



---

# Ethics of Internet Use (Digital Netiquette) in UU ITE Perspective: Building a Courteous Digital Culture in the Era of Digital Transformation

---

Ida Ayu Putu Anggie Sinthiya<sup>1\*</sup>, Sri Ipnuwati<sup>2</sup>

<sup>1,2</sup>Institut Bakti Nusantara, Lampung, Indonesia

Email: <sup>2</sup>nengachie@gmail.com

Corrospoding Email: <sup>1\*</sup>idaayuanggie@gmail.com

**Received:** 03 April 2022

**Accepted:** 19 June 2022

**Published:** 12 July 2022

*Abstract : The flow of globalization and the development of industry 4.0 is experiencing an acceleration phase which ultimately creates a new order, namely the era of digital transformation in life that does not only touch aspects of science and technology but also aspects of the socio-cultural and spiritual aspects of society. However, in its development the Internet is now experiencing problems such as problems with access to the Internet and interactions and social expressions that are less polite and ignore the ethics that have been upheld and have become the identity of the Indonesian people who are known for their good manners. Therefore, it is necessary to use etiquette or netiquette in using the Internet which basically, netiquette or Internet ethics (digital netiquette) is a guideline to behave in accordance with the normative rules that exist in the Internet environment. Internet ethics is a mandatory part that must be considered by Internet users in addition, Internet ethics is a code of ethics that applies in the Internet community. In addition to ethics, in Indonesia there is an Electronic Information and Transaction Law (bahasa: Undang-Undang Informasi dan Transaksi Elektronik (UU ITE)) which regulates how interactions, communications, and transactions must be carried out via the Internet and sanctions if violated, so as to create a climate of Internet ethics (digital netiquette) in building a polite digital culture in the era of digital transformation.*

**Keywords:** Digital Transformation, Digital Netiquette, UU ITE

## 1. INTRODUCTION

The flow of globalization and the development of industry 4.0 underwent an acceleration phase which ultimately created a new order, namely the era of digital transformation in people's daily lives. Digitalization has a broader meaning, which refers to the use of digital technology or using information that is already in digital form to create and obtain new value



in new ways. There are also those who argue that digitization is a technological social process that relies on the application of digital techniques in a broader institutional social form than simply converting analog information into digital information [1]. This development towards the era of digital transformation does not only touch aspects of science and technology, but also aspects of the socio-cultural and spiritual aspects of the people who are also experiencing changes in this digital transformation era. It is undeniable that the development of digital culture in Indonesia has now spread widely in every level of society and all aspects of human life have slowly begun to shift the old order that already exists. This digital transformation has changed the mindset and behavior of people in the current development of information and communication technology. In fact, this digital transformation can create an ethical culture in the use of the Internet that is polite, in which it upholds tolerance, diversity and is in line with Pancasila and the 1945 Constitution. Access to the Internet and social interactions and expressions that are not polite and ignore the ethics that have been upheld and have become the identity of the Indonesian people who are known for their good manners. Education about polite and ethical culture in digital transformation needs to be given and echoed in order to create order in using the Internet, therefore, community involvement in this issue has not been widely echoed. This is because their activities are not published or are still minimal even though the number of virtual communities is growing significantly [2]. Community involvement in the problem of the negative impact of the Internet needs to be increased because the impact on the way of communicating through the Internet is large. Several ways of interacting and expressing themselves need to be controlled so that there is no anarchy in cyberspace.

Sensitivity to ethical values in the digital era that has been educated to the public and poured into the ITE Law in practice is still not running optimally. Netizens or the virtual world community still considers the ITE Law as an unimportant regulation, resulting in an indifferent attitude to the contents of the ITE Law regulation. Socialization related to etiquette in social media is still not optimal, this is indicated by the occurrence of language or harsh words or insulting language on various social media. To deal with these problems, it is better if the ITE Law is reviewed/revised in order to perfect the contents of the regulation. According to Japelidi, in implementing digital literacy, there are 4 pillars that must be used, namely digital skills, digital culture, digital ethics and digital security. These four pillars are very important to shape the identity of the community, namely to become a cultured and ethical human being which has been the hallmark of the Indonesian nation since long ago, which has been exemplified by its predecessors. It is said that cultural literacy is the ability of oneself to read, familiarize, describe and build insight into Pancasila, Bhinneka Tunggal Ika and national insight in every aspect of daily life. While ethical literacy is the ability of oneself to adapt, realize, rationalize, exemplify and develop a good attitude in social interactions in everyday life. The Indonesian nation is a nation that teaches politeness towards fellow students. The teachings of politeness have long been a cultural heritage that must be preserved and maintained by the Indonesian people in every aspect of life, even more so in the era of digitalization in social media so that the Indonesian people do not lose their identity as a nation. a nation that has long been known for its ethical manners in communicating and



behaving. Markhamah and Atiqa Sabardila in their book state that politeness is the speaker's way of communicating so as not to feel offended, pressured or cornered [3] .

## **2. RESEARCH METHODS**

The research method in this study uses a qualitative approach and also uses a descriptive method. Sugiyono stated that the qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are triangulated (combined), inductive/qualitative data analysis, and qualitative research results emphasize the meaning of generalization [4]. While the descriptive method is a method to examine the status of a group of people, an object, condition, system of thought, or class of events in the present. The purpose of this descriptive research is to make systematic, factual, and accurate descriptions, drawings or paintings about the facts, nature, and relationships between the phenomena investigated. In this descriptive method, research describes various situations in real terms. While qualitative research is research that describes the results of observations that have been carried out by researchers in this study consisting of the process of data reduction, the process of presenting data and the process of drawing conclusions.

## **3. DISCUSSION**

The Internet has become a network container that can connect many people without limits of time and place. The presence of the Internet clearly facilitates all human needs and activities, especially in communicating with other people. Although in the context of the Internet being virtual, it does not mean that we can do whatever we want, in fact there are clear rules of the game (rules of the game) regarding restrictions on ethical and unethical behavior (netiquette). Thurlow, which was adapted by Rulli Nasrullah who adapted from Thurlow, said that netiquette comes from the word net which is defined as a network called network/Internet and the word etiquette which is defined as an ethics or values. So it can be concluded that netiquette is an ethic in using the Internet [5] . Netiquette can also be said as etiquette in communicating in cyberspace. This ethics is clearly a very important thing to learn and understand in accessing the Internet and communicating through social media. In essence, Internet ethics is the same as communication ethics in real life that we do everyday, for example by using language or words that are polite, kind, honest, friendly and easy to understand, this is done so that misunderstandings or conflicts do not occur. Digital netiquette builds a polite culture in the era of digital transformation. Ethics creates more complex rules. Ethics in all its forms is an agreement that humans are cultural creatures in socializing. People want to be respected as much as they try to respect others.

Ethics is the science of good and bad, rights and obligations (morals). Ethics on the Internet is commonly referred to as cyber ethics. Cyber ethics is a well - known unwritten rule in the IT world. A mutually agreed value that must be respected in interactions between technology users, especially information technology users. The absence of clear physical boundaries and the widespread use of IT in various fields require everyone who uses



information technology to comply with existing cyber ethics. With the Internet, cyber ethics opens up new possibilities in education, business, and public institutions.

In the early days of civilization, people always had the urge to update existing technology. This is great progress and will continue to grow. Of all the important advances that humans have made, perhaps the most important is the development of the Internet, and the Internet's users have made tremendous progress in recent years. The number of data packets traversing the Internet has increased dramatically. And on the Internet as a virtual world, as in the real world, there are many prying eyes for material gain and sheer pleasure. The use of the Internet requires ethics that should be understood and applied to users. There are four reasons why Internet users must be ethical, including: 1). Internet users come from various countries that have different languages, customs and cultures. Of course, people from the same country have different personalities, speaking styles, writing styles, and different senses of humor. 2). Internet users are people who live in a world of anonymity who are not required to reveal their true identities when interacting. This isn't what really lets us know, and even cyber users may never come face-to-face with other users. 3). The wide variety of features offered on the Internet allow people to act unethically or enjoy doing things they shouldn't. 4). It should be noted that the number of Internet users continues to increase, allowing new "residents" to enter cyberspace. New residents may not know how to get along well and properly. Therefore, to understand Internet ethics, we must provide understanding.

Here are some examples of ethics on the Internet including:

a. Netiquette on One-to-One Communication

One to One Communications is a condition where there is communication between individuals (face to face) in a dialogue. An example is communication via electronic mail. And below are some things about netiquette in communication using email. If you want to have to quote someone's message in an email reply, try to remove the unnecessary parts, and only answer the relevant parts

b. Personal email care

In sending private information / ideas / private messages, it is not allowed to post / reply to them in public forums, because email is basically a private message.

c. Be careful when using capital letters

Because the use of letter characters can be analogous to the mood of the author. Capital letters indicate Internet users are in a state of anger, screaming or emotion. However, there are times when capital letters can be used to convey meaning. But it should be noted, the use of this affirmation of intent is in moderation, one or two words and not the whole sentence/paragraph.

d. Don't talk about other people

Don't talk about other people or parties, let alone bad things. Be careful what you write. E-mail has a facility called "Forward ", which allows the recipient to forward the message to another person.

e. Don't use CC

In sending emails to several do not include the name in the CC column, if you do this then, everyone who receives the email can see the email address of others. Generally,



people don't like it when their email address is disclosed in public. Always use BCC (Blind Carbon Copy), this way everyone can only see their own email address.

Digital transformation creates a new culture and behavior in society. This behavior is now starting to have implications by forming a new culture that has a negative impact which in the future will increasingly divide the community, even causing cyber chaos [6] . Therefore, the role of ethics in the Internet is very important to always put forward because ethics will create a polite digital culture climate.

Internet Ethics according to the ITE Law

Advances in information and communication technology clearly have an impact on changing the lifestyle of the world community. Internet sites have become a sea of information for anyone to get information about anything. Our habit of going to the library or making clippings about certain information is replaced by browsing or googling. Lifestyle changes due to the development of information technology require a set of regulations that are expected to be a corridor and have formal juridical power to ensure that no party is harmed on the Internet. To answer this, the government issued a regulation of the Republic of Indonesia Law Number 11 of 2008 concerning Information and Electronic Transactions (UU ITE). The ITE Law consists of several chapters that discuss all matters relating to electronic information. One of the articles in the law is Chapter VII which discusses prohibited acts in the dissemination of information and electronic transactions, particularly articles 27 to 31. Thus, the activities of the people who use Facebook and Twitter are also required to comply with all the rules set in the IT Law. The following is an explanation of each article in Chapter VII of the ITE Law. Article 27 (1) any person intentionally and without rights distributes and/or transmits and/or makes accessible electronic information and/or electronic documents whose contents violate decency. (2) Everyone intentionally and without rights distributes and/or transmits and/or makes accessible electronic information and/or electronic documents containing gambling content. (3) Any person intentionally and without rights distributes and/or transmits and/or makes accessible electronic information and/or electronic documents containing insults and/or defamation. (4) Any person who knowingly and without rights distributes and/or transmits and/or makes accessible electronic information and/or electronic documents containing extortion and/or threats.

Article 28 paragraph (1) states that everyone intentionally and without rights spreads false and misleading news that results in consumer losses in electronic transactions. (2) Everyone intentionally and without rights disseminates information that aims to create hatred or hostility towards certain individuals and/or groups of people based on ethnicity, religion, race, and inter-group (SARA). Article 29 states that every person intentionally and without rights sends electronic information and/or electronic documents that contain threats of violence or intimidation aimed at individuals. Article 30 paragraph (1) states that every person intentionally and without rights or against the law in accessing computers and/or electronic systems belonging to others in any way. Article 30 paragraph (2) states that every person intentionally and without rights or against the law in accessing computers and/or electronic systems in any way with the aim of obtaining electronic information and/or



electronic documents. (3) Any Person who knowingly and without rights or unlawfully accesses a Computer and/or Electronic System in any way by violating, breaking through, overtaking, or breaking into the security system. Article 31 paragraph (1) Any person intentionally and without rights or against the law intercepts or intercepts Electronic Information and/or Electronic Documents in certain Computers and/or Electronic Systems belonging to other Persons. (2) Every Person intentionally and without rights or against the law intercepts the transmission of Electronic Information and/or Electronic Documents that are not public from, to, and in certain Computers and/or Electronic Systems belonging to other Persons, whether they do not cause any changes or which causes changes, omissions, and/or termination of Electronic Information and/or Electronic Documents that are being transmitted. (3) Except for wiretapping as referred to in paragraph (1) and paragraph (2), wiretapping is carried out in the context of law enforcement at the request of the police, prosecutors, and/or other law enforcement agencies stipulated by law. (4) Further provisions regarding the wiretapping procedure as referred to in paragraph (3) shall be regulated by a Government Regulation.

The existence of the Internet actually expands the opportunity for everyone to communicate with anyone and at any time since the Internet made it happen. However, the freedom given by the state, the facilities of the Internet are sometimes followed by bad behavior from its users. Many times it is found the use of words, pictures, quotes or sign language or other communication that shows negative behavior. Starting from the lightest opinions and expressions to those that can be categorized as hateful thoughts / hate speech [7] .

#### **4. CONCLUSION**

The flow of globalization and the development of industry 4.0 brings a flow of digital transformation changes that have an impact on changes in the order of life and people's behavior. The Internet as a collection of communities, requires rules that will be a reference for Internet users, where these rules concern the limits and the best way to use Internet facilities. Therefore, it is necessary to use etiquette or netiquette in using the Internet, basically, Internet netiquette or ethics is a guideline to behave in accordance with the normative rules that exist in the Internet environment. Internet ethics is a mandatory part that must be considered by Internet users in addition, Internet ethics is a code of ethics that applies in the Internet community. In addition to ethics, in Indonesia there is the Electronic Information and Transaction Law (UU ITE) which regulates how interactions, communications and transactions must be carried out via the Internet and sanctions if violated, so as to create an ethical climate for using the Internet (digital netiquette) to build a polite digital culture in the era of digital transformation.

#### **5. REFERENCES**

1. P. M. Bican and A. Brem, "Digital Business Model, Digital Transformation, Digital Entrepreneurship: Is there a sustainable 'digital'?" *Sustain.*, vol. 12, no. 13, pp. 1–15, 2020, doi: 10.3390/su12135239.



2. C. Juditha, “Hoax Communication Interactivity in Social Media and Anticipation (Interaksi Komunikasi Hoax di Media Sosial serta Antisipasinya),” *J. Pekommas*, vol. 3, no. 1, p. 31, 2018, doi: 10.30818/jpkm.2018.2030104.
3. A. S. Markhamah, *Analisis kesalahan dan kesantunan berbahasa*. Surakarta: Muhammadiyah university, 2013.
4. S. Inferensial et al., “Statistik untuk penelitian,” pp. 1–14, 2018.
5. S. N. Rulli Nasrullah, *Media sosial: perspektif komunikasi, budaya, dan sosioteknologi* / Rulli Nasrullah ; editor, Nunik Siti Nurbaya, Simbiosis R. Bandung, 2016. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=966329>
6. Keith Tester, *Media, Budaya dan Moralitas*. Salatiga, 2003. [Online]. Available: [http://opac.salatigakota.go.id/ucs/index.php?p=show\\_detail&id=5532](http://opac.salatigakota.go.id/ucs/index.php?p=show_detail&id=5532)
7. M. C. Anam and M. Hafiz, “Surat Edaran Kapolri Tentang Penanganan Ujaran Kebencian (Hate Speech) dalam Kerangka Hak Asasi Manusia,” *J. Keamanan Nas.*, vol. 1, no. 3, pp. 341–364, 2015, doi: 10.31599/jkn.v1i3.30.