Socialization of Technology Ethics in the Context of Social Media Use

Imaniah Khairina Nur'arif1*, Utari Ariyandi2, Najwa Nur Hanifah3, Hana Sausan Raniah4, Raisa Olivia5

1, 2, 3, 4, 5 Department of Communication Sciences, Universitas Pembangunan Nasional Veteran Jakarta, Jakarta, Indonesia *Email: 2410411020@mahasiswa.upnvj.ac.id

Article Info

Received: 19/12/2024 Revised: 26/03/2025 Accepted: 28/06/2025

Abstract

The ethical use of technology refers to the moral guidelines governing how we utilize technology, including the internet, social media, and other digital devices. At Junior High School (SMP in Bahasa) Ash-Sholihin, many students lack a clear understanding of proper technological ethics, particularly in social media usage. This community service initiative aims to educate students on ethical technology practices in social media. The method employed involves socialization that emphasizes the importance of applying ethical principles in social media use. Activities include material presentations, case studies, and interactive Q&A sessions to enhance students' ethical skills in social media engagement. The target audience for this initiative is the 8th-grade students of SMP Ash-Sholihin. Post-test results indicate that the majority of participants found the material presentation clear, the socialization engaging, and the overall experience beneficial. Thus, it can be concluded that the socialization was successfully understood and positively impacted the target group, namely the 8th-grade students of SMP Ash-Sholihin.

Keywords: Ethics, ICT, Social Media, Socialization, Technology Use

How to Cite: Nur'arif, I. K., Ariyandi, U., Hanifah, N. N, Raniah, H. S, & Olivia, R. (2025). Socialization of Technology Ethics in the Context of Social Media Use. Jurnal Karya Abdi Masyarakat, 9(1), 87-96. https://doi.org/10.22437/jkam.v9i1.39943



© 2025 by the author(s)

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Technology is the result of scientific knowledge that involves skills and processing methods used to create tools or systems capable of being utilized repeatedly to facilitate human activities. In today's digital era, technology has advanced rapidly and become a primary tool in supporting daily life (Haleem et al., 2022). One tangible outcome of technological advancement is social media—a digital platform that enables users to interact, share information, and express themselves online without spatial or temporal boundaries (Romeo, 2024). Social media is not only a communication tool but also a space for social interaction across cultures, ages, and genders. However, its usage presents serious ethical challenges. According to Rahmah (2015), social media has become a platform for ethical issues due to weak digital literacy and a lack of moral awareness among users. Runions & Bak (2015) further note that the freedom of expression on social media can significantly alter teenagers' norms and ethical behavior.

The younger generation, including junior high school students, are among the most active social media users. However, many of them still lack sufficient awareness of the importance of ethical behavior in using technology. Negative impacts such as the spread of hoaxes, cyberbullying, hate speech, and violations of privacy have become increasingly common (Kapoor et al., 2024). Montiel et al. (2019) emphasize that technology ethics education is essential to equip students with critical thinking skills for navigating complex digital challenges. One approach to address these issues is to provide technology ethics education in schools. This education should not only focus on technological proficiency but also on character building, social responsibility, and digital empathy (Pambudi et al., 2023). Digital ethics teaches the importance of protecting privacy, verifying information before sharing, and using social media positively (Lipschultsz, 2023; Ricciardelli, 2019).

In the Islamic context, ethical use of social media has gained scholarly attention. Research by Nurasih et al. (2020), Unus & Caldwell (2022), and Fitria & Subakti (2022) shows that Islamic values can guide online interactions, emphasizing honesty, responsibility, and enjoining good while forbidding evil. From the perspective of Maqashid Sharia, communication in social media must uphold the principles of protecting intellect, religion, honor, and lineage (Shamsuddin, 2024). SMP Ash Sholihin serves as an example of a school that lacks sufficient implementation of digital ethics education. The absence of formal instruction in this area has led students to misuse social media. In reality, with proper understanding of technology ethics, students can better filter information, avoid digital conflict, and use social media for learning and self-development (Lestari, 2020; Sikumbang et al., 2024).

As Luke (2018) state, the development of digital communication must be accompanied by ethical communication skills. In the context of local culture, values such as empan papan in Javanese tradition can serve as a basis for ethical interaction in digital spaces (Dewi, 2017). Moreover, Islamic philosophical approaches (Faiz et al., 2022; Istiani & Islamy, 2020) and Habermas' concept of the public sphere (Rauchfleisch, 2017) provide deeper insights into the need for self-regulation in digital communication. In relation to character education, digital ethics is closely tied to moral development in youth (McNaguhton, 2017; Dalimunthe, 2023). This education is expected to produce individuals who are not only academically capable but also emotionally and spiritually mature in facing the disruptions of the digital age (Aoun, 2021).

The implementation of a digital ethics socialization program at SMP Ash Sholihin is expected to foster collective awareness among students about the importance of behaving ethically on social media. This program also aims to enhance comprehensive digital literacy, create a healthy online learning environment, and build responsible digital citizens (Frau-Meigs et al., 2017; Aydın & Çelik, 2020). Digital ethics is not merely about technical rules; it is a process of moral formation amidst the flood of information. Educating students about digital ethics is a concrete step to help them use social media wisely and productively in their social, academic, and spiritual lives (Isti'ana, 2024; Trisiana, 2020; Jannah & Marjo, 2022).

METHODS

The method used in this activity was socialization. The socialization was conducted through a lecture, in which the team members delivered the material followed by a group discussion and a question-and-answer

session. The target participants of this socialization activity were the 8th-grade students of SMP Ash Sholihin, located at Jl. KH. Thohir No.6, RT.3/RW.7, Sukabumi Selatan, Kb. Jeruk District, West Jakarta City, Special Capital Region of Jakarta 11560.

The material was delivered through brief explanations or presentations covering how to use technology wisely on social media and how to apply such practices in daily life. The socialization continued with the presentation of case studies that encouraged participants to gain a deeper understanding. The case studies involved analyzing the positive or negative impacts of example social media content presented by the speakers. In addition, there was a discussion and question-and-answer session. The 8th-grade students of SMP Ash Sholihin were invited to ask questions or share their opinions related to the presented material. The goal of this interaction was to enhance engagement and ensure that participants developed a solid understanding from the beginning. The socialization concluded with a post-test to gather feedback from the participants regarding the activity.

RESULTS AND DISCUSSION

Socialization program on technological ethics in the context of social media is a comprehensive initiative aimed at providing information, raising awareness, and encouraging participants to use social media wisely and responsibly. The program begins with ice-breaking activities to create a more relaxed atmosphere, reduce tension, and foster positive interaction among participants.

Following this, a presentation is delivered on technological ethics in social media use, covering definitions, principles, positive and negative impacts, case studies, and a question-and-answer session. This material serves as an important guide for participants to understand ethical behavior in using social media.

The socialization event held at SMP As-Sholihin was successfully conducted and received positive feedback from participants. The target audience for this program was 8th-grade students of SMP As-Sholihin, as many of them are already active social media users, though sometimes without ethical consideration. Therefore, they need education on technological ethics, especially regarding social media use, so they can engage with these platforms more wisely and responsibly.

The session on technological ethics in social media at SMP As-Sholihin was carried out effectively and received positive responses from the students. The program specifically targeted 8th-grade students of SMP As-Sholihin because they require a solid understanding of ethics in using technology for various purposes, such as daily communication, learning, and other activities.

As a result of the program, 17 students participated in the evaluation. Based on the responses regarding the clarity of the information and materials presented, 58.8% of students stated that the material was very clear, 29.4% rated it as fairly clear, and 11.8% found it clear. These results indicate that most students understood and felt that the materials effectively conveyed the message about technological ethics, this can be seen in Figure 1.



Figure 1. Feedback on the clarity of the material presented

Furthermore, regarding the aspect of the attractiveness of the socialization activity, there was a question asking, "Was this socialization interesting?" The responses showed that 41.2% of the students found it very interesting, another 41.2% found it quite interesting, and 17.6% found it interesting. These results indicate that the socialization activity was successful in capturing the students' interest in gaining a deeper understanding of ethics in the use of social media, This can be seen in Figure 2.

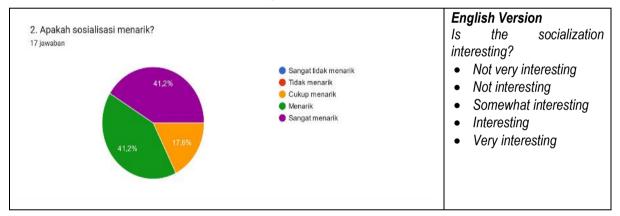


Figure 2. Students' Perceptions of the Appeal Level of the Socialization

The final aspect measured was the extent to which students perceived the benefits of the socialization activity. Based on the survey results shown in Figure 3, 52.9% of the students felt that the activity was very beneficial, while the remaining 47.1% rated it as beneficial. This indicates that the majority of students experienced a positive impact from the material presented, particularly in relation to the application of technological ethics in their daily lives.

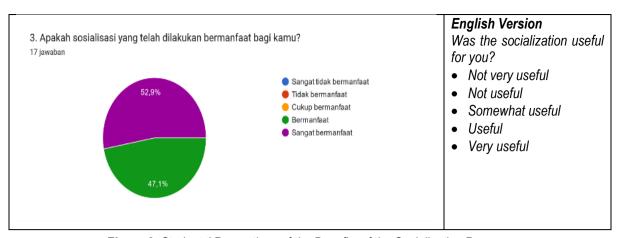


Figure 3. Students' Perceptions of the Benefits of the Socialization Program

The technology ethics socialization program has provided significant benefits to the students of SMP As-Sholihin and successfully captured their interest in understanding the importance of ethics in social media use. Although the majority of students responded positively, a small portion felt that the information and materials could still be improved. This evaluation will be taken into consideration for future socialization activities. The results of the community service consist of both quantitative and qualitative outcomes from the activities conducted. If there are tables/charts/images included, they should present meaningful and easily interpretable information, rather than raw data that still needs to be processed.

Overall, the socialization activity on technology ethics in social media at SMP As-Sholihin was carried out effectively and showed positive results. The students appeared highly engaged with the material during the event. This can be seen from the responses indicating that they have begun to understand proper and ethical behavior in using social media. The respondents' feedback also demonstrates that the socialization activity was successfully implemented and had a positive impact on the students for the future.

The socialization program on ethical use of technology and social media at SMP As-Sholihin was specifically aimed at educating students to better understand the importance of behaving ethically in the digital world. Ethics are essential in everyday life, and individuals who uphold ethical standards tend to avoid actions that are harmful or unjust to others (Fauziyyah, 2019). This is also a challenge for students as they will increasingly encounter more advanced technologies in the future. Social media, in particular, can bring both positive and negative impacts. Therefore, this program focused on positive education to increase students' knowledge of ethical social media behavior and help them avoid being swept up in negative influences. The program proved to be very helpful, especially for students who had not previously understood ethical social media use, as SMP As-Sholihin had never before provided such education. Consequently, the program showed a high level of success in delivering effective educational content.

The socialization of ethical technology and social media use at SMP As-Sholihin, focused on eighth-grade students, was successfully implemented and provided basic knowledge about ethical behavior in social media. This included examples of proper and improper conduct on social platforms, the negative impacts of social media, and a case study that students were required to solve. Through a participatory approach that included case study

sessions, the students were not only passive recipients of the material but also actively engaged in the learning process. This method helped enhance their self-confidence and learning skills during the sessions, documentation of the case study session can be seen in Figure 4.



Figure 4. Case Study Session

In addition to the material presentation and case study, another activity carried out was a question-andanswer session at the end, aimed at providing an opportunity for students who had understood the entire material to respond. Special rewards were given as appreciation to students who bravely answered correctly or thoroughly.



Figure 5. Q&A Session on the Topic of Ethics in Technology Use on Social Media

Figure 5 captures a moment from the Q&A session conducted during the socialization activity on ethical use of technology and social media at SMP As-Sholihin. In this interactive session, students were encouraged to actively participate by answering questions related to the material presented. One student is seen confidently raising his hand to respond, reflecting the enthusiasm and engagement fostered during the session. The facilitators observed and guided the discussion, while the students demonstrated their understanding of ethical behavior in digital spaces. This session not only tested their comprehension but also encouraged critical thinking and boosted their confidence in expressing opinions.

CONCLUSION

The socialization activity titled "Ethics of Technology in the Context of Social Media Usage", held at SMP Ash Sholihin, was highly necessary for 8th-grade students so that they can understand and apply technological ethics in their daily use of social media. This enables them to act wisely and responsibly on social media in accordance with proper ethical standards. Based on the post-test results given to the 8th-grade students of SMP Ash Sholihin, it can be concluded that most of them felt the material was delivered clearly, the session was engaging, and the socialization was highly beneficial. Thus, it can be seen that the activity was successfully understood and had a positive impact on the target participants, namely the 8th-grade students of SMP Ash Sholihin.

ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to all individuals and institutions that contributed to the successful implementation of this community engagement initiative. Special appreciation is extended to the school administrators, teachers, and students for their active participation and valuable insights. We also acknowledge the support and encouragement provided by our affiliated institution, which enabled the planning and execution of this activity. The constructive feedback and collaborative spirit of all participants greatly enriched the outcomes of this endeavor. Finally, we are thankful to our colleagues and peer reviewers for their thoughtful comments that have helped improve the quality of this manuscript.

DECRALATIONS

Author Contribution : IKN: Methodology, Writing – Original Draft;

UA: Software, Writing - Review & Editing; NNH: Conceptualization, Supervision; HSR: Validation, Project administration;

RO: Visualization, Investigation;

Funding Statement : This research did not receive any funding from external or internal sources

Conflict of Interest : The authors declare no conflict of interest.

Additional Information : Additional information is available for this paper.

REFERENCES

Aoun, J. E. (2021). Robot-proof: Higher education in the age of artificial intelligence. https://muse.jhu.edu/chapter/2014657/pdf

Aydın, M., & Çelik, T. (2020). Impact of the digital literacy courses taken by the prospective social studies teachers by distance learning on digital citizenship skills. *Research on Education and Media*, 12(1), 42–57. https://doi.org/10.2478/rem-2020-0006

- Dalimunthe, D. S. (2023). Transformation of islamic religious education: Strengthening spiritual values, ethics, and islamic understanding in a modern context [in Bahasa]. *Al-Murabbi Jurnal Pendidikan Islam*, 1(1), 75–96. https://doi.org/10.62086/al-murabbi.v1i1.426
- Dewi, K. H. (2017). Piety and sexuality in a public sphere: Experiences of Javanese Muslim women's political leadership. Asian Journal of Women S Studies, 23(3), 340–362. https://doi.org/10.1080/12259276.2017.1352250
- Faiz, F., Ula, N. F., & Zubaidi, A. (2022). The Relationship between Ethics and Technology in the Perspective of Islamic Philosophy [in Bahasa]. *TRILOGI Jurnal Ilmu Teknologi Kesehatan Dan Humaniora*, 3(3). https://doi.org/10.33650/trilogi.v3i3.6594
- Fauziyyah, N. (2019). Communication ethics of digital native students through online communication media (WhatsApp) to educators: Lecturer perspective. *Jurnal Pendidikan*, 6(2), 437–474. https://doi.org/10.33650/pjp.v6i2.750
- Fitria, W., & Subakti, G. E. (2022). Digital Era in Islamic Perspective [in Bahasa]. *Jurnal Penelitian Keislaman*, 18(2), 143–157. https://doi.org/10.20414/jpk.v18i2.5196
- Frau-Meigs, D., O'Neill, B., Soriani, A., & Tomé, V. (2017). *Digital citizenship education: Volume 1: Overview and new perspectives*. Council of Europe. https://book.coe.int/en/human-rights-democratic-citizenship-and-interculturalism/7451-digital-citzenship-education-volume-1-overview-and-new-perspectives.html
- Haleem, A., Javaid, M., Qadri, M. A., & Suman, R. (2022). Understanding the role of digital technologies in education: A review. *Sustainable Operations and Computers*, 3, 275–285. https://doi.org/10.1016/j.susoc.2022.05.004
- Isti'ana, A. (2024). Integration of Technology in Islamic Education Learning [in Bahasa]. *Indonesian Research Journal on Education*, 4(1). https://doi.org/10.31004/irje.v4i1.493
- Istiani, N., & Islamy, A. (2020). Social media jurisdiction in Indonesia. Asy Syar Iyyah Jurnal Ilmu Syari Ah Dan Perbankan Islam, 5(2), 202–225. https://doi.org/10.32923/asy.v5i2.1586
- Jannah, R., & Marjo, H. K. (2022). Professional ethics of counselors in virtual counseling guidance services [in Bahasa]. *Jurnal Paedagogy*, 9(1), 55. https://doi.org/10.33394/jp.v9i1.4556
- Kapoor, S. K., Sankhla, K., Agarwal, P., & Rathi, S. K. (2024). Security and threat in online social networking. *Wiley Online Library*, 449–477. https://doi.org/10.1002/9781394231126.ch19
- Lipschultz, J. H. (2023). Social media communication. https://doi.org/10.4324/9781003281924
- Lestari, R. D. (2020). Digital Journalism and The Ethics of Social Media Journalism (Study in the Instagram Account @tempodotco and @tribunjogja). *Jurnal IPTEKKOM*, 22(2), 159–174. https://doi.org/10.33164/iptekkom.22.2.2020.159-174
- Luke, A. (2018). Digital ethics now. Language and Literacy, 20(3), 185–198. https://doi.org/10.20360/langandlit29416
- McNaughton, S., Zhu, T., Rosedale, N., Jesson, R., Oldehaver, J., & Williamson, R. (2021). In school and out of school digital use and the development of children's self-regulation and social skills. *British Journal of Educational Psychology*, 92(1), 236–257. https://doi.org/10.1111/bjep.12447
- Montiel, I., Delgado-Ceballos, J., Ortiz-De-Mandojana, N., & Antolin-Lopez, R. (2019). New ways of teaching: Using technology and mobile apps to educate on societal grand challenges. *Journal of Business Ethics*, 161(2), 243–251. https://doi.org/10.1007/s10551-019-04184-x

- Nurasih, W., Rasidin, M., & Witro, D. (2020). Islam and social media ethics for the millennial generation: A review of Surah Al-'Asr [in Bahasa]. *Al-Mishbah* | *Jurnal Ilmu Dakwah Dan Komunikasi*, 16(1), 149. https://doi.org/10.24239/al-mishbah.vol16.iss1.194
- Pambudi, R., Budiman, A., Rahayu, A. W., Sukanto, A. N. R., & Hendrayani, Y. (2023). The impact of social networking cyber ethics on character formation in the younger generation Z. *Jurnal Syntax Imperatif Jurnal Ilmu Sosial Dan Pendidikan*, 4(3), 289–300. https://doi.org/10.36418/syntax-imperatif.v4i3.262
- Rahmah, A. (2015). Digital literacy learning system for Indonesian citizen. *Procedia Computer Science*, 72, 94–101. https://doi.org/10.1016/j.procs.2015.12.109
- Rahman, N. F. A., Rohmah, N. M., Rustiani, N. S., Fatmawati, N. I. Y., & Zahro, N. N. a. D. S. (2023). Character education in the digital age: How technology influences moral and ethical formation [in Bahasa]. *Journal of Creative Student Research*, 1(6), 294–304. https://doi.org/10.55606/jcsrpolitama.v1i6.2975
- Rauchfleisch, A. (2017). The public sphere as an essentially contested concept: A co-citation analysis of the last 20 years of public sphere research. *Communication and the Public*, 2(1), 3–18. https://doi.org/10.1177/2057047317691054
- Ricciardelli, L. A., Nackerud, L., Quinn, A. E., Sewell, M., & Casiano, B. (2019). Social media use, attitudes, and knowledge among social work students: Ethical implications for the social work profession. *Social Sciences & Humanities Open*, 2(1), 100008. https://doi.org/10.1016/j.ssaho.2019.100008
- Romeo, A. (2024). New forms of interaction in the digital age: The use of the telephone. *Social Sciences*, *13*(3), 153. https://doi.org/10.3390/socsci13030153
- Runions, K. C., & Bak, M. (2015). Online moral disengagement, cyberbullying, and cyber-aggression. *Cyberpsychology Behavior and Social Networking*, *18*(7), 400–405. https://doi.org/10.1089/cyber.2014.0670
- Shamsuddin, M. M. J. (2024). Islamic rulings and guidelines for social media influencers: Maqasid shariah point of view. *Sains Insani*, 9(2), 417–428. https://doi.org/10.33102/sainsinsani.vol9no2.699
- Sikumbang, K., Ramadhina, W., Yani, E. R., Arika, D., Hayati, N., Hasibuan, N. A., & Permana, B. G. (2024). The role of instagram social media in social interaction and ethics in generation Z [in Bahasa]. *Journal on Education*, 6(2), 11029–11037. https://doi.org/10.31004/joe.v6i2.4888
- Trisiana, A. (2020). Digital literation models for character education in globalization era. *Humanities & Social Sciences Reviews*, 8(1), 522–531. https://doi.org/10.18510/hssr.2020.8164
- Unus, I., & Caldwell, C. (2018). Ethical principles of the islamic faith insights for the modern world. *Business and Management Research*, 7(3), 27. https://doi.org/10.5430/bmr.v7n3p27