shiddiq. "Penerapan Doktrin Fair Use Pada Penayangan Cuplikan Film Tanpa Izin Dalam Video Ulasan Film Pada Platform Youtube Di Indonesia Penerapan Doktrin Fair Use Pada Penayangan Cuplikan Film Tanpa Izin Dalam Video Ulasan Film Pada Platform Youtube Di Indonesia Fadhilah Pijar Ash Shiddiq Enterprise Risk Management" 2, no. 2 (2023).

Quraisy, Mujahid. "Hak Kekayaan Intelektual (HaKI) Dalam Perspektif Hukum Islam" 2 (2011): 39–56.

Robbani, Shofa, and Ifa Khoiria Ningrum. "Non Fungible Token Sebagai Aset Digital Dalam Pandangan Fiqh Muamalah" 11, no. 2 (2022): 1–23.