

*Emerging Digital Civility for Young Indonesian Netizens:
Make Healthy and Safety Interactions on Social Media*

Erwin Susanto, Buana Perjuangan Karawang University, Indonesia
Dasim Budimansyah, Indonesia University of Education, Indonesia
Kokom Komalasari, Indonesia University of Education, Indonesia
Iim Siti Masyitoh, Indonesia University of Education, Indonesia
Nadya Putri Saylendra, Buana Perjuangan Karawang University, Indonesia
Restu Adi Nugraha, Indonesian Education University, Indonesia
Monry Fraick Nicky Gillian Ratumbuysang, Lambung Mangkurat University, Indonesia

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Abstract

The phenomenon of shifting citizen interactions from direct to digital interaction is increasing. This shift in interaction certainly affects the quality of human life, especially on issues of civility. This article was prepared to provide ideas on building digital civility among young citizens so that they can interact responsibly on social media and create healthy and safe interactions. This research is fundamental considering that the digital civility index of Indonesian netizens could be higher when interacting on social media. The research method used in this research is qualitative. The research was implemented in students of Buana Perjuangan Karawang University. Even though Indonesia's digital civility index is low, the interview results indicate that Buana Perjuangan Karawang University students understand that it is essential to maintain civility when interacting digitally to create healthy and safe interactions on social media. These results are demonstrated by the efforts that have been made, namely by transforming the values of citizens' courtesy into a digital context through digital citizenship education in society, instilling the values of digital civility in society, and improving citizens' digital civility through community. Researchers also provide suggestions for increasing the digital civility index in Indonesia by implementing digital citizenship education.

Keywords: Citizenship Education, Digital Civility, Digital Citizenship Education, Digital Interaction, Indonesia Young Citizens

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1. Introduction

The concept of civility emerged in Ancient Greece. This concept of civility is ancient, and Plato called it "virtue," which means that humans should not commit crimes. Plato further said that a complete human being is a human being who is subject to the values of truth (Dulles, 1950). Welcoming Plato's statement, Aristotle emphasized that civility is not limited to human thought patterns but refers to the actions of individuals who demonstrate civilized behavior (Lickona, 1999). The thoughts of Plato and Aristotle seem to have influenced other scientists who agree that civilized humans carry out actions that originate from virtuous values (Anscombe, 1958; MacIntyre, 2007). However, there is an exciting statement from Foot, who says that civility is a disposition of the heart, which he interprets as civility originates from human desire (Foot, 1978, 2001). This desire then plays a vital role in humans to do good to humans, animals and the environment. Therefore, humans must cultivate the desire for virtue (Hursthouse, 2001).

Education is the first institution to officially teach the concept of civility to citizens; they call it character education. Horace Mann was the first person to state that character was the primary goal of education. Before teaching about knowledge, every school must teach its students character values (McClellan, 1992). Until the emergence of moral and non-moral values initiated by Lickona, moral values were values that humans must have and carry out in life, such as justice, honesty, and responsibility. Meanwhile, non-moral values are values that are good to do but are not obligatory for someone to do them. Examples of these non-moral values include listening to music, singing or going on holiday (Lickona, 2012).

We can see this transformation in the conception of civility, values or character from the linkage of a person's values to virtues that originate from outside himself (Lewis, 2001; Percy, 2000). Thus, values, morals, and character education emerged due to the development of this dimension of civility. In its development, character education has varied in pedagogy and content, including communitarian, neoclassical and psychological approaches (Hunter, 2000; Lickona & Davidson, 2005). Finally, Lickona created character education by integrating approaches initiated by Aristotle, Kohlberg, Lewis, and Piaget (Lickona, 1999; Olson, 2015).

This concept of civility then developed further along with changes in current patterns of human interaction so that new terms emerged, namely, civility and incivility. According to Callan, civility is a virtue possessed by a person that is visible when he interacts with other people by showing respect for that person (Callan, 2016). On the other hand, incivility is the behavior of a person who does not show virtue, ethics and civility when interacting with other people, thereby threatening other people's human rights (Papacharissi, 2004). This change in the direction of interaction towards digital interaction also impacts the concept of civility and significantly affects human life. This digital interaction is characterised by the absence of verbal communication and physical contact (even limited), so it can lead to interactions that tend to be less civilized than face-to-face (Dutton, 1996; Hill & Hughes, 1999). This phenomenon in digital interactions has become known as digital civility, which is seen as relational civility. Digital civility can be defined as online interactions based on empathy, kindness and respect for others. Three things are essential in expressing civility in digital life: commitment to sustainable and fair dialogue, seeking diverse audiences with shared goals, and horizontal accountability (Beauchere, 2019; Dishon & Ben-Porath, 2018). Therefore, a person must have civilized behavior (not just polite) in every interaction to create interactions

that embody the values of citizen diversity both in direct and digital interactions (Susanto & Budimansyah, 2022).

In Indonesia, the increase in internet and social media users is one of the triggers for the explosion of interaction between Indonesian citizens in the digital world. The Indonesian Internet Providers Association stated that from 2019 to 2020, the number of Internet users in Indonesia reached 196.71 million people. This figure increased by 8.9 percent from 2018, which means that within one year, there were 25 million new internet users in Indonesia (APJII, 2021). One problem arising from the increase in internet users and digital interactions in Indonesia is the digital civility problem. In 2021, the Digital Civility Index (DCI) reports a study on the digital civility of Internet users. The facts from the report show that Indonesia got the lowest points in the Asian region (Microsoft, 2021). The following are the results of a survey conducted by DCI for the Asia Pacific region.

| Country | Digital Civility Index | Ranking |
|-------------|------------------------|---------|
| Singapore | 59 | 4 |
| Taiwan | 61 | 5 |
| Australia | 62 | 7 |
| Malaysia | 63 | 10 |
| Philippines | 66 | 13 |
| India | 68 | 18 |
| Thailand | 69 | 19 |
| Vietnamese | 72 | 24 |
| Indonesia | 76 | 29 |

Table 1. Rankings Index: The Digital Civility of Netizens in Asia Pacific

As if to prove the results of the study conducted by Microsoft, Indonesian netizens flocked to comment on and even report on Microsoft's account on Instagram. Then, they invaded the All-England Instagram account. Even the latest was how Indonesian netizens gave negative reviews and comments to the Aare River (Switzerland) on Google Maps because of the disaster involving the family of the Governor of West Java, Indonesia, namely Ridwan Kamil (CNN Indonesia, 2021; Iswara, 2021a, 2021b; Septalisma, 2021). What is the main problem of digital incivility? DCI explained that the digital civility index is measured by several issues often occurring in cyberspace. These problems include being contacted by unknown or unwanted people, fake news, bullying, fraud (both scams and frauds), pornography (sex texting, unwanted sexual attention, sexual solicitation), unpleasant treatment, discrimination, mocking each other, provocative posts, and hate speech. The generations that suffer most from this phenomenon are millennials and Generation Z, while teenagers are the most significant contributors to the decline in digital civility in 2020 (Microsoft, 2021).

Based on the abovementioned problems, this article aims to provide discourse on overcoming and resolving digital civility problems for young Indonesian citizens. This study will theoretically and practically explain the implementation of digital citizenship education to teach young citizens to interact in the digital world with full responsibility, respect and empathy. In this way, a healthy and safe digital ecosystem will be formed.

2. Methodology of Research

This research uses a qualitative approach with a descriptive method. Buana Perjuangan Karawang University, the research locus, is located in Telukjambe Timur District, Karawang Regency, West Java. The research informants are students of Buana Perjuangan University Karawang. Data collection was carried out using interviews, observations, and documentation studies. Then, the data obtained were analyzed until the validity of the results was achieved using data reduction, data classification, and conclusion drawing.

3. Results and Discussions

3.1. Results

Based on the results of interviews with students at Buana Perjuangan Karawang University, Indonesia, it was found that people had contacted them they did not know to the point of harassing them on social media, sending pornographic pictures or pornographic videos via chat on social media, and had been teased (bullied) on social media. They have seen victims of bullying on social media, have seen individuals spreading other people's data, have seen fake news spread and have seen someone defame other people on social media. From the results of the interview, it is clear that there is social media interaction that is unhealthy and unsafe for its users. In this context, Indonesian citizens' low level of digital civility is a crucial point causing insecurity and unhealthy interactions on social media. Even though there are warnings and general guidelines for using social media, bad things still happen when interacting on social media.

3.2. Discussions

The Internet offers freedom of speech and broad and equal interaction. However, there is a need for education to teach young Indonesian citizens how to use the Internet with full responsibility, empathy, and respect. Online platforms allow someone to gain uncontrolled freedom of political expression, which blurs the private and public domains in writing and speech, as well as norms for formally and casually providing opinions (Bennett & Segerberg, 2012; Papacharissi, 2010). So, interactions on this online platform can have a negative impact. Conflicts occur because of digital interactions on social media between citizens in the form of comments in communication that have nuances of mutual criticism, ridicule, accusations and insults with a tone of hatred towards people or groups (Mardianto, 2018; Martellozzo & Jane, 2017). For this reason, real action needs to be taken to create healthy and safe interactions through integrating classroom learning with materials for good internet use.

So, what can be done to improve digital civility? In the Indonesian context, education is carried out to foster students' character, thoughts, and growth and create a life balanced with the world of children (Dewantara, 1962). Education is also an institution that must develop citizens' intelligent behavior and attitudes through habituation and the development of civic virtue and culture (Budimansyah & Suryadi, 2008; Dewey, 1922). More specifically, in Indonesia, citizenship education aims to help people become good and intelligent citizens (Wahab & Sapriya, 2011). So, Citizenship Education is one of the keys to developing the digital civility of Indonesian citizens.

Starting from the concept of citizenship education, there needs to be structural and dimensional changes in citizenship education in the context of developing digital civility.

Therefore, digital-based citizenship education must be planned and implemented consistently and sustainably. Thus, Citizenship Education in Indonesia needs to adopt elements of Digital Citizenship Education. This digital-based citizenship education must be implemented early to encourage young citizens to have physical and digital citizenship skills (Ribble, 2009; Ribble & Bailey, 2007).

Then, how can digital-based citizenship education be seen as an effort to create healthy and safe digital interactions? Digital citizenship education is defined as "the norms of appropriate and responsible online behavior" (Ribble et al., 2004) and "the quality of habits, actions, and consumption patterns that impact the ecology of digital content and communities" (Heick, 2018). So, digital citizenship education can be interpreted as an educational process that teaches people about appropriate and responsible norms in network interactions or attitudes and habits that impact the ecology of digital content and good communities.

According to Ribble, digital citizenship education must be taught to children early (Ribble, 2009) to encourage young citizens to have physical and citizenship skills in the digital world (Ribble & Bailey, 2007). Ribble has also identified nine critical elements for implementing digital citizenship education (Ribble, 2012). The following are the elements of digital.

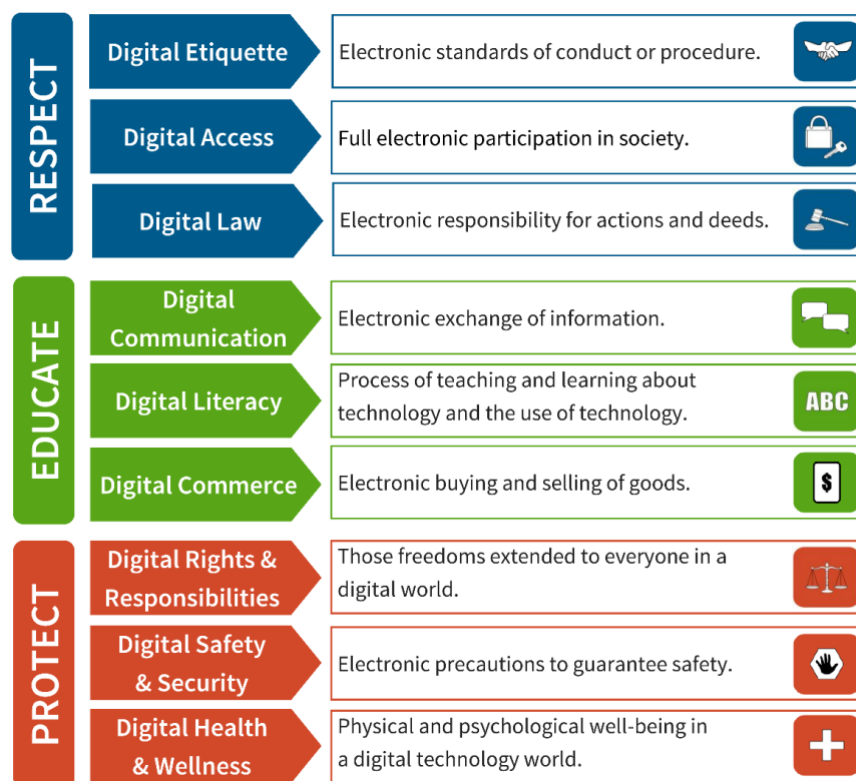


Figure 1. Nine Elements of Digital Citizenship Ribble

The nine elements of digital citizenship education are organized into three domains, namely 1) respect for yourself and others, 2) educate yourself and others, and 3) protect yourself and others (Ribble & Bailey, 2007). The first domain talks about how we must respect ourselves and others. This domain contains digital access, digital etiquette, and digital law. The second domain requires us to educate ourselves and others. This domain includes digital commerce, digital communication and digital literacy. The last domain requires us to protect ourselves

and others when interacting online. This domain contains digital rights and responsibilities, digital health and wellness, and digital security and safety.

So, efforts to create healthy and safe digital interactions require citizens who have interaction competencies in the digital world. Therefore, digital citizenship education is one way the Indonesian government can do this by integrating citizenship education with digital competencies.

4. Conclusion

Forming safe and healthy interactions on social media is not easy, but it is not impossible. Through this research, it can be concluded that to build safe and healthy digital interactions, it is necessary to develop digital competence early in Indonesia's young generation through digital citizenship education. Digital citizenship education offers education to Indonesia's young generation so that Indonesia's young generation can respect themselves and others, educate themselves and others, and protect themselves and others when interacting online. The abilities formed through digital citizenship education are the minimum abilities that every citizen must have to interact responsibly, with empathy and respect when interacting online.

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Contact email: susanto@ubpkarawang.ac.id