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THE COMPREHENSION OF SOCIAL MEDIA ETHICS BY RINA HASANAH VOCATIONAL SCHOOL STUDENTS

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Abstract

Currently, social media cannot be separated from the lives of Indonesian people due to the needs and developmental characteristics of its generation. Apart from that, social media is also very useful in improving people's social and economic capabilities where they can gain income and wider knowledge. However, the massive use of social media has not been matched by an understanding of its ethics. This article was written with the aim of revealing how social media ethics are understood by Rina Hasanah Vocational School students. Through this research, it is hoped that it can contribute to overcoming social media ethical issues because understanding is an important component in forming behavior. The method used in this study is a qualitative approach with descriptive methods. These approaches and methods were chosen in order to be able to describe and describe the actual general state of students' understanding and experience regarding ethics in social media. Data collection techniques used in this study were interviews, observation, and documentation studies. Meanwhile, the data analysis techniques used are reduction, data presentation, and drawing conclusions/verifying data. The research results show that the understanding of social media ethics at Rina Hasanah Vocational School can be said to be sufficient, but still needs to be improved where students rarely think about the ethics of an action before behaving on social media. They understand that social media must take positive and beneficial actions. However, they have not been able to understand and think about the impact if they take unethical actions on social media.

Key words: *Ethics of social media, Students, Comprehension.*

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INTRODUCTION

Indonesia is the country with the second most social media users in the world with a distribution of 15.3 million accounts on Facebook accounts, 6.2 million Twitter accounts, and more than 50 million Instagram accounts (Mutiah et al., 2019). Likewise data from We Are Social which shows that out of 150 million internet users in Indonesia are also active social media users (Yuliani et al., 2018). Therefore it can be said that social media cannot be separated from the lives of Indonesian people and has an important position in supporting modern life, so it is hoped that this social media can be used for positive and productive things such as being able to encourage creativity, innovation and improve people's welfare (Diandra, 2017). However, on the other hand, social media also has great potential to lead to negative paths, one of which is the loss of ethics in communication. In Indonesian society, social media ethics is a massive problem. This can be seen from Microsoft's survey data through the Digital Civility Index (DCI) in reference (Rizqi Fitri Ardiani et al., 2021). in 32 countries (Asia-Pacific) which shows that the index of civilization in the digital space of Indonesians is still relatively low. Indonesia is in the bottom 29th out of 32 countries. There are several examples of this low level of civility, namely hate speech, intimidation in cyberspace, and monitoring. Other data also shows that 91% of respondents claimed to have seen cases of cyber bullying (Febriyanti & Tutiasri, 2018). This data is further strengthened by the results of a Kominfo survey in reference (Setu, 2020) which stated that the average level of ethical technology in Indonesian society was in the less category, namely 3.38 on a rating scale of 1 to 5. In addition, 76% of the public trusted information disseminated through social media. Even though the level of truth of information on social media is very difficult to predict and has the potential to cause hoaxes. This means that information spread on social media has the potential to have a negative impact and contain a lot of incorrect information such as chaos and even disintegration. Even though of course in communicating, ethics is very important because it can create a shared space that is comfortable, safe and peaceful and does not have an impact on the destructiveness of life such as conflict (Putri et al., 2022), and

behavior that violates the law (Afriani & Azmi, 2020).

As for one of the factors that cause poor ethics in social media is due to a lack of understanding in using the media. This is explained in the theory of social deviance where bad behavior can occur due to a process of learned values or norms that are not understood, so that when committing a bad deed, the perpetrator does not take into account the impact and risks that can befall him (Daud, 2016). In addition, if you look at the theory of social control, social control that originates from oneself is an effective social control, because the behavior has been well internalized, so that even if there is no law enforcement, good behavior will still be carried out. According to this theory, all bad deeds are the result of society's failure to socialize the rules for doing good deeds (Siahaan & Margareth, 2019). The main source of this internal control is a good understanding of the values and various norms of the rules that apply. Likewise when looking at character education theory which explains that there are three components to produce good character where the main components are knowledge or understanding (Jalal et al., 2021). Therefore, in order for the problem of low social media ethics to be properly resolved, it is important to see how social media ethics are understood in Indonesian society, because this understanding is the main component that causes control of this behavior at once.

Looking at the development of research on the ethics of social media, a lot has been done. For example research in reference (Nurasih et al., 2020) which looks at the ethics of social media in the millennial generation from an Islamic religious perspective. Then research is in reference (Prakoso & Ramadhan, 2022) which looks at how the socialization of social media ethics is carried out in SMK students. Then there is also research in reference (Aris, 2022) which looks at how counseling on ethics in using social media is an effort to prevent cyberbullying among adolescents. From the various existing researches, most of the research focuses on counseling methods and how various perspectives see social media ethics. However, there is still little that raises how ethical understanding is in using social media. Therefore, to fill the void in this study, this research will provide a new study, namely how society understands the ethics of social media. The focus of this research will be carried out on high school students, especially at Rina

Hasanah Vocational School, Banten Province. This is done because the current senior high school age belongs to generation Z where they cannot be separated from technology, one of which is social media (Hastini et al., 2020) and this negative and unwise behavior is dominated by teenagers (Sari, 2019). The choice for Rina Hasanah Vocational School is that the Vocational School is a school with a strong religious culture, so it becomes an interesting thing when research is conducted at the school. It is hoped that this research will provide recommendations and references in solving social media ethical issues and restoring the main functions of social media to adolescents. Where Harold D. Laswell in reference (Haryatmoko, 2007) reveals that the function of this media is to provide information to the public about matters that are beyond its reach, then the function of the media is to provide selection, evaluation, and interpretation of the information obtained, and finally the media functions as a socio-cultural heritage value to the community.

METHODOLOGY

The method used in this research is a qualitative approach with descriptive methods. These approaches and methods were chosen in order to be able to describe and describe the actual general state of students' understanding and experience regarding ethics in social media. These individual experiences include experience in using social media and accepting or carrying out ethical behavior towards their communication partners. The data collection method was carried out by means of field research using interview techniques with 10 students who were key informants, 4 teachers and 4 parents as supporting informants to obtain a picture of the experience and understanding of social media ethics in the research subjects.

Then the second is the observation made to observe student behavior in terms of using social media on WhatsApp and Instagram groups. The three documentation studies that researchers conducted looked at several documentations of student behavior in several social media applications. While the data analysis technique used in this study uses an interactive model, namely reduction where the researcher selects the data, presents the data to describe the research results and verifies the data where the researcher draws conclusions.

Then, after the data analysis is complete, data testing or data validity testing is carried out. In this study the validity of the data was tested using source triangulation techniques and data collection techniques.

RESULT AND DISCUSSION

Ethics is expressed as a moral philosophy that is a systematic study of the nature of a concept of good and bad values, what should be, right and wrong and so on. This ethics can be grouped into two, namely first, ethics is an individual character that people who have ethics are good people and ethics are social laws. Second, ethics is a law where it will regulate and control and limit human behavior (Tas'adi, 2016). Simply put, ethics is a habit or something that is considered good or bad, ethical or unethical, the size of which is the human mind (Mutiah et al., 2019). Ethics can also be interpreted as a concept that discusses a behavior carried out by individuals whose sources are the results of human thought so that ethics is not absolute and does not universally apply in all areas. They are limited to certain groups and have advantages and disadvantages and so on. The function of this ethics is as an appraiser, determinant and determinant of a human action regarding whether it is a good, honorable or bad thing (Mutiah et al., 2019). Through this ethic, humans will be directed in their lives to take the right attitude in social life, for example being polite, courteous, having manners, mutual respect and others so that through these guidelines individuals who interact can maintain their interests and be protected from things that can harm and violate human rights. -the general human rights of the communication process. People who behave not in accordance with the guidelines of good and bad from the customs of society, then that person is seen as an immoral person. When there is no filter regarding good and bad values, this is the beginning of a disaster from the use of social media (Mutiah et al., 2019).

It is hoped that whatever is conveyed on social media is something that can have a positive impact such as giving appreciation, non-offensive words, attention, support and conveying good aspirations that are not disturbing, worrying, provocative, offensive to SARA or that have a negative impact on a person's psychological condition. . Even though in reality the use of ethics in social media

communication is often difficult because someone who is considered as the interlocutor is often in an unclear position, so the language used in social media rarely uses formal language and is in accordance with Enhanced Spelling (EYD) (Mutiah et al., 2019). Therefore, the potential for ethical issues in social media is very large, especially for the younger generation, because today's young generation is inseparable from technology. Sometimes the use of social media among the younger generation, including students, requires an understanding of the use of social media considering their age does not yet have the maturity of thinking so that it can have a negative impact if social media is not used properly. The various problems that arise are usually hoaxes, the spread of negative content, or hate speech which initially started from the ease of spreading something without being able to ascertain the truth.

At Rina Hasanah Vocational High School, the school is a Vocational School with a strong Islamic religious culture. Islam teaches to have *adab* in communicating, including the principle of *qawl karim* which includes behavior and speech which means an utterance must make everyone still in glory and provide benefits and not demean others (Alfani & Saputra, 2019). Apart from that, Islam also teaches its people to always maintain tolerance and harmony and stay away from divisions (Darmawan, 2020) where communication must be based on truth and patience, filter in receiving information, avoid making fun of each other and use good methods and language and have good values (Nazaruddin & Alfiansyah, 2021). In the results of the research through interviews with students at Rina Hasanah Vocational School regarding ethics or manners in social media, the researcher divided the findings of the research results into several subs where this sub was made based on indicators from the operational definition of the concept of the problem to be solved in this study, namely understanding ethics in social media. The indicators are thinking ethically or not before taking an action, understanding attitudes and actions that should be taken on social media, understanding and thinking about the impact if not ethical on social media, understanding why other people are unethical on social media.

The first is about thinking ethically or not an action before it is done. Based on the results of interviews conducted with informants

regarding their understanding and experience, the results show that in general students know which actions are good and which are bad when interacting on social media. Even though when asked about the concept of ethics on social media, they were not very able to explain it. However, when asked questions and they answered whether this behavior was a good or bad act on social media, they were able to answer and differentiate. When researchers asked whether saying harsh words, saying sentences expressing hatred, and bullying on social media was good or bad. All informants knew that it was an act that should not have been done.

From this, students revealed that before interacting on social media, they did not think deliberately to see whether their actions would be considered ethical or unethical, but this was done more as a habit that was carried out unconsciously. When individuals are used to communicating well and know the good and bad things, they assume that the individual will automatically do good things. However, they revealed that with the exception of making captions, some students sometimes deliberately thought about whether the caption would offend other people or have a good impact on other people or not.

However, even though students are able to distinguish between ethical and unethical actions, this is only limited to sample knowledge, so conceptual knowledge is still needed. When students behave, the correct conceptual knowledge will be able to guide each behavior to the right action in all contexts. For example, knowledge in the ethical context of communication using social media can be divided into several sub-contexts, namely in the context of time, message content and communicant *komunikan* (Mutiah et al., 2019). Sometimes many people know which messages are good and which are bad, but do not yet know in terms of time and the communicator, so that a lack of knowledge on this concept can still make a person less ethical in behaving in the field. Not to mention other aspects of knowledge such as language politeness parameters such as social distance rankings, social status, speech acts which most netizens currently do not pay attention to these things (Hastini et al., 2020).

From this indicator, it can be concluded that informants rarely think beforehand about

whether the action to be taken is ethical or not if it is carried out on social media. They reveal more if it is more to the habits of each individual behavior. When someone has good behavior habits, they will automatically have good ethics on social media, but if they usually have bad behavior then they will be unethical on social media. Then the concept knowledge of students also tends to be lacking, so it is necessary to understand the concept of ethics in order to guide their behavior in all contexts.

Second, understand the attitudes and actions that should be taken on social media. From the results of interviews conducted with informants regarding their understanding and experience, there was a tendency to have the same answer where in outline they revealed that the attitudes and actions that should be taken on social media are useful and good actions such as spreading useful information, then posting photos or polite words, don't offend others, don't vent on social media using bad words, make polite comments, don't bully, don't say words that can hurt other people, embarrass other people, respect other people and occasionally may be used for positive entertainment. While the actions that should not be taken, they revealed that on social media it is prohibited to spread hoax news because it has a negative impact on people who consume the information. Apart from that, posting pictures or videos that are indecent, terrorizing other people with fake accounts, making inappropriate comments, bullying, and saying hate speech.

From this they know which are bad deeds committed on social media because basically the student's answers are correct where hoax is one that is prohibited because it causes anxiety (Pakpahan, 2017) hatred (Rahmadhany et al., 2021) panic, trigger misunderstandings, and pit against each other (Parhan & Jenuri, J., & Islamy, 2021), and break unity (Wahid, 2017). Likewise hate speech which includes insults, defames, defames, provokes, unpleasant acts, slander and others (Koto, 2021) is something that violates the rules and hurts the hearts of others (Marwa & Fadhlán, 2021), so that a society that is being smart in using technology includes responding to hoax news which can be prevented by checking the truth of the news before spreading it again (Marwa & Fadhlán, 2021). One way of checking this is for example by comparing it with information in credible mass media (Astajaya,

2020). When the recipients of hoax news are used to re-examining the news they get, hoax information will not have such an effect on them (Rahadi, 2017). In addition, it is also important to see the principle of the usefulness of the information. There is a lot of correct information but not good for disseminating (Astajaya, 2020).

From this it can be concluded that most students know that the actions that must be taken on social media are good actions and have a positive impact such as not offending, not spreading hoaxes and using them on things that are useful. But in some contexts, sometimes understanding and action are often not the same. According to the researchers' opinion, most people understand that social media must be used wisely, but many people still don't heed this understanding. As proof, currently there are still many people who ignore the basics of communication, and even some opinions state that currently the trend of using social media is just the opposite where social media is used to express anger, hatred, insults, insults, cyber bullying, SARA issues, even personal problems (Wahyudin & El Karimah, 2017). Even though social media is actually a vehicle for a healthy dialogue process in creating a cool and comfortable life.

Third, understand and think about the impact if not ethical on social media. Based on the results of interviews with students regarding their understanding and experience, students think that most of them use social media for fun and for entertainment, but do not really understand and think about what impact will occur before they do something.

Even though the impact on social media is no less large when compared to real life, both for perpetrators, victims and the integrity of social relations in general. In the victim position, these negative impacts include psychological problems (Situmorang, 219) loss of self-confidence, social dysfunction (Suciartini & Sumartini, 2018), loss of concentration in learning (Hana & Suwanti, 2020) anxiety, depression and withdrawal from social life (Imani et al., 2021). While on the perpetrator aspect, he can be subject to criminal law (Sengkey, 2018), and as a whole social relations can also have a negative impact on social stability, especially in the pluralistic conditions of Indonesia (Ihsani & Febriyanti, 2021). However, this phenomenon does not only occur at Rina Hasanah Vocational School,

but is also experienced by students in other areas. For example research in reference (Imansyah et al., 2021) where he revealed that SMK level students do not fully know the negative and positive impacts caused by the use of social media. Even though the lack of knowledge about this impact will harm it. For example, there is the ITE Law which can ensnare criminals on the internet (Imansyah et al., 2021).

However, the results of the study show that knowledge of laws related to behavior on social media is still relatively low. This can be seen from the various answers of the respondents where when they were asked about the laws relating to the use of social media, they did not know the applicable laws. This shows that the legal knowledge at Rina Hasanah Vocational School regarding social media is still relatively low and this is in line with the opinion in reference (Tani & Mediatati, 2020) which also expresses the same thing. In fact, to increase legal knowledge, students can search for information via the internet, television, reading books or other related information. In addition, students can also ask teachers, friends and family members. Therefore efforts are needed to increase legal awareness and knowledge, namely by increasing legal awareness motivation. Currently, legal information can be accessed on the internet and in many other media, so it can be easily identified. However, if you do not have the interest and motivation, of course this knowledge will not be sought. Therefore, education must be able to increase motivation to know the law. In research in reference (Tani & Mediatati, 2020) in an effort to increase motivation for legal knowledge this can be done through a learning process, providing material and case studies guided by the teacher. Through this it is hoped that it can stimulate and increase the motivation of students to seek legal information in using social media.

Fourth, understand the reasons why other people are unethical on social media. Based on the results of interviews with informants regarding their understanding and experience, students revealed that if students understood several reasons why other people carried out unethical actions on social media then it was hoped that when students were able to understand this then they were able to feel themselves when in a position the same one. In

the end they are able to prevent themselves from taking unethical actions on social media. Students revealed that many people are unethical because on social media there is freedom of expression. In addition, they think that on social media everyone who interacts is not face to face, so that makes everyone more courageous to do anything. Social media is also public consumption, so many people support or do the same thing when they take an action that they feel is fun and in the end it motivates everyone to take that unethical action. However, some students revealed that sometimes people who take unethical actions on social media are also caused by the factor of the victim having unpleasant behavior, or they call it appropriate to be bullied so that many people want to behave badly to them.

This is also in line with the opinion in reference (Jalal et al., 2021) which in the context of his research on cyberbullying reveals that bad behavior can be caused by two factors, namely internal and external. Internal factors are influenced by the personality of victims and perpetrators, as well as their intensity in using social media. Meanwhile, external factors are influenced by the rapid development of technology and the ease with which technology provides social media that is open to teenagers. Likewise according to references (Antama et al., 2020) where this behavior is influenced by rapid technological developments, then teenagers like to imitate bad behavior and weak social control.

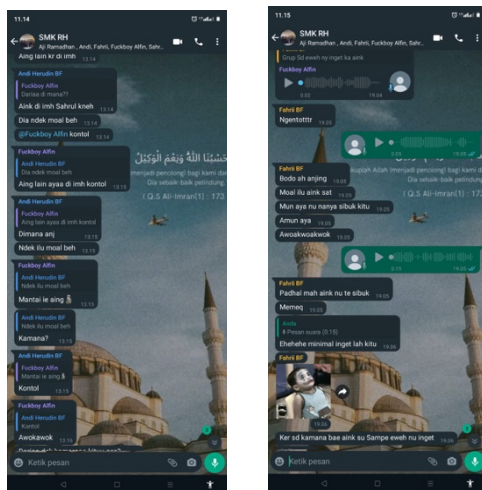
From the results of the study as a whole, it shows that the understanding of social media ethics at Rina Hasanah Vocational School shows an understanding that can be called sufficient but needs to be improved again, where basically they know which behavior is good to do and which behavior is bad to do on social media. Even though in some contexts they do not fully understand how the law applies regarding behavior on social media, what are the limits of ethical behavior or not, as well as the impacts before taking actions on social media that can harm themselves and others. In addition, this research also only examines the ethical issues of social media in the aspect of understanding where this understanding is a basic aspect of behavior. But to get from a good understanding to behavior has another process, so that a good understanding does not necessarily give birth to good behavior. Likewise with the issue of

social media ethics where sometimes people who have a good understanding of social media ethics still engage in bad behavior.

For example, when conducting interviews with students, there are still many of them who see some unscrupulous students who are still occasionally unable to keep their speech, such as saying rude and impolite, which if seen theoretically it is possible for these words to be classified as verbal violence such as swearing or animal words. (Utoro et al., 2020).

In addition, there are some unscrupulous students who bully on social media such as WhatsApp to their friends, even though in the context of jokes, this can still be offensive. Based on the results of the documentation study obtained by the researcher, the researcher obtained several photos regarding the conversations of students in groups where there was no teacher, namely as follows.

Figure 1 and 2. Student chat in the Whatsapp group



Apart from at Rina Hasanah Vocational High School, this also occurs in a broader context where the reference (Nurdin et al., 2021) states that currently Indonesian people still often set aside ethics when communicating on social media. In addition, the reference (Ardiani et al., 2021) also states that in the results of his observations there are still many people who do not use ethics on social media, which if calculated mathematically politeness in communication such as Twitter, Instagram and Facebook is still low, namely below 40%.

To overcome some of the problems above, there are several steps that can be taken. This explanation shows that understanding is not the only element that makes individuals able to act well in terms of social media ethics.

The process from understanding to becoming an action has a long enough journey, so that in order for this understanding to arrive at aspects of action, education is needed which does not only target the theoretical side. But it also targets other sides such as emotion and action. Because according to the theory of character education from Lickona in reference (Setiawan, 2013) good character education that will produce good moral actions must at least fulfill three components, namely moral knowledge/understanding, moral feelings and moral actions. However, the current education in fact still does not target all of that where education that instills character values, for example through language politeness, is still carried out only in theory. For example, the teacher conveys advice or politeness theory in class, but pays little attention to social media. Apart from that, teachers who have a good understanding are also needed if they want to convey and educate their students to have good ethics in social media. Because according to the reference (Rostikawati et al., 2020) there are still many teachers who have knowledge about using polite language in conversations that are still not qualified, for example when the teacher is asked to analyze the language conveyed through one of the social media, the teacher assesses the language conveyed is language that is not standard or polite.

in overcoming this problem that can be done through socialization which not only targets the understanding side, but also targets other sides such as emotion and action. This is done because if you look at various studies it shows that the socialization of social media ethics can have a positive impact. For example, socialization regarding the ethics of social media that was carried out at Muhammadiyah Parung Vocational School, which universally concluded that students understood the use of social media, such as not spreading hoaxes, negative content, and hate speech (Prakoso & Ramadhan, 2022). Then other counseling was also carried out for SMK students and students regarding the socialization of the ITE Law, which in general the results showed that through this there was an increase in knowledge and very good understanding based on the results of the pretest-posttest (Herdiana et al., 2019). Likewise according to the opinion in the reference (Sibuea et al., 2022) that counseling is currently needed because counseling is proven to increase knowledge

and understanding both in the ethical aspects of social media and the legal aspects (Sibuea et al., 2022). In reference (Astajaya, 2020) also has the same opinion where more applicable knowledge is needed regarding the ethics of communication on social media, it is better if the cultivation of this knowledge is carried out in a sustainable manner by following very rapid technological developments.

In addition, to support and optimize success so that students have good social media ethics, this can also be done through information services, so that it can be two-way. If counseling is carried out more dominantly in one direction, but information services can be more two-way in nature where communication between students and those providing services will be more intertwined. This has also been done in other schools showing positive results where after being given information services six times and then the treatment was tested, the results showed that there was an increase in good understanding, especially on the use of social media, especially in this study on aspects of cyberbullying *cyberbullying* (Afiah et al., 2021). This information service will be very suitable for guidance and counseling teachers, so that the provision of an understanding of the ethics of social media can be carried out individually which in turn can optimally support the social media counseling process. Another research was also conducted at Cut Nya' Dien Vocational High School Semarang, the results of which showed that group guidance services, which in this study used the round robin technique, could improve ethics in the use of social media. Where participants dare to express opinions and understand the ethics of social media (Masfufah, 2021).

Then basically the use of social media on students will be better if it is controlled and limited, with the aim that we can maintain mental health and still have time for family. So far, without realizing it, individuals have become individualistic just because they number one cell phone that contains social media (Sebayang et al., 2021). This is also in line with the opinion in reference (Imansyah et al., 2021) where the impact of the intensity of using the internet can reduce the pattern of interaction between students in their environment. Besides that, it can also have a negative impact on his social attitudes or introduce him to the world of crime. Control from the family is also needed because the

family is the closest party and has a higher degree of intensity of meetings with children. In reference (Kasetyaningsih & Hartono, 2017) and (Mumtazah & Simamora, 2022) it is revealed that the role of the family is very important in forming the character and morals of adolescents in relation to the influence of social media. Parents must be able to instill values in children so that they have good values and character.

CONCLUSION

Currently, social media cannot be separated from the lives of Indonesian people. However, the massive use of social media has not been matched by the ethics in it. Understanding of social media ethics at Rina Hasanah Vocational School can be said to be sufficient, but still needs to be improved. On the indicator of thinking about whether or not an action is ethical before behaving on social media, informants reveal that it is rare to think beforehand about the action to be taken. They reveal more if it is more to the habits of each other's behavior. Where when someone has good behavior habits, it will automatically be ethically good on social media. On the indicator of understanding what behavior to do on social media, students revealed that they knew if the actions to take on social media were good actions and had a positive impact. On the indicator of understanding and thinking about the impact if it is unethical on social media, students reveal that most of them do not really understand and think about what the impact will be before they do something. On the indicator of understanding why other people are unethical on social media, they tend to know that many people are unethical because on social media there is freedom of expression. Besides that, on social media, everyone who interacts is not face to face, so that makes everyone more courageous to do everything. Social media is also public consumption, so many people support or do the same thing when they do something they find fun. Some students revealed that sometimes people take unethical actions on social media because of the victim who has unpleasant behavior.

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