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## Pancasila as a Paradigm in Shaping Communication Ethics in the Digital Age

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**ABSTRACT:** Developments in the digital era have changed the way people communicate, especially through social media. Nowadays, communication can be done freely, but this freedom is abused by many people to cause several problems, such as hoaxes, privacy violations, and even hate speech. Therefore, the purpose of this study is to analyze the role of Pancasila education in shaping civilized ethics in the digital era. This research uses a descriptive qualitative method with a literature study approach, namely analyzing and collecting data through various sources, such as journals, scientific articles, and books that are still relevant to the topic discussed. The results show that the

values contained in Pancasila are very important to be used as digital ethics. This research also shows that digital literacy and the implementation of Pancasila values in communication ethics in Indonesia are low. In contrast, Finland has high digital literacy and their readiness to add ethical teachings into their curriculum since early childhood education. Solutions offered include the implementation of Pancasila values into the curriculum from an early age as well as campaigns or calls that emphasize the importance of polite communication and respect for everyone's privacy.

**KEYWORDS:** Pancasila, communication ethics, social media, character education, digital literacy.

## I. INTRODUCTION

Ethics is basically a collection of norms, guidelines, rules, and references that direct the way a person acts in everyday life. Without ethics, individuals will find it difficult to distinguish between appropriate and inappropriate behavior. Therefore, ethics plays an important role in maintaining harmony and order in society. By adhering to ethics, every action taken can be well received and does not cause negative impacts, thus creating a social environment where people respect and value each other. Ethics also help shape individual characters to be responsible and behave according to the prevailing norms.

Communication cannot be separated from human life because with communication humans can exchange ideas, build social relationships, and also express their feelings. Every day humans communicate in many ways and for many purposes, and through the media they use. Either face-to-face or online. Nowadays, communication can be done across time and countries using social media networks. Many applications can be used to exchange information, opinions, and personal experiences, such as Instagram, TikTok, X (Twitter), and many more. Communication through social

media provides the freedom to express opinions, comment, upload personal activities, make transactions, and use public services. However, behind the ease and freedom of expression on social media, it brings negative impacts that cannot be underestimated. Freedom of expression often triggers debates, disputes, and mental health disorders that have the potential to damage

digital communication. In addition, it also triggers extreme actions such as suicide. Therefore, we as social beings should be aware and responsible in building wise and healthy communication<sup>1</sup>.

Communication ethics are essential to ensure that information exchange and interaction between individuals take place in a polite, clear, and respectful manner. In the context of social media, the application of communication ethics is often overlooked due to its anonymity and timelessness. This leads to various problems such as the spread of false information, negative comments, and conflicts that can easily develop into bigger disputes. The freedom to express opinions without adequate control also makes it difficult for many people to distinguish between freedom of expression and humiliation. As a result, social media has become a field of social problems that not only disrupt the harmony of society but also have the potential to damage the mental health of its users. Therefore, the cultivation and application of good communication ethics is very important in minimizing these negative impacts. According to the Indonesian Internet Service Providers Association, by 2022, around 77% of Indonesia's population will be connected to the internet. Meanwhile, according to the Association of Indonesian Internet Service Providers, in 2025, it will increase to around 80% of Indonesia's population connected to the internet. In today's digital era, human values have begun to be ignored by Indonesian society, which is shown by the rampant fake news, hate speech, and intolerant behavior that occurs in cyberspace. Based on Kominfo data in 2021, there were more than 1,000 cases of negative content reported on social media, such as discrimination, violence, and fraud. This reflects the conflict between technological progress and the strengthening of Pancasila values as the basis for interacting in the digital world<sup>2</sup>. Seeing this phenomenon, communication in social media also requires norms and politeness in its use. As Indonesian citizens who live based on the values of Pancasila, they must be able to take

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<sup>1</sup> Luthfi Yatun Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial,"

<sup>2</sup> Anindhita Sabrina Auliasari et al., "Krisis Nilai Kemanusiaan Di Era Digital: Analisis Berdasarkan Ideologi Pancasila," *Lentera Ilmu* 2, no. 1 (2025): 38–44, <https://doi.org/10.59971/li>.

personal responsibility and maintain a sense of brotherhood, order, and the welfare of the nation and state.

Indonesia, which guides the implementation of all aspects of life in society, nation and state<sup>3</sup>. Pancasila is not only an ideological symbol but also a moral guide that guides human behavior in everyday life. Pancasila as the basis of the state, the values contained in it reflect the identity of a nation that upholds human values. A paradigm is a systematic, consistent, and coherent pattern in achieving a particular goal. For the Indonesian nation and state, the mindset is based on the noble national cultural values contained in the values of Pancasila; therefore, Pancasila is a way of life, state foundation, and national ideology (Suhadi, 2002)<sup>4</sup>. So, in social media, Pancasila is also a foundation, a guideline, and a paradigm in communication ethics in order to create a healthy, friendly, and civilized social media space, as well as to avoid conflict. Based on this Pancasila paradigm, people can behave in an orderly manner and respect social norms and applicable laws. In addition, the Pancasila paradigm can also be a moral filter for the community to uphold human values in increasingly free digital interactions. The author also found three articles relevant to this topic. The first, a research article from Putra et al. (2023)<sup>5</sup>, examines the principles and ethics of communication in the use of media in general. Second, the article by Bustami et al. (2024)<sup>6</sup> examines the ethics of digital media communication in the 'post-truth' era. And the third, an article from Nisa et al. (2023)<sup>7</sup>, discusses the application of Pancasila values as the ethics of communicating using social media. However, these three studies have not reviewed how the values of Pancasila

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<sup>3</sup> Sofia Nabilah, Silvya Rahma, and Sapriya Zahara Larosa, "Pancasila Sebagai Paradigma Pembangunan Nasional," *Jurnal Kewarganegaraan* 7, no. 2 (2023): 2230–38, <https://doi.org/https://doi.org/10.31316/jk.v7i2.5652>.

<sup>4</sup> Sri Sudarsih, "Pancasila Sebagai Paradigma Pengembangan Kebudayaan Di Era Global," *Jurnal Ilmiah Kajian Antropologi* 5, no. 2 (2022): 76–83.

<sup>5</sup> Aditya Eka Putra et al., "Prinsip Dan Etika Dalam Ilmu Komunikasi-Berita," *Jurnal Nomosleca* 9, no. 2 (2023): 216–32, [https://www.researchgate.net/publication/377445419\\_Prinsip\\_dan\\_Etika\\_Komunikasi\\_dalam\\_Penggunaan\\_Media\\_Baru](https://www.researchgate.net/publication/377445419_Prinsip_dan_Etika_Komunikasi_dalam_Penggunaan_Media_Baru).

<sup>6</sup> Bustami et al., "Etika Komunikasi Media Digital Di Era Post-Truth," *Jurnal Paradigma: Jurnal Multidisipliner Mahasiswa Pascasarjana Indonesia* 5, no. 1 (2024): 39–53.

<sup>7</sup> Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial."

can be used as the main paradigm in shaping digital communication ethics in Indonesia.

Through this research, it is expected to explain the urgency of social media ethics for the life of the nation, analyze the role of Pancasila in shaping the norms and ethical attitudes of society in the use of communication technology in the digital era, and be able to identify and explain the challenges in maintaining communication ethics and solutions while adhering to Pancasila. The solution that can be offered is to overcome the decline in communication ethics in the digital era. This research suggests the integration of Pancasila-based communication values into formal and non-formal education. This approach aims to help people, especially the younger generation, internalize the principles of respect, responsibility, courtesy, and tolerance in online communication. By embedding the values of Pancasila into curricula, workshops, and social media campaigns, it is hoped to encourage the development of a more ethical, empathetic, and culturally rooted digital communication culture in Indonesian society.

## II. METHODS

This research study uses descriptive qualitative research methods. Descriptive research is research that describes phenomena in a real, realistic, and current manner, because this research makes pictures, descriptions, and facts about the place<sup>8</sup>. Qualitative understanding is a research process to understand the material to be discussed in depth so that it can be integrated into scientific work. Data analysis carried out qualitatively consists of data reduction, data presentation, and conclusion drawing, as for another understanding of descriptive qualitative research, namely a research method that focuses on understanding by describing the facts encountered. Qualitative research uses the theory of constructivism, where many views and opinions arise through each person's experience. This research illustrates that

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<sup>8</sup> Ajat Rukajat, *Pendekatan Penelitian Kuantitatif*, 1st ed. (Yogyakarta: Deepublish, 2019).

truth is something dynamic, not fixed, and can be found through the experience of everyone. Therefore, this research focuses on understanding involving participants' perspectives<sup>9</sup>.

This research article also uses the literature study method. This literature study is carried out by collecting data from several journals for this research. The author examines this research using a literature study approach. Collecting data from articles, journals, and books, then drawing conclusions to find other perspectives.

### III. RESULTS AND DISCUSSION

#### A. *The Urgency of Social Media Ethics for National Life*

The term "ethics" comes from the Latin word "ethicus" which means "habit," something that is considered good according to the customs of society<sup>10</sup>. The term "ethics" comes from the Greek word "ethos," which means the usual place of residence, habits, customs, feelings, attitudes, and ways of thinking<sup>11</sup>. Ethics means the science of human behavior that is considered good or bad<sup>12</sup>. Ethics also means the science of knowledge about moral principles that guide human life to regulate their behavior. Based on the definition of ethics, it is closely related to the habits and ways of life that are good for oneself and society that should be adopted and passed down from generation to generation<sup>13</sup>. Meanwhile, according to the Big Indonesian Dictionary, ethics is defined as the science that studies what is good and bad, as well as moral rights and obligations (morals). Social media is a medium for mutual interaction between individuals and groups online without being limited by space and time. If social media is utilized

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<sup>9</sup> Ismail Suardi Wekke, *Metode Penelitian Sosial*, 1st ed. (Yogyakarta: Gawe Buku, 2019).

<sup>10</sup> Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial."

<sup>11</sup> Syifa Hamama, "Etika Komunikasi Dalam Media Sosial: Tantangan Dan Solusinya," *Selasar KPI: Referensi Media Komunikasi Dan Dakwah* 4, no. 2 (2024): 182–97, <https://ejournal.iainukebumen.ac.id/index.php/selasar>.

<sup>12</sup> Sapriadi Rambe et al., "Etika Komunikasi Dalam Menggunakan Media Sosial," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 4503–10, <https://doi.org/10.31004/jptam.v8i1.1307271>.

<sup>13</sup> Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial."

properly, a person will get benefits, such as facilitating friendship connections and information searches. However, if social media is misused, it will bring disadvantages, such as hoax news, cyberbullying, and disclosure of privacy<sup>14</sup>. Therefore, there is a need for communication ethics in social media, which is a guideline of values or norms in using social media. With the existence of social media ethics, a person can take wise attitudes and actions in using social media, such as making decisions to share something on social media.

According to Mutiah et al. (2019)<sup>15</sup>, several ethics need to be considered in using social media, namely, do not use harsh, provocative, pornographic, or SARA words; do not upload false information; do not copy copyrighted articles or images; and provide relevant comments. According to Wahyudin and Karimah (2016)<sup>16</sup>, the ethics of communicating on social media that need to be considered include uploading content that is useful or useful for the common good; before uploading, you should check and reconsider the things that will be uploaded and what needs to be considered is avoiding content that will cause conflict, such as violence, hoaxes, pornography, and SARA issues; can distinguish things that belong to the realm of personal space, so that before posting it is necessary to consider what should not be published; communicate politely; Be wise and polite in giving comments; copyrighted images should not be copied, and give comments with polite language.

As technology develops, social media facilitates access to communication and information nationally and internationally. Communicating with politeness and courtesy can make the atmosphere in social media comfortable and harmonious. With the ethics of communicating on social media, users are encouraged to choose the right words and language to make the information comfortable to convey. Social media is now also used as a means to channel economic education. The information provided is

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<sup>14</sup> Ezra Yora Turnip and Chontina Siahaan, "Etika Berkomunikasi Dalam Era Media Digital," *Jurnal Ekonomi, Sosial & Humaniora* 3, no. 4 (2021): 38–45.

<sup>15</sup> Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial."

<sup>16</sup> Hamama, "Etika Komunikasi Dalam Media Sosial: Tantangan Dan Solusinya."

also informative and educative. However, it should also be noted that the selection of information to educate does not contain sensitive topics such as ethnicity, religion, race, and intergroup (SARA) so that it is in line with the application of Pancasila values. Apart from being a means to channel education, social media also provides news information both nationally and internationally. However, many of these news stories are fake or hoaxes, so users must be smarter in filtering information circulating on social media. In addition, users often express their lives on social media. With the existence of communication ethics, it is also necessary to maintain the privacy of oneself and others by uploading reasonable information on social media. Social media can also be used to give appreciation of someone's work or achievements, and not infrequently also to give criticism. However, when giving criticism, the choice of words must also be considered properly and wisely to avoid cyberbullying and conflict.

With the existence of ethics in social media, a person's personality can be formed with respectful social attitudes such as manners, and manners can create a calm, happy, peaceful, and protected society without harming others (Astajaya, I Ketut Manik, 2015)<sup>17</sup>. The positive impact on its users and the surrounding environment<sup>18</sup>. When social media ethics based on Pancasila is taught to children from an early age, they develop into individuals who can adapt themselves to the surrounding environment by having good ethical and moral principles in accordance with Pancasila. Thus, when they grow up, they will more easily adjust to the prevailing laws. Pancasila has several values that are guidelines for the life of the nation and state. These values include basic values, instrumental values, and psychological values. Fundamental values are eternal and unchangeable values, listed in the fourth paragraph of the Preamble to the 1945 Constitution, and include the values of divinity, humanity, unity, democracy, and social justice. Instrumental values are values that form the basis for policies, strategies, or actions. Psychological values are values that

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<sup>17</sup> Nisa et al., "Penerapan Pancasila Sebagai Etika Dalam Penggunaan Media Sosial."

<sup>18</sup> Biji Bintang Habibitasari and Ema Rizki Novida, "Penanaman Etika Bermedia Sosial Bagi Anggota Duta Kampus UKM Pengembangan Diri STIKES Banyuwangi," *Jurnal Pengabdian Masyarakat (JUDIMAS)* 1, no. 1 (2023): 14–32, <https://doi.org/10.54832/judimas.v1i1.86>.

are used and applied in daily life<sup>19</sup>. According to Nurgiansah (2021)<sup>20</sup>, values serve to shape ideal ways of thinking and behaving in society. Values also motivate individuals to achieve their desired goals. Values can be used as a means of monitoring an individual's behavior in society. Values can encourage, guide, and compel people to do good. Values also serve as a means of solidarity among members of society.

### ***B. Challenges in Maintaining Communication Ethics and Solutions Based on Pancasila Principles***

The values of Pancasila, which should be a guideline in life, have lost their authority, causing confusion among the people. This has triggered a crisis, especially during the monetary crisis, which has had a major impact on the political sector and has also affected the morals and behavior of people in various parts of the world, especially in developing countries such as Indonesia. The challenge of maintaining communication ethics in the digital age using the principles of Pancasila encompasses five basic principles, namely belief in one God, just and civilized humanity, Indonesian unity, democracy led by the wisdom of deliberation/representation, and social justice for all Indonesian people. These are values that are directly and strongly useful in the digital context, especially for overcoming ethical challenges in social media<sup>21</sup>. Several analyses of Pancasila values in maintaining communication ethics in the digital age can be described as follows:

1. The principle of belief in one God teaches us to respect and

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<sup>19</sup> Yayang Furi Furnamasari et al., "Peran Pendidikan Pancasila Dalam Membentuk Etika Dan Moral Siswa Di Era Digital," *Jurnal Multidisiplin Inovatif* 8, no. 5 (2024): 2246–6110, <https://sejurnal.com/pub/index.php/jmi/article/view/1361/1578>.

<sup>20</sup> Dinie Anggraeni Dewi and Yohana.R.U Sianturi, "Penerapan Nilai Pancasila Dalam Kehidupan Sehari-Hari Dan Sebagai Pendidikan Karakter," *Jurnal Kewarganegaraan* 5, no. 1 (2021): 222–31.

<sup>21</sup> Muhammad Raya Hayqal and Fatma Ulfatun Najicha, "Jurnal Civic Education: Media Kajian Pancasila Dan Kewarganegaraan Peran Pendidikan Pancasila Sebagai Pembentuk Karakter Mahasiswa," *Jurnal Civic Education: Media Kajian Pancasila Dan Kewarganegaraan* 7, no. 1 (2023): 55–62, <https://ejurnal.unima.ac.id/index.php/civic-edu/index>.

appreciate religious and belief diversity. In the digital world, this means avoiding the dissemination of content that insults or degrades religion.

2. Fair and Civilized Humanity: This principle emphasizes that we must respect human dignity and human rights. In terms of social media, this means that we must not spread or create content that contains hatred, abuse, or discrimination against individuals or certain group.
3. Indonesian Unity: This principle teaches the importance of maintaining unity and harmony amid differences. In this case, we must not create or disseminate content that could divide society or cause conflict between groups.
4. Democracy Led by Wisdom in Deliberation/Representation: This principle teaches the importance of active community participation in decision-making that will impact their lives. In social media, this means respecting opinions in every deliberation and consensus.
5. Social Justice for All Indonesian People: This principle emphasizes the importance of ensuring social justice for all citizens. In the context of social media, this means avoiding the spread of content that reinforces social inequality, which can be detrimental to weaker groups.

After conducting several analyses of the values of Pancasila in maintaining communication ethics in the digital age, one of the five Pancasila values is particularly important, namely “Just and Civilized Humanity.” This Pancasila value plays an important role because it means that each individual is recognized and treated according to their dignity and worth as creatures of God who are equal, without distinction based on ethnicity, religion, race, or descent<sup>22</sup>. In this digital context, the value of “Fair and Civilized Humanity” demands respectful interaction between fellow human

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<sup>22</sup> Gita Dwi Mutia et al., “Etika Penggunaan Media Sosial Sesuai Sila Kedua,” *Jurnal Multidisiplin Ilmu Akademik* 1, no. 5 (2024): 281–84, <https://doi.org/10.61722/jmia.v1i5.2702>.

beings, avoiding content that incites hatred, discriminatory speech, and hoaxes that can damage the dignity of individuals and groups<sup>23</sup>.

The application of these values in communication ethics in the digital age is crucial to creating a civilized, safe, and positive digital space. One example of a real problem in the application of the second principle of Pancasila is the case of victims of domestic violence by YouTubers Baim Wong and Paula Verhoven in 2022. They created prank content that raised the issue of domestic violence. This content is a serious and sensitive issue, but it was treated as entertainment. This action was highly unethical/inappropriate because it belittled victims of domestic violence. This content also included the dissemination of misleading information and could damage the image of the police institution, which was the party that made the false report. This case sparked strong reactions from the public and authorities and serves as an important lesson on the need for empathy and respect for human rights in the context of communication ethics in the digital age.

This issue highlights the real constraints in educating and socializing human values, as social media users have not fully grasped the importance of ethical and empathetic issues when interacting in the digital world. The solution is that when using social media, as users, we must maintain fair communication and be ethical by always respecting human rights and practicing empathy in our interactions. Education and socialization regarding Pancasila-based humanitarian values through both formal education and digital campaigns are the main strategies to ensure that people outside can understand and internalize these principles in their daily digital lives. Additionally, social media platforms need to play an active role in monitoring and sanctioning unethical content to create a safe and civilized digital space, especially considering the large number of young children accessing YouTube.

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<sup>23</sup> Yuliyanti et al., "Perubahan Digitalisasi Dalam Membangun Etika Pancasila Pada Lingkup Komentar Di Media Sosial," *Jurnal Komunikasi, Sosial, Dan Ilmu Politik* 1, no. 7 (2024): 210–17.

Thus, the application of Pancasila values, particularly the second principle, must be accompanied by effective education and supervision so that these digital communication ethics can be fulfilled in creating a digital society that is responsible and respects fellow human beings.

### *C. The Role of Pancasila in Shaping Norms and Ethical Attitudes of Society in the Use of Communication Technology in the Digital Age*

In today's digital age, the rapid development of communication technology not only brings convenience but also serious ethical challenges in its use. Challenges such as misinformation, privacy breaches, and a lack of digital ethics are becoming increasingly common. This issue highlights the need for a strong foundation of values and ethics to guide behavior in the digital space. In Indonesia, Pancasila plays an important role in shaping the morals of society. Its values can serve as a reference for building responsible, respectful, and ethical digital communication practices.

The rapid advancement of communication technology in today's digital age presents both convenience and serious ethical challenges. Issues such as misinformation, privacy breaches, and a lack of digital ethics are becoming increasingly prevalent. This issue underscores the need for a strong ethical foundation to guide behavior in the online space. In Indonesia, Pancasila plays a crucial role in shaping the morals of society. These core values provide a framework for fostering responsible, respectful, and ethical digital communication practices, ensuring that technology serves to unite, rather than divide.

More than just guiding individual actions, Pancasila encourages collaboration and empathy in the digital realm. By fostering a sense of collective responsibility, Pancasila encourages users to consider the broader impact of their behavior on society. This mindset is important in combating online bullying, hate speech, and the spread of false information, all of which threaten social cohesion. Adopting the principles of Pancasila, such as respect and honesty, helps create a safer and more inclusive digital environment where diverse voices are heard and valued. Integrating these

values into digital ethics education empowers Indonesian society to use communication technology wisely and ethically, supporting unity and mutual respect in the ever-evolving digital landscape.

Pancasila establishes five fundamental principles of moral values in human life: divinity, humanity, unity, democracy, and justice. In the principle of humanity, the main goal is to make the Indonesian people more humane. Humans are considered cultural beings with various potentials that place them in a position of high dignity, as well as being capable of recognizing and understanding prevailing values and norms. The principles of association teach important ethical and moral values necessary to maintain unity, emphasizing the need for mutual understanding, respect, tolerance, trust, honesty, and prioritizing the common good<sup>24</sup>. These values support the idea that communication technology should be used to build unity, not to spread division or harm. By internalizing these principles, digital users can become more responsible and respectful in their online interactions.

Besides guiding individual behavior, Pancasila also encourages collaboration and empathy in the digital world. By fostering a sense of collective responsibility, Pancasila motivates users to think beyond themselves and consider the impact of their actions on society at large. This mindset is crucial in combating issues such as cyberbullying, hate speech, and the spread of false information that can divide social cohesion. When digital users embrace Pancasila values, such as respect and honesty, they contribute to creating a safer and more inclusive online environment where diverse voices are heard and valued. Ultimately, integrating Pancasila into digital ethics education can empower Indonesian society to use communication technology not only intelligently but also ethically, fostering unity and mutual respect in the rapidly evolving digital landscape.

Furthermore, the role of Pancasila in shaping ethical norms is not only related to personal behavior but also in promoting a shared digital culture. In

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<sup>24</sup> Soraya Oktarina and Fajri Ahmad, "Implementasi Nilai Pancasila Sebagai Landasan Moral Dalam Membangun Karakter Generasi Muda Indonesia Di Era Globalisasi," *The Indonesian Journal of Politics and Policy (Ijpp)* 5, no. 1 (2023): 182–91, <https://doi.org/10.35706/ijpp.v5i1.9324>.

schools, society, and families, the principles of Pancasila can be used to teach young generations how to use technology wisely. When society understands the importance of collective responsibility, it tends to reject harmful content and support positive digital movements. Pancasila helps society maintain harmony and moral balance, even as technology continues to evolve. Therefore, Pancasila serves as a moral compass to navigate the challenges of the digital communication era.

#### ***D. Comparison of Communication Ethics between Indonesia and Other Countries***

Social media is a medium that makes it easier for its users to express ideas, communicate, and share. Currently, the development of social media is increasing rapidly. So we can easily get new information. Similarly, with forming opinions, the more information one obtains, the more opinions arise from an individual. Social media is also a place for them to vent, share stories, or simply provide life updates. Good communication ethics include not containing SARA, hoaxes, provocative content, pornography, or harsh language<sup>25</sup>.

Indonesia was once in the spotlight for ranking the lowest in the Digital Civilization Index in Southeast Asia. This low ranking indicates that our society still lacks awareness in maintaining ethical communication and interaction in the digital space. As a result, a lot of hoax news is spreading due to the lack of information literacy among the Indonesian public<sup>26</sup>. This certainly requires serious attention from the public to improve digital literacy, especially in understanding communication ethics. Improving digital literacy is very important so that society is not only able to understand technology but also to understand moral responsibility. Digital literacy is not just the ability to use social media wisely isely, but also the ability to analyze and filter information received before sharing it. Additionally, digital literacy also requires the ability to communicate politely, respect differences, value privacy, and avoid hate speech that can

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<sup>25</sup> Putra et al., "Prinsip Dan Etika Dalam Ilmu Komunikasi-Berita."

<sup>26</sup> Nicky Dawitri and Marsha Amara, "Indonesia's Low Digital Civility Index -Two Sides of Indonesia," March (2023), <https://doi.org/10.13140/RG.2.2.17889.58721>.

cause social division.

Compared to other countries, such as Finland, the differences in digital communication ethics are quite clear. Finland ranks highest among countries with good digital literacy<sup>27</sup>. Finnish society is accustomed to thinking critically about the information they receive, and they are also very careful about communication ethics on social media. Finland highly values transparency, honesty, and respect for the privacy of every individual. Finland also implements digital literacy education from an early age. The Finnish government also plays a role in this, providing the development of digital literacy learning programs<sup>28</sup>. In contrast to Indonesia, where the spread of misinformation, the use of inappropriate language, and a lack of respect for individual privacy are still frequently encountered. Many people also still overlook the impact of using impolite language. From these differences, we are shown the importance of improving literacy and ethics in communication in Indonesia so that it can be better in the future.

From Finland, we can take some things that Indonesian society can adapt to improve ethics and communication literacy in the digital age. First, instilling literacy understanding from an early age into the school curriculum. Finland is known as the country with the highest digital literacy rate in the world because it has implemented literacy education from an early age. This education not only focuses on the ability to use technology but also shapes the way its community thinks critically and reflectively about information circulating on social media. This is an important foundation for the community to become accustomed to selecting and filtering information before sharing it with others. Second, the government actively participates in providing continuous digital literacy training and development. The Finnish government actively participates in providing digital literacy training and development programs. The local government the ethics of communication in the digital age. Third,

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<sup>27</sup> Pujiati, "8 Negara Dengan Literasi Tertinggi Di Dunia, Indonesia Ke Berapa?", Deepublish, 2023.

<sup>28</sup> Bbpmpjatim, "Literasi Media Di Finlandia Diajarkan Sejak Kanak-Kanak Untuk Membantu Mencegah Disinformasi," Jendela Literasi Kita, accessed October 5, 2025, <https://bbpmpjatim.kemdikbud.go.id/jelita/literasi-media-di-finlandia-diajarkan-sejak-kanak-kanak-untuk-membantu-mencegah-disinformasi/>.

the culture of mutual respect for everyone's privacy. The culture of mutual respect for everyone's privacy is highly valued by Finnish society. This value is like the second principle of Pancasila, kemanusiaan yang adil dan beradab. By implementing these points, Indonesia has the potential to create a society with better digital literacy and communication ethics. The application of digital literacy based on Pancasila values is expected to foster a more positive, civilized, and representative digital space that reflects the character of Indonesian society, which values differences, respects privacy, upholds honesty, and maintains unity amidst technological advancements.

## V. CONCLUSION

The conclusion of this article emphasizes the importance of social media ethics as a crucial aspect of Indonesian national life. Social media ethics are crucial for national life to maintain harmony, respect diversity, and prevent negative impacts such as cyberbullying, hoaxes, and privacy violations. Social media as a means of communication no longer knows the boundaries of space and time, thus strengthening communication between individuals and groups as long as it is used with proper ethics. However, various challenges arise in maintaining communication ethics in the current digital era, such as disrespectful attitudes between groups that can lead to social conflict. Therefore, the role of Pancasila values is very important for solutions and guidelines in overcoming communication ethics problems in the digital era. The five principles of Pancasila: Ketuhanan Yang Maha Esa, Kemanusiaan Yang Adil dan Beradab, Persatuan Indonesia, Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan, and Keadilan Sosial bagi Seluruh Rakyat Indonesia, provide a strong foundation for building dignified digital communication that respects differences, maintains unity, encourages wise participation, and ensures social justice for all members of society. Pancasila plays a fundamental role in shaping ethical norms and attitudes in the use of communication technology in Indonesia's digital era by instilling core values such as humanity, unity, and justice, which guide responsible and respectful digital interactions. These principles help foster a culture of collective responsibility, promoting harmony and moral balance amidst rapid

technological advancements. For comparison, Indonesia faces challenges in digital communication ethics due to low digital literacy and frequent misinformation, while countries like Finland excel through early childhood education, government support, and a strong culture of respecting privacy and honesty. Improving digital ethics in Indonesia requires integrating literacy education from an early age, government involvement in sustainable digital literacy programs, and fostering a culture that respects individual privacy and honest communication. To advance digital communication ethics in Indonesia, it is recommended to integrate digital literacy education into the school system from an early age, enhance government-supported training programs, and promote a culture that prioritizes respect, honesty, and privacy in online interactions.

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