

Strengthening Digital Literacy to Build a Civilized Indonesia in the Digital Space

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ABSTRAK

Social media has emerged as a new communication technology, replacing the traditional era of written correspondence. It enables people to receive and share information in real time, offering a level of speed and accessibility that was not available in previous generations. However, while social media provides numerous benefits, it also has negative impacts, including addiction and the decline of ethical behavior in digital spaces. Furthermore, a recent study found that Indonesia ranks as the least digitally courteous country in Southeast Asia. Three main factors contribute to this ranking: the high prevalence of cyberbullying, hate speech, and the spread of misinformation (hoaxes). In response to these issues, a Community Service Program focusing on digital literacy was implemented. The program aims to enhance public awareness and understanding of the importance of ethical behavior on social media as an essential aspect of living in a digital society. One approach to strengthening digital ethics is through public education on the applicable legal framework, particularly Indonesia's Electronic Information and Transactions (ITE) Law. The program also emphasizes the importance of reducing the amount of time spent on social media, as excessive use may lead to addiction and negatively affect mental health. As an alternative, participants are introduced to various productive activities that can be pursued outside social media or are encouraged to use social media more effectively and responsibly within a reasonable amount of time.

INTRODUCTION

Social media has become an integral part of modern life. It provides significant convenience in communication, as well as in sharing and accessing information. For example, people can easily receive updates from relatives or friends and instantly share that information with others. Such convenience was not available in earlier generations. Individuals belonging to the Baby Boomer, Generation X, and early Millennial generations experienced a time when staying informed about family or friends required exchanging letters through the postal service, making communication considerably slower and less efficient than it is today.

In the era of postal correspondence, individuals were required to visit a mailbox and deposit their letters into a collection box provided by Indonesia Post (Pos Indonesia). Postal workers would collect the letters from these mailboxes three times a day before processing and delivering them to the recipients based on the specified addresses. The cost of sending a letter was paid using postage stamps. At that time, the estimated delivery period typically ranged from one to two weeks (Putra, 2023).

According to Putra (2023), mailbox collection services in Indonesia began to be discontinued in 2019. This change occurred because the public had gradually abandoned the traditional postal system in favor of more advanced communication technologies, particularly mobile phones. Nevertheless, written correspondence has not been completely replaced, as several official activities still rely on postal services, such as traffic violation notices, correspondence from the Public Prosecutor's Office, and official letters exchanged between government institutions and other organizations. The main difference today is that individuals are generally required to visit a post office directly to send their letters.

Based on the two accounts presented above, it can be seen that one of the most significant advantages of modern information technology is its time efficiency. Whereas communication through postal mail previously required approximately one to two weeks, people can now exchange messages in real time, provided that both parties have access to an internet connection or sufficient mobile data. In this sense, internet access has become the modern equivalent of postage stamps, serving as the essential resource required to facilitate communication. Nevertheless, traditional postal correspondence has not disappeared entirely, as postal services continue to play an important role in parcel delivery and the transmission of certain types of official documents and other forms of written correspondence..

However, the widespread use of social media has also produced several negative consequences, particularly for mental health. According to Fitriani and Sirait (2024), excessive social media use among adolescents may lead to insomnia, reduced attention span, difficulty concentrating, forgetfulness, and increased emotional instability. These findings are consistent with other studies reporting that the longer

adolescents spend on social media, the greater their risk of experiencing depressive symptoms. In particular, adolescents who use social media for more than three hours per day tend to exhibit significantly higher levels of depression.

Furthermore, social media has contributed to a decline in civility and ethical behavior among Indonesian society. This deterioration is reflected in the findings of Microsoft's **Digital Civility Index**, as reported by BBC News (2024), which ranked Indonesia as the least digitally courteous country in Southeast Asia. This ranking was attributed to the high prevalence of misinformation (hoaxes), hate speech, cyberbullying, discrimination, and other forms of uncivil behavior on social media platforms. These findings suggest a concerning shift, as Indonesia has long been recognized for its culture of politeness, hospitality, and respect. This decline warrants serious attention because research by Kosinski, Stillwell, and Graepel (2013) indicates that individuals' activities on social media are correlated with their real-world personality traits and behavior. Therefore, unethical conduct in digital spaces may also reflect or influence behavior in everyday social interactions.

To address the decline in digital ethics and the factors contributing to it, the Indonesian government has introduced a digital literacy framework through a module entitled "**The Four Pillars of Digital Literacy**." The framework consists of four key components: **Digital Skills, Digital Safety, Digital Culture, and Digital Ethics**. The **Digital Skills** pillar emphasizes the ability to use social media responsibly, evaluate information critically, exercise caution when conducting online transactions, and promote digital accessibility for persons with disabilities. The **Digital Safety** pillar focuses on protecting oneself and others in digital environments while encouraging the preservation of cultural values through digital content, responsible participation in digital democracy, respect for intellectual property rights, and the promotion of tolerance in online interactions. Finally, the **Digital Ethics** pillar encourages understanding and practicing proper online etiquette, actively countering harmful online content, recognizing and avoiding misinformation (hoaxes), and combating cyberbullying.

The development of this module raises an important question: to what extent has it been effectively disseminated to the public? Ensuring that all segments of society are exposed to and understand the framework requires substantial and sustained efforts. To support the wider dissemination of the Four Pillars of Digital Literacy, lecturers and students from Pamulang University agreed to adopt "Digital Literacy" as the theme of their Community Service Program as part of the implementation of the Tri Dharma. Through this initiative, they aim to promote greater public awareness and understanding of responsible, ethical, and safe participation in the digital environment.

METHOD

The program will be delivered using a combination of lectures and interactive question-and-answer discussions. The lecture sessions will be supported by presentation slides, beginning with case studies of public figures and members of the public who have been prosecuted under Indonesia's Electronic Information and Transactions (ITE) Law, particularly cases that received widespread public attention. These examples are intended to capture participants' interest and provide relevant context before introducing the main topics of the presentation. Each case study will include a comprehensive explanation of the chronology of events, the legal violations involved, and the criminal sanctions imposed. The discussion will then be connected to the **Four Pillars of Digital Literacy** framework, followed by an explanation of the relevant provisions of the ITE Law and Islamic perspectives on digital ethics and responsible online behavior. This integrated approach is expected to help participants better understand both the legal and moral dimensions of social media use in the digital era.

RESULT AND DISCUSSION

After identifying a suitable institution to serve as the location for the Community Service Program, the team selected **SMK Muhammadiyah 1 Ciputat** as the partner institution, with second-year students serving as the participants. The school was chosen based on the principle that meaningful change should begin by creating positive impacts within the closest community environment. Therefore, the team decided to initiate the digital literacy program at SMK Muhammadiyah 1 Ciputat as an initial step toward broader community engagement. The following section presents the profile of SMK Muhammadiyah 1 Ciputat:

SMK (SMEA) Muhammadiyah 1 Ciputat was established on July 2, 1988. It is located at Jalan Ir. H. Juanda No. 211, Rempoa, Ciputat, and was founded through the initiative of the Education and Culture Division of the Muhammadiyah Branch Leadership of Ciputat.

The individuals who played a significant role in its establishment included (*Founding Father*) :

1. H. Rustan S.A (The Chairman of BPK Muhammadiyah at that time)
2. Djalaluddin T (Almarhum) (Secretary)
3. Bahar Djohan, BA (Almarhum) (Finance)
4. Salman Tumanggor (The school's first principal)

Its subsequent development, SMK Muhammadiyah 1 Ciputat has received considerable support from various parties, including:

1. Mr. Mulyono(alm) (Pisangan)
2. Mr. Drs. Soedarno, M.Ed (alm) (Komp. IAIN Jakarta)
3. Mr. Drs. Ridho Masduki (Cirendeui)
4. Mr. Drs. R. Sholihat (Komp. IAIN Jakarta)
5. Mr. Prof. Drs. H. Achmad Chotib (alm) Komp. IAIN Jakarta)
6. Mr. Dr. M. Yunan Yusuf (Komp. Utan)

7. BPKM, Jl. Ir. H. Juanda Ciputat
8. Tarbiyah UMJ

For intern Muhammadiyah :

1. 14 September 1990 H - 24 Syafar 1411 H No. 4461/II-05/DKI-88/1990 obtained the Charter of Establishment for a Muhammadiyah Educational Institution from the Central Executive Board of Muhammadiyah.
2. SMEA Muhammadiyah Ciputat officially registered with the Regional Executive Board of Muhammadiyah of DKI Jakarta under the name : SMEA Muhammadiyah 7
3. 17 September 1990 No. E 4/286/1990 by the Regional Executive Board of Muhammadiyah of West Java under the name: SMEA Muhammadiyah 1. (sekarang SMK Muhammadiyah 1)
4. 08 Desember 1992 Nomor : 915/102/Kep/E.92 The West Java Regional Office of the Ministry of Education and Culture issued the operational permit for SMK Muhammadiyah 01 Ciputat..

SMK (formerly SMEA) Muhammadiyah 1 Ciputat was granted the accreditation level of "Recognized" (Diakui) pursuant to the Decree of the Director General of Primary and Secondary Education No. 525/C/Ke/I/1993, dated 17 January 1993. Subsequently, the school was awarded "Equalized" (Disamakan) accreditation status under the Decree of the Director General of Primary and Secondary Education, Ministry of Education and Culture, No. 273/C.C7/Kep/MN/1999, dated 17 September 1999.

At present, SMK Muhammadiyah 1 Ciputat is officially accredited based on the Decree of the National School Accreditation Board.

Over its 36-year history, SMK Muhammadiyah 1 Ciputat has produced 34 graduating cohorts, with a total of 5,732 alumni, consisting of::

1. 1990/1991: 17 peoples
2. 1991/1992: 43 peoples
3. 1992/1993: 46 peoples
4. 1993/1994: 145 peoples
5. 1994/1995: 165 peoples
6. 1995/1996: 89 peoples
7. 1996/1997: 172 peoples
8. 1997/1998: 181 peoples
9. 1998/1999: 364 peoples
10. 1999/2000: 432 peoples
11. 2000/2001: 207 peoples
12. 2001/2002: 214 peoples
13. 2002/2003: 170 peoples
14. 2003/2004: 210 peoples
15. 2004/2005: 218 peoples
16. 2005/2006: 185 peoples
17. 2006/2007: 172 peoples
18. 2007/2008: 142 peoples

19. 2008/2009: 160 peoples
20. 2009/2010: 153 peoples
21. 2010/2011: 132 peoples
22. 2011/2012: 132 peoples
23. 2012/2013: 126 peoples
24. 2013/2014: 137 peoples
25. 2014/2015: 108 peoples
26. 2015/2016: 129 peoples
27. 2016/2017: 144 peoples
28. 2017/2018: 156 peoples
29. 2018/2019: 177 peoples
30. 2019/2020: 190 peoples
31. 2020/2021: 196 peoples
32. 2021/2022: 186 peoples
33. 2022/2023: 214 peoples
34. 2023/2024: 210 peoples

Total = 5.732 peoples

After securing school for the event, the next step is to prepare the event rundown, as shown in the table below:

No	Agenda	Performer	Time
1	Opening	Master Ceremony	09.00 – 09.10 AM
2	Welcome Address by the Representative of SMK Muhammadiyah 1 Ciputat	Representative of SMK 1 Muhammadiyah Ciputat	09.10 – 09.20 AM
3	Strengthening Digital Literacy to Build a Civilized Indonesia in the Digital Space Lesson	Fikran Kamal Hujjaji, S.I.Kom., M.I.Kom	09.20 – 09.50 AM
4	<i>Sharing session</i>	MC	09.50 – 10.20 AM
6	Closing	SMK Muhammadiyah 1 Ciputat	10.20 – 10.30 AM

After finalizing the event rundown, the next preparation step was to develop the materials. For the PowerPoint presentation, the team prepared ten presentation slides. The first slide introduced the idea that using social media is subject to binding rules that apply to everyone without exception, as several public figures have faced imprisonment for violating regulations related to social media use. In this first slide, I only briefly mentioned the names of public figures who had been imprisoned due to social media-related cases, such as Ahmad Dhani, Galih Ginanjar, and Resbob. In addition, there was also a case involving an ordinary member of the public, Prita Mulyasari, who received criminal sanctions after expressing her complaints through social media. In this slide, I explained that the details would be discussed more thoroughly in the following slides

In the next slide, I explained that when using social media and sharing information, we are expected to filter and think twice before posting or distributing it. This is because, in our view, public figures and Prita Mulyasari faced criminal charges because they failed to recognize that there are legal regulations governing activities on social media. Furthermore, I also emphasized that humans are bound by God's teachings in every aspect of their lives, and therefore they must maintain proper manners and ethics wherever they are. Maintaining good manners is not only something appreciated by God and other people, but it also helps us avoid unpleasant consequences when using social media.

The third slide was also related to the second slide, explaining that one of the characteristics of social media is its ability to spread information rapidly, a feature that is not possessed by conventional media. Once someone shares information, other people who have an interest in the same issue can view it and share it with their followers and the wider community. In this slide, I also provided an illustration of a situation where an unpleasant issue about ourselves is spread by our friends and eventually becomes viral. This example was intended to encourage students to protect each other's privacy and dignity, because when our personal matters are exposed or negative statements about us spread widely, it can cause emotional distress and negatively affect our psychological well-being.

In the fourth slide, I began by presenting a real-life example involving Ahmad Dhani, who made statements on social media that were considered to have cornered or targeted another party. In this case, I also explained the legal consequences received by Ahmad Dhani. The main message I intended to convey was that even public figures with significant influence and reach can face criminal charges for their actions on social media; therefore, ordinary members of society must be even more careful when using social media.

In the fifth slide, I presented the case of Prita Mulyasari, who expressed her dissatisfaction regarding poor hospital services to an online community. At this stage, I explained the chronology of the case

she experienced and asked the students about the appropriate steps that should be taken when they receive unpleasant treatment, such as addressing the issue with the related institution first, in this case the hospital. If they do not receive a satisfactory response, they can then seek assistance from other institutions whose areas of authority are relevant to the issue. Finally, in this slide, I also reminded the students that it is better to share personal complaints or stories directly through face-to-face communication rather than through phone calls or social media, because digital platforms can leave a digital footprint.

In the sixth slide, I continued discussing a case related to social media activity involving a public figure, namely Resbob. Resbob is a person who became well-known through social media. Based on his posts, this public figure frequently used offensive language that was considered unacceptable by some groups, particularly members of the Sundanese community. This case was important to present because I observed that more individuals and public figures have increasingly used inappropriate or harsh language on social media. In this slide, I also discussed the criminal sanctions received by Resbob.

In the seventh slide, I discussed the Electronic Information and Transactions Law (UU ITE) and the Islamic values that are relevant to the principles of the law. This discussion aimed to strengthen the understanding of both aspects. This is important because some groups in society sometimes argue that there is no need to follow applicable laws because they are human-made regulations and therefore do not need to be obeyed. Furthermore, this session was also intended to encourage students to comply with the UU ITE, as Islamic teachings also promote similar values, such as maintaining good manners, responsibility, and ethics in communication. Finally, the session concluded with a discussion and question-and-answer session.

After completing the preparation of the materials, the scheduled event was finally conducted, and we implemented the community service program. The following section presents the documentation of the activities:

Figure 1 The speaker give lesson at the class



Figure 2 With representative of SMK Muhammadiyah 1 Ciputat



Figure 3 With All Participant



After the entire series of activities was completed, the next step was to request feedback from SMK Muhammadiyah 1 Ciputat regarding the implementation of the Community Service Program (PkM) that had been carried out. The questionnaire had been provided by the university, so the school only needed to complete the provided document. The following is the document:

Figure 4 Kuisisioner Saran dan Kritik

Kuesioner Untuk Mitra

No	Pernyataan	Jawaban Pilihan				
		STP	TP	N	P	SP
1.	Perencanaan Pengabdian kepada Masyarakat (PkM) yang dilakukan oleh para dosen Universitas Pamulang telah sesuai dengan kebutuhan para mitra pengabdian				✓	
2.	Perencanaan Pengabdian kepada Masyarakat (PkM) telah dilakukan sesuai dengan standar Keselamatan dan Kesehatan Kerja (K3) bagi mitra Pengabdian kepada Masyarakat (PkM)					✓
3.	Pelaksanaan pengabdian dilakukan sesuai kaidah metode ilmiah					✓
4.	Pelaksanaan Pengabdian kepada Masyarakat (PkM) dilaksanakan dengan memperhatikan standar Keselamatan dan Kesehatan Kerja (K3)					✓
5.	Hasil Pengabdian kepada Masyarakat (PkM) sesuai dengan perencanaan pengabdian					✓
6.	Hasil Pengabdian kepada Masyarakat (PkM) sesuai dengan solusi yang diharapkan oleh mitra				✓	
7.	Hasil Pengabdian kepada Masyarakat (PkM) dapat dimanfaatkan secara maksimal oleh mitra				✓	
8.	Pendanaan Pengabdian kepada Masyarakat (PkM) telah dirasakan cukup memadai bila dibandingkan dengan hasil yang diharapkan.				✓	
Tuliskan hal-hal yang dibutuhkan untuk keberlanjutan di masa akan datang *		Komentar Anda: <i>Harus sinkronisasi dengan kurikulum mapel tahun ajaran baru.</i>				
Tuliskan saran anda untuk kemajuan kami *		Komentar Anda: <i>Untuk kegiatan PKM ini seharusnya di laksanakan tidak hanya satu kali kegiatan saja.</i>				

After implementing this Community Service Program (PkM), there were three main points of discussion:

- 1. The importance of behaving responsibly and considering the impact of every action on social media.** As explained in the final session, there was a brief question-and-answer session between the master of ceremonies and the participants. One of the questions involved a case study, such as: "I have just received an insult because of my poor performance in a game; what action should I take?" Based on the participants' responses, the majority of them had already

understood the importance of thinking carefully before taking action.

2. **Knowledge of the Electronic Information and Transactions Law (UU ITE) and Islamic teachings related to social media ethics.** To improve participants' understanding of the UU ITE and Islamic values, the presenter asked questions regarding the UU ITE regulations and Quranic verses discussed in the presented materials. Most participants were able to recall Article 27A of the UU ITE and understood the importance of refraining from exposing or sharing other people's private matters.
3. **Current information and issues.** Finally, regarding questions about current issues involving public figures in Indonesia, the participants were able to recall a recent viral case involving Resbob. By expressing real cases related to ethics based on their own perspectives, the participants demonstrated that critical thinking and reasoning had developed throughout the activity.

CONCLUSION

The following presents the conclusions of the activity entitled "Strengthening Digital Literacy to Build a Civilized Indonesia in the Digital Space":

1. The Community Service Program at SMK Muhammadiyah 1 Ciputat was successfully carried out and received positive responses from the participants. The activity method, which combined lectures, audiovisual materials, and participatory question-and-answer sessions, proved effective in improving participants' understanding of the importance of maintaining ethics and complying with digital media regulations, particularly the Electronic Information and Transactions Law (UU ITE)..
2. In addition to gaining knowledge about the regulations outlined in the UU ITE, participants were also able to analyze each case study presented during the brief question-and-answer session. This indicates an improvement in the participants' critical thinking and reasoning abilities.

Finally, the researcher offers several recommendations for academics who intend to conduct Community Service Program (PkM) activities with a similar theme, as follows:

1. It is necessary to develop a small booklet related to social media ethics so that participants can continuously remember the importance of practicing ethical behavior when using social media
2. In addition to ethics, further training related to the digital world is also needed, such as digital security and skills development that can enhance participants' abilities, particularly in areas such as digital marketing and digital media management.

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