

CHANGES IN CONTEMPORARY SOCIETY AND MORAL BEHAVIOR ON SOCIAL MEDIA EDUCATION

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ABSTRACT

The development of information technology brings a change in society. The birth of social media has made people's behavior patterns shift in terms of culture, ethics and norms. This article discusses social changes in contemporary society that cause moral shifts in today's social media. The purpose of this study is to find out the changes in behavior that describe contemporary society so that there is a moral shift in social media. The research method used is a descriptive qualitative approach and in the data collection technique the author uses literature study with primary data sources through the same research journal. The results of the analysis revealed that contemporary society is more transparent and more receptive to everything new, especially when it comes from the mass media. In addition, contemporary society is a society that likes to transform the things it knows and likes to change itself and its views based on the new things it knows.

Keywords: *contemporary society, media society, moral and ethnic*

1. INTRODUCTION

Indonesia is a country that has a very rich cultural pluralism. Through various program, pluralism or, cultural diversity has the potentials in itself to build prosperity and mutual understanding in a nation..

Sustainable development and community development. For this reason, optimization of existing potential needs to be carried out to be directed as a source of strength in the development of the life of the nation and state, such as the potential for social communication that develops through various interactions between communities in various forms as part of the culture of the local community both through material and immaterial culture as seen in language, traditions, habits, customs, moral values, ethics, religion, arts, kinship systems and so on. Such rapid development has had a wide influence on the social life of the community. This also triggers a level of change and a shift in the pattern of life and interactions in life. From patterns that rely on direct communication to communication using the media. The influence that then slowly enters people's lives is the creation of a moral crisis in interactions carried out in various social media.

Behavioral problems in the midst of digital developments that are easily accessed by the millennial generation are like two sides of a knife that, if utilized, will be very useful for boosting the ability of the user, where the current media presents and provides a lot of information needed by most young people and vice versa, if misused, it will harm both the user and others. Without our realizing it the moral crisis is hitting young people in the millennial era. This makes us concerned about the conditions that will befall the nation's next generation if it remains unchecked and what Indonesia will be like in the future. The current moral crisis is more prevalent among

teenagers. Because in this adolescent phase, children are still experiencing uncertainty and are looking for their true identity. Therefore, it is very important to know the social changes that occur in contemporary society in interacting on social media. This is to prevent a moral crisis on social media that is likely to occur in millennials today.

based on the background that has been explained, then with this the author has a formulation of the problem, there are:

1. What are the factors that produce contemporary society?
2. What are the characteristics that describe contemporary society?

2. THEORETICAL OVERVIEW

Social media seems to never stop stealing the attention of almost all people in various parts of the world. Currently, there are nearly 3.8 billion people on earth who use social media. (Amr, 2020). In Indonesia, social media users are indiscriminate, both young and old, all competing to create media accounts.

As for the official APJII release through Okezone, the most internet users are at the age of 15 to 19 years. Meanwhile, the second highest number of users is at the age of 20 to 24 years old. Children aged 5 to 9 also use the internet, reaching 25.2 percent of the entire sample at that age. This data was obtained from 171.17 million users who use the internet. It also seems to show that teenagers or the current generation are using the internet a lot. According to a report by News Sky, a 24-hour news channel from Britain, most of them use the internet to play social media (Untari, 2019).

Contemporary society and modern society are societies that are no longer bound by customs. Customs that hinder progress are immediately abandoned to adopt new values that are rationally believed to bring progress, so they easily accept new ideas (Dannerius Sinaga, 1988). Based on the view of the law, Amiruddin (2010), explains that modern society has organic social solidarity. According to Chairuddin (1993), organic solidarity is based on specialization. This sense of solidarity arises because of a sense of functional interdependence among one another in one community group. Specialization and functional differences as expressed are often found in modern society

Morals and ethics come from the Latin word *mores* which means custom. In the Big Indonesian Dictionary (KBBI) the word moral means "morals or decency which mean inner order in life". Morality is a teaching of advice, benchmarks, a collection of rules both oral and written about how humans should live and act in order to become good human beings. Meanwhile, morality is the values that are always used as a guide for a person regarding how to treat other people or other things properly to act properly.

3. RESEARCH METHODS

This type of research uses a qualitative descriptive approach that focuses on literature review, it intends to explore data and analysis simultaneously and involves several sources in it. According to Nazir (2014) descriptive method is a method of examining the status of a group of people, an object, an organization, or a group of people.

A system of thought, or a class of events in the present. Meanwhile, according to Sugiyono (2019), qualitative research methods are research methods used to research on natural object conditions, where researchers are key instruments, data collection techniques are triangulated (combined), data analysis is inductive / qualitative, and qualitative research results emphasize meaning over generalization. So, it can be concluded that qualitative descriptive research is a method that describes a phenomenon through descriptions in the form of sentences and language using natural methods.

4. RESULTS AND DISCUSSION

The development of information technology brings a change in society. The birth of social media has made people's behavior patterns shift in terms of culture, ethics and norms. Indonesia with a large population of various ethnic cultures, races and religions has a lot of potential for social change. From various circles and ages, almost all Indonesians have and use social media as a means to obtain and convey information to the public. The positive impacts of social media include, among others, making it easier for us to interact with many people, expanding relationships, distance and time are no longer a problem, easier to express ourselves, disseminating information can take place quickly, cheaper costs. While the negative impacts of social media are distancing people who are close and vice versa, face-to-face interactions tend to decrease, making people addicted to the internet, causing conflict, privacy issues, and making them vulnerable to the bad influence of others.

The existence of social media has affected social life in our society. Changes in *social relationships* or as changes to the balance (*equilibrium*) of social relations and all forms of changes in social institutions in a society, that affect its social system, including values, attitudes and behavior patterns among groups in society. Positive social changes such as the ease of obtaining and conveying information, gaining social and economic benefits. Meanwhile, social changes that tend to be negative such as the emergence of social groups on behalf of the community, religion, ethnicity and certain patterns of behavior that sometimes deviate from existing norms.

In the process of interaction on social media, individuals tend to want to exist in other social communities. Human existence is a dynamic process of "becoming" or "existing". Existence can also be defined as an existence that wants to be recognized by others, existence is also not rigid but experiences development or otherwise deterioration, depending on the individual's progress in actualizing his potential. Existence is usually associated with popularity, which sometimes becomes something that teenagers want to achieve to actualize themselves in their circles and increase self-esteem, but the methods used by some teenagers sometimes violate existing norms. Either because of their thirst for popularity, they do things that are anti-mainstream so that it is faster to be popular than to exist because of achievements that come with going through a long process.

Behavioral problems in the midst of digital developments that are easily accessible to the millennial generation are like two

sides of a knife which, if utilized, will be very useful for boosting the ability of the user, where the current media presents and provides a lot of information needed by most young people and vice versa, if misused, it will harm both the user and others. Without our realizing it the moral crisis is hitting young people in the millennial era. This makes us concerned about the conditions that will befall the nation's next generation if it remains unchecked and what Indonesia will be like in the future. The current moral crisis is more prevalent among teenagers. Because in this adolescent phase, children are still experiencing uncertainty and are looking for their true identity.

The moral crises experienced by teenagers in particular is a problem that has become widespread and must be resolved immediately, because it can threaten the future of their own lives and the future of the nation and also affect young children who now prefer to imitate teenagers. The moral crisis is a fairly complex problem that must be addressed as soon as possible with the right treatment. Some of the factors that cause moral crises among young people are:

- Many juvenile delinquencies are motivated by broken homes or disharmonious families. This disharmonious family can have a mental and psychological impact on children.
- Identity Crisis. Biological and sociological changes in adolescents allow for two forms of integration. First, there is a sense of consistency in their lives. Second, the achievement of role identity. Moral crises occur because adolescents fail to achieve the second integration.
- Weak Self-Control. Adolescents who cannot learn and distinguish between acceptable and unacceptable behavior will be dragged into unacceptable behavior. Likewise for those who already know the difference between the two behaviors, but cannot develop self-control to behave in accordance with their knowledge.
- Unhealthy mental attitudes. Deviant behavior can also be caused by an unhealthy mental attitude. This attitude is shown by not feeling guilty or sorry for their actions, and even feeling happy.
- Disappointment. A person who experiences disappointment if he cannot divert it to positive things, then he will try to find an escape to satisfy his disappointment.
- Environmental influences and Mass Media. A person who commits deviant acts can be caused by being influenced by his work environment or playmates. Likewise, the role of mass media is very influential on behavioral deviations.
- Driven by economically deviant behavior that occurs due to economic needs. The dynamics of people's lives have developed very rapidly. Cultural acculturation with a touch of information technology is a phenomenon driving these changes. Personal freedom in conveying ideas, criticism, suggestions and even "blasphemy" is often found every hour of the day through various variants of the media used. The contemporary Indonesian society in question is the Indonesian people who live after the reform era, namely Indonesian people who have 3 (three) main characteristics,
 - First, liberal-minded Indonesians (MIL) who live in urban areas, have open characteristics, have an awareness of using information technology in all areas of life, have a high educational awareness, are consumerist, tend to be secular and postmodern and become part of capitalists, become part of the

ruling class are supporters of democracy are political elites and tend to be bourgeois.

➤ Second, structuralist Indonesian society (MIS) living in urban and rural Indonesia with characteristics of obedience to leaders, willingness to live in a patron-client system, adhering to one of the religious social ideologies, communal, having limited access to education, generally being a working group and tending to be part of modern society.

➤ Third, marginalized Indonesians (MIM) who live in remote towns, villages and islands, border areas with minimal access to transportation and communication, are undernourished, undereducated, traditional and victimized by broad social and political systems, religiously observant and tend to be powerless.

One of the new characteristics of contemporary Indonesian society, especially post-reform, is the aggressive nature of Indonesian people which leads them to anarchic actions, easily against the law and tends to disobey law enforcement, tends to a lack respect for fellow people including lack of courtesy, generally likes tobacco and sometimes ignores ethics and morals in collective life but on the other hand has a high awareness of nationalism towards Indonesia. In the field of communication, contemporary Indonesian society has a high awareness of communication, tends to be an integral part of the information technology marketplace, thus encouraging social transformation and modern values that are very fast (sometimes even blindly), bringing Indonesian society into the vortex of global transformation and encouraging the fading of state territorial boundaries, the fading of nationalism and encouraging the rapid birth of global values in the power of world capitalism.

5. CONCLUSIONS

The communication process carried out by contemporary society on social media has influenced social change in Indonesian society and encouraged the birth of a *new life style*. especially among the younger generation with postmodern traits. The ITE law issued by the government seems to be ignored by some people, especially the younger generation of students. Children of teenage age who are not physically and mentally mature, will certainly be easily influenced by the things they see on social media. So, it is not surprising that cases of adolescent moral decadence due to the influence of social media continues to increase. Starting from crime, promiscuity and drug abuse.

Contemporary Indonesian is more likely to be transparent and more receptive to everything new, especially when it comes from the mass media or in other words, contemporary Indonesian society can be called a transformer society, namely, a society that likes to transform the things it knows and likes to change itself and its views based on the new things it knows.

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