

DIGITAL CITIZENSHIP IN INDONESIA: DIGITAL LITERACY AND DIGITAL POLITENESS USING SOCIAL MEDIA

KEWARGANEGARAAN DIGITAL DI INDONESIA: LITERASI DIGITAL DAN KESOPANAN DIGITAL MENGGUNAKAN MEDIA SOSIAL

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INFO ARTIKEL

Riwayat Artikel:

Diterima : 24 Maret 2022

Disetujui : 15 Oktober 2022

Keywords:

Digital Citizenship, Digital Literacy, Digital Politeness, Social Media

Kata Kunci:

Kewarganegaraan Digital, Literasi Digital, Kesopanan Digital, Media Sosial

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Abstract: this study aimed to describe the basis for strengthening global citizenship and increasing digital literacy in Indonesian society. This study used a qualitative approach with a descriptive type. The collection of primary data sources included books, scientific journals, manuscript publications, and internet news media using literature study techniques. The data obtained were analyzed using interactive techniques from Miles and Huberman. The results of the study showed that strengthening global citizenship was based on two aspects, namely digital literacy and digital ethics. Digital literacy was needed to improve people's ability to utilize technology supported by digital ethics. People's ability to understand information in the digital world was increasing with evidence of being able to distinguish between good material for consumption and information that must be avoided.

Abstrak: penelitian ini bertujuan untuk mendeskripsikan dasar penguatan kewarganegaraan global dan peningkatan literasi digital pada masyarakat Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan tipe deskriptif. Pengumpulan sumber data primer meliputi buku, jurnal ilmiah, publikasi naskah, dan media berita internet dengan menggunakan teknik studi literatur. Data yang diperoleh dianalisis dengan menggunakan teknik interaktif dari Miles dan Huberman. Hasil kajian menunjukkan bahwa penguatan kewarganegaraan global didasarkan pada dua aspek, yaitu literasi digital dan etika digital. Literasi digital diperlukan untuk meningkatkan kemampuan masyarakat dalam memanfaatkan teknologi yang didukung oleh etika digital. Kemampuan masyarakat dalam memahami informasi di dunia digital semakin meningkat dengan bukti mampu membedakan antara bahan yang baik untuk dikonsumsi dan informasi yang harus dihindari.

INTRODUCTION

People's life today cannot be isolated from their usage of digital technology. Almost all of the time in people's lives nowadays is spent using digital technology for work, study, or socializing, whether through computers, mobile phones, or smart gadgets in our workplaces or homes. People's involvement with technology has become a habit, from waking up to sleeping

again. Of course, there are other advantages to using digital technology, such as enhanced productivity and cooperation in working or learning with anybody, from anywhere and at any time via the internet. Especially under the present pandemic conditions, digital transformation is accelerating 3-4 years quicker, when practically all work and learning is done online owing to physical interaction limits. However, it has been

discovered that there are several things that individuals should be aware of while using digital technology, particularly if the digital technology is linked to the internet. Digitalization appears to be a “new culture” that is increasingly tied to and popular among young residents, which is commonly referred to as “digital culture.” The risk of cybercrime, or what is known as cybercrime, is vital information for the public to be aware of. However, few individuals in Indonesia realize this, and as a result, many people and organizations in Indonesia are still victims of cybercrime. This should surely be a concern for all of us, to raise public awareness about the potential for cybercrime that exists in all of our digital activities, particularly in cyberspace. In such cases, young citizens must be more proactive as digital users, acquiring a sense of responsibility for their talents and ownership of the technology they utilize. Attempt to use digital technology for the betterment of human universality, empathy, and ethics.

The responsibilities assumed should have a positive association with becoming competent and smart digital citizens; moreover, the increasingly evolved era compels young citizens to adapt. Digital citizenship is one of the terms that might be utilized. A tool that may be used to improve understanding of digital citizenship is more successful when utilized in the context of education. This effort is being made to prepare children as digital citizens of the twenty-first century. People’s access to technology, which is a vital aspect of citizens’ daily life today, will be directly tied to digital citizenship. According to the NCSI (National Cyber Security Index), an Estonian e-governance education institution, Indonesia is placed 76th with an index score of 38.96. Indonesia still has low scores in numerous areas, one of which being education or literacy. In addition to cybercrime, online ethics need specific attention. According to a poll performed by Microsoft in April-May 2020 and released in February 2021, Indonesia ranks first in the Asia Pacific area on the Digital Civility Index report. Indonesia’s DCI value has dropped 8 points from its previous level. DCI reports are study findings that assess the amount of digital civility displayed by internet users worldwide when speaking and engaging in cyberspace. The greater the DCI value, the lower the standard of morality and ethics.

The politeness index of Indonesian internet users is rated poor on a worldwide scale. Indonesia is ranked 29th out of 32 nations in the poll (DCI, 2021). According to this survey, when communicating in cyberspace, people appear to overlook the ethical principles that exist in physical space. When engagement is carried out through text on each device, ethics, and etiquette that are normally present in physical space are gone. One reason for this is that many Indonesians do not fully comprehend what it means to be a good digital citizen. Public knowledge of cyber security and digital social ethics must be raised since they are the essential underpinnings for constructing secure and pleasant cyberspace in Indonesia. As a result, character digital citizenship can emerge to be able to employ sophisticated digital technology in courteous manners.

METHODS

This study employs a qualitative method with technical data collecting literature (Harahap, 2014). Primary data sources include books, scientific journals, script publications, and internet news media. The researcher then reads and records relevant information to be turned into research material (Melfianora, 2019) to be utilized as the foundation for research operations (Siregar & Harahap, 2019). In terms of source selection, consider source relevancy, source licensing, and source evaluation. The researcher may also consult with experts on the issue of writing to provide a study on the source utilized. This must be used as a reference to ensure that the paper to be published is of high quality and acceptable for reading by academics, researchers, and others.

RESULTS AND DISCUSSION

Basis for Strengthening Digital Citizenship

The purpose of education in Indonesia is stated in article 3 of Law No. 20 of 2003 on the National Education System, which states that national education serves to develop the ability and character development of a civilized nation of dignity in the context of the nation’s intellectual life, to develop the potential of students to become human faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and citizens of a democratic nation. As a result, the educational

process should include not only the teaching of thinking but also the education of values, character, and behavior. On the other hand, the Law on the National Education System clearly states that education was designed to be a lifetime process of development and empowerment for learners. Cultivation is a method of engaging values, norms, and morals inside individuals through the act of engaging learners in the educational process, which is a vital aspect of the Indonesian culture process. Religious, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, the spirit of nationalism, patriotism, cherishing achievements, friends/communicative, peaceful, avid reader care about the environment, social concern, and responsibility are some of the values that will be realized through character education in Indonesia.

Discipline is one of the values of character education. Discipline is defined as an act of ordered behavior and adherence to numerous norms and regulations. In terms of information and communication technology, it is vital to familiarize all Indonesian individuals with the existing standards or rules. Digital citizenship entails character education for the digital era (Ohler, 2011). Meanwhile, Ribble and Bailey (2007) define digital citizenship as the standards of proper, responsible behavior concerning technology usage. Then identify which of the following parts of digital citizenship are included: digital access, digital commerce, digital communication, digital literacy, digital etiquette, digital law, digital rights and duties, digital health and wellbeing, and digital security.

Nine components make up digital citizenship behavior. These behavioral characteristics serve as the foundation for the development of digital citizenship competencies. The nine aspects of the future can be divided into three scopes of development, as depicted in the table 1.

The table 1 be described as the nine behavioral elements to form digital citizenship can be

Table 1. Behavioral Areas Shaping Digital Citizenship

Student Learning & Academic Performance	Student Environment & Student Behavior	Student Life Outside the School Environment
1. Digital Access	1. Digital Security & Safety	1. Digital Law
2. Digital Communication	2. Digital Etiquette	2. Digital Health & Wellness
3. Digital Literacy	3. Digital Rights & Responsibilities	3. Digital Commerce

Sources: (Ribble & Bailey, 2007; Ribble, 2014; Isman & Canan Gungoren, 2014; Richardson & Milovidov, 2019)

categorized into three main development keys as below.

1. Category development through the learning process and the climate or academic performance includes.
 - a. Digital access is the use of technology by the digital citizen.
 - b. Digital communication, electronic information exchange by the digital citizen.
 - c. Digital literacy is the use of technology for the teaching and learning process, obtaining, processing, transmitting, and keeping information.
2. Category development through l environment and behavior digital citizen, covers.
 - a. Digital security, utilizing technology without harming oneself and other people.
 - b. Digital ethics has standards of behavior, norms, and rules and law in the use of digital technology.
 - c. Digital rights and obligations, everyone has equal access, so it is necessary to understand the existence of fellow technology users digital
3. Category development through life outside formal educational institutions, including.
 - a. Legal regulations against technology digital, citizens’ understanding that there are legal consequences for digital use.
 - b. Digital health is the need for readiness and physical and psychological health to access digital technology.
 - c. Buying and selling of goods and advertising of service providers are electronically utilized by a digital citizen.

It can be determined that the behavior of nine constituent factors succeeded in boosting the presence of digital citizenship by 70.17 percent of the total average score (Isman & Gungoren, 2014). Indeed, mastery of the aspects that comprise digital citizenship will lead to (directly or indirectly) the actual practice of digital citizenship, as demonstrated by the skills acquired by citizens in the figure1.

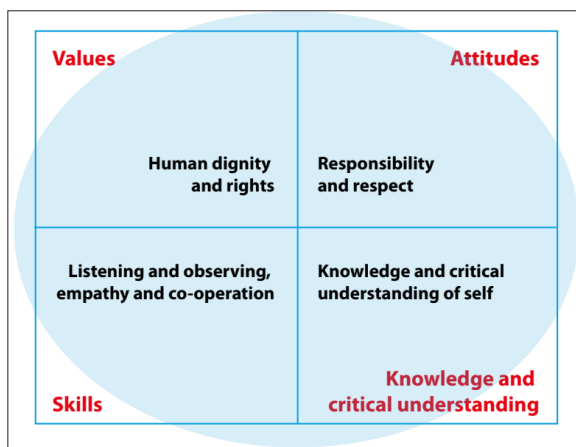


Figure 1. Core competencies of digital citizenship practice
Source: (Richardson & Milovidov, 2019)



Figure 2. Digital Citizenship Practice
Source: (Richardson & Milovidov, 2019).

One example of the results of the research on increasing digital citizenship that has been described above does not necessarily make digital citizens today already satisfied. Moreover, with the rapid development of technology, the negative impact remains a serious threat. The previous generation who seemed to be ‘far’ from technological progress became reluctant/neglected/negligent in monitoring the current generation who were ‘very close to technology, so the term omission to the younger generation is now commonplace. Finally, young citizens are trying to gain knowledge through access to digital technology, carried out independently without special training, and conducting their trials.

Unlimited access (without monitoring from people who understand more or special regulations) has a negative impact that endangers today’s young generation. Recently, many dangers of ‘digital life’ have been felt, such as *cyberbullying*, *sexting*, fraud, and psychological or physical threats against fellow digital technology users. Indonesia has experienced the problem of rapid irregularities in the use of digital technology, which the government then responded to by filtering or blocking pornographic content (especially).

Some of the case examples above confirm that digital citizenship is very dynamic, can change at any time, and is influenced by personal and public interaction capabilities, user interests, and ongoing public discourse. So, it is necessary sensitivity/sensitivity of digital citizens in utilizing digital technology with hold firm commitment for bring benefits to humanity and overcoming challenges or national problems by involving digital communities that have been used to interact, of course, the real impact will be felt by the digital community as well as the real-world community more broadly, given the opportunities for digital technology to be able to interact with other people from all over the world. The real practice of successful understanding of digital citizenship is empowering young citizens to actively and responsibly take part in society, as the illustrated figure 2.

Based on the development model According to the Council of Europe, digital citizenship must strengthen the values, attitudes, knowledge, and critical understanding of citizens through the digital technology used. This can lead to the ability of citizens to be critical, participative, have ecological responsibility, social responsibility through real action, social involvement in society, and global

solidarity through digital communities formed by digital citizens. (Richardson & Milovidov, 2019). After describing the concept of digital citizenship (as narrated above), the author takes two elements of developing digital citizenship from the 9 (nine) elements that exist. To study more deeply. The second element is (1) digital literacy, representing the categories of learning processes and academic performance, and (2) digital ethics (the author uses the term digital politeness), which represents the environmental and behavioral categories.

Digital Literacy

Digital In order to utilize technology effectively, digital literacy is required. Digital literacy is one of the components of the learning and academic environment. The use of digital literacy may greatly improve people's ability to use and access technology. Digital literacy is connected to the skill of its users in the realm of technology, particularly information and communication. The capacity to properly use technology to foster healthy connections and communication.

Digital literacy is described as an individual's capacity to search for, locate, assess, and write understandable information on various digital platforms through typing, writing, tapping, and using other mediums (e.g., multimedia videos, video calling, and texting) (Bawden, 2008). Digital literacy has been characterized in many ways (Lankshear & Knobel 2008; Bawden 2001, 2008). There are three viewpoints on digital literacies: conceptual definitions, standardized operational definitions, and a sociocultural understanding of digital literacy (Lankshear & Konebel, 2008). Digital literacy is not just the capacity to interpret information in digital media, but also the ability to locate and use such knowledge. So, if a person is able to read and digest information from various media on the internet, cellphones, and other digital sources, he is considered to have strong digital literacy abilities. Unfortunately, not everyone possesses a high degree of digital literacy. Digital literacy refers to the talents necessary to live, learn, and work in a society where digital technologies such as online platforms, social media, and mobile devices increasingly mediate communication and information access. Another crucial aspect of digital literacy is communication. When

interacting in virtual environments, the ability to effectively explain your views, ask relevant questions, maintain respect, and develop trust is just as important as when conversing in person. Digital literacy is essential for university students. It will also come in handy when you start working. Your employment will need you to connect with people in digital contexts, utilize information correctly, and cooperate to develop new ideas and products. Above all, you'll need to safeguard your digital identity and well-being as the digital world evolves.

Digital literacy is users' knowledge and abilities in utilizing digital media such as communication tools, internet networks, and so on (Suherdi, 2021). The capacity to identify, work on, analyze, use, produce, and employ them wisely, thoughtfully, attentively, and exactly according to their usage is one of the user abilities in digital literacy. Digital literacy comprises four fundamental concepts, one of which is comprehension (Pradana, 2018). This indicates that individuals can comprehend the information presented by the media, whether implicitly or explicitly. Second, interdependence implies that the media are mutually dependent and interconnected. Existing media must coexist and complement one another. Third, there are social factors. This implies that the media disseminates messages or information to the community. Because the long-term success of the media is decided by the information sharers and recipients. Fourth, there is curation. This means that the general public can access, comprehend, and save material for later reading. Curation also includes the ability to work together to find, collect and organize information that is considered useful.

Digital literacy has brought many benefits to people's lives. These benefits include: (a) the action of gathering and comprehending knowledge might enhance individual insight, (b) enhance the individual's capacity to think critically and comprehend information, (c) improve individual 'vocabulary' mastery through varied material read, (d) enhance individual speaking skills, (f) individual attention and concentration can be improved by digital literacy, (g) improve the individual's capacity to read, write sentences, and construct information.

At least two hurdles must be overcome in order to achieve digital literacy. This obstacle

may be solved by incorporating digital literacy into all aspects of information and communication technology use. Here's how it works:

1. A large flow of information

The most powerful challenge of digital literacy is the large flow of information. This means that people receive too much information at the same time. In this case, digital literacy plays a role, namely, to seek, find, sort and understand correct and appropriate information.

2. Negative content

Negative content is also one of the challenges of the digital literacy era. For example, pornographic content, racial issues and others. Individual ability to access the internet, especially information and communication technology, must be accompanied by digital literacy. So that individuals can know which content is positive and useful and which content is negative.

Digital literacy may be used in a variety of settings, including the home, school, and community. The conceptual definitions of digital literacy include a broad notion or ideal of digital literacy. For example, David Buckingham's (2008) broad approach, which is founded on the British media education tradition, defines the fundamental characteristics of digital literacy. These are: representation, language, production, and audience. According to this viewpoint, digital literacies include an understanding that digital media offer particular interpretations of reality rather than reflecting it (representation), have specific codes and conventions to construct meanings (language), are produced by a variety of interest groups, such as commercial corporations (production), and are responded to in different ways by different users (audience). From this perspective, becoming digitally literate entails learning these fundamental ideas and gaining a conceptual knowledge of the Internet and digital media culture through these notions.

Digital literacy can also be a way to make the younger generation become *smart and good citizens* because it will increase their knowledge about reading a lot of digital literature. Digital literacy can lead to collective and participatory action that is essential for digital citizenship, adapting to a pluralistic society, and strengthening democratic political systems. Moreover, digital citizen participation is a trend in contemporary democracy, this has the potential to make democracy more inclusive by providing access

to citizens at once digital citizens to at least voice the political preferences of citizens, and the importance of building and maintaining relationships with citizens and stakeholders. In this way, the involvement of digital citizens can improve the democratic process.

The relationship between satisfaction with internet use and digital literacy should be balanced so that the use of technology can run following public awareness of using the technology. The purpose of literacy is to give greater control over interpretation because all messages circulating in the media are the result of construction. Construction between media is sometimes different and has different directions, so we need intelligent digital literacy. Concerning empowering media audiences to build a literate audience that is needed to protect citizens from the negative impact of critical, critical news, and take advantage of the presence of information in the majority of available media by electronics. Digital literacy needs to be developed if you want to create good citizens in the era of digital technology.

Social Media Digital Politeness

The hospitality of the Indonesian people is well-known. This generosity is seen in everyday life, and newcomers are constantly welcomed. It is a feature of Indonesian society. Perhaps this is why international visitors visit Indonesia. The Indonesian people's friendliness and openness to strangers represent the Indonesian people as a moral culture that preserves life's ideals. This value is represented in interpersonal communication relationships. This should be preserved to prevent the next generation from being uprooted from the cultural roots of the nation that create their identity.

The existence of good and smart young citizens will certainly have a positive impact on utilizing digital technology, one of which is in utilizing social media. Through this forum, young citizens can communicate with moral values guidelines and have a positive influence on their fellow social media users. Positive communication from social media users can be utilized to develop skills that improve the ability to identify problems, create persuasive media, and strategically distribute this media to colleagues and the digital community. Integrating social media is a way to develop a

learning network that connects activities that involve real citizens and digital citizens. Social media networks as a platform for network communication that are popularly used today such as Facebook, Twitter, YouTube, Instagram, Snapchat, and others support an increasingly participatory form of digital citizenship (Gleason & von Gillern, 2018). Globalization affects changing the nature of society. The problem of verbal and nonverbal aggression in dispute resolution can decide these modifications. Hate speech that smells like Sara is common. This has the potential to cause national divides. It is very easy for a netizen to berate and spit words that are not courteous in response to a quarrel. The courtesy that characterized Indonesian culture appears to have vanished. It is so easy to blaspheme, berate, and curse a netizen.

However, social media users in Indonesia have been surprised by the results of a Microsoft survey on the Digital Civility Index (DCI), which states that the politeness index of Indonesian internet users is considered low at the global level. In the survey, Indonesia ranks 29th out of 32 countries. This means that Indonesia is one of the countries with the lowest level of digital courtesy in the world. According to the most recent Digital Civility Index (DCI) research, Indonesian individuals or netizens score the lowest in Southeast Asia in terms of digital civility when conversing in cyberspace. Or, to put it another way, the most disrespectful in Southeast Asia. The survey mentions three main risks which are not too surprising, namely because of *hoaxes* and *scams*, hate speech, and discrimination. Threats of disinformation such as information deviation, *fake news*, *hoaxes*, and *cybercrime* have the potential to tarnish Indonesia's good name and cause harm to the public. Indonesia (M. Ikhsan, 2021) (CNN, 2021) (Rosa, 2022). The results of a DCI survey enraged netizens, who strongly disagreed with the findings. Regardless of the survey's merits and downsides, Indonesian netizens frequently commit blasphemy by failing to applaud other netizens' postings when utilizing social media. Blasphemy leads to hate speech that reeks of bigotry, tribalism, and intolerance.

Should be, as a good digital citizen, in utilizing digital technology, prioritizing ethics, social empathy, understanding of rights and obligations, and citizen participation will

become an inseparable part. Citizens' access to internet technology including social media as a support for digital citizenship must also be realized in digital behavior based on moral values and normative regulations that apply as a comprehensive approach to digital citizenship. During the pandemic, the usage of social media is expanding. The majority of individuals are at home because they live at home or work from home. People have a lot of free time, and they use it to spend time on social media. Some individuals are readily motivated by their emotions in voicing their thoughts, either because of the collapsed economic circumstances caused by the Covid-19 pandemic. Fake news on social media is readily replied to without much consideration. When talking on social media, netizens still value decency in language. Regardless of what others say, different etiquette is maintained. Differences of opinion do not have to be expressed in unpleasant or blasphemous terms. Blasphemy undoubtedly generates a disagreement that does not resolve an issue. If there is an issue that can be solved by discourse, which is more of a sensible argument.

This thing remembers the existence of the internet has now become a 'primary need' for everyone, including the people of Indonesia. At this moment, people will feel very nervous if the internet is not available in owned technology. As one of the countries located in the Asia Pacific region, Indonesia is a country with a young population among the countries in the world. Based on the existing rankings, the average population in Indonesia is 29.7 years old. This figure is below the world average of 30.9 years. A very young population certainly provides an opportunity for the Indonesian nation to continue to develop further in the world of digital technology because the majority of its users are young people or more often called the "literate millennial generation technology". But what needs to be considered is the use of the internet correctly following the skills that are based on the guidelines of life Pancasila and spirit with *Bhinneka Tunggal Ika* including using social media, so that presence of social media no for break split nation, however, utilized as means unifier and increase empathy concern social.

Digital citizenship ethics can be reflected in the way social media users use the right words, follow the ethics of politeness in communicating,

and do not offend other parties in a status *update*, *posting*, or *story* which aims to bring down a certain party or create a status that leads to provocation, does not share private information with the public, and does not access websites that are inappropriate or contain negative content. like pornography, gambling *online*, and so on. Politeness is defined by Lakoff (1990) as a system of interpersonal connections aimed to ease engagement by limiting the natural potential for conflict that occurs in interactions between persons. Various empirical and theoretical investigations reveal that linguistic politeness is employed to preserve social equilibrium while also providing interpersonal assistance to avoid confrontation. There are two sorts of linguistic politeness. First, there is first-order politeness, which relates to etiquette or norms of appropriateness for how to act in a certain communal group. On this side, politeness refers to a system of etiquette standards agreed upon by a group. Understanding the standards of group etiquette is a measure of a person's ability to talk politely. This first degree of civility is known as social politeness. Second, second-order politeness refers to the use of words to sustain interpersonal connections. On this side, the speaker's comprehension of the language mastered, for example, knowledge of the world (knowledge of the world), knowledge of culture (knowledge of culture), one's intelligence in processing all interaction phenomena, and so on, determines success in speaking. This second degree of courtesy is known as interpersonal politeness (Kuntarto, 2016).

Lots of example behavior digital citizens who take advantage of technology with politeness, make it as a means to share information and hone sensitivity socially through group or social media networks. Like case upload information vacancy work, *share* learning materials/videos, information digital citizen who found or lost goods, information donation humanity, an initiative raising fund victim disaster nature, review case crime and link the info to authorities, campaign anti-corruption campaign picker smart novice campaign anti-drugs, and so on should be activity Such a digital citizen who needs to be developed by inhabitant country young user activity on social media. Information shared is capable of enlightening, reassuring, and beneficial for human progress. Such digital politeness is

appropriate to develop for becoming a digital citizen. A person in communication must be aware of social politeness, which relates to societally agreed-upon communication ethics. Every member of the community follows the norms, ethics, and social values of the humanities that society upholds. In addition to paying attention to social ideals, comprehending the language used in speaking is required while conversing. Each language has its own set of grammatical levels. This must be understood to prevent using impolite language when debating.

Digital Literacy of Indonesian Society Improves

The national digital literacy index is measured by the Ministry of Communication and Informatics (Kominfo). It is important to understand the state of digital literacy in Indonesia in order to guarantee that efforts are being made to raise it that are more successful. The advancement of information technology has greatly improved human lives. In addition, more and more people are using computers and the internet to make many jobs and daily tasks easier. All kinds of information may be easily accessed and distributed over the internet network using computers and other devices that are its development products, including gadgets. Not all information that is widely available on the internet is positive at this stage in its growth. Many of them also include unfavorable information, such as the distribution of false information, extremism, hate speech, and fraud. To manage the information users get on the internet network, policies and capabilities of each device user are required. Digital literacy is a new phrase that was coined by American information technology analyst Paul Gilster. In his 1997 book *Digital Literacy*, which was published, he introduced a concept that would later become widely used.

The phrase "digital literacy" was enhanced by UNESCO throughout development. Digital literacy is connected to life skills since it encompasses technology as well as the capacity to study, think critically, creatively, and innovatively in order to develop digital competences, according to the United Nations Educational, Scientific, and Cultural Organization. There are four fundamental tenets of digital literacy, according to Yudha Pradana in *The Attribution of Digital Citizenship in Digital Literacy* (2018). The capacity to

understand information offered on the internet as a channel of communication, either implicitly or explicitly, is the first understanding. Then there is interdependence and complementarity with the information presented. Then there is also a social role in it and finally the curation or ability of the community to access, understand, and store information to be processed as a positive message. Then there is interdependence and complementarity with the information presented. Then there is also a social role in it and finally the curation or ability of the community to access, understand, and store information to be processed as a positive message.

The public's capacity for comprehending information in the emerging digital world on the internet network is currently improving. They can now distinguish between material that is good for consumption and information that should be avoided. This was determined by the 2021 Indonesia Digital Literacy Index measuring findings conducted by the Ministry of Communication and Informatics in partnership with the Katadata Insight Center (KIC). The overall score for Indonesia's Digital Literacy Index 2021 increased from 3.46 the year before to 3.49 on a scale of 1 to 5. 10,000 respondents from 514 Indonesian regencies and cities participated in a face-to-face survey to determine the 2021 Indonesia Digital Literacy Index. Internet users between the ages of 13 and 70 comprised the respondents' characteristics. Digital culture received the highest score, 3.90, according to the study results. Followed by digital ethics (digital ethics) (3.53), and digital skills (digital skills) of 3.44. Then digital safety gets the lowest score, 3.10 or a little above medium. The measurement of the digital literacy index is not only to determine the status of digital literacy in Indonesia, but also to ensure that efforts to increase people's digital literacy are more targeted.

CONCLUSION

The advancement of information and communication technology has impacted every element of human existence. Humans gain much from technology. However, because of the usage of these technologies, numerous incidents of laws such as defamation, pornography, gambling, and racism have arisen, and it is vital to try to remove them via education. Along with the objective of

education in Indonesia, the government created a character education program. Character education is now being challenged by the advancement of these technologies. As a result, character education must be adaptable to these new technologies. One method to solve these issues is through digital citizenship. Given the growing number of internet users throughout the years, it is critical to raise awareness about digital citizenship. Digital literacy is extremely useful for selecting and categorizing source references in the form of media coverage that must be trusted and then deceptive. Digital politeness is essential so that digital citizens have digital citizenship ethics, which may be shown in how social media users use the proper language and communicate politely. According to the Digital Civility Index (DCI), the politeness index of Indonesian internet users is regarded as poor on a worldwide scale. In Indonesia, this has resulted in a ban on valued internet users. Based on the difficulty, the researcher researched acceptable references with a theme to serve as a solution to the problem. Two things must be done: reinforcement of digital literacy and digital etiquette when using social media.

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