



Ethno-Digital Ethic Values in Campus Habituation for Strengthening Communication Ethics and Social Trust of Students

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Abstract: *There are still many students who do not fully understand the ethics of digital communication, as can be seen from the way digital communication is not ethical for students to lecturers through WhatsApp shared by private campuses in Mataram City. On the other hand, the concern of campus institutions about this is still not optimal, causing the increasing prevalence of unethical digital communication between students and lecturers. The purpose of the research is to explore and examine the integration of ethno-digital ethic values that can be applied in campus habituation, as well as its influence on strengthening communication ethics and social trust of students in Mataram City. The research method to be used is a mixed method with a concurrent triangulation design. The location of the research is in Mataram City. This research was conducted by involving 157 informants and respondents consisting of 132 students, 10 education staff, 10 lecturers, and 5 campus leaders from five universities in Mataram City. This research was carried out in several stages, initial and follow-up observation, tests, and analysis. The results of the study show that ethno-digital ethic values integrated into campus habituation through academic and non-academic activities have a positive impact on strengthening communication ethics and social trust among Mataram City students. The integration of traditional ethical values with digital norms not only provides a strong moral framework for students but also creates a more inclusive and trusting social climate.*

Keywords: *ethno-digital ethic; campus habituation; strengthening; communication ethics; social trust.*

1. INTRODUCTION

In the rapidly developing digital era, student social interaction does not only take place in the physical space of the campus. According to Chiappe et al., (2020) ; Cohen Zilka (2022); Liu & Xu (2023) but also penetrating through digital spaces. Many students are more interested in other cultures than their own, which has led to changes in behavior, ways of communication, and the fading of ethics in the younger generation (Murjani, 2022). This shows the strong influence of globalization which has both positive and negative impacts. The high heterogeneity of Indonesian states causes rapid social changes to occur (Hernawan, 2012; Muhammad, 2024), especially with the entry of the digitalization era. So social changes due to this era of digitalization are also seen in students.

This change brings new challenges, especially in maintaining communication ethics and building social trust in students (Parhan et al., 2021; Sampurna et al., 2024; Sari, 2020). This phenomenon also occurs among the youth of Mataram City, which is one of the educational destination cities in the West Nusa Tenggara Province area. The quality of moral communication decreases when digital technology is used as a means of communication (Arroyo-Almaraz & Gómez-Díaz, 2015). Many students ignore sentences, time, and even

without explaining their identity first when communicating digitally. The form of student communication is in two categories, namely polite and disrespectful communication. Various efforts have been made to anticipate disrespectful students in the form of coaching and socialization of regulations on ethics in contacting lecturers (Apdillah et al., 2022). This is what causes the importance of digital culture values to be integrated and habituated to students.

In Mataram City, with the diversity of the existing student cultures, the challenge of maintaining digital communication ethics and strengthening social trust among students is increasingly complex. The digital era has given rise to a new culture that tends to be instant and has minimal face-to-face interaction, so communication ethics are experiencing major challenges. Students who are used to using social media and digital platforms are often trapped in unethical communication patterns, such as the dissemination of unverified information, hate speech, and other cyber behaviors that can damage social trust between individuals. As according to Mills et al. (2020) communication using popular digital media involves understanding multimodal systems of appraisal for expressing attitude, which traditionally deals with emotions, ethics, and aesthetics in language.

Digital ethics is the ability to be aware of, consider, and develop digital ethics (netiquette) in everyday life (Agustini, 2021). So ethno-digital ethics becomes a combination of traditional and digital ethical values in daily life for the community, including students. This concept not only aims to harmonize communication ethics in the virtual and real world but also to strengthen social trust between students who come from diverse cultural backgrounds.

Results of Saddam (2019b, 2019a); Saddam et al., (2016, 2018) integration strategy of conservation values in Unnes campus habituation to formation the student personality is carried out through all lines of activity, namely academic, non-academic, and habituation activities by all campus parties. Setyowati et al. (2020) the conservation values are implemented for all academics, especially students. It can shape the personality of UNNES students. The data obtained from lectures, self-development activities, and relationships with peers. The personality of students is reflected in their daily-life. The character of student conservation is divided into four categories, namely: 100% becoming habit, 80% developed, 60% appeared, and 40% not yet seen. Menurut (S. N. D. S. Saddam, 2023) Personality is influenced by two factors, namely innate factors (genetics), and environment (environment). This shows that value integration for habituation needs to pay attention to the developer and environmental factors.

Campus habituation, as a process of internalizing campus values in student life, is a strategic medium to implement ethno-digital ethic values. With this approach, the campus is expected to be a space for students to learn, not only in an academic context but also in communication ethics that are adaptive to the development of digital technology. Through targeted habituation, the campus can form a conducive climate for the formation of ethical communication and build social trust between students.

This study will examine how the integration of ethno-digital ethic values can be applied in campus habituation, as well as its influence on strengthening communication ethics and the social trust of students in Mataram City. Thus, this research is expected to make a significant contribution to developing a campus habituation model that is responsive to the challenges of the digital era, while maintaining the preservation of existing local ethical values.

2. LITERATURE REVIEW

Social Interaction in the Digital Era

The development of digital technology has transformed the landscape of student social interaction. According to Chiappe et al. (2020); Cohen Zilka (2022); Liu & Xu, (2023), social interaction no longer occurs solely within physical campus spaces but also penetrates digital platforms. This shift has led students to engage with diverse global cultures, often overshadowing their own (Murjani, 2022). The consequences include changes in communication behavior, diminishing ethics, and challenges in maintaining respectful interactions among the younger generation.

The influence of globalization, as Hernawan (2012) and Muhammad (2024) emphasize, has brought rapid social changes, particularly within heterogeneous societies like Indonesia. The digital era accelerates these changes, creating a dynamic yet complex social environment for students. As Arroyo-Almaraz & Gómez-Díaz (2015) note, the quality of moral communication tends to decline when digital platforms are used. Students often neglect formalities such as identifying themselves, using appropriate language, and adhering to time considerations when interacting online. This highlights the need for ethical communication awareness in the digital space.

Challenges in Communication Ethics and Social Trust

The digitalization of communication brings new challenges, particularly in maintaining communication ethics and fostering social trust. Parhan et al. (2021), Sampurna et al. (2024), and Sari (2020) observe that unethical communication patterns, such as hate speech and misinformation, are becoming increasingly prevalent among

students. These behaviors erode social trust and disrupt interpersonal relationships, especially in cities like Mataram, where students from diverse cultural backgrounds converge. Mills et al. (2020) explain that effective communication in digital media involves understanding multimodal systems of appraisal that encompass emotions, ethics, and aesthetics in language.

Moreover, Apdillah et al. (2022) argue that disrespectful communication, especially in digital contexts, requires institutional intervention. Efforts such as socialization of ethical regulations and mentoring programs are essential in guiding students toward respectful and effective communication. These initiatives underscore the importance of instilling digital ethics or “netiquette” in student behavior (Agustini, 2021).

Ethno-Digital Ethics: Bridging Traditional and Digital Values

The concept of ethno-digital ethics arises as a response to the growing ethical challenges in the digital era. Agustini (2021) defines digital ethics as the ability to develop awareness and consideration of ethical behavior in digital spaces. Ethno-digital ethics expands this notion by integrating traditional ethical values with digital communication practices. This combination aims to harmonize virtual and real-world interactions while fostering social trust, particularly in multicultural environments like Mataram City.

Students often find themselves trapped in the culture of instant communication, which minimizes face-to-face interaction and ethical considerations. As observed by Saddam et al. (2016, 2018) and Saddam (2019a, 2019b), value integration plays a crucial role in shaping student behavior and personality. Through targeted strategies, campuses can promote conservation values that guide students toward ethical communication and respectful interactions in digital spaces.

Campus Habituation and Value Integration

Campus habituation serves as an effective strategy for internalizing values within the student community. Setyowati et al. (2020) highlight the role of habituation in forming student personalities through academic, non-academic, and extracurricular activities. The integration of conservation values, as seen in the Universitas Negeri Semarang (UNNES), demonstrates the potential of habituation in shaping ethical behavior and fostering respect among students.

Saddam (2023) explains that personality development is influenced by both genetic and environmental factors. Therefore, campus habituation must account for environmental influences to effectively integrate ethno-digital ethics. This process not only strengthens

students' digital communication ethics but also fosters a conducive social climate that promotes trust and mutual respect among individuals from diverse cultural backgrounds.

Toward a Model for Integrating Ethno-Digital Ethics

Building on the findings of previous studies, the integration of ethno-digital ethics into campus habituation offers a promising solution to address the challenges of the digital era. Through structured habituation processes, campuses can serve as platforms for students to develop ethical communication practices that are adaptive to digital technology. As Saddam et al. (2018) argue, habituation strategies should involve all stakeholders students, lecturers, and administrators to ensure consistent and sustainable implementation.

By fostering a culture of respect and ethical communication, campuses can mitigate the negative impacts of digitalization, such as misinformation, hate speech, and declining social trust. This approach not only preserves local ethical values but also equips students with the skills to navigate digital spaces responsibly.

The literature highlights the significant challenges posed by the digital era in maintaining communication ethics and building social trust among students. The integration of ethno-digital ethics through campus habituation offers a strategic approach to address these challenges. By combining traditional ethical values with digital practices, campuses can create a conducive environment for fostering ethical communication and strengthening social trust, particularly in culturally diverse settings like Mataram City. This research contributes to the development of a campus habituation model that is responsive to digital era challenges while preserving local cultural values

3. METHODS

Design

This research uses mixed methods. To analyze the combined results of quantitative and qualitative research, so that the data complement each other (Schoonenboom & Johnson, 2017). The concurrent triangulation design collects quantitative and qualitative data simultaneously, and the results are interpreted together (Creswell, 2015). This design allows for the separate application of qualitative and quantitative methods, to balance the weaknesses of one method with the strengths of another. The research design is shown in Figure 2 below.

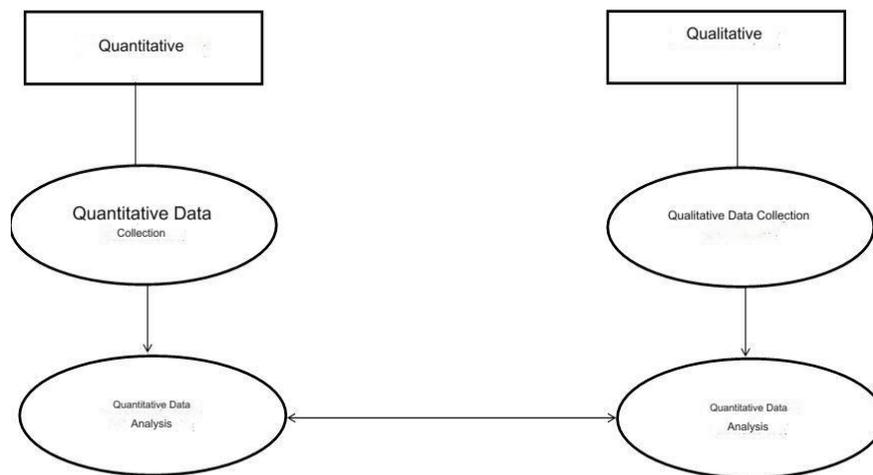


Figure 1. Concurrent Triangulation Design.

The Concurrent Triangulation design is used to understand, describe, and analyze the values of ethno-digital ethics in campus habituation to strengthen digital communication ethics and social trust among students. The main focus of the research is on the values of ethno-digital ethics in campus habituation, strengthening communication ethics, and social trust among students in Mataram.

Research subjects

The subjects of this study were 157 informants and respondents from 5 universities in Mataram City. It consisted of 132 students, 10 education staff, 10 lecturers, and 5 leaders from the 5 universities. Students who were used as research subjects were first-semester students studying in Mataram City, from the Universitas Muhammadiyah Mataram, Universitas Pendidikan Mandalika, Universitas 45 Mataram, Universitas Bumigora, dan Universitas Teknologi Mataram. The determination of the research subject used qualitative snowball sampling (Sugiyono, 2020) where informants will flow based on the researcher's findings from the initial informants.

Research partners

The partners of this research are Universitas Muhammadiyah Mataram, Universitas Pendidikan Mandalika, Universitas 45 Mataram, Universitas Bumigora, dan Universitas Teknologi Mataram, universities whose academic community is the subject of this research.

Research population and sample

Populasi sasaran dalam penelitian adalah mahasiswa di Kota Mataram. Pengambilan sampling (Creswell, 2015) dilakukan secara acak berdasarkan jumlah ukuran sampel proporsi yang seimbang dan memenuhi batas ukuran sampel minimum (Schoonenboom & Johnson, 2017). Akan menggunakan sampling konkuren, probabilitas kualitatif dan kuantitatif peneliti kombinasikan menjadi prosedur penelitian.

The sample in this study amounted to 157 respondents and informants from 5 universities in Mataram City. It consisted of 132 students, 10 education staff, 10 lecturers, and 5 leaders from the 5 universities. This research is carried out in the following stages: 1) initial and follow-up observations, follow-up observations will be carried out by looking at students' digital communication with education staff, lecturers, and stakeholders; 2) The test will be carried out by the researcher after the research subject based on the predetermined category has been found. Conducted three times; preliminary tests, advanced tests, and final tests; 3) analysis, the researcher will use taxonomic analysis. Taxonomic analysis will be carried out by analyzing the entire data collected based on the domain that has been determined as a cover term, which can be parsed in more detail and depth through this analysis (Spradley, 2006). This analysis is to categorize the answers that the researcher can get from in-depth interviews, observations, and tests (figure 2).

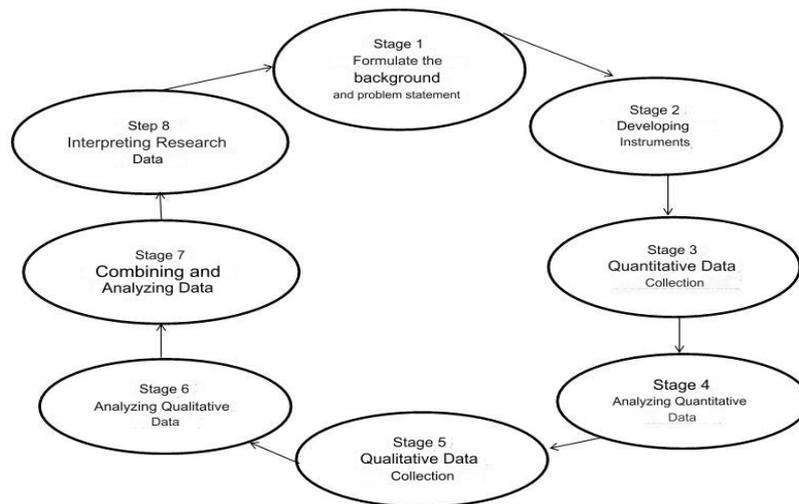


Figure 2. Mixed method data collection.

4. RESULTS

This research was carried out for seven months, from the preparation stage, the survey and data processing stage, to the analysis and discussion stage of the data obtained. This study explores and examines ethno-digital ethic values that can be applied in campus habituation, as well as their influence on strengthening communication ethics and the social trust of students in Mataram City. The results of this study make a significant contribution to developing a campus habituation model that is responsive to the challenges of the digital era while maintaining the preservation of existing local cultural ethical values. This research was conducted by involving 157 informants and respondents consisting of 132 students, 10 education staff, 10 lecturers, and 5 campus leaders from five universities in Mataram City. This

research focuses on efforts to integrate ethnic-digital ethic values in campus habituation, to strengthen communication ethics and social trust among students.

Table 1. Apek Ethno-Digital Ethic Values in Campus Habituation.

No	Aspect	Integration Through	Types
1	Campus Habituation	Cultural Integration	Lectures, curriculum, direct guidance
		Non-academic Activities	Seminars, student organization activities, group discussions, workshops and others
2	Communication Ethics Mataram City Students	Reflective dialogue	Lectures, and guidance
		Active listening	Guidance and habits
		conflict resolution	Mediation, negotiation, empathy
3	Digital Ethics	Demographics	Students in Mataram City
		Cultural Diversity	Lombok, Sumbawa, Bima, Dompu, Labuan Bajo, Ende, Manggarai, Bali, Java, Kalimantan, Sulawesi
		Student Activities	Organizations, clubs, associations, interest groups, etc.
4	Social Trust Campus Habituation	Online behavior	Lectures, and guidance
		Privacy concerns	Guidance
		Digital literacy	Safe browsing; be aware of Cyberbullying, data protection
5	Communication Ethics	Community building	Group spirit
		Mutual respect	Personality and habits
		Trust-building activities	Team projects, volunteering, peer mentoring activities

Ethno-Digital Ethic Values in Campus Habituation

The study results show that 80% of students are aware of the importance of maintaining communication ethics, both in the digital space and in direct interaction, after being involved in campus habituation programs based on ethno-digital ethic values as stated by some students as follows.

Indri, one of the students from the Universitas Muhammadiyah Mataram, said that to strengthen communication ethics, we have obtained it on campus through various activities. For example, at the beginning of the lecture, the lecturer appealed about the identification of attitudes, and manners with lecturers, including the ethics of contacting lecturers through WhatsApp, paying attention to time, greetings, introducing themselves, and so on. If someone violates the lecturer, they are often reprimanded directly through WhatsApp replies, reprimands in class, as well as employees on campus (Interview, August 3, 2024).

Meanwhile, according to Dinda, a student at the Universitas 45 Mataram that we are always compared to students in the past who tend to be more polite, more careful, and meticulous in everything. But I admit that there are still some of us who ignore the ethics of digital communication with lecturers, campus employees, and campus leaders, especially if they are already upset because of certain things, so they are carried around.

Even though they understand how to behave and so on, they do want to be ignored in certain conditions (Interview, August 5, 2024)

Furthermore, according to Nofi, a student of Bumigora University that the digital value of ethics has been instilled on campus, from the time our perspective has been urged on how to use and utilize good and wise mobile phones, laptops, and the internet, also conveyed at various meetings and activities outside of lectures, especially in lectures that are always given by lecturers, some even get angry, do not want to reply to the chat and various responses are given. For my campus, there is already a banner on how to contact lecturers (Inteviuw, August 3, 2024)

With this, ethno-digital ethic values in campus habituation exist and are given. These values combine ethics sourced from local culture and global digital values, creating an adaptive approach for students in dealing with cross-cultural interactions. This is indeed more often given by lecturers in the lecture process.

Lecturers and educators also emphasized that this approach not only strengthens traditional ethical values but also provides concrete guidance on ethical behavior in the digital space, especially on social media and other digital communication platforms that are often used by students. As stated by the following lecturer "the value of ethno digital ethics has been given at the beginning of each lecture in the courses we teach, banners are also in the faculty hallway, we urge when there are seminars, public lectures, orientations, at HMPS activities" (Haifaturahmah, August 6, 2024). This was also reinforced by another lecturer that "we have appealed for these values in the lecture contract, as part of the assessment, we even bombed specifically through WhatsApp chats, in classes and various possible conditions, but for banners, there are not yet on my campus" (Ismi, August 7, 2024).

Campus leaders noted that ethno-digital ethic integration has helped create a more inclusive campus environment, where students from different cultural backgrounds can interact with each other with respect. As stated "thanks to the integration of ethno-digital ethic values in the campus environment, it is enough to create a conducive campus environment, considering that our students come from various regions with different cultures (Diani R. S., August 20, 2024).

Strengthening Communication Ethics Through the Habituation Program

As many as 85% of student respondents felt that campus habituation programs such as digital ethics introduction activities, seminars on digital culture, and interactive workshops on behavior on social media, helped them understand the importance of

maintaining ethics in digital communication. Further analysis shows that these programs not only affect student behavior in the campus environment but also in their activities in cyberspace. Campus habituation programs have a significant impact on shaping students' ethical behavior, both in their daily interactions on campus and in their digital activities.

Arya, a student from Universitas Pendidikan Mandalika, revealed that the campus habituation program has given her a deeper understanding of the importance of ethics in digital communication. According to Arya, before attending seminars on digital culture and workshops on behavior on social media, she tends to consider digital ethics as something less relevant in daily activities. "In the past, I often thought that communication on social media was free, without strict rules like in the real world. However, after participating in several campus activities, I became aware that our behavior on social media reflects our personality and values," Arya explained. He also said that this behavior change is not only seen in online interactions but also when communicating with his friends on campus (Interview, August 8, 2024).

Putry, a student from the Universitas Muhammadiyah Mataram, felt very helped by the digital ethics introduction programs organized by the campus. Putry said that one of the seminars he attended provided a new perspective on how digital culture can be integrated with local values. "I learned that maintaining good manners and ethics, including in cyberspace, is important. In the past, I rarely thought twice when commenting or sharing content on social media. After participating in the workshop, I was more careful, especially when interacting with friends from different cultural backgrounds," he said. He added that after the activity, he felt more confident in communicating ethically in the digital space and felt more concerned about the impact of his words on others (interview, August 9, 2024).

Salwa, a student from Universitas Bumigora, also felt a significant change in the way she communicated, both in the campus environment and in cyberspace. According to him, the interactive workshop on digital ethics helped him better understand that there is a social responsibility in every digital interaction. "Now I pay more attention to what I share on social media. After participating in the discussions at the workshop, I became more sensitive to what could offend others or cause conflict. I also started to build a habit of always checking the source of information before disseminating it," said Salwa. He added that this change has a positive impact on his social relationships, both in the real and digital world, where he feels more respected by his friends because of his more thoughtful attitude in communicating (Interview, August 6, 2024).

Educators and lecturers involved in the program reported that an approach that combines local cultural values with digital ethics is more acceptable to students. Through the inculcation of local values such as good manners, mutual cooperation, and tolerance, students are better prepared to face ethical challenges in an increasingly complex digital world. As many as 70% of lecturers saw an improvement in the way students interact on social media, indicating that campus ethical habituation has a positive impact on the way they communicate in the digital space.

Sukron stated that an approach that combines local cultural values with digital ethics is very effective in shaping student behavior, especially in facing communication challenges in the digital era. Sukron explained, "I see that students are more receptive to the concept of digital ethics when conveyed in the context of a culture they are familiar with. Values such as manners and mutual cooperation, which have become part of their daily lives, help them understand the importance of ethics in communication in cyberspace." Sukron also added that students involved in the program showed significant improvements in the way they interacted on social media. "They are becoming more careful in their choice of words, more respectful of dissent, and starting to avoid unnecessary online conflicts," he said. Sukron observed that around 70% of students in his class are now more concerned about digital communication ethics after attending related workshops and seminars (Interview, August 7, 2024).

Meanwhile, Mira, an educator involved in the habituation program, stated that the integration of local values with digital ethics is not only relevant but also profound for students. "Our students have grown up in a culture that emphasizes the importance of manners and tolerance, so when these values are applied in the digital world, they are more receptive," explained Mira. He also highlighted the importance of mutual cooperation in the digital context, where students are encouraged to support each other and maintain a healthy communication environment on social media. "I see that students are more open to discussing and working together, even in the digital space. They become more sensitive to the need to maintain harmony, both on campus and online," he added. Mira also noted that this approach helps students deal with more complex situations in the digital world, such as handling hoaxes and hate speech (Interview, August 15, 2024).

Penguatan Social Trust melalui Integrasi Etno-Digital Ethic

As many as 88% of students stated that they felt more comfortable and confident in interacting with students from different cultural backgrounds after participating in campus habituation programs. Social trust, defined as mutual trust between individuals in a social group, increases significantly among students involved in activities that prioritize ethno-digital ethic values. The results of interviews with students Fery, Ayu, Septiana, and Putra are related to strengthening social trust after participating in the campus habituation program.

Fery, a student of Universitas Pendidikan Mandalika, feels that the campus habituation programs are very helpful for him in building trust and cooperation with his friends who come from different cultural backgrounds. "Previously, I tended to be more comfortable interacting with friends who were from the same area or had a similar background to me. However, after participating in activities that emphasize ethno-digital values, I became more open to interacting with friends from other cultures," said Fery. He added that group discussions and workshops that emphasized the importance of mutual respect in the digital world made him feel more confident in establishing relationships with other students, both in person and through social media (Interview, August 7, 2024).

Ayu, a student at the Universitas Muhammadiyah Mataram, also felt a significant change in the way she interacted with students from various cultural backgrounds. According to him, before being involved in the habituation program, he often felt awkward when he had to communicate with friends from different regions. "Programs like seminars and discussions on digital ethics really helped me understand how to communicate well with people from other cultures. I became more confident and comfortable because we were taught to respect differences," explained Ayu. He added that the mutual trust that was built made him more free to discuss and share opinions with other students, without worrying about misunderstandings (Interview, August 3, 2024).

Septiana, a student of Universitas Pendidikan Mandalika, stated that activities that focus on ethno-digital ethic values are very effective in increasing social trust among students. "Previously, I felt that there was a distance when I had to interact with students from different cultures, especially in group discussions. But after attending a workshop that taught me the importance of tolerance and ethics in communication, I felt more comfortable collaborating with anyone," she said. Septiana acknowledged that the trust

among students has increased rapidly after this program, and she feels more confident that her interactions with other students will run smoothly and be full of mutual understanding, both in the real world and in the digital world (Interview, August 7, 2024).

Putra, a student of Universitas Bumigora, revealed that campus habituation activities helped him overcome his hesitation to interact with students from different cultural backgrounds. "At first, I felt that there were limits when talking to friends from other regions, especially in discussions on social media. But after attending a seminar on digital communication ethics, I feel more confident and understand the importance of mutual respect," explained Putra. According to him, these activities not only build social trust but also strengthen relationships between students of different cultures. "I can now discuss and share ideas more freely and confidently, without fear of misunderstandings," he added (Interview, August 6, 2024).

Cultural integration through group discussions, cross-cultural seminars, and digital ethics workshops is also considered effective in strengthening social trust. As many as 75% of students reported that the activity helped them build trust with other students, especially in a digital environment, where misunderstandings are common. Lecturers and campus leaders noted that with dialogue and discussion-based activities, students become more open to differences and more able to respect the views of others. The following interview results are related to the influence of dialogue and discussion-based activities on students' openness to differences.

Fitri, a lecturer at the Universitas Pendidikan Mandalika, stated that the dialogue-based activities held on campus have succeeded in increasing students' openness to cultural differences and views. According to him, dialogues initiated through seminars or cross-disciplinary group discussions help students understand other people's perspectives. "Through this dialogue, I see that students become more open in listening and respecting different views, even when those views are contrary to their own beliefs," said Fitri. He also added that the conducive discussion atmosphere encourages students to be more courageous in expressing their opinions in a more polite way and respecting the perspectives of others, a quality that he thinks is very important in the campus environment (Interview, August 23, 2024).

Habib, a lecturer at Universitas Bumigora, also gave a similar view. According to him, interactive dialogues and group discussions are very helpful for students in learning to understand differences and improve their ability to communicate effectively. "I

observed that students who are involved in dialogue activities are more sensitive to diversity and are more able to appreciate the perspectives of others. This is very important, especially when they are faced with a situation that requires an open discussion on sensitive issues," Habib explained. He also mentioned that students who are used to discussion activities become more critical but still respect different views. In daily interactions, both in the classroom and in the digital environment, Habib sees an improvement in the way students approach differences, both in terms of culture and opinion (Interview, August 24, 2024).

Amir, a campus leader of campus A, noted that the campus's initiative to hold dialogues and discussion-based activities consistently succeeded in creating an inclusive atmosphere among students. "We deliberately designed these activities so that students can learn from each other, especially in terms of accepting different views. From the results of observations, students are now more open to listening to diverse opinions and more adaptable in heterogeneous groups," said Amir. He also added that this discussion-based activity not only has an impact on improving students' ability to communicate but also forms strong social trust among them. Students become more able to work together, respect differences, and find solutions together, both in academic and social contexts (Interview, August 15, 2024).

The results of this study are illustrated in the following figure 3.

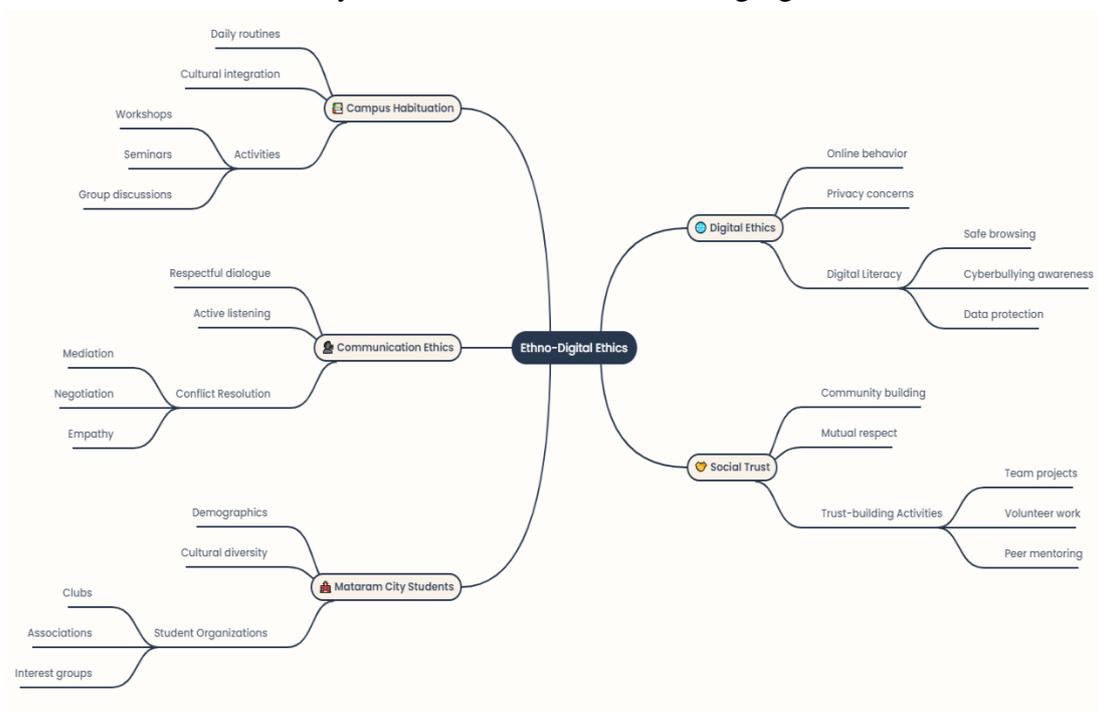


Figure 3. Ethno-Digital Ethic Values

5. DISCUSSION

To understand more deeply the results of this study, several relevant theories are used as the framework of analysis, namely Habitus Theory from Pierre Bourdieu and Social Trust Theory from Niklas Luhmann. According to Bourdieu (Bourdieu, 2018; Hadas, 2021; Kaplan & Yardımcıoğlu, 2020; Rooksby, 2017), habitus is a mindset and action formed through continuous social experience. In this context, campus habituation plays an important role in shaping students' ethical habits. Through ethno-digital ethic value-based ethical programs, students internalize norms and values which then form habits in communicating ethically in the digital space. The results showed that 82% of students consistently showed more ethical behavior changes in digital communication after going through this habituation process, which is in line with Bourdieu's concept of habitus.

Meanwhile, Social Trust Theory Niklas Luhman (Baraldi & Corsi, 2017; Luhmann, 1995; Morgner, 2018; Morgner, n.d.) states that social trust is a prerequisite for smooth interaction in society. The results of this study reinforce this theory, with 85% of students reporting an increase in social trust after being involved in ethno-digital ethic-based campus habituation activities. Through collaborative activities such as discussion groups and cross-cultural workshops, students learn to build and maintain trust with their peers, both in the real and digital worlds. This shows that the integration of digital ethical values with local culture contributes significantly to the formation of social trust among students.

Thus, ethno-digital ethic values that are integrated into campus habituation through academic and non-academic activities (S. Saddam, 2019b, 2019a; S. Saddam et al., 2016) have a positive impact on strengthening communication ethics and social trust among Mataram City students. The integration of traditional ethical values with digital norms not only provides a strong moral framework for students but also creates a more inclusive and trusting social climate.

6. CONCLUSION

This research focuses on efforts to integrate ethno-digital ethic values in campus habituation, with the aim of strengthening communication ethics and social trust among students. 80% of students realize the importance of maintaining communication ethics, both in the digital space and in direct interaction, after being involved in campus habituation programs based on ethno-digital ethic values. As many as 85% of student respondents felt that campus habituation programs such as digital ethics introduction activities, seminars on digital culture, and interactive workshops on behavior on social media, helped them understand the importance

of maintaining ethics in digital communication. As many as 88% of students stated that they felt more comfortable and confident in interacting with students from different cultural backgrounds after participating in campus habituation programs. Social trust, defined as mutual trust between individuals in a social group, increases significantly among students involved in activities that prioritize ethno-digital ethic values. Ethno-digital ethic values integrated into campus habituation through academic and non-academic activities have a positive impact on strengthening communication ethics and social trust among Mataram City students. The integration of traditional ethical values with digital norms not only provides a strong moral framework for students but also creates a more inclusive and trusting social climate.

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