

Digital Citizenship Education: Pancasila As A Source of Digital Ethics in Indonesia

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Abstract. This research aims to analyze and embody Digital Citizenship Education that makes Pancasila a source of digital ethics in educational institutions. Using descriptive qualitative research methods makes this research *up to date* with the latest conditions and situations. The informants in this research were Pancasila and Citizenship Education Teachers of Senior High Schools, Principals, and Heads of National Unity and Political Bodies in Malang City. The selection of informants is based on the responsibility and mandate carried out in their expertise. The results of the research Pancasila as an ideology, worldview, and source of all sources in various aspects of the life of society, nation, and state have consequences for digital ethics in today's disruption era. Efforts to embody Pancasila in maintaining its existence must continue to be pursued. So that Pancasila as the philosophy of the nation can continue to answer the challenges of the times. This flexibility dimension is the space to be able to maintain the existence of Pancasila so that it can continue to be grounded, so that the Idealism Dimension and Reality Dimension can continue to be in harmony in accordance with the purpose of the establishment of Independent Indonesia.

Keywords: *Digital Citizenship Education; Pancasila; Ethics*

INTRODUCTION

Along with the development of Science and Technology (IPTEK) today we have been in the era of distribution, a time when information and content can be easily distributed throughout the world via the internet. The distribution era has brought about many changes in the way individuals behave and businesses access and share information. With the internet, individuals can easily find and share information with other people around the world regardless of distance and time, who in a matter of seconds can share everything with just a flick of the finger. In the business sector, it also allows companies to reach a wider market easily and facilitates rapid economic growth.

The distribution era has also brought new challenges, especially in Indonesia as a developing country. These challenges include privacy and data security issues. Various examples of cases that we often encounter in colouring life in cyberspace such as, for example;

1. Spreading false information: The spread of false information or hoaxes online can cause many problems, such as triggering panic or distrust of actual information.
2. Social media abuse: Misuse of social media, such as sharing inappropriate content or bullying others³⁾, is a violation of the principles of digital ethics.

3. Identity theft: Identity theft in cyberspace can cost individuals financially as well as reputationally.
4. Misuse of personal data: Misuse of personal data, such as selling personal data without the individual's permission, is a violation of the principle of privacy in cyberspace.
5. Document forgery: Online document forgery can cost an individual or business financially as well as reputationally.

This can be proven by various cases surrounding the misuse of social media on the internet, such as the case of spreading hoax news committed by a young man from Kesimpar Village, Abang District, Karang Asem Regency, Bali who had to deal with the authorities for spreading fake videos related to the impact of the earthquake in Bali. (Juniasa, 2022). Furthermore, related to *cyberbullying*, it is no less interesting where Indonesian netizens are busy *cyberbullying foreign* artists Han So Hee from South Korea just because they are carried away by emotions into the real world from a drama film entitled "*The World of The Married*". (Kompas.com, 2020). Regarding identity theft cases coming from abroad where the *Australian Federal Police (AAFP)* announced a 24-year-old woman from Melbourne, who was arrested in 2019 for her role in a large-scale identity theft crime, was sentenced to 66 months (5 years, 5 months) in prison. (Iskandar, 2022). The last case related to electronic document forgery came from the

Mimika Baru Police Station, Mimika, Papua, revealing a case of document forgery committed at a printing shop (Davina, 2022). (Davina, 2022).

Based on the results of a survey conducted by the Indonesian Internet Service Providers Association (APJII), in 2016 132.7 million people became active internet users out of a total population of 256.2 million people in Indonesia. (Association of Indonesian Internet Service Providers, 2016).. In 2017, there was an increase to 143.26 million people who became active internet users out of a total population of 262 million people in Indonesia. (Indonesian Internet Service Providers Association, 2017).. In 2018, there was another increase of 171.17 million people becoming active internet users from the total population of Indonesia 264.16 million people recorded as active internet users (APJII, 2019). (APJII, 2019). In 2021, there was another significant increase to 210,026,769 people from a total population of 272,682,600 people in Indonesia in 2021. (Association of Indonesian Internet Service Providers, 2020).. From the data taken from 2016 to 2021, it can be seen that active internet users in Indonesia have experienced a continuous increase which is predicted to continue to grow along with the completion of the palapa RING network project which will increase connection reliability throughout Indonesia.

It is amazing to see the rapid growth of internet users in Indonesia in their enthusiasm

for surfing the internet. Based on the results of data released by Hootsite & We Are Social in a report entitled "*Digital 2021 Indonesia All The Data, Trends, And Insight*" states that the average internet user in Indonesia is aged 16 years to 64 years with the longest surfing time in the world, namely 7 hours 59 minutes. Various kinds of social media platforms are used by the public and the millennial generation only to socialize and become a new public space for interaction and even political participation. The social media that are often used by Indonesians include Whatsapp, Facebook, Instagram, Tiktok, and Twitter. (Hootsite & We are social, 2021).

Unfortunately, the American company Microsoft released the results of its annual report entitled "*Civility, Safety, and Interactions Online 2020*" and named Indonesian netizens as the most disrespectful digital citizens in Southeast Asia. These results were released based on the findings of the 2020 *Digital Civility Index* which aims to measure the level of digital civility of internet users in the world when communicating in cyberspace. (Dewi, 2021). Furthermore, Facebook, a multinational internet company from the United States that operates the social networking website Facebook, regarding the number of hate speech in Indonesia that has been eliminated since 2018 to March 2020. (Zandt, 2022). Mentioning that since 2020 as many as 9.6 million hate speeches have been eliminated by Facebook. We can also see that

from 2019 to 2020 there was an increase in the number of hate speech removed by Facebook by 3.9 million. This is very concerning because as we all know that the number of social media users will always increase every day, so the number of hate speech found on Facebook in the future is likely to exceed 9.6 million. (Mulyadi & Gusfa, 2019).

Digital ethics awareness in Indonesia tends to be low. Although most Indonesians are connected to the internet and use various social media applications, many still do not understand the importance of digital ethics and how to act ethically online. Some factors that influence the low awareness of digital ethics in Indonesia include:

1. Lack of education on digital ethics: In Indonesia, there is a lack of educational programs that address digital ethics, such as online human rights, copyright and privacy.
2. Lack of understanding of the negative impact of unethical actions: Many people do not understand that unethical actions online can have serious repercussions for others, such as causing stress, depression or even suicide.
3. Low sanctions against unethical acts: In Indonesia, sanctions against unethical behavior online are still relatively low. This can make people feel that there is no significant risk of committing unethical acts on the internet.

Pancasila is the source of philosophy and praxis guidelines in ethical life in society,

nation, and state. In the perspective of community agreement theory, Pancasila is the result of an agreement represented by the founding fathers in establishing an independent Indonesian building. This can be seen from the various series of long histories of the nation's journey in preparing the state foundation to be used in establishing an independent Indonesian building, which we both know has been summarized in the minutes of the *Dokuritsu Junbi Cosakai* or what we commonly know as the Indonesian Independence Preparation Business Investigation Board (BPUPKI) until it was finally constitutionally legalized on August 18, 1945.

Notonagoro (Soeprapto, 1995) In the face of the influence of modern science and philosophy that comes from outside, a way has been found to utilize, namely electively taking science and philosophical teachings from outside. But by detaching itself from the philosophical system concerned and then incorporated in the structure of Pancasila philosophy. Thus against new influences from outside, Pancasila is open on condition that it is released from its philosophical system, then made an element that complements and enriches the philosophical structure of Pancasila. The problem is how to translate the abstract accentuation into a conceptual ethical system building.

Research on *Digital Citizenship* is not the first time research has been conducted,

previous researchers such as (Feriyanasyah, 2015) who conducted research with the title "Digital Citizen Character Building as an Instrument to Increase Citizen Participation in the *Digital Age*" and the results of the study stated that digital citizenship is an actual issue in the context of citizenship studies. Especially in terms of preparing the character of citizens to become smart and *good* digital citizens (*Smart and Good Digital Citizenship*) and wise in using information and communication technology. Therefore, Citizenship Education based on digital character building is a necessity to prepare young citizens to be able to take on their roles and responsibilities in the digital era.

Retrieved from (Mardianto, 2018) conducted a study with the title "The Role of *Digital Citizenship* Education for the Prevention of Students' Hate Speech Behavior on Social Media" and the results of the study stated that the presence of information and communication technology in addition to bringing convenience also has a negative impact on the development of adolescents, threatening social relations, unity and unity, giving birth to conflict and terror and *cyber* crime and so on. Therefore, education must be further involved in providing assistance, prevention of deviant behavior carried out by individuals, especially adolescents on social media. Curriculum development that is oriented towards the psychological readiness of students to face the digital era needs to be

prepared. So as to give birth to a generation that is smart and responsible in using information and communication technology, especially social media.

Further (Roza, 2020) conducted research with the title "*Digital Citizenship: Preparing the Millennial Generation to Become Democratic Citizens in the Digital Century*" with the results of the study stating that it is time to make changes to the content, methods, and context of civic learning because our students have different characteristics. Preparing the millennial generation as pillars of democracy in the future is the task of educators so that they become *digital citizenship* capable of carrying out their roles in such a way as to produce civic virtue and virtue for democracy.

Last (Armawi & Wahidin, 2020a) conducted a research entitled "Optimizing the role of the internet in realizing digital citizenship and its implications for students' personal resilience" mentioned that the internet should be used for positive and healthy needs, however, along with the unlimited technological advances, the internet is then misused for negative things. The process of optimizing the role of the internet in realizing digital citizenship in SMA Negeri 1 Semarang, SMK Negeri 1 Semarang, and the digital SME village is done by optimizing digital access, digital literacy, and digital commerce. Meanwhile, the implications of optimizing the role of the internet on students' personal

resilience at SMA Negeri 1 Semarang and SMK Negeri 1 Semarang are the existence of digital law and realizing digital citizenship. Nine criteria in realizing digital citizenship have actually been fulfilled, in this case there must still be improvements to optimize it. Especially in the aspect of monitoring the use of the internet by students. Improvements to the use and optimization of the internet still have many obstacles. These obstacles are caused not only by the family, but also the lack of supervision from teachers towards students, because teachers cannot supervise students for 24 hours. The role of all parties in this case is needed to realize digital citizenship. Digital citizenship is basically to educate, empower, and protect. By optimizing this internet, it can actually lead to the advancement of the civilization of the nation and state.

With the development of science and technology, Pancasila as a source of philosophy and praxis guidelines in the life of society, nation and state certainly faces its own challenges. The effort to continue to dialectic Pancasila is a real effort so that Pancasila continues to be grounded and relevant to the times. Although there have been many discussions that explain the relationship between Pancasila and the development of science and technology in Pancasila and Citizenship Education subjects or courses, the urgency of this research needs to be done. So that Pancasila as a source of philosophy and praxis guidelines in the life of Indonesian

society can continue to be preserved and in accordance with the times.

RESEARCH METHODS

This research used a qualitative method that was descriptive, so it was more concerned with the process than the results, limits the study with a focus, had a set of criteria for checking the validity of the data, and the research design is temporary and the research results are agreed upon by both parties between the researcher and the research subject (Moleong, 2007). The informants in this study were Pancasila and Citizenship Education Teachers of Senior High Schools, Principals, and Head of National Unity and Political in Malang City. The selection of informants was based on the responsibility and mandate carried out in their expertise. Meanwhile, data collection techniques were carried out by means of interviews, observations, and documentation studies. Data processing and analysis techniques were then carried out with the stages of data reduction, data display, verification, and data validity testing. Furthermore (Sugiyono, 2012) explains, to determine the validity of the data, inspection techniques are needed. The implementation of the inspection technique included tests, *credibility* (internal validity), *transferability* (external validity), *dependability* (reliability), and *confirmability* (objectivity) ".

DISCUSSION

Pancasila as a Source of Digital Ethics in the development of *Digital Citizenship Education* in Indonesia

In the big Indonesian dictionary, disruption is defined as being uprooted from its roots. If interpreted in everyday life, disruption is a fundamental or fundamental change, namely technological evolution that targets a gap in human life. Digitalization is the result of technological evolution (especially information) that changes almost all orders of life, including the order of doing business. Some people say that disruption is a threat. But many also say that the current condition is an opportunity. *Disruption is a term popularized by Clayton Christensen as a continuation of the tradition of thinking "must compete, to be able to win (for you to win, you've got to make someone lose)"* (Lasmawan, 2019).

The term disruption was popularized in the late 20th century in the business world, where large companies suffered setbacks as a result of creativity and innovation from smaller companies through digital businesses. This was unexpected. The decline of large companies by small companies in business competition is referred to as disruption. (Christenssen, C, 1997). Initially, the term disruption was still a hot topic among economists, as disruption was always associated with the context of business, investment, and finance. In line with digital advances that penetrate human life in various

aspects of human life, disruption theory is used to explain various major and fundamental changes not only in the business world, but also other fields of life, namely social, cultural, and political. (Handayani, 2020).

The era of disruption makes major and fundamental changes occur in almost every field of life. In the socio-political aspect, namely changes in the elements and norms that regulate the relationship between individuals or citizens and state administrators or vice versa. These changes include: citizen participation in state administration, such as aspirations in the field of democratization, awareness of law enforcement and justice, awareness of the implementation of human rights (HAM) and others. (Lasmawan, 2019). This then has implications for the process of redefining the context of citizenship in the public sphere. Previously in classical theory, public space was formed based on citizenship based on land (*ius soli*) or blood (*ius sanguinis*). However, the existence of *cyberspace* as a public space then creates a deterritorialization of citizenship, giving rise to the basis of internet citizenship (*netizenship*). (Jati, 2016).

The term civic education refers to efforts that lead to the development of citizens in a better direction: "How to be a good citizen" (Cholisin) . According to Aristotle, citizenship is not determined by population or only by their legal capacity. Citizens are people who always lead and hold positions in

a just government (Theodorus Pangalila, 2017). Citizenship education is one of the important subjects taught to students in schools and universities. (Erisa, 2019).

Discussion of civic education cannot be done without discussing societal issues that are often associated with governance. The phrases citizenship, citizenship and also civic/citizenship education can be found in various social science literature. Citizenship education materials are essentially sourced from citizenship education, which is informed by interdisciplinary sources from various fields of social science, humanities, science, technology, arts and culture, even religious values and social problems in the family environment, local, national and international communities. (SURADI L, 2019). Civic education plays an important role in influencing or understanding politics through school environment education offerings, especially for first-time voters and society in general. Politically relevant material is clearly included in upper secondary subjects (Rahman, 2020).

In principle, political education prepares young people adequately for social life. Critical thinking, responsibility, democratic attitudes and actions support the media in building the nation's character. (Desnita Fitriani, 2021). The scope or content of civic education materials focuses on Pancasila, the 1945 Constitution, democracy, values, ethics,

morality, politics, law, culture, local wisdom and national pluralism. (Nanggala, 2020).

Character means especially excellent values, significantly impacting the environment and manifested in behavior. Therefore, it can be concluded that character is the nature of a person or group that includes values, skills, moral abilities, and determination to overcome difficulties and challenges. (Nasution, 2017). Civic education in the curriculum dimension focuses on learning activities. This reality is an effort to educate good and intelligent citizens. (Nanggala & Suryadi, 2020)..

Citizens are one of the most important parts of a state. Citizens are a condition sine qua non because they are formally existential but also functional. (Sastrawan Manik T, 2021). Critical thinking ability is an evaluative thinking ability that shows a person's ability to see the gap between reality and truth in relation to ideals, as well as the ability to analyze and evaluate, and the ability to take steps to solve problems by applying what has been learned. The material is in the form of daily behavior both at school, at home and in social life according to applicable standards. (Rachmadtullah, 2021).

Citizenship education is seen as an important part of the school experience. The concept of citizenship requires different skills and different affiliations. Citizenship education can be defined as democratic education that aims to train citizens to think

critically and act democratically. These activities make the new generation realize that democracy is the form of social life that best guarantees the rights of citizens. (Kurniati, 2021).

The form and content of the concept of citizenship varies widely, depending on the measures that individual citizens must adhere to against the standards of democratic life. Citizenship only emphasizes aspects of cognitive development (Nurgiansah,). Citizenship Education is nothing but Citizenship Education in the sense that through Citizenship Education it is hoped that the younger generation of the Indonesian nation will produce Indonesian people who are noble and intellectually intelligent in the sense of being fully aware of their rights and obligations. Indonesian citizens and able to actively participate in the life of the nation and state. (arif, 2021).

Civic Education is an education that reminds the importance of the values, rights and obligations of citizens, so that everything that is done is in accordance with the goals and ideals of the nation and does not deviate from expectations. (Magdalena, 2020). Post-reform decentralization does not reduce state power in the field of education. The state holds the authority to determine the national curriculum, standards, calendars, and national education assessments. (Rachman, 2021).

One of the points indicating efforts to accelerate national development, among

others, is the implementation of a national character revolution through a policy of rearranging the national education curriculum that prioritizes civic education, which defines coaching relationships such as: Teach the history of the nation's formation, the values of patriotism and love for the country, the spirit of state defense and customs in the Indonesian curriculum. (Prasetyo, 2017) Civic Education is not only limited to the study of the rights and obligations of citizens, but is broader and deeper, including preparing citizens to become citizens of the world. (Murdiono).

H.A. Kosasih Djahiri explains that the nature of Pkn or civic education is learning programs and educational programs that seek to humanize and civilize people / students (themselves and their souls) and provide opportunities to become good citizens, namely the constitutional duties of jurisprudence. state / state. (Muhammad Akbal, 2016). This era is also characterized by three important aspects that shape human culture, namely social media as the formation of social awareness; Online personal identity shapes personality and data-intensive science as a new method in the scientific paradigm. On the one hand, this fact offers opportunities for humanity, on the other hand we cannot turn a blind eye to the related negative trends. (Jannah).

Actually, citizenship is created and developed all over the world, but under different terms or names. Often called civic education, citizenship education, and

sometimes even democracy education, it plays a strategic role in educating intelligent, responsible, and civilized citizens for the successful development and maintenance of democratic governance.(Pahlevi, 2017). So far, civic learning still uses traditional learning methods to shape student character. As the age of learning increases, learning must be modified according to the times. (Widiatmaka, 2021)

Citizenship is given international social status to understand the lived experiences of people who are marginalized, excluded and discriminated against. However, the concept is poorly discussed, defined and understood. (MacIntyre, 2022). In the digital age, the internet has become an essential necessity for every individual. However, this does not only apply to the upper class who have enough money and facilities. This need also manifests itself in the middle and lower classes. Regardless of online interest, it can The spread of fake news, slander and even blasphemy on social networks that are easily accessible via the internet shows that they are not mature enough to use the internet.

Such fake news can divide the unity and integrity of the Indonesian nation. Fraud and slander messages are actually incompatible with the culture of Indonesian society and the values contained in Pancasila. (Armawi & Wahidin, 2020). Digital citizenship education is a learning process that manages one's behavior in using digital media. Digital

citizenship education is a learning process that controls behavior when using digital media. It is also an essential aspect of education for the formation of a student's character in everyday life. Digital citizenship education is known as an opportunity for digital teaching and learning.

This is obvious because different global cultures have emerged in the global era. This cannot be stemmed, but its effects can be mitigated by screening (Hutauruk, 2017). Relatively speaking, the millennial generation is perhaps the most dominant compared to previous generations. Indonesia is currently in the era of *demographic dividend* (Roza, 2020). Digitalization is part of learning planning. This leads to the fact that students (learners) use digitalization as a tool and source of information.

Digital citizenship is an aspect of education relevant to (virtual) citizenship. It is about learning how to deal with behaviors when these behaviors need to be monitored and controlled harmoniously by Pancasila. A community created by someone to digitize the internet. The difference in digital citizenship lies in the ability of individuals to monitor compliance with ethical standards in cyberspace. While education is about learning, the conditions are different. Education is education, something to be acquired, citizenship is a material

Digital citizenship education has a high correlation because Civics teaches citizenship

while digital citizenship has an appropriate correlation because the goals and objectives are the same, namely citizens. Discussion on digital citizenship education So far, these questions are still hidden. Implicitly, digital citizenship has entered into Civics because it also uses *zoom* media and *Google Class class* on *WhatsApp*. Here it can be used in the implementation of digital citizenship

Sometimes teachers need to prepare materials related to digital citizenship. In civic education classes there are rules that introduce discipline, not that it's rude. Use digital tools. Political education is very necessary from a professional point of view, because that's what we experience today. Everyone is digitized. It is very important that students perform their roles according to standards and ethics.

Cultivating Pancasila values in the concept of digital space ethics means guiding a person in the implementation of digital interactions in such a way that the Pancasila way of acting as a guideline, as a regulator of community behavior is reinforced in others. area also Digital space ethics in the post-pandemic period (Hidayah, 2022). The cultivation of Pancasila values in the ethical concept of digital space in the post-pandemic era will have an impact on strengthening the character of citizens based on the noble values of Pancasila.

Pancasila ethics is highly anticipated because of its harmony with the moral values

used in everyday life in society, nation and state. (Sulistiani Putri, 2020). The character of the Pancasila instructions must be integrated with the guidelines or guiding principles of the younger generation in spreading the spirit of intelligence. The ethical system contained in Pancasila is closely related to the values contained in the Pancasila precepts. The ethical system of Pancasila also has urgency and influence in shaping Pancasila society. The lack of understanding of the Pancasila ethical system makes the problems of the Indonesian nation that are still rooted stronger from generation to generation. Therefore, an understanding of the Pancasila ethical system must be deepened from generation to generation. (Aini and Dewi, 2022)

The values of Pancasila have aspects of life such as deep obedience to religion, humanization of people, cultural and ethical life, mutual cooperation, tolerance, sympathy, empathy, wisdom in all matters, straight leadership. (Sakinah, 2021). The values of Pancasila include aspects of life such as deep devotion, humanization of people, cultural and ethical life, mutual cooperation, tolerance, compassion, empathy, wisdom in all matters, direct leadership. (Asmaroini 2017). The noble values of Pancasila must be passed on. Everyone wants the appreciation of the noble values of Pancasila and experiences in various spheres of life. (Wilananda, 2021).

CONCLUSION

Pancasila as an ideology, worldview, and source of all sources in various aspects of life in society, nation, and state has consequences for digital ethics in today's era of disruption. Efforts to embody Pancasila in maintaining its existence must continue to be pursued. So that Pancasila as the philosophy of the nation can continue to answer the challenges of the times. This flexibility dimension is the space to be able to maintain the existence of Pancasila so that it can continue to be grounded, so that the Idealism Dimension and Reality Dimension can continue to be in harmony in accordance with the purpose of the establishment of Independent Indonesia.

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