

Strengthening Integration and Diversity Through Digital Ethics

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Abstract-Trends in the use of social media young generation continues to increase, but not accompanied by the authority of digital ethics. Many cases of using social media ultimately threaten the integration and diversity of the nation. The subject of this study was teenagers aged 16-18 years of high school level who are active users of social media as many as 10 people, plus 2 teachers, meaning a total of 12 informants. The research method used qualitative with the case study method. Research findings show that many students did not understand digital ethics and were accustomed to using social media as they wish. Related to the constraints of strengthening integration and diversity, the low knowledge of digital ethics of peers, families and teachers, the character of students who have social media was only a place of existence and updating, psychological unstable and weak control. Moreover, students' understanding of integration and diversity was still at a theoretical level not yet on empirical experience, so strengthening integration and diversity through digital ethics was very important for students of their age who are unstable, puberty and did not understand the law. In conclusion, social media (Facebook, WA, Twitter) they can spread positive content, kindness and harmony.

Keywords: digital ethics, social media, integration and diversity

I. INTRODUCTION

The industrial revolution 4.0 has colored and simplified all dimensions of citizens' lives, even the mastery of technology is a must for citizens if they want to survive in the digital age. According to the world is entering the 21st century where our homes have been transformed into multimedia cultural sites, integrating audiovisual, information and telecommunications services [1]. Besides the age of users or digital citizens began to shift along with easy access to technology. We Are Social survey results in 2017 as many as 106 million of the total population of 262 Indonesians are using social media [2]. While the 2016 Internet Network Providers Association survey results average internet accesses in Indonesia are 67.2 million people or 50.7 percent and those internet users, most of whom are teenagers aged 15-19 years [3].

Data from the Ministry of Communication and Information about 30 million Indonesian children and adolescents actively use the internet and digital media as a communication tool [4]. Based on APJII's records, in 2015 it is projected to reach 139 million internet users in Indonesia and it is estimated that in 2018 if the population of Indonesia is 300 million people, half of Indonesia's population (150

million people) will be internet users. While the latest data from Google consumer behavior states that Indonesia, with a total population of 265.4 million, has 50% of internet users written. While the 2011 CourseSmart survey involved 500 educational institutions, 73% of students studied using digital technology.

Furthermore Amofah-Serwaa & Dadzie, states that one cannot talk about communication technology without mentioning social media [5]. Even the majority of students in the world are reported to use social media (Facebook, Twitter, and Instagram) every day [6]. Then every day, digital native spends 79% of their time accessing the internet [7]. So the current generation can be said to be very techno-minded because it interacts more through gadgets. This is because the internet and social media allow more forms of self-expression and space for self-reflection [8,1]. In addition, in the digital era there is a mixture of all characteristics, personal, ethnic and cultural even citizenship, all gathered to brainstorm ideas, ideas, creativity and buying and selling transactions without meeting and can be done easily.

Even so, its also have negative impact such as the loss of norms of courtesy, responsibility, and ethics in communication and even crime. So privacy, ethics and information literacy are important for citizens in eradicating digital crime. Moreover, the level of cybercrime continues to increase, such as pornography, fraud, gambling, data theft, opinion misdirection, etc [10] Even according to Moor [11] there is a positive relationship between the use of technology and social and ethical issues. In addition, the use of technology without ethics also threatens national integration and diversity. The progress of information has an impact on the lives of citizens and basic values in the form of national ideology are slowly eroded [12].

Even social concepts such as integration, unity, nationalism and solidarity, seem to lose their social reality and bring about individualistic lifestyles and tendencies to underestimate national culture [2]. Additionally, Hoven and Weckert [13] suggest that technology not only changes what we do, but also changes how we do. Based on the results of the Mastel (Telematics Society) survey of the National Hoax Outbreak in February 2017, national problems have arisen including divisions, political instability and security disturbances that have the potential to hamper national development. Furthermore, this is not only experienced in Indonesia, but also felt by many countries, Cogan asserts that

there are at least three major global problems that are being faced by countries in the world, one of which is the rapid advancement of technology and communication [14]. Because the ability to use social media is apparently not directly proportional to the ethics and values of social media. So what is important in new media is an increase in information capacity that can force people to be more selective in deciding the content they choose [15]. Even though economic status becomes a selection in accessing information technology, security in new media must be connected with the ethical use [16,17,18]. Then the digital era was guided by "acceptable norms of behavior related to the use of technology". There are even nine elements that make up digital citizenship, one of which is digital ethics [19].

While in digital ethics legislation it is regulated and listed in Law Number 19 Year 2016 Regarding Information and Electronic Transactions. Furthermore, the Republic of Indonesia's Ministry of Trade 2014 issued a Guide to Social Media Optimization, namely the principles of surfing and healthy internet ethics as follows: First, provide personal and family information wisely; Second, Communicate politely and not spit rude words; Third, do not distribute pornographic and racial content; Fourth, check the truth of the content and information of a news before spreading it; Fifth, respect the work of others by quoting original sources (not copy-paste); Sixth, comment on things, topics, and problems by first understanding the contents comprehensively; Sixth, do not use social media when the heart is in an emotional, bored and unstable mental state; Seventh, Do not use an alias or an assumed account for any purpose; Eighth, Use social media for positive things both in terms of content and how to convey it (Ministry of Trade Republic of Indonesia 2014). According to Moor (2008) like or dislike technology cannot be denied giving changes to the perception of time, perception of space and also change language. One of the most observed as a consequence of the growth of digital media is audience splits [20]. Referring to the opinion the strengthening of integration and diversity becomes an urgency for citizens in maintaining the integrity of the nation. Because digital media can be used as a tool that enables social movements to achieve certain goals [21]. Moreover, Indonesia is vulnerable to face social, political, legal and other social disintegration [22]. So digital ethics is very necessary so that every citizen, especially students can easily understand their rights and obligations as digital citizens. This research will illustrate the strengthening of integration and diversity through digital ethics.

II. METHOD

This research used a qualitative approach. Qualitative research a inquiry process of understanding based on a distinct methodological tradition of inquiry that explores a social or Based on these considerations, researchers assumed that the case study method can dig deep and valid data related to strengthening integration and diversity. The study was located in Banda Aceh at the Senior High School level. The place of this study was chosen because the researchers were aware of the time and cost limitations in the study, then the uniqueness of high schools in the city of Banda Aceh, which in fact all students were users and were accustomed to using

smart phones or the internet, in contrast to senior high schools in the Province of Aceh.

In addition, the research subjects or research informants to obtain data in this study amounted to 15 people consisting of 8 teachers and 7 students spread across several high schools. In addition, researchers will also strengthen data and add information so that they can cross-check data and produce valid data. Although Geertz in Walsham says "What we call our data are really our own constructions of other people's constructions of what they and their compatriots are up to". In interpretive research called data was actually what was constructed by the researcher himself based on consideration of the data that had been collected. While for data processing and analysis refers to the opinion of Miles and Huberman which consists of three activities that occur simultaneously, namely data reduction, data presentation, data verification where these three steps are continuous, repeated and continuous efforts [23].

III. RESULTS AND DISCUSSION

1. The reality of strengthening integration and diversity through digital ethics

Technology has blurred many boundaries between private and public life of students. In digital life students feel social media is the freest place of expression, so they can do anything without limits. Because the goal of the Internet Generation is freedom in everything they do, such as freedom of choice and freedom of expression [24,25]. In reality, social media is a place of self-expression and communication that upholds digital ethics as a basic platform to limit users (students) in abusing technology, especially social media. So the school as an educational institution has a responsibility in strengthening integration and diversity through digital ethics. Because good and smart citizens in the digital age must have ethical, responsible skills, knowledge, internet access and technology. Digital ethics is something that must be given in educating citizens in the digital era (feriansyah).

Basically students can not be isolated from technological development and advancement but students must be formed so that technology is wise, especially social media, so strengthening integration and diversity needs to be done so students understand the urgency and reality of social media life. In the process of strengthening integration and diversity it is actually not difficult because almost all students have knowledge about the integration and diversity of the Indonesian people, because students have received material and discussed these issues in the Pancasila and Citizenship Education Subjects. So far, the built understanding of integration and diversity is still theoretical and does not yet lead to empirical experience from students, so there are some students who assume that integration and diversity are final or finished. As stated by the informants as follows: In my opinion we have learned that Indonesia consists of various ethnic groups and we have learned it from the past (elementary until now) and it has been completed because we admit it (S).

It must be admitted that the integration and diversity of Indonesia has been discussed by the founders of the nation

and there is no need to debate for some parties. But for certain parties who want political stability, security, economic disruption and national disintegration. These problems have not yet been resolved so looking for ways, one of which is by utilizing social media (Facebook, WA, Twitter) to create and disseminate negatively charged content (HOAX) about integration and diversity. This is what students have not understood in depth so many assumptions of integration and diversity have been completed. So it is necessary to reaffirm to students that the consensus of living together and diversity in the container of the Indonesian State is final for debate but the process of maintaining and disseminating integration and diversity needs to be continued as an effort to maintain the stability of the State.

Furthermore, many students stated that maintaining integration and diversity needs to be done early and by all elements of society. It means that students indirectly have awareness and nationalism as citizens, but regarding the real action of maintaining interruption and diversity in the digital age, many informants express the real action only in the form of not spreading (hoaxes). It can be said that they understand that hoaxes have been a common enemy in maintaining the integrity and diversity of the nation. Then it was revealed that many informants did not yet know the form of hoaxes and how to check that the news was true or false.

Then digital ethics is socialized with a brief presentation and writing assignments that are directly written by students when following the exposure process. Thus, a brief review was conducted by the researcher and then some writings that were considered potential then discussed together by prioritizing the participatory principle so that students feel comfortable in the socialization process. Overall received positive responses from both students and the school, because with this socialization they can find new methods in the teaching process and effective ways of managing students.

2. The Obstacles of Strengthening Integration and Diversity through digital ethics

Related to the obstacles of strengthening integration and diversity that have been successfully collected and discussed again with the research informants were: Existence and most updated are the main motives of students when sharing content on social media. most students when uploading certain content, often based solely for the sake of existence or narcissism alone. This is in accordance with Ryan T & Xenos, statement that there are three types of social media users, one of which is narcissism with the motive of showing off things that should not need to be uploaded (posting) [26]. Finally, many students who did not know and find out the truth of the news, videos and photos then share / share back with friends or groups they had and students did not know that this will have implications for the user's track record and pose a risk to the user's safety and comfort. Children unaware of digital traces left behind can pose dangerous risks [27].

Most students also stated that they did not share what they knew because they got it from the groups they follow so they had confidence that news, videos and photos contained or sent by group members can be distributed again, because it had been distributed several times. So they believed that the

news they spread was not Hoax news. So ethics in using Information and Communication Technology (ICT) is very necessary [28]. Because digital ethics is the user's responsibility in operating the internet used [29].

The challenges of social media for students were also reflected in the lack of knowledge of the people around them about digital ethics, so that students can easily imitate the behavior of sharing content without cross-check first to the source. Then many students also shared political issues and expressions of hatred toward other ethnic groups. Because many students did not know digital ethics and the sanctions they will receive if they do or distribute content that contains content, hoaxes and hate speech. For this reason, it is necessary to socialize and strengthen digital ethics for students in terms of strengthening the integration and diversity of the nation.

Besides psychological unstable and weak control over the use of their social media also becomes a challenge in strengthening integration and diversity, because in simple terms, informants expressed that they have psychological instability, so that they easily shared content that they themselves did not understand. Because youth is considered a problem-prone age, the transitional period is vulnerable to actions that are not justified the student association factor concerns the result of the rapid development of information and communication technology [30]. Furthermore, informants expressed their frequent status updates, writing on Facebook walls, sending photos or videos in an uncontrolled state, they usually post without thinking about the consequences they will receive. Intellectual transformation becomes a characteristic of adolescent thinking [31].

Then weak control make it sometimes easy for students to get and return to share the content they get. Because human factors will greatly determine the goodness of the technology, especially for charity as much as possible humanity [32]. Then the control of the family, community and related parties needs to be promoted continuously and continuously as one of the strategies in strengthening the integration and diversity of the nation. Because one of the successes in developing integrative behavior in citizens can realize the common good as desired in national ideals and state goals [33]. To carry out the rights and obligations as a citizen.

3. The implication of strengthening integration and diversity

Strengthening integration and diversity can be done by socializing digital ethics to students through the use of digital ethics-based social media. Digital ethics which become a reference are adapted from the ethics and principles of healthy internet from the Ministry of Trade of Indonesia in 2014. Beginning with giving an understanding of Indonesian diversity and discussion about integration and its urgency in the digital era. Because ethics so far has only become just a general reference to remind posted on the wall without the process of understanding and interpreting ethical users. Ethics should be worthy of being contested in the moral motives of those who sue and defend [34].

Seeing the urgency, the mapping was done first on the understanding of students related to integration and diversity.

It must be acknowledged that many students did not yet have adequate knowledge about digital ethics and understanding integration and diversity so students were directed to make a brief description in written form that illustrates a solution that can be developed or that they thought about their role in maintaining the integration and diversity of Indonesia.

Based on the explanation and results of the students' writing review, it was illustrated that students were more or less aware of their role in maintaining integration and diversity, for example by deepening knowledge, nationalism and smart use of technology (social media) and not spreading Hoax. Then students were re-directed to describe their hopes about Indonesia in the digital age and the sustainability of Indonesia. Students were seen writing their hopes enthusiastically and confidently, then a good article from the researchers' review was discussed again together with students by prioritizing the participatory principle and encouraging students to dare to argue about the reality and expectations they dream of. In general, based on the writings that were reviewed, almost all students dreamed and wanted the future of Indonesia to be harmonious in their diversity and to advance in all aspects of national and state life.

Furthermore, digital ethics which should be understood and practiced by students in social media were explained as an effort to strengthen the integration and diversity of the nation amid technological advancements. After students were perceived to have comprehensively understood digital ethics, then students were given the challenge to rewrite digital ethics without looking at the notes they have. This is done to see their ability to understand and recall digital ethics that have been described, based on the results of students' writing reviews almost all students can rewrite digital ethics even though it was imperfect and sequential, but students understood digital ethics and its urgency in strengthening integration and diversity.

IV. CONCLUSION

Based on the above explanation, the following conclusions can be drawn: Technology has blurred ethical boundaries because digital life is perceived as the most free place of expression without limits. Whereas in reality social media is a medium of communication and self-expression that leads to digital ethics as a platform to limit its misuse. Students' understanding of integration and diversity is still at a theoretical level not yet on empirical experience, so that their social media (Facebook, WA, Twitter) are often used to spread negative content (Hoax, hate speech, etc.). In short, strengthening integration and diversity through digital ethics needs to be done early on. Related to the constraints of strengthening integration and diversity is the character of students with social media for the existence and most updated event, the low level of digital ethics knowledge of their closest people, peers, family and teachers. Besides psychological unstable and weak control.

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