

# The Formation of Digital Citizenship Ethics Through Kampung Cyber Civic Community

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**Abstract.** The strong current of globalization is driving the rapid development of the digital era and technology so that the term digital citizenship has emerged which has positive and negative impacts. hate speech and harassment using technology (cyberbullying.) The formation of digital ethics is an important thing that must be done, both through education in schools and education in the community. The formation of digital ethics can be through civil society as a form of education in society. One of them is the Kampung Cyber community in Yogyakarta. The method used in this research is descriptive leather with data collection through literature study. The results showed that starting from the policy of the Government of the Special Province of Yogyakarta, which launched the Yogyakarta Cyber Province program in 2006. The Kampung Cyber Community has an important role in helping people to be literate about technology and shape the digital ethics of society. Through the concept of Cyber Village and Omah Wisata 36, it became the main program to introduce technology to the community and the formation of digital ethics. The formation of digital ethics is also carried out through the implied message of mural art found in every corner of Kampung Cyber

**Keywords:** Digital Ethics, Civic Community, Kampung Cyber

## 1 Introduction

The digital era has formed citizens who in everyday life are accustomed to using the internet as a necessity or better known as digital citizenship. APJII survey results show that from year to year, internet users in Indonesia have increased, this year up 10.12% from the previous year. The increase in internet users reached 27 million users. This means that there are 171.17 million internet users out of a total of 246.16 million Indonesians [1]. So that Indonesian citizens enter into digital citizenship [2] that digital citizens are defined (digital citizen) are those who use technology frequently, who use technology for political information to fulfill their civic duty, and who use technology at work for economic gain. So it's no wonder that the term digital citizenship is widely known to the public.

The use of technology must be accompanied by existing ethics so that it is directed and does not cause conflicts between users. Digital ethics can be said to be an important element especially in today's digital era. Digital ethics is meant to safeguard the feelings and comfort of other users. However, what happens digital ethics is often ignored by the public. Data presented by the Ministry of Communication and Information Technology states that there are as many as 800 thousand sites in Indonesia that are indicated as spreading fake news and hate speech. In addition to hate speech, another crime that is often committed is cyberbullying. Data

obtained from the police shows that hate speech crimes. In 2018, the police handled 225 cases, with 118 cases being resolved. Meanwhile, in 2019 there were 101 cases. Defamation there were 1,271 cases, of which 565 cases have been resolved. Meanwhile, in 2019 there were 657 cases of defamation [3]. These crimes were committed through various social media including Facebook, Instagram, WhatsApp, Path, Twitter, and so on. The data above shows how low the digital ethics of the Indonesian people are as part of digital citizenship.

Digital ethics can be interpreted as a ticket that a person must have to enter a community. In essence, digital ethics is a standard of internet behavior as well as social behavior that applies in the online world [4]. Describes communication ethics that can be used in the digital world with the concept of "THINK", namely:

- 1) Is it True? Is your post true? or is it just an issue where the source is not clear?
- 2) Is it Hurtful? Will your post hurt other people's feelings?
- 3) Is it Illegal? Does your post violate the law?
- 4) Is it Necessary? Is your post important? Posts that are not important will annoy others.
- 5) Is it Kind? Santunkah your post? Make sure the post that is produced does not use words that can be offensive.

So from the explanation above, digital ethics must be applied by every digital citizen. Microsoft in Fostering Digital Citizenship provides an explanation of the reasons why digital citizenship ethics should be developed, namely: (1) rules and social norms are sometimes unclear. They must learn about digital citizenship and develop a sense of ownership and personal responsibility to make good, ethical decisions in the online world; (2) the online world presents great opportunities for young people, but it is not without risks. We can mitigate some of those risks by helping young people develop a strong sense of digital citizenship; (3) rather than relying solely on protective measures, an approach to online safety that includes digital citizenship will help young people safely interact in the online world. Teaching them about digital literacy and digital ethics and etiquette is no longer merely an option; it is an imperative [5]. So building citizen digital ethics is something that must be done, so that norms can be created in interacting in cyberspace or social media, especially for Indonesian citizens.

Establishing digital ethics can be done through formal education in schools and education in the community. A synergy between the government and community participation is needed to instill digital ethics, one of which is through the civil society community. In this case, the term civic pertains to individuals as members of society, and civic communities can be conceptualized as places where the form of local social and economic institutional organization facilitates a strong social fabric by densely interweaving citizens together through mostly locally oriented institutions and organizations. So that the community has an important role in society, one of which can be used to build citizens' digital ethics [6].

One community that is concerned about the digital era is Kampung Cyber, which is located at Taman KT I / 434, Patehan, Kraton District, Yogyakarta City. The initial goal of establishing Kampung Cyber was to help people become technology literate. In addition to the activity of providing knowledge about computers and the internet to residents which was carried out in stages, this was the forerunner of RT 36 residents' activeness in using the internet. Along with the development of the digital era, the cyber kampung is also one of the places for digital education.

Therefore this research will focus on discussing the role of Kampung Cyber as a civic community in building citizen digital ethics. There are several programs carried out by Kampung Cyber to encourage the widespread use of technology, the internet and to shape the digital ethics of citizens there.

## 2 Methods

The research method chosen is a qualitative method. Qualitative research examines participants' perspectives with interactive and flexible strategies. Qualitative research is aimed at understanding social phenomena from the perspective of the participants. Thus qualitative research is research that is used to examine the conditions of natural objects where the researcher is the key instrument. The research location chosen was Kampung Cyber which is located at Taman KT I / 434, Patehan, Kraton District, Yogyakarta City, on the grounds that Kampung Cyber is one of the communities that has a purpose related to forming citizen digital ethics. In this study, using field observation techniques, interviews and literacy studies. Informants in Kampung Cyber were selected based on purposive sampling and snowball sampling techniques, including the village administrators and some of the people there. The validity test of the data used in this study used triangulation of sources. While data analysis techniques use qualitative data analysis from [7].

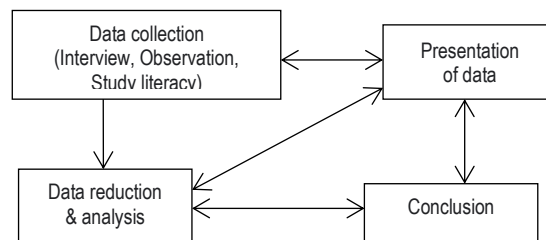


Fig 1. The research method

## 3 Result and Discussion

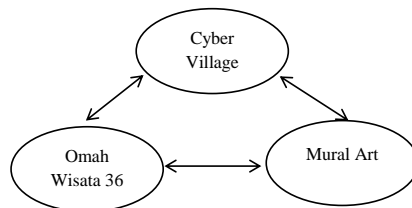
Yogyakarta is one of the provinces in Indonesia which has the privilege of implementing regional autonomy led by a Sultan. In 2006 the province of Yogyakarta launched the Jogja Cyber Province program as a form of implementing Electronic Government (e-Government). Electronic Government (e-Government) is an initiative developed to encourage the widest possible use of information and communication technology for the public and government in order to increase interaction with one another. Jogja Cyber Province is a provincial model that transforms community-oriented services based on information and knowledge using information and communication technology as an accelerator for provincial development that is competitive, comfortable, independent, efficient, and effective [3].

Jogja Cyber Province Blueprint with a focus on Digital Government Services (DGS). The development of DGS is the first step towards the Jogja Cyber Province as an initiative developed to encourage the widest possible use of information and communication technology for the public and the Government. Not only in the government environment that has

undergone a transformation to the digital era, but in the community environment has also experienced changes in the use of technology. So the emergence of various communities that lead to technology will encourage people to be literate towards technology, one of which is the Kampung Cyber community.

The civic community perspective is arguably distinct because it emphasizes the dense interrelations between the social, political, economic, religious, and other spheres of community organization. Most important, both perspectives emphasize informal integration and, hence, social control processes in the maintenance of community stability and well-being. The existence of a community of citizens in society will have a good impact because they are bound to one another [8]. The civic community can drive a change, in this case to shape the digital ethics of society. Such as Kampung Cyber as a form of civic community in society has an important role in introducing technology and shaping the digital ethics of the community considering the large number of hoax news and other crimes, especially on social media that occurred in Yogyakarta. Through Kampung Cyber it is encouraged to create changes in society so that they are literate towards technology and understand ethics in communicating in this digital era. So that cases of spreading hoax news, cyberbullying and defamation in Jogja can be reduced.

The role of Kampung Cyber in shaping the digital ethics of citizens is carried out through three programs, namely cyber village, Omah Wisata 36, and mural art. Where the three programs are related to one another. So that it can be described as follows:



**Fig 2.** The programs of Kampung Cyber

### 3.1 Cyber Village

Cyber village was originally a program initiated by society Rt 36 Patehan, Kraton District, Yogyakarta City to introduce technology to. However, the program continued to develop and was implemented in other villages so that the Kampung Cyber Community was formed which was pioneered by Antonius Sasongko. However, this cyber village program is still the main program in Kampung Cyber in educating members there. The implementation of the cyber village program is one of the solution steps in accelerating Internet-based technology and information literacy as well as shaping the digital ethics of society. Cyber village is an ICT-based village that develops an Internet network system [9].

The implementation of the cyber village program is considered capable so that the use of technology and understanding of ethics runs well. Digital ethics as a standard in using digital technology based on regulations to be a polite person. So that in surfing and using social media, courtesy is needed. In this cyber village program, the formation of digital ethics is carried out by holding meetings at the village hall or at people's homes. Providing an understanding of technology and understanding ethics in its use are the main things that must be instilled. The

implementation of this cyber village program has three stages, namely planning, implementing and following up.

At the planning stage, the management of Kampung Cyber designs how to implement this program starting from the material to be provided, technical implementation so that it is easy to accept to follow-up plans to be carried out. At the implementation stage, community members will be gathered at the village hall or resident's house. During the presentation of the material, society members will be divided into several small groups and each group will be accompanied by a guide. This guide is responsible for introducing to the public about using and utilizing technology in everyday life, including using social media. Group guides are also responsible for shaping people's digital ethics. Follow-up is carried out with supervision of community activities in using the internet and visited web sites.

The ethics of communication that can be used in the digital world with the concept of "THINK" that before posting information or news, you must ensure that the information is correct, does not violate rules, does not offend and disturb others. This needs to be done so as not to cause conflict in society. Based on this concept, the cyber village program will develop several values that must be instilled in the community in order to form community digital ethics:

**Commitment.** The commitment referred to here is the ability to be a good technology user and social media user in accordance with existing regulations, especially for young members. This is because youth or adolescents use social media and use technology more frequently than those who are elderly. So instilling this commitment is expected to be able to bring change and reduce the spread of hoax news, hate speech starting from a small scope.

**Responsibilities.** The responsibility in question is to form social media and technology users in accordance with applicable rules or norms. Users are required to use social media and technology for positive things and be responsible for any news or information they spread. The responsibility here also relates to the management of Kampung Cyber, namely the development so that the existence of Cyber facilities does not have a negative impact on the social order. The Kampung Cyber management cooperates with youths to apply access hours regulations and frequently changes passwords. This was done so as not to interfere with society activities and children during school hours and the Koran. A form of responsibility to anticipate negative impacts carried out by local administrators through large village forums such as religious gatherings and meetings and often reminds both parents to always supervise children's activities when accessing the internet. At the same time, the committee also formed a content hunting team to block any members of the public accessing negative content. So that responsibility goes both ways, both from society members and from the management of Kampung Cyber.

**Be honest.** Honestly instilled here is to ensure the truth of the news or the content posted by users. Users inculcate honest behavior will be more selective in posting or receiving information. So by instilling this honest behavior internet users can minimize hoax news.

These three values are the main keys in shaping the digital ethics of the community there. However, it is not easy for the activists of Kampung Cyber to educate the public. This program is carried out so that the society is motivated and continues to learn in utilizing Internet-based

ICT. Because people so far rarely use technology to interact with one another. Gradually the existence of a new technology such as smart phones began to be accepted and used by the people of Kampung Cyber. Not only that, the formation of digital ethics that has been carried out has provided changes in the ethical order in the community, especially with regard to the use of the internet and social media. So that the cyber village program continues to this day. The hope is that this program can be applied in other areas so that rural communities can recognize and utilize existing technology and understand digital ethics.

### **3.2 Wisata Omah 36**

The concept of Wisata Omah 36 was first promoted by the people of Rt 36 Patehan. Starting from the large number of people who are able to make crafts and processed, Wisata Omah 36 was formed. This concept makes Kampung Cyber a tourist spot in Jogja with the theme of modern technology. When we visit Kampung Cyber, we will find a variety of typical Yogyakarta regional handicrafts ranging from batik, bags, hats, and food made by the local people. So that even though Kampung Cyber carries the theme of modern technology, it still does not eliminate the traditional cultural values there. One of the interesting things about this Wisata Omah 36 is the educational tour of Kampung Cyber. This tour is one of the attractions of Kampung Cyber.

Kampoeng Cyber Educational Tour. There, we will learn many things about information technology and its application in the social life of Kampoeng Cyber. Whether it's for daily society communication to commercial interests, advancing the economy of the local people. In addition to introducing educational tourism technology, Kampung Cyber also teaches about ethics in communicating in digital media. Visitors will be presented with educational videos about what to do when communicating using digital media be it on the web, twitter, path and others. Educational videos also display shows about the dangers of hoax news, how to become a smart news reader, and so on. The goal is to invite visitors to become ethical and responsible digital citizens. In addition, Cyber Village also provides educational TV that visitors can touch and play with. This is so that visitors can learn more about Kampung Cyber.

The concept of omah 36 tourism supports the cyber village program. Various digital facilities are provided in this tourist attraction which is expected to be an attraction for the community. So that it can encourage people to learn about technology and understand the ethics in it. With the opening of the 36 Omah Tour, Kampung Cyber has been visited by many tourists both from the surrounding community and outside the region. This allows Kampung Cyber to shape the digital ethics of the community at large, not only for local communities.

### **3.3 Mural Art**

Mural is one of the arts that is often found in Indonesia, both in rural and urban areas. Defines mural as a large painting made to support architectural space [10]. Basically, murals are made on the walls of large buildings. Murals are often used as an alternative media for street visual art / street visual art that serves as a forum to show people's aspirations through paintings with nuances of criticism, information, and as a means of unifying between artists and society. The message in mural art is conveyed through a visual form which is full of symbols, signs, codes and meanings that are depicted in these characters. Along with the development of the era, mural art is not only used to decorate space and strengthen architectural

figures, but the process considers and adds visual elements related to the message content and the context of the social environment.

Mural art is considered effective in conveying messages to the general public because a display that has aesthetic value can attract attention. Kampung Cyber is one that uses mural art to convey educational messages. Almost in every corner of Kampung Cyber, there are mural arts that contain educational messages. Here's an example:



**Fig 3.** One of the mural arts in Kampung Cyber about cultural values

The picture above is one of the mural arts taken in a corner of Kampung Cyber. In the picture, there are four wayang characters called Punokawan, conveying the message that "The modern era must not destroy and eliminate culture and life, we must think big". The message conveyed in the mural means that a person may follow the flow of modernization that is happening but still maintains one's own culture. Included in using technology, especially social media, must still uphold existing values. In other words, in using technology one must adhere to existing ethics. Respect for the rights of others is the main key in using technology, especially in media issues.

If we look deeply, there are a lot of mural arts in Kampung Cyber that can be found. Each mural that is made has its own message, including digital ethics. This was done by the management of Kampung Cyber because the messages conveyed visually were easier to receive than orally. Many murals convey about digital ethics, such as the prohibition of spreading hoaxes news, stopping bullying and so on. It is hoped that the many murals in Kampung Cyber can instill digital ethics in society.

#### **4 Conclusion**

Based on the description above, we can conclude that in an era of technology like today it is shaping up when digital society is important. Synergy is needed between the role of government and community participation. The existence of civil society has a big influence on change, especially in shaping the digital ethics of citizens. So that developing the existence of Kampung Cyber can be an alternative to form community digital ethics.

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