THE ROLE OF DIGITAL ETHICS IN STUDENTS' LEARNING ACTIVITIES ON LMS KALAM UMI

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Abstrak

Penelitian ini bertujuan untuk mengetahui persepsi mahasiswa terhadap etika digital dalam kegiatan pembelajaran di Learning Management System Kalam UMI dan kesulitan yang dialami mahasiswa dalam melakukan kegiatan di LMS Kalam UMI. Penggunaan fitur pada Learning Management System Kalam UMI, sudah banyak digunakan dalam proses pembelajaran online di UMI. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis deskriptif. Metode ini digunakan peneliti untuk mendeskripsikan dan menganalisis literasi etika digital mahasiswa di UMI. Hasil penelitian ini menunjukkan dari salah satu item angket bahwa 11 (64,7%) responden memilih Sangat Mampu dan satu (5,9%) diantaranya nampak Sangat Mampu juga, sedangkan 3 (17,6%) responden memilih Capable yang menandakan praktik etika dalam penggunaan media sosial masih diterima. Peneliti mewawancarai beberapa responden dan menemukan bahwa peran etika dalam menjalankan kegiatan di LMS Kalam UMI sangat penting. Dapat disimpulkan juga bahwa persepsi mahasiswa terhadap etika digital dalam kegiatan pembelajaran di Learning Management System Kalam UMI adalah positif. Hal ini ditunjukkan dengan banyaknya responden penelitian yang mempersepsikan praktik etika selama kegiatan pembelajaran di Kalam UMI, lebih dari separuh sampel penelitian yang diwawancarai menilai positif bahwa praktik etika itu penting dengan berbagai alasan dan sudut pandang.

Kata kunci*: Etika digital, Pendidikan Bahasa Inggris, LMS Kalam UMI, Universitas Muslim Indonesia.*

Abstract

This research aims to find out the students' perceptions of digital ethics in learning activities in the Learning Management System Kalam UMI and the difficulties that students find in doing activities in LMS Kalam UMI. The use of features in the Learning Management System Kalam UMI has been widely used in the online learning process at UMI. This research used a qualitative approach with a descriptive analysis method. This method was used by the researcher to describe and analyze the digital ethics literacy of students at UMI. The result of this research showed from one of the questionnaire items that 11 (64,7%) respondents chose Very Capable and one (5,9%) of them is seemingly Very Capable while 3 (17,6%) respondents chose Capable

that indicates practicing ethics in social media use is still accepted. The researcher interviewed some of the respondents and found out that the role of ethics in carrying out activities on LMS Kalam UMI is very important. It can also be concluded that student perceptions of digital ethics in learning activities in the Learning Management System Kalam UMI are positive. This is shown by the large number of research respondents who perceive practicing ethics during learning activities on Kalam UMI, more than half of the research sample interviewed positively considered practicing ethics as important with numerous reasons and points of view.

Keywords: Digital ethics, English Education, LMS Kalam UMI, Universitas Muslim Indonesia.

INTRODUCTION

The pandemic Covid-19 lasted for two years and has inevitably forced academics, both lecturers and students, to use online media to carry out the learning process or online learning (on the network). Starting from concerns about the implementation of the online learning process during the pandemic Covid-19, and of course, with the demands of the current era, higher education implementers such as the Universitas Muslim Indonesia (UMI) Makassar must have an independent Learning Management System (LMS) that becomes the pride of the university. With a modern facility, online learning for each student will help them develop their creative ideas (Firmansyah., Syarifuddin, S., Yetty, Astiantih, S., 2022). The pandemic Covid-19 has caused a change in the learning process from face-to-face to online learning that requires digital literacy skills (Mazhud, N., Sulaiman, R., 2021; Sulastri., Ayu, R., Abdollah., 2021). This is faced by all academicians around the world, which of course forces, like it or not, the learning process to switch completely from face-to-face or offline learning to non-face-to-face or online learning. Online learning that uses e-learning is largely determined by the developed Learning Management System model and its optimal, effective, and efficient utilization. The learning model that is usually developed in Learning Management System includes three learning material modules, namely: Induction module (to strengthen teacher learning or strengthen student learning) consists of induction activities aimed at attracting students' attention to the topic/lesson to be studied, explanations and related examples lessons delivered and exercises as assessing student understanding. The repetition module aims to repeat learning material for students who do not understand and need to repeat it. This activity includes explanations and detailed steps for solving learning problems, an easy search approach that requires students to experiment with certain parameters, and a system of giving feedback and applications to solve problems that require students to apply easy mathematical concepts/operations/formulas they have learned. The enrichment module is a module that aims to enrich students' insight into relevant learning materials.

Learning Management System makes the learning process more interesting and greatly develops student attitudes in facing courses (Syarifuddin, S., Hasyim, I., Majid, A. 2023). The success of online learning is determined by several aspects, namely aspects of facilities and infrastructure and aspects of the ability of lecturers and students to organize online learning (Syamsu, A., Hadijah., 2022). This can be achieved if, in the use of the Learning Management System and the learning process, lecturers and students are committed to using and making the Learning Management System the focus of learning media. When we interact with the digital world, there are several things that must be considered, namely; digital ability or skills, digital

culture, digital ethics, and security to surf in the digital world. These four components have become competency areas designed by the Ministry of Communication and Information. Therefore, the Badan Siber dan Sandi Negara (BSSN) offers five digital literacy competencies to increase the digital literacy of Indonesians consisting of: managing information data, communication and collaboration, content creation, digital security, and participation and action. Managing information data is the ability to access and evaluate data and information carefully and wisely. Communication and collaboration are the ability to communicate and collaborate ethically with other netizens. Content creation is the ability to edit and produce digital content for a good cause. Digital security is the ability to protect privacy and self-security from various digital threats. Participation and action are the ability to utilize digital media to be empowered and have more value together.

These five competencies are formulated as a frame of mind and framework for improving digital media literacy competencies and better cyber security in Indonesia. By BSSN, these five competencies were then developed specifically in a guidebook targeted at young people, especially those students who are still in high school and as students in tertiary institutions (Hadijah., Basri, D, M., Halijah, S., 2018). In contrast to the formulation of digital literacy competencies carried out by BSSN which focuses on competence. Yunus, M., Rahmawati, S., Muliadi., (2022) provides a larger framework by offering four competency areas consisting of Digital Skill, Digital Culture, Digital Ethics, and Digital Safety. Digital Skill is an individual's ability to know, understand, and use ICT hardware, software, and digital operating systems. Digital Culture is an individual's ability to read, describe, familiarize, examine, and build national insight, Pancasila values, and Bhinneka Tunggal Ika in everyday life.

Digital ethics according to Muhajir., Sulaiman, R., Ismail, U. (2018) is an individual's ability to realize, exemplify, adapt, rationalize, consider, and develop digital ethical governance (netiquette) in everyday life. Ethics in cyberspace (netiquette) is different from other forms of ethics, just like ethical rules in the real world, netiquette also encourages users to comply with ethical and moral rules to create a comfortable, peaceful, and peaceful shared space. An important point to note is how the impact is presented when all students' learning activities go from online activities in digital media and the use of gadgets or laptops not only for learning but also for other things such as the intensity of students surfing social media, gaming applications, and other entertainment media. In practice, there will be a lot of time students spend in the digital world and this certainly reaps an impact, both positive and negative. According to Hadijah., Basri, D, M., Halijah, S., (2018) that the ethics of speaking or communicating in online learning prioritizes being honest and forthright, not taking advantage of circumstances, the accuracy of messages along with good and correct spelling of words, avoiding lies, and consistency in expressing opinions in message media. Most netizens in Indonesia have not heeded the ethics of communication in consuming social media, for instance, as Instagram. Communication ethics in its implementation, among others, can be known from polite communication. Netizens will lavishly praise something they like, but crass accounts they do not like. It is not uncommon for bullying to occur due to something bad and currently going viral, for example, there was an act of violence against a teacher which recently occurred. Netizens will automatically find out the accounts of the perpetrators of violence and work together to swear in harsh tones. But on the contrary, if there is good viral information they will give praise excessively, sometimes it is like they are drowning in cyberspace. Communication ethics is not only related to good speech but

also must depart from sincere intentions that are expressed from our calm, patience, and empathy in communicating. This form of communication will produce two-way communication characterized by mutual appreciation, attention, and support from the communicating parties (Mansyur, U., Akidah, I., Sulaiman, R., 2022).

Muhajir., Anuar, Mohd Bin Abdul Rahman (2013) presents the results of a type of qualitative research meant to identify the perspective of teachers in higher education on the ethical issues related to information technology use. The research is based on the analysis of the data content obtained by applying a semi-structured interview with 31 teachers working in higher education institutions in Romania. The research results are analyzed from the perspective of the following thematic directions: ethical problems of the use of information technology by teachers in teaching-learning-evaluation activities, ethical problems of the exploitation of technological resources in carrying out research activities, problematic aspects of the ethical use of technological tools in online communication, teacher training in higher education in the field of ethical use of Information Technology (IT), the introduction of these topics in academic courses, the existence of rules at the university level for teacher ethical use of IT. Another name for online learning is distance learning which can be through digital media in the form of the internet or other supporting tools such as WhatsApp, Google Meet, Google Classroom, Zoom Meeting Applications, and others that require students to communicate openly and actively with the teacher (Nurul, S., Al Khaerani & Syamsidar, 2022). However, this research focus is on Kalam of Universitas Muslim Indonesia as a Learning Management System. This situation is also known as e-learning which is a learning process that utilizes electronic media and internet networks for the main media of learning so that access to education can take place anywhere and anytime (Sulaiman, R., Muhajir., 2019)

However, what happens in the field is not necessarily what we expect, there are still many students who use this online learning to laze around in their homes. Not only learning, but a good level of communication is also needed, but in fact, in the communication itself, there are still many students who are not polite when asking their teachers, either asking questions about assignments or when asking their teachers, both asking questions about assignments or asking questions (Firmansyah., Syarifuddin, S., Yetty, Astiantih, S., 2022). In using the LMS Kalam UMI e-learning platform, indeed, the role of digital literacy greatly influences the success of the learning process. In addition, it also has a positive effect on language learning, both English and Indonesian. This is inseparable from the function of language as a communication tool used in the learning process at LMS Kalam UMI. For this reason, the role of digital literacy is needed in the language learning process. This is needed to build the character of students as the next generation of honest, disciplined, love for the homeland and of course digital literacy to face the digital age which is full of information disclosure that can be accessed wherever the internet is available. Kalam UMI as LMS is an Online Learning System at the Universitas Muslim Indonesia derived from LMS Moodle. This service is provided to facilitate modern learning. Through LMS Kalam UMI, learning can be done more flexibly, effectively, and with fun. Students can study anywhere and anytime. Universitas Muslim Indonesia is committed to always developing innovations to produce reliable and reputable human resources in solving scientific problems in various fields with the foundation of good morals and being able to compete at national and international levels.

Perception is a psychological process through the experience gained by the five senses,

individuals can process responses into positive or negative perceptions. Obtaining responses are obtained through the stages of selection, interpretation, and reaction. According to Muhajir., Sulaiman, R., Ismail, U. (2018) that perception divides into two, those are positive and negative perceptions. Positive perception describes all knowledge and responses that continue with the effort to use it. This will be continued by activating or accepting and supporting the perceived object. A negative perception is a perception that describes all knowledge and responses that are not in harmony with the object in perception. It will proceed with passivity or reject and oppose the perceived object. Thus, it can be said that perception is both positive and negative will always affect someone in doing something. Positive perception or negative perception all depends on how individuals describe all their knowledge about an object that is perceived. On this occasion, the researcher focuses on reviewing students' digital citizenship practices on elements of digital ethics. As active users of digital media, students in the 5th semester of English Education Study Program need to be observed in depth how are their digital ethics when using digital technology media in distance learning activities during the pandemic Covid-19. This is done as a form of anticipation of negative impacts that will harm it in terms of digital media abuse, piracy, cyberbullying, fraud, and so on. Then the researcher wants to analyze how students' digital ethics practices directly, in the hope of understanding further the condition of students in the digital world and finding solutions to overcome the problems.

METHOD

This research used a qualitative approach with a descriptive analysis method. This method was used by the researcher to describe and analyze the digital ethics literacy of students at UMI. In this case, the population of this research were the 5th-semester students of the English Education Study Program consisting of 32 students in C1 and C2 classes. The researcher took the active students in the academic year of 2022/2023 or they were registered in 2020. Therefore, the total sample of this research were 16 students. To collected the data, the researcher used observation, a questionnaire, and interview guidelines. The data analysis in this qualitative research consisted of 3 (three) flows that occur simultaneously including data reduction, data presentation, and conclusion/verification.

FINDINGS AND DISCUSSION

This section aims to determine the findings and the discussion of the research results presented by the problem statements using questionnaires and interview guidelines.

The students' perceptions of digital ethics in learning activities in LMS Kalam UMI

To find out the students' perceptions of digital ethics in learning activities at LMS Kalam UMI, the researcher reduced the data from the questionnaire items in the form of a chart.
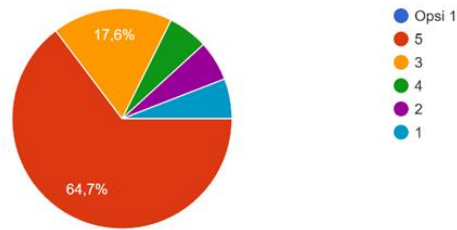
Figure 1. Questionnaire Item 1

From the chart above, which is item number one from the questionnaire, it can be known that 11 (64,7%) respondents chose Very Capable and one (5,9%) of them is seemingly Very Capable as well, that students in using digital media such as social media must value ethics, while 3 (17,6%) respondents chose Capable that indicates practicing ethics in social media use is still accepted. Meanwhile, 2 (11,8%) respondents indicate that they are not capable to value ethics. Regarding digital literacy which must be in line with digital ethics then digital literacy can be applied anywhere, namely in the family environment, school environment, or community environment. For instance, implementing digital literacy at school and communicating with teachers or friends using social media, and also send school assignments via e-mail. Learning online, namely through applications or the web. Looking for teaching materials from trusted sources on the internet (Komang et al., 2021). While digital ethics itself according to Kusumastuti (2021) is an individual's ability to realize, exemplify, adapt, rationalize, consider, and develop digital ethical governance (netiquette) in everyday life.

The researcher also found out from some interview results that students tend to equate the language different use in terms of formal or informal language based on the social media they use and the subjects they have the communication with yet they say that the language must be formal and polite. It is in accordance with another name for online learning is distance learning which can be through digital media in the form of the internet or other supporting tools such as WhatsApp, Google Meet, Google Classroom, Zoom Meeting Applications, and others that require students to communicate openly and actively with the teacher. This is related to the questionnaire item which can be seen below:
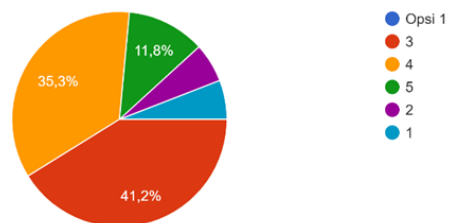

Figure 2. Questionnaire Item 10

As the chart above shows that 7 (41,2%) respondents chose Capable to write an opinion in a kind of polite use of language, followed by 6 (35,3%) respondents as well as 2 (11,8%) respondents admitted Very Capable in doing so. According to Sulaiman, R., Muhajir. (2019) that the ethics of speaking or communicating in online learning prioritizes being honest and forthright, not taking advantage of circumstances, the accuracy of messages along with good and correct spelling of words, avoiding lies, and consistency in expressing opinions in message media.

The difficulties that students find in doing activities in LMS Kalam UMI

To find out the difficulties that students find in doing activities in LMS Kalam UMI, the researcher found two major problems that correspond to the difficulties faced by the students which are the server sometimes being down and signal errors occurred during the learning activities especially submitting tasks at midnight as the interview results are all similar from all the respondents related to down server and signal error are displayed as follows:

"Menurut saya, hambatan yang sering saya hadapi yaitu biasanya mengenai server yang kadang bermasalah dan juga internet yang kurang stabil apalagi dalam mengumpul tugas tugas biasanya terjadi kendala sebab ukuran file atau semacamnya tidak cocok".

If the above is translated into English, the interviewee meant was "In my opinion, the obstacles that I often face are usually the server which sometimes has problems, and also the internet which is less stable, especially when collecting assignments, usually there are problems because the file size or kind of thing is not appropriate" One of the interviewees said above that the obstacles that is often faced are usually the server which sometimes has problems and also the less stable internet, especially when collecting assignments, usually, there are problems because the file size or something doesn't match. This is related to the situation we all have been facing that the pandemic Covid-19 has caused a change in the learning process from face-to-face to online learning that requires digital literacy skills (Dinata, 2021). This is faced by all academicians around the world, which of course forces, like it or not, the learning process to switch completely from face-to-face or offline learning to non-face-to-face or online learning.

"Hambatan yang saya temui saat melakukan aktivitas di Kalam adalah biasanya error pada saat tengah malam dan juga terkadang lambat mengumpulkan tugas Ketika jaringan bermasalah dan juga sering nya penuh server yang membuat kita tidak bisa login di Kalam".

If the above is translated into English, the interviewee meant was "The obstacle that I encounter when carrying out activities on Kalam is usually an error found at midnight and also sometimes it is slow to submit assignments when the network has problems and also the servers are often full which prevents us from logging in on Kalam". Meanwhile, another difficulty said by an interviewee above is that the obstacles encountered when doing activities on Kalam are usually errors in the middle of the night and also sometimes being slow in submitting assignments when the network has problems and also the servers are often full which makes us unable to log in at LMS Kalam UMI. However, after all, Universitas Muslim Indonesia is committed to always developing innovations to produce reliable and reputable human resources in solving scientific problems in various fields with the foundation of good morals and being able to compete at national and international levels.

Meanwhile, the researcher found out that some respondents do not use their social media right yet. It can be seen from the chart below:
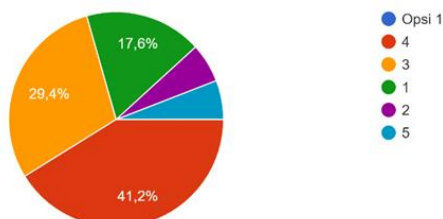

Figure 3. Questionnaire Item 8

It is shown that 7 (41,2%) respondents are Very Capable to overcome the difficulty they face. Obtaining responses is through the stages of selection, interpretation, and reaction. Thus, it can be said that perception is both positive and negative will always affect someone in doing something.

CONCLUSION

Based on the results of the descriptive analysis obtained in the research, more than half of the research sample interviewed positively considered that practicing ethics is important for numerous reasons and points of view. Student perceptions of the digital ethics availability during learning activities in LMS Kalam UMI are "positive". This is shown by the number of respondents who have a positive perception of the digital ethics availability in the learning activities at LMS Kalam UMI and the fulfillment of positive aspects that influence positive perceptions of students at the Study Program of Education of UMI. Difficulties faced by students in learning activities during the pandemic Covid-19 are the problems on the server, it is sometimes a bad connection. Then the internet is less stable and occurs error messages when it is accessed at night and the most are the bad connection.

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