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Pancasila as an Ethics of Social Media to Realize Digital Citizens

Yorman [a,1,*], Sadam [b,2]

[a] Universitas Bumigora, Indonesia
[b] Universitas Muhammadiyah Mataram, Indonesia
[1] yorman@universitasbumigora.ac.id*; [2] Sadam@ummat.ac.id
* Corresponding Author

ABSTRACT

Pancasila as the basis of the state and the outlook on life of the Indonesian nation has a central position in shaping the character and behavior of citizens. In the digital era marked by an unlimited flow of information, Pancasila values face serious challenges, especially in the ethical practice of social media. The phenomenon of ethical violations by the younger generation in the digital space reflects the weak understanding and internalization of Pancasila values. This research aims to identify digital citizenship development strategies based on Pancasila values in the context of 21st century education. The main goal is to formulate an educational model that is able to integrate digital literacy, digital ethics, and active and responsible participation in cyberspace. The research method used was a qualitative approach with a case study design, which involved participatory observation, in-depth interviews with educators and students, and analysis of education policy documents. The data was analyzed through thematic analysis techniques to explore patterns of understanding Pancasila values in the digital practice of young citizens. The results of this research are expected to make a theoretical and practical contribution in designing a democratic, ethical, and sustainable digital ecosystem. Thus, strengthening Pancasila values in the digital space is a strategic effort to maintain the integrity of the nation in the face of global disruption.

Introduction

Pancasila is the foundation of the Indonesian state, Pancasila is likened to a foundation, so the stronger the foundation, the stronger a country will be. Pancasila also reflects the personality of the Indonesian people because it contains items that if implemented will reflect the personality of the Indonesian nation. Darmodihardjo in Daroeso revealed that Pancasila has been known since the Majapahit era which was written in the book Sotasoma by Empu Tantular. Pancasila in addition to having the meaning of "rocky five joints" also has the meaning of the Implementation of the Five Morals (Panca Krama), namely: not to commit violence, not to steal, not to be envious, not to lie, not to get drunk (Daroeso et al., 1989: 21). From this understanding, it is very clear that the values of Pancasila have been imprinted from the era before Indonesia became independent. Pancasila values are an inseparable part of Indonesian culture. This then becomes the basic capital of the Indonesian people in the nation and state. Pancasila becomes an ethical guideline

in society. But ethics at this time are very worrying. Many people complain about the ethics of teenagers in today's era. It is not uncommon for people to argue that the manners of today's children are starting to regress. Especially for older people. It is undeniable that the faster the flow of globalization makes us very easily influenced by culture from the outside.

Information or news can be spread through cyberspace easily by someone, whether authentic or not. Such disseminated information is very likely to have the potential to become popular, -or in other languages- to become viral in cyberspace. If you look at the development

of information spread in cyberspace today, the content is also diverse. Some of them are descriptions of events, conditions of socio-political issues and personal experiences. Some others commented and showed the personal situation and the condition of the community. The condition of political groups from oligarchs and netizens is currently strengthened by digitalization, to form groups of people who have different views can be designed with rapid development, thus creating hoaxes as a propaganda strategy. As a logical consequence, citizens must be good at sorting and choosing a variety of information that is not only related to themselves, but also related to people's lives in general. In addition, the development of information and technology gives rise to the concept of digital *citizen* which is synonymous with digital life and is characterized by self-mastery of technology and information. The proliferation of fake news *(hoax)* and disputes in social life stemming from the use of technology and information. Therefore, an attitude and behavior is needed in the use of information technology that is characterized by citizen agility in the form of digital literacy.

The development of information technology is a challenge that must be answered by every citizen. In such a context, technology is not just a collection of toys or gadgets, but a tool that allows individuals to build communication and ultimately create a conducive environment, as well as a means for society. The birth of digital citizenship, of course, gives birth to new challenges in strengthening citizens' global horizons. This is because the development of digital citizenship is to create a community. The development of information technology is currently a strategic challenge that must be answered by every citizen in the face of increasingly complex socio-political dynamics.

 Technology is not just an electronic device or gadget, but has become the main medium that allows individuals to build effective communication and create a conducive social environment (Castells, 2010). Thus, information technology helps shape social structures and relationships between individuals in a society that is increasingly digitally connected (van Dijk, 2020). The birth of the concept of digital citizenship in response to this change shows the urgent need to strengthen the global insight of citizens in order to participate actively and responsibly in cyberspace (Ribble, 2017). Digital citizenship includes not only technical abilities to use technology, but also cognitive, affective, and behavioral dimensions that include digital literacy, digital ethics, and socio-political participation in the digital space (Choi, Glassman, & Cristol, 2017). Therefore, the development of digital citizenship must be an integral part of the formation of an inclusive and democratic modern society (Hsieh, 2017).

Strengthening digital citizenship faces significant challenges in maintaining national values in the midst of the rapid flow of globalization and cultural pluralism strengthened by digital technology (Castells, 2010). In Indonesia, digital citizenship must bridge the noble values of Pancasila with responsible digital ethical practices, as a moral foundation in dealing with various digital threats such as disinformation and hate speech (Nurmandi & Atmowardoyo, 2021). Comprehensive digital literacy is the key to preventing various negative phenomena that damage the social integrity and unity of the nation (Livingstone, 2014). Formal and informal education play an important role in equipping citizens with critical thinking skills, self-control, and a tolerant attitude in digital interactions (Hsieh, 2017). Thus, strong digital citizenship is not only about mastering technology, but also about building character and morals that are in line with the values of Pancasila (Nurmandi & Atmowardoyo, 2021).

The development of digital citizenship must be supported by policies and programs that are oriented towards creating a healthy, safe, and democratic digital ecosystem (Ribble, 2017). This includes collaboration between governments, educational institutions, families, and digital communities in crafting a digital literacy curriculum that emphasizes ethics and social responsibility (Livingstone, 2014). 21st century education that integrates digital aspects is very important to prepare the young generation as agents of change who are able to contribute positively in cyberspace (Hsieh, 2017). In addition, technology must be directed to strengthen collective awareness and social solidarity so that the digital space can become a medium that

strengthens unity and diversity, not a source of conflict and social disintegration (Castells, 2010).

Overall, information and communication technologies have revolutionized the way humans interact, but without a strong foundation of values and ethics, the positive potential of technology can turn into a threat to social cohesion and political stability (van Dijk, 2020). Therefore, strengthening digital citizenship based on Pancasila values is a necessity to answer the challenges of globalization and technological disruption (Nurmandi & Atmowardoyo, 2021). This effort requires a paradigm shift in education and public policy as well as the collective awareness of the community in maintaining the digital space as a democratic and civilized environment (Ribble, 2017). Thus, digital citizenship that is internalized by Pancasila values can be the foundation for the formation of an Indonesian society that is not only technologically capable, but also dignified and ethical in facing various social dynamics in the digital era (Choi et al., 2017).

Digital technology users can well and intelligently evaluate their own use of technology to become productive members of the digital society. Based on the problems stated earlier, the problems that arise can be formulated as follows: (1) Whether Pancasila is a source of ethics, (2) How is social media ethics and (3) How are digital citizens.

Research Methods

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because it is able to capture the meaning, perspective, and complex social dynamics related to the internalization of Pancasila values in the context of digital citizenship. In line with Creswell's (2014) opinion, the qualitative approach allows researchers to explore phenomena in depth in a natural context and actively involve participants in the process of meaning. The case study design was used to gain an in-depth understanding of the practice of Pancasila-based digital citizenship education in the school environment. Case studies allow researchers to examine phenomena holistically and contextually within the confines of real systems (Yin, 2018). The research location was chosen purposively based on the characteristics of institutions that have implemented Pancasila values in digital education.

Data collection was carried out through three main techniques: participatory observation, in-depth interviews, and document analysis. Participatory observation aims to capture real interactions between educators and students in the context of digital learning. In-depth interviews were conducted with educators and students to understand their perceptions, attitudes, and experiences regarding media ethics practices. Meanwhile, document analysis was used to examine education policies, curriculum, and learning modules related to digital citizenship. The data obtained were analyzed thematically using the analysis steps from Braun and Clarke (2006), starting from data transcription, pattern search, coding, to drawing the main theme. The validity of the data is maintained through triangulation of sources and techniques, member checking, and trail audits to ensure the reliability of research results (Lincoln & Guba, 1985).

Results and Discussion

1. Pancasila as a Source of Ethics

Pancasila is the basis of the Indonesian state, Pancasila is likened to a foundation, so the stronger the foundation, the stronger a Suraya state will be (2015:154). Pancasila also reflects the personality of the Indonesian people because it contains items that if implemented will reflect the personality of the Indonesian nation. Darmodihardjo in Daroeso revealed that Pancasila has been known since the Majapahit era which was written in the book Sotasoma by Empu Tantular. Pancasila in addition to having the meaning of "rocky five joints" also means the implementation of the five morals (Panca Krama) namely: not to commit violence, not to steal, not to be envious, not to lie, not to get drunk (Daroeso et al, 1989: 21). For the Indonesian

people, Pancasila is not something foreign. Pancasila consists of 5 (five) precepts, contained in the Preamble to the 1945 Constitution Paragraph IV and intended as the basis of the state of the Republic of Indonesia. Although the Preamble to the 1945 Constitution does not explicitly mention the word Pancasila, it is widely known that the 5 (five) precepts in question are Pancasila to be intended as the basis of the Indonesian state (Daroeso et al., 1989:34).

All Indonesian citizens are obliged to live and believe in the noble values contained in Pancasila in the life of society, nation and state (Adi, 2016: 39). Pancasila values are noble values that become a benchmark for Indonesian citizens in their behavior. As the basis of the state and as a view of life, Pancasila contains noble values that must be lived and implemented by all Indonesian citizens in the life of society, nation and state. More than that, the values of Pancasila should be the character of Indonesian society so that Pancasila becomes the identity or identity of the Indonesian nation. Pancasila is also often called way of life , meaning that Pancasila is used as a guide to daily life, in other words, Pancasila is used as a guide for the direction of all activities or activities of life and life in all fields which means that all behaviors and deeds of every Indonesian human being must be imbued and are the emanation of all the precepts of Pancasila (Adi, 2016: 41).

The entire precept in Pancasila is an organic unity. Pancasila must be lived as stated in the Preamble to the 1945 Constitution. Thus, the religious soul as the embodiment of the precepts of the one Godhead, the human soul as the embodiment of the precepts of just and civilized humanity, the spirit of nationality as the embodiment of the precepts of Indonesian unity, the spirit of the people, the embodiment of the precepts of the people led by wisdom in deliberation/representation, the soul that upholds the sense of justice as the embodiment of the precepts of social justice for all Indonesian people are always radiated in all behaviors and deeds as well as the attitude of life of the entire Indonesian nation. For the Indonesian people, the source of value in the life of society, nation and state is Pancasila. The benchmark of good and bad and true in attitudes, deeds and behaviors, especially in the life of the nation and state, must refer to the precepts in Pancasila. Therefore, Pancasila is also called the basic capital of ethics, it can be said that people's lives must be guided by the values of Pancasila so that the Indonesian people, in particular, can love and appreciate the values contained in Pancasila by implementing the values of Pancasila in daily life and avoiding negative behaviors.

2. Social Media Etiquette

Social media seems to be a place to spill stories of all activities, an overflow of emotions in the form of writings or photos that often override existing ethics. Harold D. Laswell explained the function of the media into three parts. First, the media serves as an informant for the general public about things that are beyond their visual range. Second, the media functions to select, evaluate, and interpret the information obtained. Third, the media functions to convey socio-cultural values and heritage to the community (Haryatmoko, 2007). But in reality, currently social media is no longer a medium for sharing information but only sharing sensations. The ease of accessing and using social media without realizing it has trapped us in a moral decline. Ethics that used to be considered important by the Indonesian people, seem to be no longer important because of the demands of the times. Ethics is understood as a teaching that contains commands and prohibitions about the good and bad of human behavior, namely commands that must be obeyed and prohibitions that must be avoided (Keraf. A. Sonny, 2002; 2)

In social life in society, the term ethics is associated with a person's morality. People who do not have good ethics are often called immoral because the actions and words taken do not go through good and bad considerations. Because it concerns the consideration of good values that must be done and bad values that must be avoided. The absence of a filter for good and bad value considerations is the beginning of a disaster in the use of social media. Social media ethics are implemented in polite communication. This is also a reflection of the politeness of our personality. Communication is likened to the life-connecting vein, as an expression of a person's character, trait or character to interact, identify and work together. We can only

understand and understand each other what people think, feel and want through communication that is expressed using various channels, both verbal and non-verbal. The message that you want to convey through communication can have a positive impact or vice versa.

Communication will have more positive value, if the communication participants know and master good communication techniques, and are ethical. Communication ethics are not only related to good speech, but must also depart from sincere intentions expressed from our calmness, patience and empathy in communicating. Such a form of communication will result in two-way communication characterized by mutual appreciation, attention and support from the parties who communicate. Ethical communication is now an important issue in the delivery of aspirations.

In the daily existence of the delivery of aspirations, there are still a number of worrying things from impolite communication behavior. Communication ethics are often marginalized, because communication ethics have not been cultured as the lifeblood of society and the state. The ethics of good communication in social media are not to use the word rude, provocative, pornographic or SARA; do not post articles or statuses that lie; Don't copy and paste copyrighted articles or images, and leave relevant comments.

3. Digital Citizen

Digital citizenship according to Ribble, et al. (2004) is "Digital citizenship can be defined as the norms of behavior with regard to technology use."This means that digital citizenship can be defined as a behavioral norm related to the use of technology. Digital citizens, as described above, are people who are able to be actively, responsibly, and constantly involved in people's lives. Such engagement relies on contextual, informational, and organizational criteria that are guiding principles that underpin social and educational progress toward digital citizenship. This progress will be facilitated or hindered by the level of implications from a wide range of stakeholders, from local and online and offline families and communities to teachers, schools, decision-makers and the industry that provides online tools and platforms (Richardson & Milovidov, 2019).

All digital citizenship development initiatives are defined and shaped by the nine guiding principles described below, which can also serve as reference points or benchmarks for progress assessments. They can be described as three types: contextual, informational and organizational (Richardson & Milovidov, 2019).
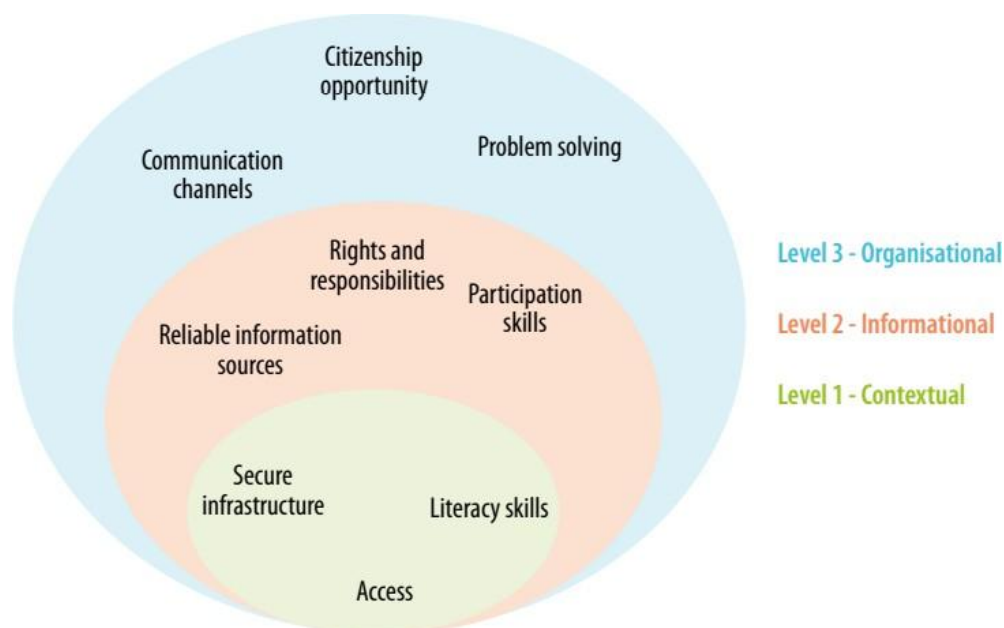

Figure 1. Nine guiding principles for digital citizenship Source: (Richardson & Milovidov, 2019).

a. Contextual Principles Considered a "Prerequisite" for Digital Citizenship
   1) Access to digital technology is important. Without it, even non-digital democratic citizenship becomes difficult because information and communication technology (ICT) is an integral part of daily life in today's society. While most families aim to provide digital tools at home, the age-appropriate use of technology in a balanced manner is important, and equal access for all children is highly dependent on the provision of access in schools.
   2) Functional skills and basic digital literacy are the second prerequisites, without which citizens cannot access, read, write, enter and upload information, participate in polls or express themselves in a way that allows them to engage digitally in their communities. Schools are generally accepted as key stakeholders in this field; However, policymakers play a huge role in ensuring that teachers benefit from the necessary tools and training, that the curriculum encourages the use of digital technologies in learning and that adequate high-quality resources are available to support classroom practices.
   3) A secure technical infrastructure that allows citizens of all ages to have sufficient confidence and confidence to digitally engage in online community activities is another prerequisite. This third prerequisite completes the first level of the core guiding principles for digital citizenship. While the responsibility traditionally lies with device owners or users and ICT coordinators to protect data through protective software and personal best practices, platform providers and mobile operators are ultimately responsible for providing a safer digital environment and simplifying security measures (Richardson & Milovidov, 2019).

b. Informational – Three further principles
   1) Knowledge of rights and responsibilities is key to actively engaging as a digital citizen. This knowledge, which is shaped and shaped by values and attitudes, is implicitly and explicitly developed at home, at school and in all environments inside and outside where we learn, live and interact. Both success and capacity building outcomes are difficult to measure with this principle, given the wide variety of contexts in which they will be applied.
   2) A trustworthy source of information is essential for positive active participation in people's lives. Without a credible source of information, digital citizenship can turn into extremism, inhibit participation, and even prevent certain sectors of the population from practicing their digital citizenship rights. While schools and families play an important role in encouraging affirmation through critical thinking and educational practices, digital platforms and mobile providers also play a huge role, in ensuring the reliability of information sources.
   3) Participation skills depend on a set of cognitive and practical skills, the development of which begins at home, then continues at home and school from an early age. These skills combine knowing when and how to speak, empathy and cultural understanding to fully understand meaning, critical thinking and verbal and written expression skills (Richardson & Milovidov, 2019).

c. Organizational principles relating to "living digital citizenship" at the personal and societal levels
   1) Flexible thinking and problem-solving are higher cognitive skills that require a broader combination of the CDC's four "*butterfly*" areas than the previous principles. Problem-solving requires an understanding of the problem at hand, analysis, synthesis, induction and deduction, but above all it depends on learning activities from early childhood onwards that encourage cognitive development through exploration-driven activities. In addition to the context of learning at home and school, digital platforms and mobile providers play a growing role, as the way we learn is also shaped by the tools we use to learn.
   2) Communication, the second organizational principle, refers to the skills and tools used

to interact, disseminate, and receive information. Schools and families play an important role in supporting and enabling children to practice their communication skills from an early age in face-to-face situations, to help them understand and apply rights and responsibilities, empathy, privacy and security before they start using digital tools. This has considerable implications for curriculum development and requires greater efforts on the part of the industry in terms of collaboration with the education sector and greater understanding in the tools they provide to young users.

3) Citizenship opportunities are a key guiding principle without which digital citizens cannot hone their citizenship skills or exercise their rights and responsibilities. Citizenship opportunities require a flexible, open, neutral, and secure framework where algorithms are open-source, freely chosen/customizable by users, and where citizens can express their opinions without fear of retaliation (Richardson & Milovidov, 2019).

In this regard, Kim & Choi (2018) mention the various "*Components of Digital Citizenship*" as follows.

Tabel 1. *Components of Digital Citizenship*

Cognitive Component	*Emotional Component*	*Behavioural Component*
- *Communicationability* (Communication skills) - *Autonomous judgment ability* - *Rational decision-making ability* (Rational decision-making ability) - *Critical thinking ability* (Critical thinking skills) - *Lifelong learning* - *Concentration* - *Learning and evaluation of the results*	- *Humandignity* - *Tolerance* - *Community consciousness* - *Responsibility* (Responsibility) - *Care* (Peduli) - *Self-confidence* (Confident).	- *Active participation* (Active participation) - *Autonomous regulation* - *Compliance with laws and regulations* - *Development of engagement* (Engagement development).

Source: Kim & Choi (2018).

Meanwhile, Ribble & Bailey (2007) describe the nine common behavioral areas that make up digital citizenship, as follows.

Table 2. Nine Common Behavioral Areas That Make Up Digital Citizenship

Student Learning & Academic Performance	*Student Environment & Student Behavior*	*Student Life Outside the School Environment School)*
- *Digital Access: full electronic participation in society.* (Digital Access: full electronic participation in society). - *Digital Communication: electronic exchange of information.* (Digital Communication: electronic information exchange). - *Digital Literacy: process of teaching and learning about technology and the use of technology.* (Digital Literacy: the process of teaching and learning about technology and the use of technology).	- *Digital Security (self-protection): electronic precautions to guarantee safety.* (Keamanan Digital (perlindungan diri): Precautions to ensure security). - *Digital Etiquette: electronic standards of conduct or procedure.* (Digital Etiquette: electronic standards of conduct or procedures). - *Digital Rights & Responsibilities: those freedoms extended to everyone in a digital world.* (Digital Rights & Responsibilities: that freedom is given to everyone in the digital world).	- *Digital Law: electronic responsibility for actions and deeds.* (Digital Law: electronic responsibility for actions and deeds). - *Digital Health & Wellness: physical and psychological well-being in a digital technology world.* (Health & Digital Fitness: physical and psychological well-being in the world of digital technology). - *Digital Commerce: electronic buying and selling of goods.* (Digital Commerce: buying and selling goods/necessities electronically).

Source: Ribble & Bailey (2007).

Diverse competencies in digital citizenship are an essential foundation that every citizen of the 21st century must have. This competency includes an in-depth understanding of digital literacy, media ethics, personal data protection, digital legal awareness, and active and critical participation in the virtual public space. Digital citizenship education plays a strategic role in developing these skills in a systematic, structured, and contextual manner, so that individuals are not only users of technology, but also responsible and reflective social actors. Mastering this digital competence is the key to creating a digital ecosystem that is not only democratic, but also safe, healthy, inclusive, and ethical. In the context of information disruption and shifting social norms due to technological developments, education must be able to instill a collective awareness that every activity in the digital space has social and moral consequences. Therefore, digital citizenship education should not be just technical-instructional, but must be a transformative process that shapes the digital character and identity of citizens. Thus, the development of digital citizenship competencies is not just an adaptive need, but a strategic element in maintaining the sustainability of democracy and social integrity in the ever-growing digital era.

Conclusion

Pancasila as the basis of the state not only functions as an ideological foundation, but also as the main source of ethical values in the life of the nation and state. As the basic capital of the Indonesian nation's ethics, Pancasila should be a moral guideline in the daily lives of citizens. Its values, which include divinity, humanity, unity, deliberation, and justice, must always be internalized and implemented consistently by Indonesian society to avoid deviant, intolerant, and destructive behavior. By making Pancasila a moral compass in the digital era, Indonesian people are expected not only to understand conceptually, but also to live and love its values in the real practice of social life.

On the other hand, communication ethics in the digital space, especially social media, are still often marginalized in social practices. The low collective awareness of the importance of communication ethics shows that the values of good manners, tolerance, and responsibility have not been fully internalized in the digital culture of Indonesian society. In fact, ethical digital communication is an important part of a healthy democratic ecosystem. Ideal communication ethics in cyberspace include avoiding hate speech, provocation, pornography, SARA issues, spreading hoaxes, and copyright infringement. In addition, digital citizens must get used to expressing opinions wisely, relevantly, and constructively in various online forums as a form of responsible active participation.

Digital citizenship education is a strategic means to foster ethical awareness, digital literacy, and citizen participatory capacity in the era of digital democracy. The digital citizenship education model developed by figures such as Janice Richardson and Elizabeth Milovidov offers a relevant conceptual framework for adoption in Indonesia. The opportunity for the development of digital citizenship education in Indonesia is very wide open, marked by the strong legal basis of citizenship education, the guarantee of citizens' constitutional rights, and the large number of internet users which places Indonesia as one of the countries with the largest digital population in the world. In addition, the development of digital democracy practices provides significant space for strengthening the identity and role of citizens in cyberspace.

However, the implementation of digital citizenship education in Indonesia cannot be separated from various structural and cultural challenges. Among the most prominent challenges are the weak legal instruments related to digital protection, low digital literacy and awareness among the public, and the lack of national standardization in the digitization of civic education. Rapid technological disruption also presents ethical problems, security, and access inequality that still need to be answered with comprehensive and inclusive education policies and strategies. Therefore, the development of digital citizenship in Indonesia requires a cross-sectoral approach involving the state, civil society, the world of education, and digital industry players to create a democratic, safe, healthy, and ethical digital ecosystem.

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