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Actualization of Social Media Communication Ethics in Democracy in the Digital Age

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Internet social media communication ethics are needed by citizens / netizens (internet users), because internet social media users are diverse. Diversity of backgrounds can lead to debate, conflict and even hostility. In a community, for example, when a user creates an account in the facilities provided, such as accounts on social media, email accounts, and blog accounts. Before users can use the account facility, it is necessary to know about communication ethics where there are provisions that should be understood by users regarding what is allowed, what is not, to legal provisions if violated. With the weak quality of communication ethics of the Indonesian people in democracy, it is likely to be a serious threat to national resilience and to threaten the disintegration of the nation, therefore the problem of communication ethics in sausage media in democracy in the digital era is a very important topic of discussion faced with potential problems in the future that have an impact on the nation and state. This research will analyze the condition of Indonesia's socio-political democracy in the Digital Era, of course, a comprehensive study is needed obtained from the results of research, observations and writings of other scientific papers including from figures or writers who discuss democracy, social media communication ethics, the internet, and identity politics. The writing material is combined and analyzed to form a clear presentation and picture. The research method used is descriptive research, which focuses attention on the problems that arise in research, the problem is actual and describes the facts in the field as they are and accompanied by rational interpretation.

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1. Introduction

Democracy chosen as a political system has not been fully implemented substantially. The reality of democracy in the life of society, nation and state has not been fully able to realize justice, welfare and security for the Indonesian nation. Although not without explanation, democracy which is synonymous with freedom and political openness today actually impresses the increasing problems of the nation. Under the pretext of freedom and political openness, we seem to enter into the reality of Terra Incognita (Free and Wild Zone) without the ability to manage it.

Along with the rapid development of digital technology, various social realities of people's lives have undergone significant changes. It also affects the democratic process itself. The development of democracy with digital devices that is a momentum for the opening of space for freedom and wider political and information openness can certainly occur in Indonesia. Today we are faced with a challenge as well as the threat of domestic polarization marked by the increasingly massive penetration of social media in various aspects of economic, political, cultural and security defense life. This phenomenon raises a paradoxical concern, on the one hand social media penetration in the era of digital democracy is a necessity of digital technological advances, and on the other hand digitalization of communication and information is very vulnerable to information bias termed "Hoax". With Indonesia's population reaching 265.4 million, according to 2018-2019 data, social media users in Indonesia are 150 million with 56 percent penetration. In Indonesia, there are 120 million Indonesians using mobile devices, such as smartphones or tablets to access social media. Furthermore, the top 4 (four) favorite applications that are often accessed are Whatsapp, Facebook, Instagram, and Line.

In the context of political socialization, social media is often used as a propaganda tool in exploiting identity politics, especially in democratic momentum such as presidential elections and regional elections. It is common knowledge at this momentum, there is usually a special formation that is deliberately formed to be a Buzzer by candidates or interest groups whose job is to carry out digital campaigns in various forms, from negative campaign categories to black campaigns.² Like a for tat, narratives uploaded to social media with provocative tones and tend to lie (Hoax) are perceived excessively and redistributed sporadically to be consumed by the public Broad, especially social media users. Therefore, it is not surprising that there have been many cases of "twitwar" (war of words on Twitter) or "facebook war" (war of words on Facebook) which not only occur in cyberspace, but have penetrated the real world. The term "Cebong, Kampret, Kadrun, etc." which emerged due to the political constellation of the 2019 presidential election which caused sharp polarization occurred not only in cyberspace but also in the reality of people's social life and has not subsided after the 2019 presidential election even though the two pairs of presidential candidates have consolidated and even worked together.

The phenomenon of double think or the dissynchronization of rational thinking and the emotional side of voters emerged along with the high level of populism and identity politics in Indonesia.³ The acute identity politics syndrome and lack of national insight indicate symptoms of division that are slowly increasingly felt and should be watched out for coupled with the spread of hoaxes and hate speech that have not been fully anticipated by the government through the ITE Law. One of the research results revealed that the use of political

buzzers on social media (social media) turned out to be one of the triggers for the tapering of identity politics in society. Identity politics is increasingly looming when using political consultants, influencers, and buzzers, in campaigns in the digital world or social media has magnified identity politics. The dissemination of content and issues is effectively used by Buzzer through social media that wants to be framed on social media. In the context of identity politics, buzzers have a role in expanding the spread of identity politics issues, hoaxes and fake news.⁴ National identity as a nation is polarized into sub-identities that attack each other, as if there is never a pause to argue insubstantial things on social media or in the reality of social life. Although it is not new in the dynamics of Indonesian politics, it should be watched out because it is already at the stage of threatening the unity and integrity of the Indonesian nation.⁵ From these objective conditions, we can describe explicitly that the quality of communication ethics of the Indonesian people in democracy in the digital era from various layers is still weak. One indication is the interaction between citizens in responding to socio-political issues, massive fake news (hoaxes) and hate speech.

Internet social media communication ethics are needed by citizens / netizens (internet users), because internet social media users are diverse. Diversity of backgrounds can lead to debate, conflict and even hostility. In a community, for example, when a user creates an account in the facilities provided, such as accounts on social media, email accounts, and blog accounts. Before users can use the account facility, it is necessary to know about communication ethics where there are provisions that should be understood by users regarding what is allowed, what is not, to legal provisions if violated.

With the weak quality of communication ethics of the Indonesian people in democracy, it is likely to be a serious threat to national resilience and to threaten the disintegration of the nation, therefore the problem of communication ethics in sausage media in democracy in the digital era is a very important topic of discussion faced with potential problems in the future that have an impact on the nation and state.

2. Research Method

The research method used is descriptive research, which focuses attention on the problems that arise in research, the problem is actual and describes the facts in the field as they are and accompanied by rational interpretation. According to Rahmat, descriptive research methods are research that only describes situations and events. In this study did not pour hypothesis tests or predictions or look for or explain relationships.

The research approach carried out by researchers is using a qualitative approach. Because the author wants to understand, the actualization of social media communication ethics in the digital era. By using multidisciplinary analysis according to the theoretical framework used.

3. Result and Discussion

3.1. The Nature of Indonesian Communication Ethics

a. The Nature of National Communication Ethics

Ethics examines the good and bad measures that are a reference in taking action. In general, the purpose of ethics is for man to do good, and for man to know how to act. This is in line with the theory of communication ethics put forward by Roslyn Frenz (2013) that a person is called an ethical communicator because he considers the consequences of previous messages that he

sends the message. Thus humans are not blamed in actions or in communicating both media and non-media. Ethics will practically lead us to, I have to be like this in communicating and it shouldn't be like that. Ethics itself is described on the social behavior of each person according to the theory of social behavior (Baron and Byrne 1991 in Rusli Ibrahim, 2001) where a person's reaction to others. Behavior is shown by feelings, actions, attitudes, beliefs, memories or respect for others so that the behavior is said to be ethical.

Because the object of ethical study is action, all our actions in communicating must be in accordance with current laws. It should be realized that the Indonesian nation is a plural nation consisting of various tribes, races, religions and cultures so it is not easy to unite such diverse cultures through good communication.

Communication that was established initially only functioned as a means of communication but in its development widened into several main functions, namely:

- 1) Information function. This function consists of collecting, storing, disseminating news, data, images etc.
- 2) Socialization function. This function is a source of knowledge that allows each individual to behave and act as an effective society.
- 3) Motivational function. Encourage each individual to make his choices and desires.
- 4) Debate and discussion functions.
- 5) Educational function.
- 6) The function of promoting culture.
- 7) Entertainment function.
- 8) Interaction.

With the development of the communication function, every individual activity is always related to communication. In addition, knowledge and technology that continue to develop also open easy access for individuals in communicating. According to Onong Uchjana Effendy, communication is the process of conveying messages by a person to others to inform, change attitudes, opinions, or behavior either orally (directly) or through the media (indirectly). From this understanding, it can be understood that communication is a very useful tool in establishing togetherness between individuals. How can a relationship be carried out without communication. With good communication, it is hoped that each individual can always interact. Communicating or conveying messages can be done using media, such as by telephone, letter, e-mail and so on. Media communication is clearly different from face-to-face communication. Its essence is that face-to-face communication occurs contact and it is possible to have a relationship between the receiver and the messenger. Therefore, it seems that people habitually conclude that face-to-face communication and media communication are phenomenal processes that are fundamentally different. Thus, ethics are needed in conveying messages to others and obeying these ethics, as well as communication rules that must be obeyed.

Conducting communication ethics with the media, allowing positive feedback and vice versa, if communicating does not do communication ethics then it is conceivable that negative feedback will occur. Social media is part of mass communication that conveys information without limits, and time, so that media communication becomes efficient and effective and certainly obeys the ethical rules that apply today.

The digital era began with the existence of print media and electronic media. such as

newspapers and face books. Of course, a code of ethics also needs to exist. This code of ethics such as honesty, sincerity, impartiality, courtesy and respect for the privacy of all people in carrying out communication ethics.

From the explanation above, the nature of communication ethics for the diverse Indonesian nation, it is expected that every community has high tolerance in the environment because different cultures certainly have different habits. The mindset of each individual cannot be limited by the standard rules that may be made by the government, but wisdom and understanding of cultural differences are indispensable for heterogeneous societies. This is in line with what has been mandated in the Indonesian National Vision to all components of the nation in order to place unity and unity as well as the interests and safety of the nation and state above personal interests or groups. The national vision develops Indonesian unity in such a way that the principle of *Bhinneka Tunggal Ika* is maintained. Unity must not kill diversity and plurality. On the contrary, diversity and plurality should not be divisive but a force that enriches unity. From the above understanding, it can be concluded that the Indonesian nation is a diverse nation of different races, ethnicities, religions and cultures which certainly have different social behaviors so that Indonesian people when communicating social media in democracy in the digital era must behave ethically guided by applicable laws and regulations. All communication functions consisting of information functions, socialization functions, motivational functions, debate and discussion functions, educational functions, cultural promotion functions, entertainment and interaction functions must be empowered for positive purposes in an effort to build unity and unity of the nation.

b. Communication Ethics of the Indonesian nation based on the National Paradigm

As is known that the National Paradigm is the fundamental view of a nation in the life of the nation and state and becomes the basis for thinking and direction of all elements of the nation in discussing a national problem. In the life of the nation and state in Indonesia, there are several national paradigms that must be the basis for solving various problems. It is hoped that an understanding of this national paradigm will be a guide in discussing aspects of communication ethics to support sustainable National Resilience.

1) Communication Ethics based on Pancasila values as an idyllic foundation.

Pancasila is the state philosophy and outlook of life of the Indonesian nation in society, nation, and state to achieve national ideals. As the basis of the state and outlook on life, Pancasila contains noble values that must be lived and guided by Indonesian citizens in the life of society, nation, and state. Moreover, the values of Pancasila should be a reference, a reference in the ethics of communication because in the precepts of Pancasila there are religious, family, harmony, citizenship and justice values.

2) Communication Ethics based on the values of the 1945 Constitution as a constitutional basis.

The principles of communication ethics of the Indonesian nation contained in the 1945 Constitution are interpreted and related to the values contained in the 1945 Constitution, namely democracy, equality and obedience of the law as well as the nature of shared nationality and mutual cooperation to regulate state life and government in the Unitary State of the Republic of Indonesia. Concern about human rights, democratic governance system, understanding togetherness and mutual cooperation and the ideal of realizing social justice for all Indonesian people. Based on existing data & facts, there are still many cases and incidents of intolerance during the 2019 Presidential Election and Regional Elections in recent

years, where there has been mutual blasphemy, and mutual debasement among supporters of certain candidate pairs, to anarchist and unlawful actions, both through social media, the internet and through other media. Likewise, some cases of Bullygin are crimes of communication ethics, dangerous that have existed since ancient times, and now also thrive on social media. Bullying intimidates the victim by making verbal harassment or threats, and is carried out repeatedly. This phenomenon is clearly illustrated that the communication ethics of the Indonesian people deviate from the values of the 1945 Constitution.

3) Communication Ethics based on the Conception of Nusantara Insight.

Archipelago insight is the way of view of the Indonesian nation towards the people, nation, and territory of the Unitary State of the Republic of Indonesia which includes land, sea, and air above it as a political, economic, social, cultural and security defense unit. In its implementation, the archipelago vision prioritizes regional unity and values diversity to achieve goals.²⁴ Underlining the respect for diversity, in the social life of the community when communicating through social media there are still many ethical violations such as incidents of intolerance during the 2019 Presidential Election and Regional Elections in recent years, where there was mutual blasphemy between prospective candidates, cases of ethical violations in the form of spam in the Stanford Wallace case in 2008 Until 2009, he spammed through Facebook's servers about 500 thousand Facebook user accounts that he could access, then spread hoax news and defamation cases on social media, all of which did not reflect the values of *Bhinneka Tunggal Ika*. The essence of communication ethics based on the archipelago insight is to illustrate respect for the unity and unity of nations with diverse cultures, tribes, races, religions and beliefs through togetherness and mutual assistance.

4) Communication Ethics based on the Conception of National Resilience

The Indonesian Conception of National Resilience (*Tannas*) is the conception of National Resilience or the development of national strength through the regulation and implementation of welfare and security that is balanced, harmonious and harmonious in all aspects of life as a whole and integrated based on *Pancasila*, the 1945 Constitution and *Wawasan Nusantara*. As a system, National Resilience consists of various components and each component or *gatra* has characteristics that interact and interconnect with each other. In the development of national strength to overcome all forms of threats, challenges, disturbances and obstacles both from outside and from within that can endanger the integrity and survival of the nation cannot be separated from the continuous cultivation of a sense of unity and unity of the nation. This picture should be seen in the social life of the community, but according to the phenomenon of data and facts, especially in communicating through social media, there has been a threat of disintegration of the nation, such as in the incident of spreading SARA nuanced hoax news carried out by the Saracen syndicate in August 2017. This is the most common type of offense committed through social media. The essence of communication ethics based on the conception of national resilience is to describe a sense of unity and unity of the nation with mutual respect, mutual respect for the progress of the Indonesian nation.

By understanding the national paradigm, it is hoped that problems according to existing data and facts, related to the ethics of social media communication in democracy in the digital era can be resolved peacefully and must always be the basis for thinking in every social life of the community which ultimately leads to a sense of unity and unity of the nation in realizing National Resilience.

c. The Nature of Communication Ethics in Democracy

- 1) Ethics has long been known, as long as human civilization ethics have existed and are now developing into everyday life. Now ethics is known in communication ethics, both in communicating in media and not. Ethics in a democracy is a virtue in the common good and not in individual virtue or manners.
- 2) Ethics are necessary for humans to live an orderly, quality and meaningful life. In this order, communication ethics places ethical values that describe how to communicate in accordance with the nature of democracy.
- 3) Ethics is related to manners to actions or actions of behavior in the life of communicating every day. Respect for others is important so that there are no conflicts between individuals and between groups.
- 4) Ethics is used in the sense of values and moral norms that are a guide for a person or a group in regulating their behavior. This meaning can also be called a value system in human life or community life according to K. Bertens

The nature of democracy does not limit freedom of speech, but communication ethics in democracy limit communication so that people do not arbitrarily convey messages to the audience. Freedom to convey messages to the public is the main thing, but the principle of democracy based on the rules of Article 26 paragraph (2) of the ITE Law Any person who violates his rights as referred to in paragraph (1) can file a lawsuit for losses incurred under this Law.

Users of media communication are important to pay attention to existing laws so that conflicts do not occur. Ethics describes a code of communication related to values about what is right and what is wrong that applies objectively in communication ethics. Thus, ethics can be interpreted as individual behavior in communicating with audiences.

Ethics reflects how human beings should act, behave and act. To avoid heartache, humans must obey existing regulations such as Article 45A paragraph (2) of the ITE Law. Any person who intentionally and without rights disseminates information aimed at causing hatred or hostility of individuals and/or certain groups of people based on ethnicity, religion, race, and inter-group (SARA) as referred to in Article 28 paragraph (2) shall be punished with a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp. 1,000,000,000.00 (one billion rupiah).

An example of violation of communication ethics (spreading hatred), in Inaz N. Zubir's post on May 19, 2020, about his comments on the flood problem in Jakarta which impressed that flooding in Jakarta was the full responsibility of a Governor and called for the change of Governor. The language used incites hatred or expresses hatred. This certainly violates Article 45 A paragraph (2) of the ITE Law. Inaz N. Zubir, has been reported but is still free and not detained. This is because there are weaknesses in the ITE law, which has multiple interpretations. Inaz acted again by inciting and provoking Boyolli residents to hate Prabowo through social media (<https://hukum.rmol.id/read/2018/11/13/366129/inas-nasrullah-kembali-reported-to-police-gara-gara-sindir-prabowo-di-medsos>).

The nature of communication ethics in democracy requires everyone to have a responsible attitude in communicating in the media. When people convey messages shown to the audience, of course, ethical understanding is prioritized.

Freedom to convey messages to the public is the main thing, but the principle of democracy based on the rules of Article 26 paragraph (2) of the ITE Law Any person who violates his rights as referred to in paragraph (1) can file a lawsuit for losses incurred under this Law.

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Making polls must follow ethics, in this case must ask permission to create polls or opinions for electability surveys. What was posted by Inaz N. Zubir violated Article 26 paragraphs (2) and (1) of the ITE Law.

Based on the data and facts above, there are many problems related to the law, especially during democracy. This is a teaching for the community to always pay attention to ethics when communicating. It is hoped that by understanding the ITE Law and actualizing the ethka of social media communication in democracy in the digital era, people realize the importance of ethics in communicating on social media in democracy so as to avoid legal problems and can maintain national unity and unity within the framework of national resilience.

d. The Ethical Facts of Communication Faced with the Opportunities and Threats of the Digital Era

1) Ethical opportunities in the era of digitalization

Developing the idea of understanding ethics in depth is a virtue in identifying and assessing the extent to which ethics in this case communication ethics is understood by audiences as a good way of communicating through media communication. Some of these opportunities are:

a) Ethical benefits

Ethics in communicating is very useful and useful because ethics are considered important by people who pay attention to communication ethics. A good person will be considered an ethical person and vice versa, a bad person is a person who does not have communication ethics. This assessment exists in society and society will usually judge from behavior when someone is communicating. Communication ethics is a habit in this case communication ethics, communication ethics is a habit or how a person behaves in a community environment that has norms or ethics that apply to that society.

b) Success

One's success and success certainly cannot be separated from the ethics of communicating or how someone communicates using good ethics. Communication ethics is very important because this is very influential in a person's success at work.

c) Advantages

The advantage of communicating using ethics is certainly beneficial towards success in terms of judgment of others, how we behave well. Using communication ethics is certainly very useful and gives a chance of victory in competing in this life. Communication ethics skills that are constantly improved will open up opportunities at least how others judge us well. Individually, the use of communication ethics with Baiik will make a person confident because there is a self-existence that is recognized by others. Other people's views of people who have

communication ethics skills will improve a positive image. This awareness needs to continue to be built so that the ethical benefits of communication will be visible and the results achieved will be visible.

2) Ethical threats in the digital age

a) Failure

When someone does not want to understand the use of language scientifically, so making sentences is often by using passive sentences, even the use of language that is not appropriate. This results in communication ethics that are not in accordance with applicable norms or rules. This will result in failure in life both professionally and in society. Professional life, using communication ethics can help or create a good impression so that someone will be of good value and appreciated by those around him. Regardless of communication ethics, this will certainly destroy a person and create the impression that someone is unethical. The consequences of being unethical will have an impact on the minds of others that we are unethical people, especially in communicating.

The message conveyed by Suliit to be understood by the communicant, so that the communicator can fail in communicating, this failure will be reflected in communication ethics that do not pay attention to the level of education of the target audience. The audience's perspective on the communicator is negative so that this affects the reception of the message conveyed by the communicator. Who delivers the message will affect the message itself, so in delivering the message must be a person who is appropriate and competent in his field.

The closeness of the relationship will affect the message conveyed and easy to understand. Communication disorders such as misunderstandings or miscommunications greatly affect the success or failure of communication. The language used is tried to be understood by the target audience so as not to cause errors in communication.

b) Limitations

Communication limitations occur when there are people involved in a communication process but he cannot make decisions in it. Or there are people who do not give opportunities to others in the process of communication. Violations of ethics in communicating in this regard are very clearly visible. To convey ideas, for example in a forum, someone is restricted or prevented from entering the forum. If the leader does not convey the message as a whole, there will be distortion of the message and this is certainly part of the limitations of the message conveyed everything is not intact to the audience.

c) Reality

Many people in the communication process use social media, in accordance with the development of current communication technology. This media communication certainly cannot be in accordance with our wishes. Communication ethics in the communication process is certainly very necessary. The reality that exists today is that many people are interested in using social media in conveying their messages to the audience. It's just that in conveying information to the audience, consciously or unconsciously has provided excessive information that causes bias. This is what can create wrong information, misinterpretation and not verify information so as to violate communication ethics.

Everyone is bound to follow the rules of ethics in communicating, the problem is to pay attention to existing data and facts, many adolescents commit behavioral deviations, such as

making unkind and inappropriate comments. This happens because adolescents do not have good ethical values and result in actions that are manifested in the form of, for example, making bad comments. This is certainly a deviant personality. In accordance with the opinion of Albarracin, Jonshon, and Zanna, human personality is a set possessed by humans and influenced by customs, attitudes, emotions, values, ethics, power, persuasion and / or genetics. A person's personality is grouped under natural personality, acceptable personality, strange personality, and deviant behavior. (in, Arifin, 2015: 3)

A person's personality is grouped under natural personality, acceptable personality, strange personality, and deviant behavior. Acceptance of one's behavior is measured relative to norms and ethics are governed by various social controls. This if it does not get attention will be a threat to the unity and unity of the Indonesian nation. In communicating a person is influenced by each other's personalities that grow based on their environment. The environment will shape a person's personality, so it is necessary to get special attention about the personality that is applied when communicating. This is where ethics plays an important role in communicating faced with the threat of national disintegration and opportunities in democracy in the digital era.

From the discussion above and understanding the nature of communication ethics tied to communication functions based on the national paradigm and faced with opportunities and threats, it can be concluded that the importance of social media communication ethics in democracy which if ignored can lead to the disintegration of the nation, thus the community needs to understand the nature of communication ethics.

e. The role of communication ethics on the national resilience of the Indonesian nation.

National Resilience is a dynamic condition of the Indonesian nation which covers all aspects of integrated national life, containing tenacity and resilience containing the ability to develop national strength, in facing and overcoming all challenges, threats, obstacles and disturbances both from outside and from within The role of communication ethics is interpreted from communication ethics in the social life of the community to always maintain unity and integrity of the Republic of Indonesia so that it clearly affects aspects of National Resilience, by paying attention to the phenomenon of existing data and facts where in communicating many people no longer look at ethics. In this case, communication ethics is interpreted as a form of systemic relationship between individuals (self-concept), family environment, school and social community that occurs and pays attention to the ideological, political, economic, social and cultural conditions of the nation. The following is an analysis of communication ethics on National Resilience and an analysis of what factors influence communication ethics.

a). The Role of Influential Environmental Factors in Communication Ethics

The environment has an important role in children's growth and development, children will experience many events in their environment. Children experience informal education in their environment. A child's potential is greatly influenced by environmental factors in which he grows and grows. The personality and way of thinking of children are greatly influenced by these environmental factors. Children's peers, for example, who play in their environment, interact, have skills to social behavior influenced by others in their environment.

So that in social interaction a person's communication ethics can be described the influence of their environment, there are 5 (five) environmental factors that play a role in shaping a person's ethics that are seen when communicating. The following is Figure 2. It can be

explained that there are 5 (five) factors that play a role in communication ethics as follows:

- (a) The role of the individual's self-concept,
- (b) The role of the family environment,
- (c) The role of the educational/school environment
- (d) The role of the social environment and
- (e) The role of the natural environment,



Figure 1. Environmental Factors Play a role in the formation of one's ethics, (Source: Author's Analysis, 2020).

In figure 1 it can be explained that based on the analyses of the theory we use as follows:

1) The first factor, self-concept.

Self-concept is one's thoughts or perception of oneself. Self-concept is the image that people have of themselves and is a composite of the beliefs that people have about themselves, physical character, psychological character, social character and ideology, emotional, aspirations, and achievements 26. The Indonesian nation consists of various religions, ethnicities, races, cultures, languages, local customs and beliefs, so self-concept is formed because there is individual interaction with the people around them. What other individuals perceive about themselves is inseparable from the structure, role, and social status that the individual bears. Therefore, the image of a person having ethics is manifested in his ability to socialize and adjust in the surrounding environment, both in the family environment, school environment and social environment in the community. Understanding Self-concept is a very influential factor in strengthening the generation of a diverse and diverse nation.

2) Second Factor, Family Environment,

The family environment is the most important factor in the formation of ethics in communication. Because that's where ethics is formed. Indonesia as a diverse nation consisting of various religions, ethnicities, races, cultures, languages, customs and local beliefs, ethics is processed from birth to adulthood, which then receives care and education from families such as from fathers, mothers, grandfathers, grandmothers and siblings, all greatly affect the formation of ethics. Family environment factors are one of the factors that are considered important in applying communication ethics.

3) The third factor, the school environment.

Communication ethics become more widespread when applied in educational institutions both formally and informally. Because that is the place to learn, practice, socialize and interact which ultimately arises communication ethics even though it consists of various kinds of religions, ethnicities, races, cultures, languages, customs and local beliefs, in this case the role of educators and educators nationalistically is needed. Educational institutions are not only a place to produce excellent and outstanding students or just a place of knowledge transfer, but

must also play a role for learning oriented to moral, ethical and personality values. So that the school environment factor is one of the factors that is considered quite important in learning communication ethics.

4) The fourth factor, the social environment of the community.

When an individual integrates themselves in the community, behavior can gradually change according to the environmental conditions of the surrounding community. Personal character can change slowly but surely following aspects of the community environment that occur around him. So it needs to be observed before deciding to integrate yourself in the midst of a community environment where socializing. So that social environmental factors are one of the factors that are considered quite important in strengthening the generation of a diverse nation.

5) The fifth factor, the natural environment.

One of the other important factors is natural environmental factors. The natural environment is very influential in the formation of one's ethics. As it is known that the Indonesian nation consists of various religions, ethnicities, races, cultures, languages and customs, it is necessary to understand the natural environment, we are required to maintain and care for it in order to have awareness, that we are part that is not separated from the natural environment while trying to do the best possible for the surrounding natural environment. So that natural environment factors are one of the factors that are considered important enough to shape a person's ethics.

By understanding the explanation above about environmental factors in fact is very influential on the formation of morals, one's ethics that will be described when communicating so that it is expected that these environmental factors play a very important role in forming someone in their main behavior when actualizing social media communication ethics in democracy in the digital era.

b) The Role of Communication Ethics to Support National Resilience as an Integrated National System.

Communication ethics is interpreted as a form of structured and sustainable activities that are in accordance with the national paradigm, and pay attention to the political, economic and socio-cultural conditions of Indonesian society, meaning that ethics cannot be equated between one place or country with another country, because it clearly has different characteristics of traditional and cultural patterns. Through communication too, we are taught various knowledge, values and norms to be able to communicate well in accordance with the current laws. Obtaining information from various sources is a must even if it crosses geographical boundaries, but the boundaries of norms, ethics, even though this is not visible it is still a reference in carrying out communication ethics. Based on existing data and facts, there are still cases or violations of communication ethics, examples of defamation cases in the form of slander committed by Muhammad Arsyad (satay trader) who edited and then spread fun photos between Jokowi and Megawati Soekarno Putri through Facebook, the spread of hoaxes for example in the case of the arrest of three Saracen syndicate leaders in August 2017. This syndicate is suspected of actively spreading SARA nuanced hoaxes based on client orders, at quite fantastic prices, several cases and incidents of intolerance during the 2019 Presidential Election and Regional Elections in recent years which have led to anarchist and unlawful actions. This is proof that the phenomenon that occurs can lead to the disintegration of the nation. In accordance with the theory of behavior Baron and Byrne 1991 in RslI Ibrahim,

2001 which states that social behavior is identical to a person's reaction to others. Someone who comes from a certain ethnic culture may feel strange social behavior when in a community environment that is ethnically other or different cultures.

The behavior itself is indicated by feelings, actions, attitudes, beliefs, memories or respect for others. If attitudes, actions and respect do not exist in terms of communication, there will be a disintegration of the nation. How important is the role of communication ethics in national resilience. Communication ethics greatly impact human life, thus after all, communication ethics is part of national resilience. In life, we need communication ethics in anticipation of negative comments, hoaxes and others. National resilience is the accumulation of resilience values at levels below that form a pyramidal structure, with levels such as; personal resilience, family resilience, environmental resilience, and territorial resilience. (Purwoko, 2012). Thus, various efforts need to be made to create conditions that support national resilience, one of which is filtering various information disseminated to the public. Considering this, the role of communication ethics on national resilience from various levels is described as follows:

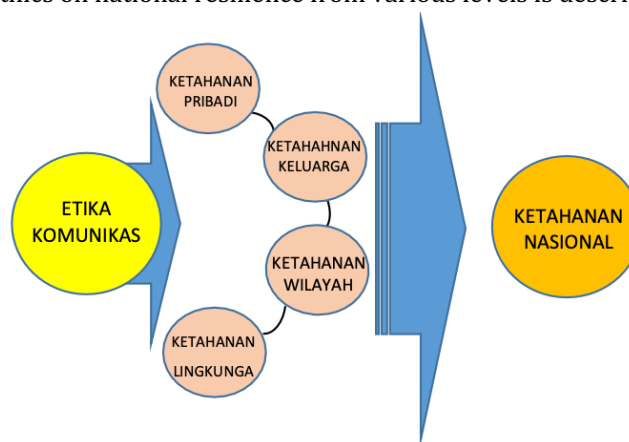


Figure 2. The role of Communication Ethics as part of National Resilience as an integrated National System. (Source: Author's Analysis, 2020)

In figure 2 it can be explained that based on the analyses of the theory we use as follows:

1) Role in Personal Resilience

Since entering the reform era, Indonesian people have been in an atmosphere of independence, free to talk about anything, to anyone, in any way. This happened, after experiencing a loss of freedom of speech for 32 years during the New Order era. Entering the reform era, people found an atmosphere of freedom of communication so that it was not uncommon for the way and content of speech to be contrary to eastern ethics. Communication ethics referred to in this study is ethics with a moral dimension. Ethics concerns matters of morality, but it does not make a person better. ethics only shows the good and bad of one's actions. When ethics is combined with communication, ethics becomes the foundation for communication, ethics provides a moral foundation in building morality for all. Based on data and the fact that there are still many violations in communication ethics in social media, hate speech, hoaxes, defamation, and bullying cases. In the face of potential disintegration and intolerance, people are required to have tenacity and resilience by always obeying the applicable rules in using social media which ultimately leads to national resilience.

2) Role in family resilience

A household is often understood by the term family which is a structure in society is special,

one with the other binding each other.

The family is the relationship between husband and wife in marriage and the relationship between parents and children is usually blood. In this context, the relationship between family members in the classical era which has always been understood with the relationship between husband, wife, and children who must always live together under one roof has undergone a shift for a small part of society in the modern era. Similarly, the practice of modern people's domestic life, husband and wife carry out their respective official duties, while children go to school all day or even school outside the city which requires them to live in dormitories, then resulting in the house building only being used to gather thoroughly between family members once a week. With such conditions, sufficient communication between family members is needed, because basically everyone wants a family that is peaceful, safe, peaceful, or whatever other terms are, basically a family that does not quarrel, gets along, which is *sakinah*. To realize such family life requires an ability that is not easy, cannot even be disturbed by temptation, wherever it comes from. That is only possible for resilient families. People yearn for families that can stand rich, endure poverty, resist praise, and resist being berated. So it is necessary to provide scheduled direct communication and interaction is a procedure for realizing affection between family members and is part of fostering family resilience through procedures for communicating using ethical values. Thus, it can be understood that to realize a happy and prosperous family, tenacity and resilience are needed from each married couple to build a household, one of which is through the pattern of communication relationships.

3) Role in environmental resilience.

Communication aims to see meaning, representation of symbols which are then expressed in a message content conveyed. In its ontology, communication seeks to find "what is", a meaning, structure, principles and reality contained in a message content. Thus, environmental communication is not spared from the process of seeking truth and ultimate reality. The environment must be seen and understood through various dialectics about the nature of reality. When one person meets another, talks, agrees, and then a common meaning is born. Communication ensues, communication between humans regarding the environment or the surrounding nature. On the other hand, in a deeper perspective, communication is not only between humans, but between humans and the environment itself, which is when humans interpret the environment and the environment also interprets in the form of certain responses.

Various phenomena that occur if the environment is not maintained will have an impact on becoming a disaster, for example, the impact of exploitation of nature and the environment has also been seen. Hundreds of thousands of people are affected by smoke from fires, as well as tens of thousands of people who are forced to lose their comfort due to landslides, floods, and pollutant contamination from coal dust, river pollution, to the loss of biota in marine waters. Herein lies the role of communication that the environment must be preserved and secured to all communities by using ethical language in order to gain tenacity and resilience in maintaining the lives of the community, nation and state in order to strengthen National Resilience.

4) Role in territorial resilience.

Ethics relates to modern social procedures that are usually associated with the life of a society that has indeed achieved high rates of culture, science, industry, and government. Ethics is in certain respects related to ethics, but not always, because ethics as described earlier relates to

the judgment of right or wrong, good or bad done intentionally. A person behaving unethically in the sense of the word disregard for ethics is offending the feelings of other people or other groups because his actions are done with an element of intentionality.

In the perspective of communication, efforts to realize public welfare through elections may be realized, when communication ethics can be fulfilled as the idea of Karl Wallace Johannesen (1996) is an ethical guideline rooted in democratic values, including that communicators must foster the habit of being fair in choosing and displaying facts and opinions openly. Communication must not misappropriate or conceal data that may be needed to evaluate the communicator's fair arguments. The phenomenon that there are still many officials in the regions who abuse their authority and responsibility as well as corruption, collusion and nepotism that have occurred in Banten and Banyuwangi Provinces so that their territories or areas of control in terms of development and community welfare do not get attention. Thus, the role of communication ethics is needed in various regions for an openness to the community to regional development plans in order to obtain tenacity and resilience of the region from all threats, disturbances, obstacles and challenges both from outside the region and from within so that the national resilience of the region becomes resilient.

The explanation above illustrates that actualizing social media communication ethics in democracy in the digital era is very important faced with threats, challenges, obstacles and disturbances so that one's tenacity and resilience are needed so that national resilience can be maintained. It is expected that communication ethics at various levels, both when socializing and democracy, will still be actualized in order to maintain national unity and unity.

f. Actualization Strategy for Communication Ethics in Democracy in the Digital Era.

The digital era is marked by freedom of time and freedom of space in communicating in media and added to that in Indonesia the diversity of tribes, languages used, customs, norms that apply in society, habits, appearance and others. How people convey a message to an audience using language that is easy to understand and messages conveyed through language will influence the mind and ultimately affect its actions, according to the opinion of Krech and colleagues (1962) find it really difficult to emphasize the importance of language in human activities. In the digital era, media communication is a very important need because the flow of communication is so fast to be known by the public. Audiences are very easy to access every information that exists and many choices of audiences such as, twitter, path, facebook, instagram and so on. Media communication activities must pay attention to communication ethics in interacting with each other. This is important because it has both positive and negative impacts.

Media communication is a means to convey information together to the audience. Ethics regulate the manner of getting along, respecting each other. This ethic aims to state what is wrong and what is right. This rule is certainly for the benefit of the audience. This is done to meet information needs in accordance with communication ethics. Information consumed by audiences is certainly in accordance with ethics in the digital age.

Communication ethics is very important, for the reason that media communication is very popular with young people and the use of good language so as not to cause conflict and when there is a violation of communication ethics in media, this can lead to the court seeking justice. Language effectiveness is very important and the language used does not offend others, with the aim of not causing conflict in cyberspace.

For example, communication via Instagram which is a photo variety application that allows users to take one of the photos on Instagram and share it with the public. This if done must certainly be with ethics and of course interaction should be carried out. This interaction will eventually give birth to a relationship between the two, because the interaction carried out is full of ethics and useful things and gives birth to social values between the two.

Association in this digital era is certainly bound by the way the audience gets along, to respect each other and is full of communication ethics. This communication ethics aims to maintain feelings so that peace is maintained between the two. Communication ethics is part of human life and makes humans in all their actions ethical. Ethical interaction will give birth to decisions that are ethically valuable.

The picture of communication ethics will be reflected in the actions in communicating. This will be seen in the words used in communicating media. Good communication habits are certainly reflected in choosing words used in conveying messages to the audience. The relationship that is established will be reflected in interaction, freedom of expression in expressing agreement or disagreement with an idea and using good language. Communication skills are very important in this digitalization era and are certainly characterized by the language used not using provocative language.

Based on data and facts, factors that affect the environment and the role of social media communication ethics in democracy in the digital era to support national resilience and existing laws and regulations, a concept of actualization of social media communication ethics is compiled as follows:

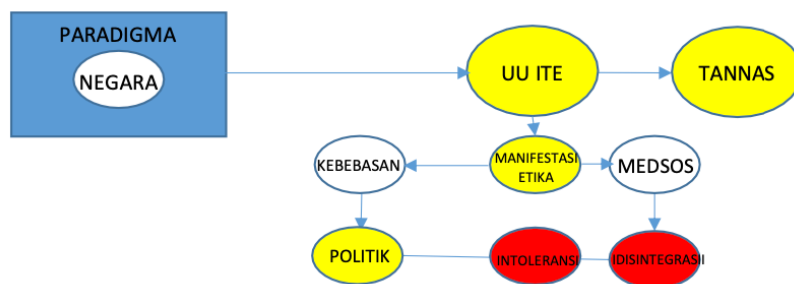


Figure 3. The Concept of Actualization of Social Media Communication Ethics in Democracy.
(Source: Author's Analysis, 2020)

a. The ITE Law as a bridge for the state to perform control functions related to online and offline dynamics. Nowadays politics, especially seen from its practice space, is divided into offline politics and online politics. Between the two is dynamic in terms of influence. Is online politics affecting offline politics or vice versa where online politics affects offline politics. The word influence refers primarily to "who refers to or submits where" in political activity. If offline life becomes a reference for online political activities, such as the politics of formulating, drafting and enacting the Electronic Information and Transaction Law (ITE Law), then offline space has the power to control online politics. Here the law has the reach of control and discipline in the virtual world through legal tools.

b. ITE Law as a manifestation of communication ethics related to freedom, openness and public space. The role of the state in controlling political internet users (those who consciously and

actively use the internet to obtain political information and to channel their political aspirations) and public space that Juergen Habermas (2010) once envisioned, namely, as a space where every citizen can access and every problem can be communicated without constraints, not a space where everything is allowed. In addition, it is a space where the interests of each party that are mutually intertwined can be managed in a way and media that is acceptable to each party. In other words, in this space is signaled the importance of a deliberative process that emphasizes rational debate, exchange of subject positions and aims at creating consensus

c. ITE Law as a form of realization of the concept of national resilience. As Gilardi's research (2016) quoted by Yanu Endar Prasetyo (October 26, 2016) suggests that digital technology affects the democratic process that results in the presence of digital democracy, both in the context of political mobilization, campaign strategies, polarization of public opinion, to governance tools and channels. The extraordinary relationship and intention between digitalization and the democratic process in the political year is likely to raise various social and political problems. The emergence of various social and political problems can occur as a result of the increasing process of political mobilization, the work of campaign strategies, polarization of public opinion, to the wrong government steps happen to be the incumbent who participated in the contestation in this political year. This is a trigger that indeed the process occurs every election is held. The impact that raises socio-political problems is indeed more dangerous because along with the era of digital society which is relatively difficult to control.

d. Carry out the transformation of familiarity related to communication ethics in accordance with the values of Pancasila using the following approach:

1) Structural and cultural approaches begin with example. Pancasila with five fundamental values in each precept is still laid as the basis of the country, no more and no less. As a consequence, there should not be a utopian or utopian conceptualization of Pancasila as in the Old Order era, or vice versa become technical as in the New Order. Do not repeat the New Order where Pancasila became a political beating tool that was abused by the regime or anyone else. Pancasila must remain an open ideology and not be led to monolithic ideological stances and power hegemony. The task of transforming the values of Pancasila into the entire system of state administration and state apparatus, including in law enforcement structures and political parties. Pioneering the exemplary movement of practicing Pancasila in the life of the nation and state; Not in theory and rhetoric, but in real-life practice.

2) Education of political ethics through social media so that people have political literacy. With good political literacy and insight, it is expected that people will have political maturity.

3) Development of Citizen Journalism (citizen journalism) that has the ability of fairness, free responsibility and constructive criticism as a critical partner for the government and mainstream media and as an antithesis to fake media.

4. Conclusion

From the question of problem formulation how to actualize social media communication ethics in democracy in the digital era, discussions have been carried out on 3 (three) subjects with the following conclusions:

a. The Nature of Communication Ethics. In general, the purpose of communication ethics is for

humans to know how to act in communicating both media and non-media and actions must be in accordance with current laws. Media communication is different from face-to-face communication, the essence is that face-to-face communication will occur contact and there is a possibility of a relationship between the recipient and the messenger while communication with media allows positive feedback and vice versa so that in communicating if you do not carry out communication ethics, it can be ensured that negative feedback occurs. Social media in the digital era is part of mass communication which is only conveying information without limits and time so that a code of ethics also needs to exist such as honesty, sincerity, impartiality, politeness and respect for everyone's privacy in carrying out communication ethics.

b. The Role of Communication Ethics. The environment has an important role in a person's growth and development because the environment participates in shaping a person's ethics which is reflected when socializing by communicating face-to-face or through social media. There are 5 environmental factors in shaping a person's communication ethics including (1) Self-Concept, (2) Family Environment, (3) Community Environment, (4) Educational Environment and (5) Natural Environment. These five factors form a synergy that influences each other as a system in forming a person to have an ethic in communicating. Likewise, in the context of National Resilience, where the tenacity and resilience of the nation to develop the potential of national strength into national strength needs to be built based on the values of (1) Nationality, (2) Nationalism and (3) State Defense which ultimately reflects one's communication ethics when socializing on social media without time and space limits in the digital era.

c. Communication Ethics Actualization Strategy. Media communication is a means to convey information together to the audience. Ethics regulate the manner of getting along, respecting each other. Language effectiveness is very important and the language used does not offend others, with the aim of not causing conflict in cyberspace. Media communication is a very important need because the flow of communication is so fast to be known by the audience. Audiences are very easy to access every information that exists and many choices of audiences such as, twitter, path, facebook, instagram and so on. Media communication activities must pay attention to communication ethics in interacting with each other. The ITE Law as a manifestation of communication ethics related to freedom, openness and public space that has the potential to have a positive or negative impact must be able to control all information entering through social media to establish a harmonious relationship in every communication.

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