Revitalization of Social Media Communication Ethics in Building a Sublime and Civilized Indonesian Culture

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ABSTRACT

Humans are essentially the most adaptive creatures to the changes and developments of the times, especially in using technology in communicating. This is because technological developments are felt to be able to meet the needs and quality of life. The development and acceleration of the current 4.0 ways of communicating, has a side effect, namely the wider freedom of humans to express thoughts and feelings expressively as communicators. So that the boundaries that have been consistently understood and practiced for decades as guidelines for etiquette are now increasingly blurred and replaced with new phrases, icons, and emoticons as symbols of facial expressions. The courage of the communicators is also since social media allows communication participants to exchange messages without knowing their real identities/using anonymous accounts. This study aims to see and observe what kinds of conversations invite comments and have the potential to violate ethics. The method used is participatory observation and uses primary data, namely trending topics on Twitter social media. The findings are that the content that often invites reactions is conversations about religion, political choices, and statements that are considered lies. It is necessary to apply communication ethics on social media to become guidelines for cyber casting.
Keywords: Ethics; Social Media, Digital Literacy

INTRODUCTION

It is still fresh in our memories that the cyber world community experienced divisions in the 2019 Presidential Election. The two camps that have opposite opinions and the choice of presidential candidates call each other the names "cebong" and "kampret". The two camps also throw data and black campaigns at each other for the presidential and vice-presidential candidates. the middle ground, fight, or be attacked. Even after the presidential election, the calls for 'kadrun' and

"buzzerp", supporters of Anies Baswedan in discussing issues in Jakarta, are continuing. Polarization has several negative implications. First, the tendency towards extremism becomes further away from the real world, therefore the greater the chance for them to make mistakes.

The public is also accustomed to receiving endless sentences of sneers and criticism from each of the polemical parties in the world of politics, whatever issues are hotly discussed. It is not difficult currently to dig up the background of a figure, a public figure about his actions so that the public is easily carried away by the flow of conversation without being able to clarify the information they receive. Media can dominate the information environment and is everywhere. Because of its nature, humans are powerless to avoid its messages. Communication can create a world that is friendly, safe, peaceful, and full of love, but on the other hand, it displays the face of a world that is full of anger, tension, and thirst for war and always raises the flag of hostility. Second, polarization will encourage extremism in groups. In social and political movements, groups like this will usually attract members who have the same views while rejecting views that differ from their groups. From a psychological view, this tendency for group behavior is known as conformity.

Conformity is a change in behavior, perception, and opinion to adjust to group norms with or without direct pressure from the group. Conformity arises when individuals follow the behavior, perceptions, or opinions of others, due to pressure from other people, both real and imagined. (Myers, 2010). Then, what about the interaction of Indonesian netizens on social media? In a report entitled 'Digital Civility Index (DCI)', Indonesia ranks 29th out of 32 countries surveyed for the level of decency, as well as being the lowest in Southeast Asia. The report is based on a survey that was attended by 16,000 respondents in 32 countries. The report's scoring system ranges from a scale of zero to 100. The higher the score, the lower the online politeness in that country. The online politeness score in Indonesia itself rose by eight points, from 67 in 2019 to 76 in 2020.

In research released by Microsoft, the politeness level of Indonesian netizens deteriorated by eight points to 76, where the higher the number, the worse the politeness level. The survey, which has entered its fifth year, observed around 16,000 respondents in 32 regions, which were completed during the period from April to May 2022. Many hoaxes and frauds were the cause (47%), cyberbullying (27%), and discriminatory behavior on social media reached 13. %.

Looking at data from APJII in 2021, 196 million people, namely 73.7 percent of the total population of Indonesia. This means that internet penetration among the people has reached the countryside, even though there is still a lot of infrastructure that the government still needs to fix, it seems that village people are now starting to internalize conversations, and trending issues that are developing on social media are becoming information consumption daily. Further information was released by databooks. id, the level of dependence of Indonesian people on social media is very

high, which ranks second after the Philippines, which is 3.3 hours per day. Followed by Malaysia, Thailand, and India, which is 2 hours more or less every day.

Various social media platforms that provide various facilities such as photos, videos, and like and share buttons make publications unlimited by space and time, causing an intensive process of communication and social learning. Labeling someone, both positive and negative, becomes a daily meal and becomes a yardstick to judge a person's good or bad. Though, we need norms to confirm it. Norms were formed tens, even hundreds of years since this country was recognized as an independent country.

The introduction above leads researchers to have the goal of finding ways to keep ethics/etiquette as well as religious views as a guide and guide for cyber communities in communicating both in formal and non-formal settings. The research method used is a qualitative descriptive method where the researcher will describe the dialectic that occurs on several social media platforms, especially those that are loved by young people (viral), and several events that the researcher summarizes from mass media coverage, both print (online) and electronic.

LITERATURE REVIEW

Norms

Norms are basic rules, measurements, levels, and benchmarks that are fully accepted by society to regulate life and daily behavior so that life feels safe and enjoyable. Norms can be positive, namely requiring, pressing, and compulsive, starting from norms that soften, and allow, to use a little coercion. On the other hand, norms can also be negative, namely forbidding or even tabooing something. It can also be in the form of restrictions with harsh sanctions, punishments, or acts of exile (Kartono in Sumadiria, 2014).

Norms in their embodiment in virtual society should also be a guide in viewing virtual reality. Virtual reality does not occur in a vacuum, it is a tug-of-war between the various desires, ideas, and ideas of its users. The reality is deliberately constructed by its creator, which is also loaded with capital interests. Kenneth J. Gergen said we don't take reality from our sense objects. Our reality derives from social approval. Through communication, in social relations, we construct reality. All of our views on social events are the production of a person or group of people which are then disseminated and accepted by many people (Rachmat, 2019: 395). Our homepage/timeline on FB, Twitter, Instagram, Tik Tok, and so on approaches us with a reality that has been constructed in such a way, which will invite us to react and give reactions according to the norms that we adhere to.

Ethics

Norms and Ethics are sometimes interchanged. True ethics is a set of rules derived from norms. Good communication ethics will create good and harmonious relations

between people. Conversely, without knowledge of communication ethics, misunderstandings will occur which will lead to disputes and fights that can divide human life. The strong influence of social media today, in everyday human life, has made communication experts formulate that what is considered good, and polite in face-to-face communication also applies to media communication. Referring to the Oxford Dictionaries, it is said that: "Ethics are moral principles that govern a person's group behavior. Synonyms, moral code, morals, memorability, values, rights, and wrongs, principles, ideas, standards (of behavior), value systems, virtues, dictates of conscience" (Ethics are moral principles that govern a person's group behavior. Synonyms, morals code, morals, morality, values, rights and wrongs, principles, ideas, standards of behavior, value system, virtues, conscience.

Humans communicate to meet their social needs. Especially nowadays when all control of life's needs is in the hands of a smartphone (smartphone). Communication in the current era allows every human being to exchange messages in an agreed symbol. Humans are like living in a global village that provides the widest possible opportunity to explore the virtual world and interact with other people in various parts of the world. When ethics is combined with communication, ethics becomes the guideline or foundation of communication. Values that have long been considered good and valuable, such as honesty and courtesy in face-to-face communication, are also good values on social media. On the other hand, an understanding of impoliteness in direct communication also applies in cyberspace. The Austrian PR Ethics Council (2016) reveals that there are at least 8 principles of communication ethics that surface, namely:

1. Fairness; use the power of communication with care.
All communicators (both individuals and organizations) must use their power carefully so as not to attack and disturb others. Emotional statements can trigger anger and negative reactions from the communication participants involved (in the same medium). If left unchecked, it will become a snowball that can generate people's power (remember Movement 212).

2. Respect; respect the user's personality and opinion
The best way to exchange messages on social media is always to respect the opinions and personality/characteristics of others.

3. Responsibility; Responsibility for the content of a statement as a communication
Remembering and reviewing the writing that has been written whether it contains hoax, bullying, or humiliating content, the status writer must be responsible for what he wrote. Apologizing openly and promising not to repeat it is wise behavior. Think before you Post and Thing before you share!

4. Moderation; Define clear rules for discourse
Every individual, organization, or company apart from providing space for freedom of expression and expressing opinions has rules that have been mutually agreed upon as long as the communication participants are in cyberspace.

5. Clarity; Define rules and guidelines as orientation for the employment of a company.
Each institution/company should provide instructions regarding the purpose of the communication that is established.

6. Transparency; disclose the role of the communicator and the motivation

7. Courtesy; Use the right tone. Because communication through writing minimally uses eye contact and intonation, use proper punctuation so that the expected meaning can occur according to what the communicator wants.

8. Privacy; treat personal matters personally and confidential matter as confidential. Be respectful if the person we are talking to says that what he is saying is a secret, so don't spread it.

METHOD

Humans are conceptualized as both active and passive. This means that humans are caused, shaped, and driven by forces outside their control, and humans are also active, controlling, form, acting, and free. Human ideas and behavior are altered by communication sources and people may react to the same message in different ways. (Mulyana, 2018). So to be able to examine attitudes, reactions, and how virtual communities interact, the authors use ethnographic methods, of course, with an interpretive (qualitative) approach.

Netnography is a way of conducting anthropological research via the internet, using publicly available information that everyone is free to share via social media. According to Kozinets (2010) as quoted by Bowler Jr., (2010) recommends the methodological stages and procedures for ethnographic studies including: Entrée: formulation of research questions and identification of appropriate online communities for study. Data collection: live copies of computer-mediated communications by online community members and the community and its members' observations, interactions, and meanings.

RESULT AND DISCUSSION

The internet is a new era, refusing to use it or limiting its use will leave us behind. In understanding the context of communicating on social media, at least we can see the content of the conversation includes 3 things, namely, the value of truth, the value of accuracy and decency which are interrelated with norms, and ethics as a guide. How can text, photo, and video narratives do not cause uproar in society? While networks are equipped to adapt flexibly to the environment, they also make the system unstable, when communication becomes more open, the individuals involved, if not accompanied by qualified frames of reference, then reactions in the form of comments and hate speech will always adorn our social media timelines.

Following are some of the author's findings regarding ethical violations in social media.

A post by a man uploaded by the Instagram account @sandrotian, in his story wearing an abaya (black) dress and veil (face covering), waddling up and down lifting his shirt to the thigh, then confidently he says "syukron" waddling. In the video, the account owner is greeted with the laughter of the people there who watch it, even though this is a form of insulting Muslim clothing, and Muslim identity, but unfortunately, people (in the video) think it is a comedy and not an insult to their religion. For this post, netizens commented; "This fall is already making fun of the Shari'a, not just demeaning women who wear the niqab. Hopefully, the perpetrators can be charged with the blasphemy law, it's already that bad, they said they were joking. If a joke makes everyone laugh, this means a lot of people are offended?" local-616720

The account owner forgot, that in the name of marketing or whatever, selling a product by insulting other religious beliefs and identities, is wrong from an ethical point of view. Even if it is taken to the realm of law, the account owner seems to be deterred because the Criminal Code on blasphemy threatens the perpetrators with the Criminal Code (KUHP) Article 156a, which criminalizes those who in public issue something that is hostile, abuses, or desecrates a religion that is adhered to in Indonesia.

Article 156 of the Criminal Code reads, "Anyone who publicly expresses feelings of hostility, hatred or contempt for one or several groups of the Indonesian people, is threatened with imprisonment for a maximum of 4 (four) years or a fine of up to Rp. 4,500". Meanwhile, the contents of Article 156a of the Criminal Code reads, "Convicted with imprisonment for a maximum of 5 (five) years whoever deliberately in public expresses feelings or commits an act that is hostile, abuses, or desecrates a religion that is adhered to in Indonesia.

Thus, when ethics is not a guideline, positive law is considered the most effective in "ordering" immoral behavior on social media. so that it becomes a lesson, one of which is so that netizens are wiser in expressing their opinions, especially regarding matters related to SARA. Be more selective in social media and not easily provoked to maintain peace between religious communities. A discriminatory attitude was also carried out by a religious figure who asked for verses from the Al-Quran to be abolished because they were considered to be a source of terrorist teachings.

"If necessary, Mr. Minister of Religion, 300 verses that trigger a life of intolerance, radicalism, and hate for other people because of different religions, are deleted or revised or deleted from the Indonesian Koran. This is very dangerous," said Saifuddin Ibrahim quoted from his personal YouTube. The expression of a religious figure (Pastor Saifudin) is not enough to be approached only from social ethical sanctions but must be followed up with positive law in Indonesia. The police are currently handling this case and the character is threatened with imprisonment. In

this case, the perpetrator was sentenced to a maximum of 5 years in prison for committing blasphemy.

The implications for the long-lasting effects of hate speech communication are still hotly discussed today, namely in the incident of the beating of a social media activist, Ade Armando, during a student demonstration on April 11, 2022. Ade originally only wanted to create the content during a student action, without knowingly having received the mass fury, shouted at as "hypocrite", and "buzzer" by the perpetrators of the action with great emotion. In the end, they beat Ade which resulted in injuries to his face and hands. (https://news.detik.com/berita/d-6028362/balada-ade-armando-dipukuli-saat-ikut-demo-tolak-jokowi-3-periode)/

Why did violence finally arise as a result of discourse on social media? If we want to find the root cause of why this happened, we can look back at what Ade has uploaded. about prayer orders that are not in the Koran, impure calls to prayer, and making Anies Baswedan memes with the Joker character. We can say that the simplest assumption is that this is what is called a cyber war which ends in a physical war. Virtual space has an impact on the real world (real).

Figure 1.
Ade Armando's condition after being beaten during a demonstration against a three-term presidential term on 11 April 20022 at the DPR Building.

In several of Ade's uploads on Twitter, Ade was reported for committing blasphemy (regarding his tweet about the command to pray not in the Koran), Muslims are stupid and backward, and Ade has been named a suspect. Ade is considered a buzzer that has been troubling. By the police. Discourses that develop in the realm of cyberspace with content that belongs to the realm of religion, especially those that are considered offensive to certain religious beliefs, can have massive effects like this. The hate speech category itself is one of the most common items found on social media and is an indicator of the lack of politeness of Indonesian netizens.

Cyberspace provides directions or patterns of how interactions occur between individuals and technological devices or between individuals through these devices. The existence of a device is not just an interface (interface) in interaction, but also concepts such as self that appear in cyberspace. The incident of the attack on the character Ade Armando, of course, cannot be separated from netizens' perceptions of Ade's self-image. This public perception eventually led to a reaction in society,

which ultimately chose the path of violence as a way to vent their frustration. Ade is seen as a social media troop supporting the government.

Furthermore, Hine (2000) as quoted by Nasrullah (2018), explains that the internet is an institutional and domestic context where this technology also uses symbols that have their meaning, as a form of metaphor that involves new concepts of technology and its relation to life. social. So the internet is not only limited to the notion of technology that connects computers alone but also contains social phenomena as occur in face-to-face interactions between individuals.

Cyberspace is also a place for every individual to do personal branding. Every text, photo, video, and narrative that is constructed becomes a commodity to explain who I am. A public figure, now better known as an influencer or endorser, has a strong influence on society in a positive or negative sense. The topic of netizens' conversations about the figure of Wirda Mansur, the eldest son of Ustadz Yusuf Mansur, often becomes cyberbullying because it is considered that he often lies about his educational status. Wirda was called a liar because, in his Education History on Linkedin, he claimed to have graduated from Oxford and had studied at several universities such as Raffles University, The University of Buckingham (UoB) UK, and the Darul Quran Institute Jakarta. Netizens finally found out and it was confirmed, Wirda admitted that he only took short courses at these campuses. His name was perched on the trending topic list on Twitter media shortly after he posted a story on his Instagram account, which said that his father's Paytren company had attracted investors with a value of 4 trillion rupiahs.

It was these things that caused Wirda to be labeled as halu (making this up/dreaming) and reap a lot of insults and insults. As if they weren't satisfied, netizens also doubted the words of Wirda who said he had a dream of meeting Rasulullah SAW. The comments that come in eventually enter the realm of belief. A realm that cannot be generalized to everyone's spiritual/spiritual experience. Unfortunately, now "skinning" someone's life in a blasphemous style has become a "culture" in youth/millennial or Gen-Z communication.

Figure 2
Wirda Mansur answered comments from netizens who accused him of lying about studying at Oxford
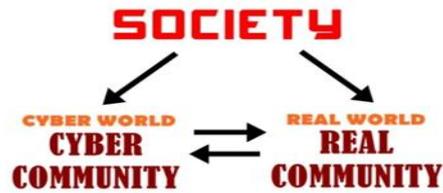
Figure 3
Scheme of interaction between virtual society and real society

Social change in the cybercommunity has various cultural impacts that are very broad and sharp, because, in addition to the global nature of the changes, this social change takes place very quickly, thus creating a multiplier effect on behavior changes in virtual society and real society. In addition, it also causes sharp social friction between the two halves of society. Social change in the cybercommunity is closely related to the reflection of real reality (Bungin, 2006: 160-172). Virtual communities cannot be considered less real than physical communities or real societies. As stated by Kosinets (1998) in Winarno (2020) that these social groups have a real existence because these social groups have real group members, and have impacts on many aspects of people's behavior.

During the swift flow of information, without having a personal filter, what is currently a "trending topic" provides the widest possible space for netizens to express their thoughts, opinions, and emotional expressions regarding this topic. Those who make statuses and those who provide comments often don't know each other. In a few moments, cyberspace seems to be a haven for some people who do not exist sociologically but exist psychologically. Hiding behind an anonymous account, anyone can comment however they wish.

Then how should ethics enter and be present during this impolite cultural struggle? Social media such as Facebook, Twitter, Instagram, LINE, Tik Tok and Youtube, and the like must have their policies about what they should block and what not. The media as a messenger also plays a role by providing a means of reporting spam/hate speech which will be followed up if a post circulates, in the form of photos, videos, and text that is immoral and contains appropriate content such as bullying, hate speech, and discrimination. At the individual level as a user, self-control is very important. The saying 'your thumb is your tiger' is a warning to every social media activist, to be more vigilant so that written text does not end up in hate speech against someone or a group of people so that it has to be entered into the realm of law.

CONCLUSION

From the description in the discussion chapter above, the theme of impoliteness in netizens cannot be separated from the following 4 things: Cyberbullying, discrimination, hate speech, and spreading fake news/hoaxes. So at the end of this paper, the author proposes several ways out of the aspects of the problem that were

disclosed at the beginning of the article. Digital skills, namely using various social media platforms positively and wisely. If we want harmonious and smooth communication interactions, there are at least 4 pillars of digital literacy that we should develop.

1. Digital ethics, namely the ability to be aware of considering and developing digital ethical governance (netiquette) in everyday life.
2. Digital Safety, namely the ability of the public to recognize, implement, and increase awareness of personal data protection and digital security.
3. Digital Skills, related to the individual's ability to know, understand, and use hardware, software, and digital operating systems in everyday life
4. Digital culture, is a form of community activity in the digital space while still having national insight, Pancasila values, and diversity

We can still protect the use of cyberspace properly; we can protect digital space properly by complying with ethics. Of course, there will be steps that are preventive in nature, persuasive in nature, and educational in nature and encourage the government to remain firm against acts of ethical violations.
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