

CHARACTER EDUCATION: PHENOMENON OF STUDENTS' IN SOCIAL MEDIA COMMUNICATION ETHICS

Astri Zahrotul Umami^{1*}, Cici Indrawati¹, Mutia Irene Situmorang¹, Muhammad Mona Adha¹, Eska Prawisudawati Ulpa²

¹Universitas Lampung, Lampung, Lampung, Indonesia

²Universitas Islam Negeri Raden Intan Lampung, Lampung, Indonesia

*Corresponding email: astrizu.azu@gmail.com

ABSTRACT

During this pandemic there are many new challenges in the world of education. Education that is always required to be applied optimization is none other than character education. Character education is the process of forming one's character into a human being human by optimizing each phase of its development. This paper examines the moral crisis of students, especially in social media as it has recently been discovered and tries to see new problems encountered in virtual learning. Ethics to communicate well and clearly are able to direct each student to positively interact socially in the use of social media. The ability of each individual is very much needed in the aspect of digital literacy or social media literacy to pay attention to the politeness and comfort side of socializing with every social media user. The implication is to maintain a commendable attitude of character so that individuals have responsible self-integrity.

Keywords: Character Education, Communication, Ethics, Social Media, Students

INTRODUCTION

Philosopher Thomas Hobbes (1588-1679), Niccolo Machiavelli (1469-1527), and Jean-Jacques Rousseau (1712-1778) explained the patterns of attitudes and behavior possessed by individuals naturally, where at that time communication tools were still very simple. However, the current development in the modern era, a person's character also influences the use of their own gadgets, therefore it requires the ability to use sophisticated technology properly. Today, it is almost certain that everyone who has a smartphone also has a social media account, such as Facebook, Twitter, Instagram, and so on. This condition is like a custom that changes how to communicate in the digital era like now. Previously, introductions were made in a conventional way, which is (usually) accompanied by exchange of business cards, now that we meet new people, we tend to exchange account addresses or make friends on social media (Mulawarman & Nurfitri,

2017) [1]. This is a challenge as well as a reality that cannot be denied. The presence of social media and the growing number of users from day to day gives interesting facts how the power of the internet for life (Nasrullah, 2015) [2].

The term social media is composed of two words, namely "media" and "social". "Media" is defined as a communication tool (Laughey, 2007; McQuail, 2003) [3]. While the word "social" is defined as a social reality that every individual takes action that contributes to society. This statement confirms that in reality, media and all software are "social" or in the sense that both are products of social processes (Durkheim in Fuchs, 2014) [4]. From the understanding of each of these words, it can be concluded that social media is a communication tool used by users in social processes (Mulawarman & Nurfitri, 2017) [5]. Social media is a collection of internet-based applications, based on ideology and Web 2.0 technology that allows the creation and

exchange of content by its users (Kaplan & Haenlein, 2010) [6].

The development of technology, especially information technology shows rapid progress, both in the field of hardware and software, and other infrastructure such as communication networks that can support the creation of a reliable information system that has also developed. The results of innovations in the field of information technology in developing software and hardware in a sustainable manner, have shortened the technical age and economic life of the previous software and hardware. This fact has positive and negative impacts on users. It is undeniable that the use of social media brings so much convenience to its users. With all the facilities provided by social media, social media can make it easier for users to do all their activities ranging from playing online games or offline games, and can also be used for things that are social or business. Various access to information and entertainment from various corners of the world can be accessed through just one door. social media connected to the internet can cross the boundaries of the dimensions of life, space and time of its users, so social media can be used by anyone, anytime anywhere. By using the facilities provided by social media users through an internet connection can access information seekers directly, social media users can find a lot of choices of information needed by typing keywords in the form provided by the makers of these social media (Doni, 2017) [7].

Education is a process that encompasses all phases of human life, from conception to human life, ends. Education refers to a variety of activities, ranging from the nature of productive material to creative-spiritual, ranging from the process of increasing technical abilities to the formation of a strong and integral personality (Lestari, Holilulloh, Adha: 2013) [8].

The education aims to enable humans to develop optimally in each phase of its development. If someone is in the crawling phase, then with education, he must be able to

crawl well. Throughout its history, throughout this world, education has essentially two purposes, namely helping people to be smart and smart, and helping them to become good human beings. Making humans smart and smart, it might be easy to do it, but making humans to be good and wise people, seems to be far more difficult or even very difficult. Thus, it is very reasonable to say that moral problems are acute problems or chronic diseases that accompany human life anytime and anywhere (Sudrajat, 2011) [9]. If someone is in the walking phase, then with education he must achieve the ability to walk optimally (Munawaroh, 2019) [10]. Education is one of the pillars that helped sustain the establishment of a civilization called the Nation. Education means the process of changing the attitudes and behavior of a person or group in an effort to humans maturity (Hendriana & Jacobus: 2016) [11].

According to Din Wahyudin, education is humanization (an effort to humanize humans), which is an effort in order to help humans (students) to be able to live in accordance with their human dignity (Wahyudin, 2009) [12]. The existence of a nation is very much determined by its character (Susanti, 2013) [13]. A nation that has a strong character can become a nation of dignity and respect by other nations throughout the world (Susanti, 2013) [14]. One type of education that must be given to humans is character education. Character education is any effort made by educators to shape the character of students (Supranoto, 2015) [15]. With character, human beauty and physical perfection become more beautiful and more beautiful (Munawaroh, 2019) [16].

METHOD

The theory underlying the problem to be studied can be found by conducting a literature study. Researchers can obtain information about research that is related to the problem being studied (Hendriana, Jacobus: 2016) [17]. Reading sources to

strengthen the analysis in the article include the concept of education, ethics in the use of social media, characters, and materials about the development of technology and information. Relevant reading sources in the form of national and international articles/journals are included in this paper to obtain strong development and conclusions.

RESULT

Historically, if you pay attention to the nature of the content, the age of character education is actually the same age as the history of education itself. It's just that related to the terminology used, the term character education only emerged in the last decade in the United States, including those used in Indonesia in the last two years (Sudrajat, 2011: 47) [18], in ten until twenty years ago, the term moral education was more popular in America (Suyata, 2011: 13) [19], while the term character education was more popular in the Asian region, meanwhile, in England people prefer the term value education (Sudrajat, 2011: 48) [20].

The word "character" comes from the Greek *charassein*, which means to engrave, like someone who paints paper, carves stone or metal. Rooted from such an understanding, character is then interpreted as a sign or special feature (Hendriana & Jacobus: 2016) [21]. Character can be interpreted as innate, heart, soul, personality, behavior, personality, and temperament. Character in this sense marks and focuses the application of the value of goodness in the form of actions or behavior (Suyitno, 2012) [22]. Good character relates to knowing good, loving good, and doing good. These three ideals are closely related to one another. Someone born in a state of ignorance, primitive impulses that exist in him may be able to command or master his common sense (Sudrajat, 2011) [23].

Character education is a variety of efforts carried out by various school personnel, even carried out together with parents and community members to help

children and adolescents to become or have a caring, opinionated, and responsible nature (Daryanto, 2013) [24]. Character education is a system of inculcating character values to school members that includes components of knowledge, awareness or will, and actions to carry out these values, both towards God Almighty, oneself, others, the environment, and nationality so that it becomes a human being (Citra, 2012) [25]. The purpose of character education is to shape the continual self-improvement and practice the abilities of the self in the direction of a better life (Santoso & Adha, 2020) [26]. Therefore, character education should bring students into the recognition of values in a cognitive, appreciation of values affective, and finally to the practice of tangible values (Fatarina, Holilulloh, Adha, 2014) [27].

In general, in education, the most important and most effective method is exemplary, that is, educators give examples of good words or actions to be imitated by students so that students also have good speech or deeds (Watson, 2019) [28]. As a method which is seen as the most important and most effective in general education, of course, the example will also be the method that is seen as the most important and most effective in character education. This can be understood, because character education is part of Education (Munawaroh, 2019) [29].

Character development must be continuously carried out holistically from all educational environments namely family, school, and community. According to Murphy (1998, 22) [30] character education is education that is based on core ethical values rooted in democratic societies, in particular, appreciation, responsibility, trust, justice and honesty, caring, and social virtue and citizenship. From the above understanding it appears that character education refers to the process of instilling values, in the form of understandings, procedures for caring for and living those values, as well as how a student has the opportunity to be able to practice these values clearly (Susanti, 2013) [31].

According to Miftahudin (2010) character education at an early age in families aims at formation, at adolescence at school aims at development while at adulthood in college aims at stabilization. The task of educators is to provide a good learning environment to shape, develop and strengthen the character of their students (Kristiawan, 2015) [32]. Lickona (1991) added that character education is any effort that can be done to influence student character. Lickona states more clearly that the notion of character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out ethical values that are true (Susanti, 2013) [33]. From the description above it can be concluded that character education is value education, character education, moral education, character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, realize and spread the good in everyday life with wholeheartedly (Susanti, 2013) [34].

In character education, role models are needed in every education environment, namely the family, school and community. In the family environment, exemplary parents are needed in character education (Santoso & Adha, 2020) [35]. Exemplary parents determine the success of students in the process of ownership of knowledge about character, feelings about character, and actions that reflect character. Parents who do not know manners will pass on their ignorance to their children, so that it will create children who do not know manners too. Parents who do not have a sense of the importance of courtesy are more likely to be indifferent to their children so as to allow their children to behave disrespectfully, so that their children do not have a feeling of the importance of courtesy. Parents who do not have disrespectful behavior will show their impoliteness in front of the child, so that the child sees the disrespectful behavior of both parents at any time, and eventually the child will imitate the disrespectful behavior that is

always done by both parents (Munawaroh, 2019) [36]. This is in line with the opinion that children who have low levels of character knowledge, character feelings, and character actions are caused by low parental example in all three aspects (Novita, 2015, p. 184) [37].

Ease of information obtained by the public from the outside world without massive filtering of information by the government, making an external impact that affects people's behavior, especially millennial generation (Lalo: 2018) [38]. The decline in moral quality, especially among students, makes character education a matter that must be applied in the education level. In the pandemic era that required learning to be carried out online, it would be a big challenge to character education, especially formal education. Recently there were students who verbally committed profanity when the principal at his new school was giving a speech via instagram live. This is one example of bad student ethics that they consider to be joking but it is not very good for the future.

This phenomenon shows the importance of character education. The goal is to shape the child's personality, so that he becomes a good human being, a citizen, and a good citizen. As for the criteria of good people, good citizens, and good citizens for a society or nation, in general are certain social values, which are much influenced by the culture of the people and nation (Adha, 2015; Rafzan et al., 2019) [39]. Therefore, the nature of character education in the context of education in Indonesia is the education of values, namely the education of noble values that originate from the culture of the Indonesian people themselves, in order to foster the personality of the younger generation (Susanti, 2013) [40].

According to Lickona there are seven reasons why character education must be delivered, the seven reasons referred to are as follows: 1) The best way to guarantee that children (students) have a good personality in their lives; 2) Ways to improve academic achievement; 3) Some students cannot form

strong characters for themselves elsewhere; 4) Prepare students to respect other parties or people and be able to live in a diverse society; 5) Departing from the root of the problems associated with moral-social problems, such as immodesty, dishonesty, violence, violations of sexual activity, and a low work ethic (learning); 6) The best preparation for welcoming behavior at work; 7) Learning cultural values that are part of the work of civilization (Lickona, 1991) [41].

The COVID-19 pandemic has not yet ended, with everything that is all-round virtual certainly raises many problems, such as: lack of monitor from educators due to classes that are completely virtual, even sometimes to do virtual learning requires more effort so that not infrequently educators only utilize one platform that is intended for the task. One way communication often occurs in virtual learning, why thereby? Most students will listen more than actively speak related to learning. In fact, most students only reply or answer educator's makings improperly. Very different from face to face learning. This is certainly a big challenge for educators how to deliver learning and transfer of character education well. The lack of monitor educators requires that the optimal role of parents in monitoring also provides character education in the family. Schools must be able to maximize the role of parents in efforts to strengthen student character. Because considering the very important role of parents to the success of character education carried out by the school (Abidin, Pitoewas, & Adha, 2015) [42].

CONCLUSION

The character of social and environmental care in the use of social media is crucial in order to create positive, constructive, respectful, and beneficial communication relationships for others. Properly adhered to rules or ethics can create a social media atmosphere that contributes to

the dissemination of positive information and the development of one's critical thinking skills in using their respective social media platforms. Based on the explanation of the discussion, it can be concluded that the phenomenon of bad ethics of students is one of the reasons for the need for character education. There are challenges in this pandemic that need to be dealt with despite having to go through virtual learning and the importance of optimizing the role of parents at home as students' closest agent. In this pandemic era, social media is also used as a place of education. It is undeniable, in social media important to have ethics, and still inseparable from character education about how students would have been maintain their time management on using social media, and have filter for news content that positively support their knowledge.

Social media in addition to improving personal branding, modern society's lifestyle, disseminating information, communication media, business activities, communities, social media can also be used as a medium for student learning educational activities by taking examples that are relevant to the topic of learning. Survey conducted by Asosiasi Penyelenggara Jaringan Internet Indonesia (APJII) in 2019-2020 revealed that Indonesia's internet users amounted to 73.7 percent, up from 64.8 percent in 2018 (www.kominfo.go.id) [43]. The increasing number of internet usage is not accompanied by knowledge of ethics on how to use social media properly or digital literacy.

The ethical violations in question are spreading hoax news, harsh words, provocative, racial intolerance, pornography, cyber bullying, and hate speech. The Government of the Republic of Indonesia has ratified UU nomor 19 tahun 2016 perubahan atas UU nomor 11 tahun 2008 tentang informasi dan transaksi elektronik. The existence of this law is expected to reduce the number of crimes on social media. The results of the study (Gelgel, 2017) [44] found that there are still many students who use social

media regardless of ethics and norms of propriety.

These students are very accustomed to using the internet for all their activities, both to obtain information, increase knowledge, educational activities, shopping, entertainment as well as in social life such as communicating. Students who tend to be vulnerable eventually access social media freely without knowing the signs in social media. Even though the indiscriminate and unethical use of social media can harm people, and can even have legal implications. For this reason, students must learn about values and ethics in using social media.

Social media development makes faster performance and more accurate so you don't spend a lot of time on work. Currently, social media has become an important part of society as a place to get information, freedom of opinion, as a place to exchange good news through text messages or video calls. One of the users of social media is a student or student. Social media for students not only to find learning information but also to express themselves, get interesting information as media users themselves. The size of the use of social media used by students is not only a positive impact but also a negative impact on students, slowly positive and negative impacts seen such as the ease of doing school learning but other impacts such as the use of social media so that students are less social with other students. Social media are little but sure to bring students to a different cultural pattern than before and students can figure their mindset but preferably under adult supervision. Social media also gives a sense of addiction by accessing things that students find interesting, such as lifestyle, clothing, food, and mindset.

Social media shortly has become a very special thing for students, especially for online learning, so it is natural for students can get access to social media used as a place to find information, express themselves, as a place to exchange news. Social media are well used by all fields, especially education which is the

delivery of information, but social media can also make it easier for students to get information in the form of digital books that are easily accessible to support student education and learning. In addition, students also pay more attention to the things they will look for when using social media. And it is better if students seek information according to student needs to support the knowledge of students. In using social media, it does not necessarily express opinions using impolite language and even inappropriate word choice, consider the ethics in using social media also needs attention. We do hope that when students express opinions or information on the internet or social media, and they know how to respond and in a good comment.

Ethics in using social media has become a matter of concern in the past few years with the use of social media by young people to adults. Students in using social media to support online learning, the first attention they focus on social media ethics. Social media have become a part of most students in Indonesia and as a place to get and share information. Ethics in communicating with students as social media users always follow the rules to make a good personal responsibility, as we know that many harsh words appear on social media, both intentionally and unintentionally. So ethics in social media important to carry out such as the use of polite language and good words. Student avoids sharing students' personal information such as personal problems, family, or friends, home addresses on social media accounts avoiding crimes committed by people through social media. However, sometimes the way of communicating or the use of a word or sentence that we consider an ethic, can also result in something unpleasant and cause a misunderstanding among others (Kismiyati 2010) [45]. In general, social media is a very varied context with language, culture, custom in the entire world community, in that so the ethics and knowledge to put first attention to this. So students should learn more about ethics in

social media both in speech, the choice of words correctly and accurately, such as in greeting, introducing themselves, and conveying the student's goals then closing with greetings. This is the basis of the form of ethics in social media. Students should look for the truth in the information and pay

attention to the information obtained is possible or not redistribute the information, it is better to re-check the truth of the information, that students do not get fake news.

REFERENCES

- [1] Mulawarman & Nurfitri, A. D. (2017). Perilaku Pengguna Media Sosial Beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan. *Buletin Psikologi*, 25 (1), 36-44.
- [2] Nasrullah, R. (2015). *Media Sosial (Perspektif Komunikasi, Budaya, dan Sioteknologi)*. Jakarta: Simbiosis Rekatama Media
- [3] Laughey, D. (2007). *Themes in Media Theory*. New York: Open University Press.
- [4] Fuchs, C. 2014. *Social Media a Critical Introduction*. Los Angeles: SAGE Publication, Ltd.
- [5] Mulawarman & Nurfitri, A. D. (2017). Perilaku Pengguna Media Sosial Beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan. *Buletin Psikologi*, 25 (1), 36-44.
- [6] Kaplan, A.M., Haenlein, M. (2010). Users of The World, Unite! The Challenges and Opportunities of Social Media. *Business Horizons*, 53, 59-68.
- [7] Doni, F.R. 2017. Perilaku Penggunaan Media Sosial Pada Kalangan Remaja. *Indonesian Journal on Software Engineering*, 3 (2), 15.
- [8] Lestari, A, L., Holilulloh., & Adha, M.M. (2013). Hubungan Persepsi Peserta Didik Tentang Urgensi Pendidikan Karakter dengan Motivasi Belajar Pendidikan Kewarganegaraan di SMA N 10 Bandar Lampung Tahun Pelajaran 2012/2013. *Jurnal FKIP Universitas Lampung*.
- [9] Sudrajat, A. (2011). Mengapa Pendidikan Karakter?. *Jurnal Pendidikan Karakter*, 1 (1), 47-58.
- [10] Munawaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7 (2), 142-156.
- [11] Hendriana, E. C & Jacobus, A. (2016). Implementasi Pendidikan Karakter Di Sekolah Melalui Keteladanan dan Pembiasaan. *Jurnal Pendidikan Dasar Indonesia*, 1 (2), 25-29.
- [12] Wahyudin, D. (2009). *Pengantar Pendidikan*. Jakarta: Universitas Terbuka.
- [13] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [14] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [15] Supranoto, H. 2015. *Implementasi Pendidikan Karakter Bangsa dalam Pembelajaran SMA*. *Jurnal Promosi: Jurnal Pendidikan Ekonomi*, 3 (1), 36-49.
- [16] Munawaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7 (2), 142-156.
- [17] Hendriana, E. C & Jacobus, A. (2016). Implementasi Pendidikan Karakter Di Sekolah Melalui Keteladanan dan Pembiasaan. *Jurnal Pendidikan Dasar Indonesia*, 1 (2), 25-29.
- [18] Sudrajat, A. (2011). Mengapa Pendidikan Karakter?. *Jurnal Pendidikan Karakter*, 1 (1), 47-58.
- [19] Suyata. (2011). *Pendidikan Karakter Dalam Perspektif Teori dan Praktik*. Yogyakarta: UNY Press.

- [20] Sudrajat, A. (2011). Mengapa Pendidikan Karakter?. *Jurnal Pendidikan Karakter*, 1 (1), 47-58.
- [21] Hendriana, E. C & Jacobus, A. (2016). Implementasi Pendidikan Karakter Di Sekolah Melalui Keteladanan dan Pembiasaan. *Jurnal Pendidikan Dasar Indonesia*, 1 (2), 25-29.
- [22] Suyitno, I. (2012). Pengembangan Pendidikan Karakter dan Budaya Bangsa Berwawasan Kearifan Lokal. *Jurnal Pendidikan Karakter*, II (1), 1-13.
- [23] Sudrajat, A. (2011). Mengapa Pendidikan Karakter?. *Jurnal Pendidikan Karakter*, 1 (1), 47-58.
- [24] Daryanto, D. 2013. *Implementasi Pendidikan Karakter di Sekolah*. Yogyakarta: Gava Media.
- [25] Citra, Y. (2012). *Pelaksanaan Pendidikan Karakter Dalam Pembelajaran*. *Jurnal Ilmiah Pendidikan Khusus*, 1 (1), 38.
- [26] Santoso, R & Adha, M. M. (2020). Inovasi Pendidikan Karakter melalui Pembelajaran Berbasis Lingkungan Sosial dan Budaya. Seminar Nasional Pendidikan FKIP Universitas Lampung 2019, pp. 568-575.
- [27] Fatarina, N., Holilulloh., & Adha, M. M. (2014). Pengaruh Penerapan Budaya Demokrasi di Lingkungan Sekolah Terhadap Pembentukan Civic Skills. *Jurnal Kultur Demokrasi*, 2 (4).
- [28] Watson, L. (2019). Educating for Inquisitiveness: A Case Against Exemplarism for Intellectual Character Education. *Journal of Moral Education*, 48 (3), 303-315.
- [29] Munawaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7 (2), 142-156.
- [30] Murphy, M. M. (1998). *Character Education in America's Blue Ribbon Schools*. Lancaster PA, Technomic.
- [31] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [32] Kristiawan, M. (2015). Telaah Revolusi Mental dan Pendidikan Karakter dalam Pembentukan Sumber Daya Manusia Indonesia yang Pandai dan Berakhlak Mulia. *Ta'dib*, 18 (1), 14.
- [33] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [34] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [35] Santoso, R & Adha, M. M. (2020). Inovasi Pendidikan Karakter melalui Pembelajaran Berbasis Lingkungan Sosial dan Budaya. Seminar Nasional Pendidikan FKIP Universitas Lampung 2019, pp. 568-575.
- [36] Munawaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7 (2), 142-156.
- [37] Novita, L. (2015). Pengaruh Iklim Keluarga dan Keteladanan Orangtua terhadap Karakter Remaja Pedesaan. *Jurnal Pendidikan Karakter*, V (2), 184-194.
- [38] Lalo, K. (2018). Menciptakan Generasi Millennial Berkarakter Dengan Pendidikan Karakter Guna Menyongsong Era Globalisasi. *Jurnal Kepolisian*, 12 (2), 69.
- [39] Rafzan., Budimansyah, D., Fitriyani, S., & Adha, M. M. (2019). The Implementation of Higher Order Thinking Using Project Citizen in Escalating Students' Hard and Soft Skills. International Conference on Advances in Education, Humanities, and Language (ICEL), pp. 563-569.
- [40] Susanti, R. (2013). Penerapan Pendidikan Karakter di Kalangan Mahasiswa. *Jurnal Al'talim*, 1 (6), 480.
- [41] Lickona, T. (1991). *Educating for Character: How Our Schools Can*

- Teach Respect and Responsibility*. New York: Bantam Books.
- [42] Abidin, R. F., Pitoewas, B., & Adha, M. M. (2015). Peran Guru Pendidikan Kewarganegaraan Dalam Mengembangkan Kecerdasan Moral Siswa. *Jurnal Kultur Demokrasi*, 3 (1).
- [43] Irso. 2020. "Dirjen PPI: Survei Penetrasi Pengguna Internet di Indonesia Bagian Penting dari Transformasi Digital". https://www.kominfo.go.id/content/detail/30653/dirjen-ppi-survei-penetrasi-pengguna-internet-di-indonesia-bagian-penting-dari-transformasi-digital/0/berita_satker, 10 Agustus 2021.
- [44] Gelgel, N. 2017. Pengenalan Beretika Komunikasi Dalam Sosial Media di Kalangan Remaja. *Buletin Udayana Mengabdi*, 16 (3).
- [45] Kismiyati. 2010. *Filsafat dan Etika*. Bandung : Widya Padjajaran.