Digital Ethics from the Perspective of Tolerance Value in Surakarta City

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Abstract

In today's digital era, the internet is used in all aspects of life. To meet their needs, citizens rely on the internet for communication, information, and numerous digital activities. The word "Netizen" refers to internet users who engage in a variety of digital activities such as accessing, interacting, collaborating, and participating. However, there are currently a number of inept digital activities producing issues that end in intolerant attitudes. Because Indonesia is a pluralistic country, intolerance is frequently the source of social conflicts, leading to a lack of national unity and integrity. The objective of this study is to explore: (1) the ethical challenges of using digital media from the perspective of the value of tolerance; and (2) a strategy for establishing social competence in digital media in order to strengthen the value of tolerance in Surakarta. This study was carried out using qualitative research methods and a case study form. To draw conclusions, the research findings were interactively analyzed. The study's findings are as follows: (1) the ethical challenges of using digital media today are various digital netizen activities that are categorized as containing hate speech, hoaxes, and bullying which show intolerant attitudes; and (2) the strategy is carried out by establishing digital ethical competence in two ways: first, through educational institutions by practicing Problem Based Learning; and second, by establishing digital ethical competence in the workplace. The use of digital ethics was intended to foster awareness, integrity, virtue, and responsibility in carrying out digital activities as a means of strengthening the value of tolerance.

Keywords: ethics digital; tolerance value; strategy.

Introduction

All countries around the world are currently undergoing changes as a result of the influence of the Industrial Revolution 4.0, which encourages massive digital technology disruption in all areas of life. The digital revolution has altered the way humans live their

lives. There is a rapid transformation occurring in almost all aspects of life, with the goal of making it easier for humans to interact and meet their needs. to have an impact on the community's attitudes. Because the ease of access to information and communication frequently has an impact on the emergence of attitudes that violate values and norms in social and state life, this condition has an impact on human readiness to use digital facilities appropriately. Many young people who use digital means for socializing are experiencing this. Lack of ability, understanding, and awareness about the use of positive and good social media frequently leads to ineffectiveness and misuse, giving rise to a variety of social problems in the community to the global order of state life. The influence of digitalization causes the order that typically appears in patterns of social interaction to be disrupted, blurring various boundaries and social norms.

The internet is used in all aspects of life in today's digital age. To meet their needs, citizens rely on the internet for communication, information, and a variety of digital activities. The term Netizen refers to internet users who engage in various digital activities such as accessing, interacting, collaborating, and participating. However, there are currently a variety of incompetent digital activities causing issues that result in intolerant attitudes.

Indonesia is a pluralistic country, and intolerance is frequently the source of social conflicts that lead to a lack of national unity and integrity. Everyone can easily transmit and receive information in the digital age. In the midst of today's increasingly prevalent digital culture, one of the triggers that threatens tolerance is the spread of fake news or hoaxes. Intolerance cases can be traced back to various internet sites and social media platforms used for digital communication.

According to the Wahid Institute's research, the widespread spread of hatred through the use of social media is a symptom of intolerance. Because intolerance is the most visible symptom on social media, efforts must be made to neutralize or respond to hate speech on social media, as well as restrict websites that contain hate speech, and it is the responsibility of the public to report such problems and take action. The public, as well as the apparatus, must be aware of it and work to prevent the message of intolerance from spreading and inciting acts of violence. The spread of hate speech on social media can incite intolerant attitudes, including the use of violence (BBCNews, 2016).

According to data obtained from the Ministry of Communication and Information of the (Kominfo, 2017), according to the market research institute e-marketer, there were 83.7 million people in 2014. It is expected to reach 123 million people in 2018 and is ranked sixth in the world. This figure is influenced by the use of low-cost mobile phones and mobile broadband connections, which is intensifying the growth of internet access.

The table below shows the ranking of Internet Use in 25

countries around the world:

Table. 1 Internet Use in the World's Top 25 Countries

Top 25 Countries, Ranked by Internet Users, 2013-2018 *millions*

	2013	2014	2015	2016	2017	2018
1. China*	620.7	643.6	669.8	700.1	736.2	777.0
2. US**	246.0	252.9	259.3	264.9	269.7	274.1
3. India	167.2	215.6	252.3	283.8	313.8	346.3
4. Brazil	99.2	107.7	113.7	119.8	123.3	125.9
5. Japan	100.0	102.1	103.6	104.5	105.0	105.4
6. Indonesia	72.8	83.7	93.4	102.8	112.6	123.0
7. Russia	77.5	82.9	87.3	91.4	94.3	96.6
8. Germany	59.5	61.6	62.2	62.5	62.7	62.7
9. Mexico	53.1	59.4	65.1	70.7	75.7	80.4
10. Nigeria	51.8	57.7	63.2	69.1	76.2	84.3
11. UK**	48.8	50.1	51.3	52.4	53.4	54.3
12. France	48.8	49.7	50.5	51.2	51.9	52.5
13. Philippines	42.3	48.0	53.7	59.1	64.5	69.3
14. Turkey			36.6	41.0	44.7	47.7
15. Vietnam			36.6	40.5	44.4	48.2
16. South Korea			40.1	40.4	40.6	40.7
17. Egypt			34.1	36.0	38.3	40.9
18. Italy			34.5	35.8	36.2	37.2
19. Spain			30.5	31.6	32.3	33.0
20. Canada			27.7	28.3	28.8	29.4
21. Argentina			25.0	27.1	29.0	29.8
22. Colombia			24.2	26.5	28.6	29.4
23. Thailand			22.7	24.3	26.0	27.6
24. Poland			22.6	22.9	23.3	23.7
25. South Africa			20.1	22.7	25.0	27.2
Worldwide*			2,692.9	2,892.7	3,072.6	3,246.3

Note: individuals of any age who use the internet from any device at least once per month; *excludes Hong Kong; **f... 2014; ***includes countries not listed
Source: eMarketer, Nov 2014
181948

The above-mentioned large number of internet users is influenced by the use of mobile phones for communication and socializing. The use of mobile phones today is linked to the use of social media, which is geared toward the need to interact. Social media appears to be creating a new dimension, namely a digital world that is distinct from the real world but has a significant impact on it. The development of social media provides real benefits in terms of the ease of communicating and socializing, but it also becomes a tragedy when citizens in the digital era are unable to use ethical boundaries and social challenges that exist in the real world. Despite the fact that there is a law that governs citizens' rights and obligations when using digital media, namely Law Number 11 of 2008 concerning Informasi dan Transaksi Elektronik [Information and Electronic Transactions] abbreviated as UU ITE.

The boundaries between citizens' rights and obligations when using digital technology have not been implemented in the use of social media. These conditions lead to complications that eventually affect the lives of citizens in the real world, such as the spread of hoax news or fake news, which causes national disintegration. The findings of a study conducted by UNICEF in 2012 (Gerrit Beger et al., 2012: 4) entitled "Indonesian Youth Online: An Exploratory Study of the Indonesian Digital Landscape," which examined the online activities of children and adolescents in Indonesia, revealed that online activities among children and adolescents in Indonesia are at risk of pornography, software piracy, and exposure to extremist, and cyber-bullying.

The digital era also affects the joints of a nation's life, posing a risk to citizenship, because various information related to political, economic, social, and cultural developments will be easily accessible to all internet users, now known as netizens. The influence of lifestyle, shifts in socio-cultural values in society, and changes in the order of community and state life are risks that all countries must face. To the extent of public and social interests, social media appears to be an inseparable part of the activities of all citizens. In other words, in today's digital era, social media plays a strategic role in bringing about influential changes in the lives of citizens, raising the concept of digital citizenship. To prevent intolerance attitudes, a strategy to actualize

citizens' digital ethics is required. Good citizens will be built if they have knowledge, are able to behave, and have social media skills that do not undermine the moral values of the society.

Several researchers have conducted studies relevant to the current study. Ihsani and Febrianti (2021) discovered that communication ethics is an effort to control the communication process in order to create social stability in a pluralistic society in the digital era (Ihsani & Febrianti, 2021). In terms of internet use, Alinurdin revealed in his study that students' attitudes toward internet use demonstrated a sufficient ability to respect copyright, as evidenced by mastery in citing writings, photos, or videos, and they also did not like to quote other people's writings without citing the source (Alinurdin, 2019). Then digital literacy must be integrated with communication ethics. In regard with digital literacy, indeed it's very necessary to enhance the critical capabilities of digital media users, while ethics lead people to always think and consider the good or bad of the communication activities (Rianto, 2019).

In addition, this scientific paper can provide additional information or serve as a comparison for other researchers or writers working on related issues (Ihsani & Febrianti, 2021; Alinurdin, 2019; Rianto, 2019), as well as serve as a reminder that communication ethics is critical in controlling the virtual piety of social media behavior in the digital era. Various social media attitudes are rapidly evolving,

particularly in this digital era. Based on the above background, it is important to conduct research on: (1) the ethical challenges of using digital media from the standpoint of the value of tolerance; and (2) strategies for developing ethical competence in digital media to strengthen the value of tolerance in Surakarta.

Method

This study was designed with a qualitative research method. According to Creswell (2015: 63-64), "qualitative research is used because there is a problem or issue that needs to be explored." In addition, qualitative research is used when researchers require a detailed and complete understanding of the problem. Based on the explanation above, the qualitative research method is appropriate for use by researchers because, in this study, the researcher intends to investigate issues surrounding the problems of digital citizens that affect the lives of Indonesian citizens, as well as the outcomes of implementing the Citizenship Education strategy to establish a good and smart digital citizenship environment. Furthermore, qualitative research, as defined by Bogdan and Taylor (Moleong, 2012: 4), is a research process that produces descriptive data in the form of people's written or spoken language, as well as observable behavior aimed at the background and the individual as a whole. Behavior that can be used as reinforcement to see and analyze more deeply issues concerning

digital citizens' attitudes as digital citizens.

This study was conducted in the city of Surakarta in 2021, with 280 teachers and high school students as participants. The criteria for selecting key informants were used to select respondents, which included teachers who are members of *Musyawarah Guru Mata Pelajaran* (MGMP) for Pancasila and Civic Education, as well as several administrators of high school student councils in Surakarta City. Data collection techniques include observation, distribution of research questionnaires, literature studies, and documentation.

The researcher conducted the research analysis interactively, which occurred continuously until it was deemed sufficient and saturated by the researcher. Data reduction, data display, and conclusion drawing/verification data are all activities in data analysis. According to Bogdan and Biklen in Moleong (2010: 248), data analysis is the process of systematically searching and organizing interview results, notes, and collected materials in order to increase understanding of all that is possible and present what is found. The researchers' analysis, which included three analytical activities, produced results that could be scientifically justified and became a reference for other researchers in advancing research on the same theme, namely the behavior of digital world citizens to become tolerant citizens, particularly in the city of Surakarta.

Result and Discussion

This study was conducted in Surakarta, Indonesia, in 2021, with 280 teachers and high school students as participants. The criteria for selecting key informants were used to select respondents, which included teachers who are members of Musyawarah Guru Mata Pelajaran (MGMP) for Pancasila and Citizenship Education, as well as several administrators of high school student councils in Surakarta City. This study focuses on the use of gadgets and is related to how tolerance grows in new habits or a new world, specifically social media and the digital world in general. The data were collected during teaching and learning activities. Digital ethical competence is a parameter in this study to see how students respond to various activities on social media, and it is closely related to the tolerance perspective. This is done so that these two indicators can be used as building materials to transform the digital world into a world of tolerance and positivity.

Tolerance Values and the Ethical Challenge of Digital Media

Digital ethics is one of the elements that shape digital literacy skills in this current era, namely the skills of digital media users in carrying out digital media activities correctly, properly, and responsibly. The advancement of increasingly sophisticated information technology allows every citizen, including Surakarta residents, to easily access information mostly through digital media. Surakarta is a diverse city that makes extensive use of digital media. According to the results of the survey, there are still various ethical

challenges with digital media in the city of Surakarta today. A total of 287 respondents from the city of Surakarta, including teachers and students, expressed their concerns about media ethics 98.9% of all respondents said they engage in digital activities on their smartphones and computers. It is safe to say that almost all respondents use digital media in their daily lives. Frequent access to the digital world is also proof that it is an alternative world that anyone can access and reach to carry out various digital activities. These various activities are included in digital habits, which are the start of digital activities that refer to digital literacy. This is in line with Siberkita's (2020:5) analysis that 'we often think of digital literacy as the ability to use the internet and digital media'.

The Ministry of Communication and Information, in collaboration with a network of digital activists and Siber Kreasi, launched the National Digital Literacy Program in Indonesia in 2021, one of which aims to develop digital ethical skills. There are three challenges in implementing digital ethics today, among others: first, very high internet penetration in Indonesian people's daily lives; second, changes in people's behavior in carrying out digital activities that are fast, easy, and limitless; and third, the presence of the COVID 19 pandemic has increased the intensity of people's interactions with digital media (Yanti, et al., 2021: 12).

To avoid disagreements and conflicts, it is necessary to maintain communication through digital media. When using digital media to obtain information, citizens face a number of ethical issues. The ethical challenge of using digital media is that many netizens' digital activities are classified as containing hate speech, hoaxes, and bullying that show intolerant attitudes.

According to research data collected from 280 respondents, 82.5 % tread cautiously when accessing digital media and do not attempt to create negative content. This is a positive step toward furthering students' digital literacy. This ability opens up a world of possibilities. Many students discover content or materials in the digital world that should not be there. Hoaxes and fake news are two examples of such content. This fake news is created and disseminated in a variety of ways for a number of reasons.

According to Law No. 11 of 2008 concerning Information and Electronic Transactions, as amended by Law No. 19 of 2016 (UU ITE), negative or illegal content is defined as information and/or electronic documents with content that violates decency, gambling, insults or defamation, extortion and/or threats, the spread of false and misleading news resulting in user losse Furthermore, negative content is defined as a substance that promotes hatred or hostility based on ethnicity, religion, race, or social class.

Some of the ethical challenges of media, such as the spread of false/untrue/hoax news, hate speech, and bullying or bullying that leads to intolerance in Surakarta City, can be identified as follows:

Spreading Hoaxes

According to research data, the majority of people occasionally accept those that contain false/untrue/hoax news (57.3 percent). The presence of information that is pitting communities or the government against one another is also still common, albeit infrequently. Surakarta City residents continue to engage in digital activities that cause problems for others, such as sending fake/untrue/hoax news to others before investigating the truthfulness of the information they receive. Based on these findings, it is possible to conclude that the spread of false/untrue/hoax news is the first digital-media artistic challenge confronting the people of Surakarta City.

Table 2. Questionnaire data on the spread of hoax news

Statements	SS	S	KK	TP
Digital activities that cause problems for others	0 (0%)	1 (0,3%)	50 (17,5%)	236 (82,5
Receiving information that contains false/untrue/hoax news	21 (7,3%)	80 (28%)	164 (57,3%)	23 (8%
Receiving information that pits one against the community or the government	15 (5,2%)	45 (15,7%)	125 (43,7%)	102 (35,7
Sending information or news that turns out to contain false/untrue/hoax news	19 (6,6%)	54 (18,9%)	110 (38,5%)	105 (36,7

Furthermore, negative content in the form of hoaxes was created with a malicious intent. Negative content is created as a result of the creators' motivations, which include economic interests (to make money), political interests (to bring down certain political groups),

the search for scapegoats, and the division of society (related to ethnicity, religion, race, and intergroup / SARA) (Posetti & Bontcheva, 2020). The presentation of students who discover hoax or false news in digital media reinforces this. A total of 7.3% of children have had frequent encounters, 28% have had frequent encounters, 57.3 % have had occasional encounters, and the remaining have never had any interactions.

As evidenced by the number of children who come across fake news and hoaxes while using digital media, fake news and hoaxes spread quickly and widely. This is more of a concern in terms of taking appropriate measures to combat negative content in digital media. There is content containing fights and hate speech, SARA, to content that leads to vulgar things that are inappropriate to be shown to students as users who are not old enough and the information processing is still limited.

Data on hate speech filled out by student respondents show that as much as 5.2 % encounter content fighting between the government and the community on a regular basis, and 15.7 % encounter it on a frequent basis. This data, while small, demonstrates that digital media in Indonesia is inseparable from the content of fighting and hate speech. On the other hand, while students are generally aware of the hoax content that circulates in Surakarta, there are some students who lack a thorough understanding. They disseminated fake news in the city of Surakarta, There are 6.6 % of those who send

hoax messages on a regular basis, and 18.9% of those who do not. In addition, 38.6% of students occasionally spread fake news.

The aforementioned conditions are a source of concern for the Surabaya community and schools as they continue to carry out education programs aimed at reducing the amount of hoax content circulating in the city of Surakarta.

Hate Speech

The second ethical challenge with digital media in Surakarta City is hate speech spread through digital media, which creates a hostile environment both among community members and between the community and the government.

Table 3. Questionnaire data on the spread of hoax news

Statements	SS	S	KK	TP
Reading social media news that fosters hostility between the community and the government	20 (7%)	70 (24,5%)	143 (50%)	60 (21%)
Receiving digital messages containing offensive or obscene language	9 (3,1%)	24 (8,4%)	121 (42,3%)	133 (46,5%)

The results of the study found that 24.5% of respondents stated that they often even 7% often encountered negative news or content when on social media which caused animosity between the community and the government. Even as many as 11.5% stated that they frequently receive content containing impolite or obscene language. This shows that Surakarta City as a cultural city that has polite and ethical values is starting to fade and experience a shift.

Intolerance Attitudes

The third ethical challenge with digital media is the dissemination of information to the public that contains messages of intolerance, whether in the form of an invitation to treat or be hostile to religious teachings or beliefs, race/ethnicity, culture or region, political parties, groups in society, or certain social organizations. This indicates that there is still information from digital social media showing incidents of intolerance in the city of Surakarta.

Table 4. Intolerance Attitudes Questionnaire Data

Statements	SS	S	KK	TP
Receiving messages of intolerance in the form of an invitation to treat or be hostile to certain religious teachings or beliefs	9 (3,1%)	22 (7,7%)	73 (25,5%)	184 (64,3%)
Receiving messages of intolerance in the form of an invitation to treat or be hostile to certain races/ethnicities, cultures, or regions.	4 (1,4%)	20 (7%)	63 (22%)	200 (69,9%)
Receiving information containing messages of intolerance in the form of invitations to treat or be hostile to political parties, groups in society, or certain social organizations	11 (3,8%)	15 (5,2%)	83 (29%)	178 (62,2%)
Reading or receiving information from digital social media about intolerance incidents in Surakarta City	6 (2,1%)	14 (4,9%)	135 (47,2%)	134 (46,9%)

Surakarta, which was designated as a tolerant city in 2017, continues to exhibit a variety of intolerant attitudes. According to the research questionnaire, 10.8 % of the research respondents received information indicating religious intolerance. Furthermore, 8.4 % continue to receive messages of intolerance toward race/ethnicity, culture, and 9 % of intolerance toward political parties, groups in society, or specific social organizations. And as many as 7% stated that there were incidents of intolerance in the city of Surakarta. These data have been shown to be low in percentage, but the findings

can be a record of the lack of implementation of digital ethics in the city of Surakarta, which has an impact on the emergence of intolerance behavior and events that everyone should be aware of.

Intolerance can be defined as the inability to distinguish between different societies. Be adamant, and one will see that he is the most true and righteous. According to Zhafhira (2017: 125), the most common form of intolerance in democratic practice is opposition to civil rights against disliked groups, such as refusing to allow candidates from certain religious, racial, or ethnic groups to run in general elections. This is something that needs to be minimized for the city of Surakarta, which represents pluralism and diversity.

Nonetheless, the study's findings show that respondents are aware that it is difficult to spread negative news and messages, as evidenced by the 36.7 % of students who do not forward messages containing hoaxes or fake news. This shows that Surakarta City's younger generation has begun to develop the ability to maintain peaceful conditions through digital ethics.

Ethics is the component that motivates us as members of society to act in accordance with what we agree on. The community creates ethics, the contents of which have been agreed upon since time immemorial and have become the standard guidelines for the local community. An applied ethics will provide an unwritten rule, particularly in today's digital era, to comply with and follow positive habits and values that exist in all regions of the country. Digital ethics is one of the elements that shape digital literacy skills in today's era, namely the abilities of digital media users to carry out digital media activities correctly, properly, and responsibly. The Ministry of Communication and Information, in collaboration with a network of digital activists and Siber Kreasi, launched the National Digital Literacy Program in Indonesia in 2021, one of which aims to develop digital ethical skills. There are three challenges in implementing digital ethics today, among others: first, very high internet penetration in Indonesian people's daily lives; second, changes in people's behavior in carrying out digital activities that are fast, easy, and limitless; and third, the presence of the COVID 19 pandemic has increased the intensity of people's interactions with digital media (Yanti, et al, 2021: 12).

There are four main ethical principles in digital activities which have been determined jointly between Kominfo-Japelidi-Siberkreasi 2021-2024 (2021: 12-13);

1) Awareness is an individual condition that provides full resources when using digital media,allowing the individual to understand what he is doing with digital devices.

2) When using digital media, integrity is the principle of honesty that protects individuals from desires and actions to manipulate, cheat, lie, and plagiarize, among other things.

3) In digital media, responsibility is the principle of being willing to accept the consequences of any action.
4) Virtue is the principle of using digital media to improve the level of fellow humans or the quality of life in general.

Tolerance is one of the virtues of citizens and a manifestation of digital ethics in action. According to the *Kamus Besar Bahasa Indonesia* [The Great Indonesian Dictionary] (2005:1204). Tolerance is defined as the nature or attitude of respecting, allowing, and allowing opinions (beliefs) that differ from or contradict one's own. Tolerance, according to Poerwodarminta (1976:829), is defined as respecting, caring for, acknowledging the importance of opinions, beliefs, habits, other behaviors, and so on, or ignoring the creator himself.. Religion, ideology, race, and tolerance, for example, cover the majority of aspects of human life. This is an important component of tolerance that affects human life and the community in their environment.

Respect is required between users of the digital world or between digital citizens in the current digital era. Tolerance should be applied to the development of digital ethics so that the character formation of digital citizens can give birth to a digital environment that is friendly and beneficial to everyone who visits it. Furthermore, according to Franz Magnis Suseno (1998:11), tolerance can be defined as a genuine acceptance of every Indonesian citizen's existence as well as all differences in religious, ethnic, and cultural origins. According to the research findings, the current ethical challenges of using digital media are various digital netizen activities that are categorized as containing hate speech, hoaxes, and bullying that show an intolerant attitude.

Strategies in Establishing Ethical Competence in Digital Media to Strengthen Tolerance Values in Surakarta City

Every Indonesian citizen develops ethical competence in digital media. These competencies will later shape every citizen's digital ethos in an effort to prepare the younger generation to face challenges as a result of current developments in technology, information, and communication. In today's digital era, ethics is an important component in strengthening citizens' morals, values, and attitudes. The application of digital ethics encourages everyone to be aware of the importance of conducting good and responsible digital activities. Every citizen who practices digital ethics will have guidelines for regulating appropriate and conscious behavior in the digital world. Specifically, to strengthen the various values that serve as the foundation for national life, one of which is tolerance.

Tolerance is an important value for every citizen, especially in the midst of today's growing development of digital activities that have a tendency toward openness and convenience. Accessing, interacting, collaborating, and participating in various digital activities should be based on the value of tolerance as the foundation

for the morality of the nation's life. The presence of openness and convenience based on the value of tolerance will provide resistance to a variety of challenges in the digital era. Tolerance is a value that is formed to strengthen citizens when they must adapt to fast-paced developments and an open pattern of life.

In 2021, the Ministry of Communication and Information, in collaboration with a network of digital activists and Siber Kreasi, will need to develop a strategy to improve the ability to carry out ethical digital activities, including developing competencies that will serve as the foundation for establishing digital ethics, among others; 1) Competence in accessing information on digital platforms in accordance with netiquette; 2) Competence in selecting and analyzing information when communicating on digital platforms; 3) Understanding of netiquette as a means of protecting oneself from negative actions on digital platforms; 4) Competence in producing and distributing information on digital platforms; 5) Competence in verifying messages in accordance with netiquette standards; 6) Competence in participating in the development of social relationships through the use of netiquette; 7) Competence in collaborating data and information safely and conveniently on digital platforms.

It is hoped that all citizens will have these various competencies, so that they will become behaviors in everyday life in digital activities. It is very strategic

to make efforts to build citizens' competence in carrying out ethical digital activities so that they can strengthen tolerance values. Digital competence develops into a set of abilities when it is carried out in a planned and integrated manner by forming knowledge, attitudes, and skills. The right strategy is implemented by incorporating competencies into the curriculum, both in school and in training. Furthermore, it is very appropriate if the formation of digital ethical competence is also carried out through habituation in everyday life. This digital ethic habituation is carried out primarily to adapt to changing times, and the use of technology is becoming more integrated with human life.

In the city of Surakarta, ethical competence with digital media is also used to strengthen the value of tolerance. The competencies developed are consistent with those outlined in the book Ethic of Digital Media by the Ministry of Communication and Information of the Republic of Indonesia (2021). A total of 280 students responded, indicating that the cultivation of ethics and tolerance in shaping digital ethics in digital media will be tiered and continuous.

This digital media competency development is carried out in order for every citizen to be able to act in accordance with applicable digital ethics. This digital ethic habituation is critical as times change and technology becomes more integrated into human life. Digital ethics must be instilled in students as part of digital literacy so

that they have a sense of responsibility when engaging in digital activities.

In digital media, there are two strategies that can be used to shape students into tolerant citizens. The first is through formal education, specifically school benches where the teacher teaches tolerance values. As a character shaper and knowledge transmitter, the teacher, researchers apply Problem Based Learning (BPL) learning models to respondents who are students. The application of problem-based learning is based on how students are invited to try to solve problems they encounter in their daily lives. This is in line with John Dewey's opinion (in Trianto, 2009: 91) that problem-based learning is an interaction between stimulus and response, a relationship between two directions of learning, and the environment. The stimulus for students here is a variety of problems that arise as a result of the use of digital media as a new world that should be limited wisely so that there is no negative impact in its use. Student responses are formed with the understanding and understanding of ethical values and tolerance that he receives from the teacher, so that students can decide on appropriate and wise actions or determine the right attitude in dealing with problems that arise in the digital media that he uses, solve problems that arise. He faces challenges individually or in groups and can behave well in the digital world as the formation of digital ethics for students; additionally, researchers take several steps in delivering

problem learning models or PBL by presenting a problem, inviting them to study the problems that arise together, collecting various facts related to the problems of students, hypothesizing with the problems at hand in order to better understand the center of the problem and be able to conclude alternative solutions to problems that arise in digital media as users. active in the digital world and capable of proposing solutions to himself or his group According to Fogarty (1997: 3), the steps of problem-based learning include: a). Identifying problems; b). Defining problems; c). Gathering facts; d). Formulating research hypotheses; e). Re-understanding a problem; f). Providing alternatives; and g). Proposing a solution.

The second method is done outside of the school, where the parties involved are the community in the environment of students, by forming citizen awareness in strengthening the values of tolerance, which can be done through socialization carried out by educators, community leaders, and the government regarding digital ethics, which aims to shape digital skills and strengthening tolerance values. Developing ethical competence in digital media by incorporating ethical principles into different aspects of digital media is an important strategy for shaping digital ethics.

There are several components to digital ethics as follow:

a. Internet Ethics (netiquette). This can be accomplished by understanding the significance of internet ethics, as well as the various community standards

that exist on each social media platform, and by understanding what should and should not be uploaded when using social media and other digital devices.

b. Understanding of information that contains hoaxes, hate speech, pornography, bullying, and other negative content. This can be achieved by understanding the types of information that contain hoaxes, hate speech, pornography, bullying, and other negative content, as well as the consequences of producing or disseminating such information.

c. Basic knowledge of interacting, participating, and collaborating in the digital space in accordance with the rules of digital ethics and applicable regulations. This is accomplished by understanding and knowing how to apply the various regulations that apply when interacting, participating, and collaborating in the digital space in accordance with the applicable ethical rules and regulations.

d. Basic knowledge of interacting and transacting electronically in the digital space in accordance with applicable regulations. This can be accomplished by first understanding the types of interactions and electronic transactions that can occur in the digital space in accordance with applicable regulations, and then understanding how to interact and transact electronically safely in the digital space.

Learning that internalizes ethical competencies through digital media

is a solution for developing a moral and valuable life. The application of digital ethics will be able to strengthen the value of tolerance because it will form awareness, integrity, virtue, and responsibility in carrying out digital activities. In today's digital age, digital ethics is an important part of building a tolerant society. This condition allows schools to teach digital ethics, which can be integrated into digital and school curriculum cultivation character education. The development of citizens' digital ethical competence is assumed to be capable of strengthening the value of tolerance, which is relevant to the goal of national education to form democratic and responsible citizens.

Conclusion

The advancement of information and communication technology has altered the manner in which community members interact, as they are now able to communicate and interact with digital media in addition to directly communicating in the real world. On the one hand, this interaction through digital media is beneficial to the community. On the other hand, the community faces several ethical challenges when it comes to using digital media, such as the existence of various digital netizen activities that contain hate speech, the spread of false/untrue/hoax news, and bullying or bullying that shows intolerant behavior. This challenge must be

overcome so that it does not become a source of social conflict, leading to a lack of national unity and integrity. Consequently, a strategy to raise netizen awareness is required. Socialization by educators, community leaders, and the government can facilitate learning that internalizes ethical competence in digital media. Finally, digital skills will be developed, as well as the value of tolerance for all citizens (netizens) and the reduction of conflicts.

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