



## Digital Culture: The Conception of Young Citizens

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### Abstract

This study aims to determine the conception of young citizens about digital culture. Digital culture is a citizen's ability to read, analyze, familiarize, examine, and form national insights, Pancasila values and diversity in social life. Indicators of this digital culture include understanding national culture, Pancasila and Bhineka Tunggal Ika, understanding the use of information and communication technology in culture, understanding how to love domestic products as part of defending the country and digital rights in which there is freedom and responsibility. This research departs from citizen communication patterns that have begun to transform into digital forms. This pattern has various impacts, both positive and negative. This pattern is then studied in the concept of digital citizenship. Digital citizenship requires moral principles to work effectively in a global society that is networked, multicultural across time and geographical areas. Citizenship requires balancing personal empowerment and responsibility with the well-being of society. The good of the individual and the good of society must be in balance. This research uses a type of quantitative approach with descriptive methods. This descriptive method is used to describe or analyze a research result but is not used to make broader conclusions. Respondents to this study were young citizens at the Tarbiyah and Teacher Training Faculty of IAIN Syekh Nurjati Cirebon who attended digital literacy outreach and filled out a questionnaire totaling 105 respondents. Then the results of the research found that 25% really understood, and 48% understood. The percentage shows that students already understand digital culture well as young citizens.

**Keywords:** *Digital Culture, Young Citizens, Conception.*

### A. Introduction

In the digital era, internet access and the use of social media are not new things for citizens in social life. The current pattern of citizen life has begun to transform or what is called digitalization. Digitalization is having a far-reaching influence on culture due to the emergence of the internet as a form of mass communication, and the widespread use of personal computers and other devices such as smartphones. Digital technologies are ubiquitous around the world so the study of digital culture has the potential to cover all aspects of everyday life. The various developments that have taken place are indeed amazing, especially in the field of technology, especially in terms of information and communication. Information technology, which was previously known as computer technology, along with other electronic devices, has become one in a blend of capabilities. Initially, with the discovery of various simple devices, ranging from telephones, which were analog based, they progressed and developed continuously until various other electronic devices emerged. Until finally these technologies are integrated with one another. On the other hand, due to the development of technological capabilities, there have also been quite dramatic changes in the travel and business operations side, resulting in new services, including the use of a world network without borders. The development of the digital world has

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reached all aspects in terms of business, economy, entertainment, transportation and even in the process of learning activities in schools. The results of activities through digital space can also be more efficient and more accurate in the process compared to human performance who are busy with outdoor activities which can make people feel tired. This is what has been implemented in all countries in the world, both developed and developing countries. Of course, this does not only provide benefits for society but also provides opportunities for various problems (Astuti et al., 2021).

Based on data from a we are social survey, the number of internet users in Indonesia has reached 212.9 million in January 2023. This means that around 77% of Indonesia's population has used the internet (Rizaty, 2023). The number of internet users in January 2023 was 3.85% higher than a year ago. In January 2022, there were 205 million internet users in Indonesia. Seeing the trend, the number of internet users in Indonesia continues to grow every year. Meanwhile, a surge in internet users in the country occurred in 2017. Furthermore, the average Indonesian uses the internet for 7 hours 42 minutes every day. In addition, 98.3% of internet users in Indonesia use mobile phones (Riyanto Galuh Putri, 2022). When viewed from a geographical aspect, Indonesia's territory stretches from Sabang to Merauke with various islands. The potential and problems of uneven communication networks are of particular concern to the government. Cultural diversity is intertwined in the spirit of *Bhinneka Tunggal Ika*, uniting us as Indonesia (Sari & Najicha, 2022). Cultural synergy facilitated by digital connectivity is needed to create unity and oneness. To maintain Indonesia's cultural sovereignty and independence in an era of massive technological disruption, in 2021 the Ministry of Communication and Information Technology will make policy adjustments and implementations including; expanding digital infrastructure, completing digital transformation roadmaps, adopting new technologies, preparing digital talent, and preparing supporting regulations and funding (Astuti et al., 2021).

From the other side, citizen activities are now starting to develop digitally, this has accelerated the momentum of the Covid 19 pandemic, which occurred some time ago. These activities include digital-based learning through the teacher's room platform, YouTube and Zoom social media. In fact, what's interesting is that on the Facebook homepage there are many epistemological study groups that are held in elaborating contemporary phenomena. This means that the presence of this online discussion space can encourage netizens to be more active in participating in expressing their opinions scientifically. Even so, the drawback of the online discussion ecosystem is that there are still frequent discussion threads that prioritize debate and bullying between netizens, not contesting ideas. Even in contesting ideas, it is not uncommon for netizens to be reactive, by commenting and expressing opinions based solely on article titles or online media news. Nevertheless, this reactive attitude arises because the majority of the public is still quicker to believe information originating from sites that do not heed the rules of journalism. In addition, the negative impacts of digital activities include digital security, especially regarding personal data and privacy. Because the digital world has opened opportunities for crime by exploiting other people's personal data to make a profit. Digital fraud often occurs due to misuse of personal data by individuals with advanced digital technology (Arianto, 2021).

From the reality of the problems above, it means that activities in the digital era are currently giving birth to digital culture which has positive and negative impacts. Simply put, digital culture is a continuous text culture that allows flexibility and opportunities for users to add and change

media text (Melissa, 2010). Then in concept digital culture is also an individual's ability to read, describe, familiarize, examine, and build national insights, Pancasila values and Bhinneka Tunggal Ika in everyday life) (Astuti et al., 2021). In the directives of the Ministry of Communication and Information, it was conveyed that this digital culture is primarily to promote tolerance in order to maintain a safe and productive digital space, such as digitalization of culture, internalization of Pancasila values and Bhinneka Tunggal Ika as a digital citizen. Mainstreaming the values of diversity, supported by efforts to internalize the values of Pancasila, is the main key in maintaining national unity in the use of digital technology.

Research on digital culture has been carried out by several researchers, including regarding the transformation of digital culture in Indonesia by (Arianto, 2021); digital culture and changes in public media consumption (Melissa, 2010); Social Change in Digital Culture in Children's Character Education (Afrizal et al., 2020); Digital Culture in Digital Transformation Facing Society 5.0 Era (Ayu et al., 2022) and several other researchers. However, the concept of digital culture for young citizens has never been studied. Therefore researchers are interested in conducting research related to the conception of digital culture for young citizens. Because the weakness of digital culture can lead to violations of the digital rights of other citizens.

## **B. Methods**

This research uses a type of quantitative approach with descriptive methods. This descriptive method is used to describe or analyze a research result but is not used to make broader conclusions (Creswell, 2017; Sugiyono, 2018). The instruments in this study used observation as the initial data collector and a questionnaire with a scale (likert 1-5) as a data collection tool. The population was young citizens, in this case students of the Tarbiyah and Teacher Training Faculty of IAIN Syekh Nurjati Cirebon. and the sample is 105 students, namely those who participate in digital literacy outreach. The data analysis technique uses the percentage formula which is then re-analyzed with observational data.

## **C. Findings and Discussion**

Digital citizenship is a citizen character who is literate in digital literacy, namely being wise and responsible in using digital media and internal conceptions of digital culture (Benaziria, 2018). Digital citizenship as ethics refers to how to use the internet appropriately, safely, ethically and responsibly in the activities of the internet world. Digital citizenship denotes a person's ability to access, use, create, and evaluate information and communicate with others online such as how to assess information, read and write critically on online media, and express themselves online. Digital citizenship highlights the fact that responsible and safe online behavior must be a serious topic in education. Safe, responsible and ethical use of technology and the Internet; digital awareness; and digital responsibilities and rights are criteria for digital citizenship. (Choi, 2016).

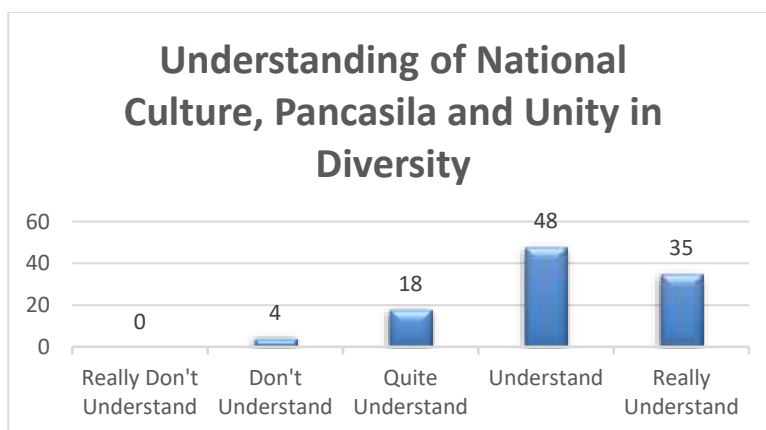
Digital citizenship includes: first, citizens who have digital access (full electronic participation), second, digital communication, third, digital literacy, namely the process of teaching and learning about technology and the use of technology, fourth digital ethics, namely standards of behavior in using digital media and internet), fifth, digital law, namely responsibility for actions and actions using electronics, sixth, digital security, namely electronic precautions to protect students, community groups, organizations and citizens), seventh, digital

health and wellness, namely physical health and psychology in the digital world, eighth, digital rights and responsibilities. The nature of citizenship as a basis for developing digital citizenship (Ribble in (Benaziria, 2018; Wijaya & Andini, 2022).

Citizenship is defined as the state of being a citizen of a particular social, political or national community. While citizenship brings rights and responsibilities, defining those rights and responsibilities has varied over time and in particular communities. Citizenship requires high moral principles, (Wijaya et al., 2018) as well as digital citizenship. Digital citizenship requires moral principles to work effectively in a global society that is networked, multicultural across time and geographical areas. Citizenship requires balancing personal empowerment and responsibility with the well-being of society. The good of the individual and the good of society must be in balance. The challenge in the digital community is ensuring an effective balance. The digital community requires community participation and roles to prepare young people (youth citizens) to participate in this community in a meaningful, responsible and caring way. To realize digital citizenship, educational institutions have an important role in realizing this, educational institutions, especially teachers, have a strategic role in growing and developing digital literacy of students as young citizens so that they are wise and critical in using digital media and the internet (Alberta in ( Benaziria, 2018)

Digital culture is a citizen's ability to read, analyze, familiarize, examine, and form national insights, Pancasila values and diversity in everyday life. Digital culture has 4 indicators including: 1. Understanding national culture, Pancasila and Bhinneka Tunggal Ika (Basic knowledge of the values of Pancasila and Bhinneka Tunggal Ika as the basis for digital skills in cultural, national and state life); 2. Understanding the use of ICT in culture (Digitalization of culture through the use of ICT); 3. Understanding how to love domestic products (basic knowledge that encourages behavior to love domestic products and other productive activities); 4. Digital rights (Astuti et al., 2021). To find out the conception of digital culture of young citizens at the Faculty of Tarbiyah and Teacher Training IAIN Syekh Nurjati Cirebon, then from the research instruments that have been distributed, the following research data are obtained:

**Nation's Culture, Pancasila and Unity in Diversity**



**Graph 1.** Level of Understanding of National Culture, Pancasila and Bhineka Tunggal Ika

Based on graph 1, information was obtained that out of 105 respondents there were 35 respondents or 33.3% really understood the nation's culture, Pancasila and Bhinneka Tunggal

Ika; 48 respondents or 45.7% understand national culture, Pancasila and Bhinneka Tunggal Ika; 18 respondents or 17.1% or sufficiently understand national culture, Pancasila and Bhinneka Tunggal Ika; and there were 4 respondents or 3.8% who did not understand national culture, Pancasila and Bhinneka Tunggal Ika.

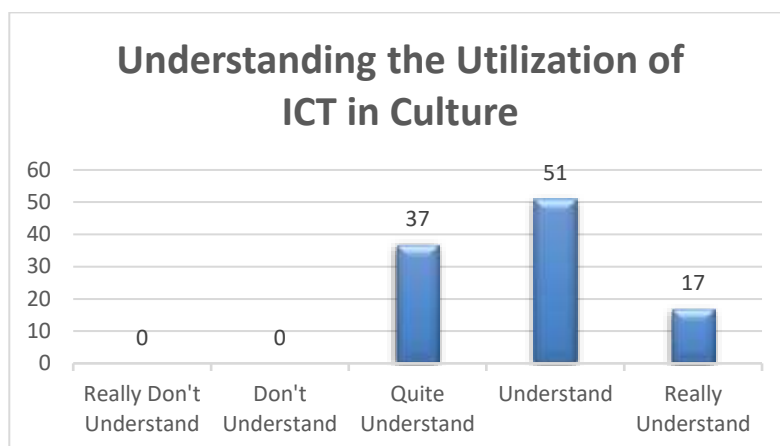
In the Indonesian context, as a digital citizen, each individual has a responsibility (including rights and obligations) to carry out all digital media activities based on national values, namely Pancasila and Bhinneka Tunggal Ika. realize that each of us is part of a pluralistic and multicultural country. The understanding of multiculturalism and pluralism requires educational efforts from an early age. Moreover, we are dealing with the current generation, namely digital natives (digital citizens) who 'learn' more from digital media. Improving the ability to build mindfulness communication without stereotypes and negative views is also a matter of increasing media literacy skills in the context of digital culture. As an enrichment of the Indonesian context, speaking of Indonesia's political choice to build a democratic system, it is the right of citizens to get protection for freedom of expression and opinion in the public sphere, including in the digital space. If Pancasila and Bhinneka Tunggal Ika exist in freedom of expression, then there will be no hoaxes, hate speech, cyberbullying or other restrictions on digital access. Entering the era of The Death of Expertise where the Internet allows us to become information producers, the participatory role of good digital citizens is indispensable. This means that it is our obligation to ensure that we do not produce and disseminate false information, as well as produce positive content. Apart from participation, we are also expected to have collaboration skills, in this case actively initiating, driving and managing positive digital media activities. Grounding ourselves when participating and collaborating with the values of Pancasila and Bhinneka Tunggal Ika will direct us to a digital community that is Pancasila in its choice of activities.

In relation to digital cultural literacy, this indicator has five competencies, namely Understanding the Values of Pancasila and Bhinneka Tunggal Ika in the Digital Space which are skills/competencies that refer to individual abilities to access, explore, elaborate, select information related to Pancasila and Bhinneka. Tunggal Ika so that in the end they are able to interpret the concept of the values of Pancasila and Bhinneka Tunggal Ika and their application in the digital space correctly. Content Production Based on Pancasila Values and Unity in Diversity in the Digital Space, this skill/competence refers to an individual's ability to design and create content by optimizing all resources in the digital space. Both the production process and the resulting content are based on the values of Pancasila and Bhinneka Tunggal Ika.

Active distribution of cultivating Pancasila and Bhinneka Tunggal Ika Values in the Digital Space, this competency refers to an individual's ability to disseminate content that contains Pancasila and Bhinneka Tunggal Ika values. Here it is not only related to sharing activities but also the inclusion of attitudes that amplify messages, represented in symbols/emoticons, comments, subscribe, follow, re-upload (repost, regram, retweet, repath) to networks on social media or digital conversation media such as whatsapp, line, telegram, and other conversation applications. Distribution is also related to invitations to behave and even act on certain issues. Active participation in developing the values of Pancasila and Bhinneka Tunggal Ika in the Digital Space. This competency refers to the individual's ability to be actively involved in activities aimed at developing the values of Pancasila and Bhinneka Tunggal Ika in the Digital Space. Being active here means using all digital platforms optimally, with high intensity and a

wide and diverse network. Being active also means continuing to grow, not stagnant, but constantly moving, opening oneself up in networking to support activities that promote the values of Pancasila and Bhinneka Tunggal Ika. Active collaboration in developing Pancasila Values and Unity in Diversity in the Digital Space, this competency refers to individual abilities to initiate, manage, lead digital communities and digital activities that are Pancasila.

**Understanding the Utilization of ICT in Culture**



**Graph 2.** Level of Understanding of ICT Utilization in Culture

Based on graph 2, information was obtained that out of 105 respondents there were 17 respondents or 16.2% really understood the use of ICT in culture; 51 respondents or 48.6% understand the use of ICT in culture; 37 respondents or 35.2% quite understand the use of ICT in culture. From this data it shows that most of the respondents already understand the use of technology and information on culture.

ICT developments that occur will affect the culture of citizens in communicating. The presence of digital mass media presents cultural ideas in three ways that are related to one another. First, the media helps us to identify and discuss acceptable codes of behavior in society. Second, the media study what and who counts in our world, and why they matter so much. Third, the media determines what other people think about us, and what people "like us" think about other people (Turow, 2018). The form of culture consists of practices, products and perspectives. Practice means patterns of social interaction, or behavior. Practice involves using the product. Practice represents knowledge of "what to do, when and where," as well as how to interact in a given culture. Meanwhile, products are tangible or intangible creations of a particular culture. Products reflect a cultural perspective. Examples of tangible products are paintings, sculptures, carvings, literary works, and others. Meanwhile, intangible products consist of oral tales, dances, sacred rituals, educational systems, laws, and many more. The perspective itself is more inclined to philosophical matters, namely meanings, attitudes, values, beliefs, ideas that underlie cultural practices and cultural products of society. The cultural perspective represents the view of a group of people about the world (National Standards for Foreign Language Education Project, 1999). Seeing a series of practices, products, and cultural perspectives as a whole is a prerequisite for carrying out digital literacy activities in a cultural space.

Discussions about Indonesian culture cannot be separated from our extraordinary diversity. Indonesia's plural society is a perfect illustration of a diverse culture. This is what is known as

multiculturalism. *Bhinneka Tunggal Ika* (different but still one) is an idea as well as the basic reality of Indonesian society as a nation. Thus, it is very important to recognize aspects of our multiculturalism and diversity, respect our differences and diversity, which has the consequence of creating a space for healthy debate in the shared digital space. A healthy debate space is one of the main characteristics of the life of the nation and state. Indonesia as a democratic country emphasizes the importance of freedom of opinion to create common national goals, including when multiculturalism is brought into the digital space, as part of the public sphere. A healthy public space is a public space that emphasizes freedom of opinion while remaining in the corridor of critical thinking (Habermas, 1991). Accepting differences means maintaining the diversity of values with full awareness. Indeed, it is not easy when different cultures are seen as a weakness or deficiency. Among us, there are parties who consider certain cultures to be higher than other cultures, which leads to efforts to homogenize cultures. Of course, we don't want cultural uniformity, because the diversity of cultural arts is Indonesia's wealth.

**Understanding Culture in Digital Space** Understanding is a competency that refers to an individual's ability to understand the meaning of cultural content in digital media at a literal level. Examples include the ability to capture other people's messages, as well as individual ideas about culture that are published on different platforms (eg video books, blogs, Facebook, etc). Including, interpreting the meaning in new short forms or emoticons.

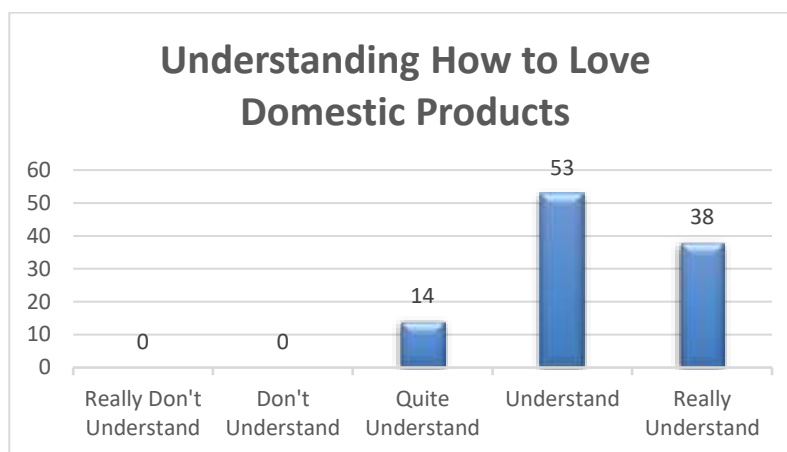
**Cultural Production in Digital Spaces** This production skill involves the ability to duplicate (partly or completely) cultural content. Actions of cultural production in digital formats, including producing video clips by combining images and audio materials, or writing on various online media, including social media. These skills refer to the ability to interact deeply with a variety of devices, including to handle the flow of cultural information and cultural narratives across several types of content and their media sources.

**Cultural Distribution in the Digital Space** The competence to distribute relates to the ability of individuals to disseminate cultural information that is in their hands. Compared to pro-consumption skills (production and consumption), this skill involves a process of sharing. For example, the ability of individuals to share feelings (eg agree or disagree), to share messages, and to appreciate cultural content. This proficiency also focuses on "the ability to search, synthesize, and disseminate information with cultural content" within its network.

Cultural participation in the digital space, this skill is a form of participatory culture which refers to the ability to engage interactively and critically in the new media environment. For example, individuals are expected to actively build and discuss other people's ideas about cultural issues in various digital media platforms (Youtube, FB, Instagram, Twitter, Skype, Blogs, and so on). This skill combines the knowledge possessed and compares the records of others to achieve common goals. Participating requires ongoing and interactive individual involvement in order to write, compose and develop cultural content. Here, there is an aspect of social connection (connectedness) that values each individual's contribution.

**Cultural Collaboration in Digital Spaces**, this skill refers to the ability to create cultural content in digital media with other parties. This collaborative skill usually requires initiative from ourselves compared to relying on the initiative of other parties (Adha et al., 2021)

### Understanding How to Love Domestic Products



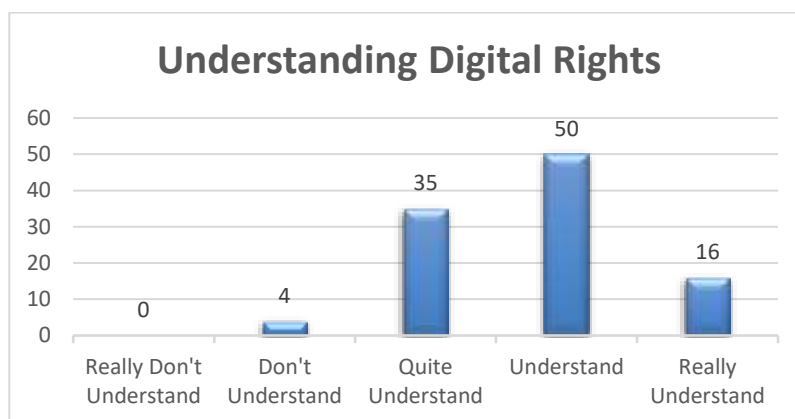
**Graph 3.** Level of Understanding How to Love Domestic Products

Based on graph 3, information is obtained that out of 105 respondents, as many as 38 respondents or 36.2% really understand how to love domestic products; 53 respondents or 50.5% understand how to love domestic products, 14 respondents or 13.3% quite understand how to love domestic products. So most of the respondents already understand well how to love domestic products.

Marketplaces are not something common money for Indonesian people at this time, where buying and selling activities are not limited by space and place. The phenomenon of buying and selling in cyberspace is increasingly widespread when a new disease called Covid-19 spreads in the world, causing WHO to trigger a pandemic in the world due to this disease. The spread of the disease uses air media which attacks the human respiratory organs, although behind the virus also attacks the human digestive system. During this pandemic, when there are restrictions for people to leave the house and even everyone is advised to work from home, there is an obligation to keep their distance so that small to large producers rack their brains and find solutions by utilizing social media in marketing their products. Apart from that, there is great interest from foreign parties in wanting to dominate the Indonesian domestic market with a population of more than 250 million people. Foreign parties continue to look at these opportunities, with the various products they have, which they want to sell in Indonesia. Meanwhile, there are quite a number of domestic producers, even Indonesia is also known as an exporter of quality goods.

This phenomenon is of course also a concern so that Indonesian people are wiser in choosing and buying products while also paying attention to the sustainability of domestic producers. The love for domestic production is actually evidence of defending the country economically (Siswanto, 2017; (Puspitasari & Kusumawijaya, 2020)). Defending the country is intended as an effort to foster a spirit of patriotism and love for the motherland to all citizens, meaning that defending the country is a step towards building the values of being willing to sacrifice for Indonesia. This is considered important because in the era of globalization, the flow of information and outside values flows rapidly and influences people's behavior.

### Understanding Digital Rights



**Graph 4.** Level of Understanding of Digital Rights

Based on graph 4, information was obtained that out of 105 respondents, 16 respondents or 15.2% understood the right to be digital; 50 respondents or 47.6% understand digital rights; 35 respondents or 33.3% sufficiently understand digital rights; and there are 4 respondents or 3.8% who do not understand digital rights. So most of the respondents understand well the rights in digital media.

Digital rights are human rights that guarantee every citizen to access, use, create and disseminate digital media. Digital Rights consist of rights to access (Freedom to access the Internet, such as availability of infrastructure, ownership and control of Internet provider services, digital divide, equality of access between genders, filtering and blocking), rights to expression (guarantee on the diversity of content, freedom of expression, and use the Internet in mobilizing civil society), and the right to feel safe (Free from mass eavesdropping and monitoring without a legal basis, protection of privacy, to being safe from online attacks) (Astuti et al., 2021).

There are rights, of course there are freedoms and responsibilities. The freedom that digital rights implies, however, is not without limits. Referring to the explanation of a number of regulations, both from domestic and foreign interpretations, the limitation of digital rights freedom consists of: Protecting the rights or reputation of others and maintaining national security or or public order or public health or morals. (Astuti et al., 2021) This means that in realizing digital rights, we must not trample on the rights of others, injure, or damage the reputation of others. In addition, don't just because you feel you have 'the right to information', then you can easily disseminate other people's personal secrets, or even important, sensitive documents. Remember, the limitation of digital rights is the same as the right to access information, expression, or express opinions in general. That is, do not cause unrest, disrupt order, create riots, and incite others

Digital access is connectedness with digital devices that opens opportunities to participate electronically in the digital space. The ability to access is the key that will lead us to other activities in the digital space (Astuti et al., 2021). Accessing includes the ability to use whatever you want to access, as well as possible. Within the scope of digital literacy, access competence

means referring to a series of technical skills required for an individual when interacting with new media (Wijayanto, Fitriyani & Nurhayati, 2019).

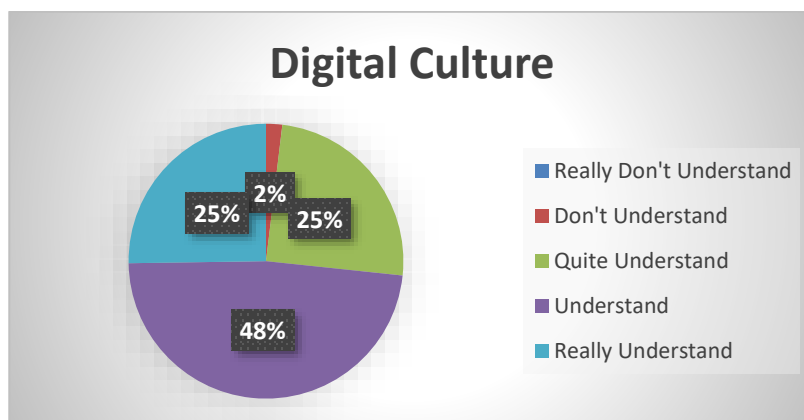
In the digital space, the ability to access will prevent users from various problems.

- Accessing valid sources of information can prevent us from being trapped in hoaxes, help us make decisions, and save others or ourselves from slander or false accusations.
- Accessing the device legally, obviously protects us from acts that are against the law because it violates the copyrights of others.
- Accessing the program according to the conditions set, can help us optimize the function of the program or tool, and avoid damage to it.

Access is part of digital citizenship which is the core of the Digital Culture theme. Digital access is placed as the first component: It reads "Everyone has the right to use ICT facilities, but not everyone has the same opportunity to access technology" (Aribawanto, 2019). Here, access is not just an ability, but also a right. Learning to respect the right of everyone to have access to information technology, and striving to achieve equal rights and the availability of facilities to access information technology are the basis of Digital Citizenship. Digital citizens must know that access is a valuable thing, so it must be used responsibly (Yuniarto, 2021)

### Digital Culture of Young Citizens

The percentage of the level of understanding of digital culture from the overall accumulation can be seen in the following graph:



**Graph 5.** Level of Understanding of Digital Culture

Based on graphic data, it shows that the percentage that is the largest percentage of the level of understanding of digital culture is 25% or 26 respondents really understand, 48% or 51 respondents understand, 25% or 26 respondents understand enough, and only 2% or 2 respondents do not understand digital culture. The level of understanding of these respondents shows the ability to capture information that has been conveyed in the socialization of digital cultural literacy.

Digital culture is an important part of digital communication which is internet-based communication that can be used to exchange news via digital platforms as well as send or receive messages. Communication can be done within the network or outside the network. The point is in the communication process, even though it is carried out directly or indirectly, it still has to maintain cultural values in communicating. Especially it is necessary to pay attention to the

national values of every Indonesian human being, national values that have Pancasila values and Bhinneka Tunggal Ika. So when communicating digitally. These cultural values can be maintained properly. Awareness of various levels of society to carry out digital communication that is good and right and has culture.

Understanding media and cultural changes is very important for all of us. Especially referring to how this very diverse Indonesian culture must be appreciated when it is displayed in our digital space. The appearance of our digital media is getting faster and more open in displaying the existing cultural diversity. Everyone can become a citizen journalist who reports various information and cultural customs from Sabang to Merauke. So it is important to pay attention to cultural diversity in Indonesian society. Especially when we start conveying messages to audiences through digital communication. Understanding multiculturalism and pluralism requires educational efforts from an early age, where the current generation are digital natives, who 'learn' more from digital media. Improving the ability to build conscious communication that is built on the principles of honesty and sincerity, communication that is mutually humanizing, without stereotypes and negative views is also a matter of increasing media literacy skills in the context of digital culture. Pancasila and Bhinneka Tunggal Ika can be a reference for values in managing intercultural conflicts that may arise when we are using social media, as well as when we build a digital community based on cultural diversity in order to realize harmony as global citizens.

#### **D. Conclusion**

Most of the concepts of digital culture are well understood by students who are part of young citizens. The level of understanding is indicated by the percentage value on the scale of statements of understanding and very understanding dominating the various indicators of the questionnaires distributed. Digital culture is an important part of digital communication which is internet-based communication that can be used to exchange news via digital platforms as well as sending or receiving messages. Communication can be done within the network or outside the network. The point is in the communication process, even though it is carried out directly or indirectly, it still has to maintain cultural values in communicating. Especially it is necessary to pay attention to the national values of every Indonesian human being, national values that have Pancasila values and Bhinneka Tunggal Ika. So when communicating digitally. These cultural values can be maintained properly. Awareness of various levels of society to carry out good and correct digital communication and have culture. Understanding media and cultural changes is very important for all of us. Especially referring to how this very diverse Indonesian culture must be appreciated when displayed in our digital space

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