JIPSI: Jurnal Ilmu Pendidikan dan Sains Islam Interdisipiner
Vol. 5, No. 3, Agustus 2026, pp. 2740-2758
http://journal.amorfati.id/index.php/jipsi || ISSN 2962-9187

An Analysis Of Digital Citizenship Values In The Film *Budi Pekerti* By Wregas Bhanuteja

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ARTICLE INFO

Article history
Received:
12-06-2026
Revised:
18-07-2026
Accepted:
13-09-2026

Keywords : digital citizenship, digital communication, digital etiquette, digital rights and responsibilities, digital literacy.

ABSTRACT

The rapid development of digital media has given rise to various digital citizenship issues, including the spread of unverified information, hate speech, and cyberbullying. Although the film *Budi Pekerti* has been examined from the perspectives of semiotics and media representation, few studies have comprehensively analyzed it using Ribble's (2015) digital citizenship framework. This study aimed to analyze the representation of digital citizenship values and examine the interrelationships among these values as portrayed in the film *Budi Pekerti*. The study employed a qualitative approach using content analysis. The data consisted of scenes, dialogues, narratives, and characters' actions that represented citizens' behavior in digital space. The findings offered a new perspective by mapping the representation of four main dimensions of digital citizenship, namely digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. Furthermore, the study explained how these dimensions interact in shaping digital citizenship practices. These four dimensions were closely interconnected. Digital communication without digital etiquette and digital literacy had the potential to violate digital rights and responsibilities, while digital literacy served as the foundation for promoting ethical and responsible digital communication. The findings showed that the film *Budi Pekerti* not only reflected the various challenges encountered in contemporary digital society but also emphasized the importance of digital etiquette, responsibility, and literacy in fostering critical, responsible, and ethical digital citizens.

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Introduction

The development of information and communication technology in the 21st century has fundamentally changed the patterns of social, political, and national interaction in society. Human life now takes place not only in physical space but also in an open, geographically boundless digital space. This situation demands a new paradigm regarding citizenship that is no longer limited to participation in the physical space but also encompasses active engagement in the digital space. In this context, digital citizenship has become a crucial concept because it emphasizes citizens' ability to participate critically, ethically, and responsibly in utilizing digital technology (Ribble, 2015).

The concept of global citizenship emphasizes an individual's ability to live and interact effectively in an increasingly globally connected society. According to Rapoport (2008), global citizens are required to be aware of cultural diversity, humanitarian values, and social responsibility. One of the forms of implementation is civility in digital communication. In a virtual space that brings together diverse cultural backgrounds and perspectives, each individual needs to prioritize mutual respect, empathy, and responsibility in expressing opinions. Digital civility is an important part of efforts to build an inclusive, democratic, and civilized public space.

However, the development of digital technology is not always accompanied by ethical preparedness in society. Phenomena such as cyberbullying, hate speech, disinformation, and cancel culture demonstrate that the digital space often becomes an arena for social conflict. Low digital literacy makes people easily influenced by unverified information and tends to spread it without considering its impact. According to Livingstone (2014), digital literacy relates not only to the ability to access technology, but also to the ability to critically evaluate information and use it responsibly.

Indonesia, as one of the countries with the largest number of social media users in the world, faces serious challenges related to low levels of digital civility. The high spread of hoaxes and hate speech indicates that technology utilization has not been fully balanced by ethical awareness. Therefore, strengthening digital citizenship is an urgent need. Ribble (2015) explained that digital citizenship encompasses norms of appropriate and responsible behavior in the use of technology, including communication ethics, digital security, information literacy, and respect for the rights of others in cyberspace.

In an effort to instill these values, film can function as an effective educational medium. Film is not only a means of entertainment but also a medium for representing social reality that can shape the moral awareness of its audience. According to Bordwell and Thompson (2008), film has the ability to represent conflicts of values and social norms through characters, dialogue, and storylines, thus encouraging viewers to reflect on their lives. According to Wibowo (2014), film is a means to convey various messages to the wider community through the medium of narrative and can be understood as a vehicle for artistic expression for creators and film industry players. Thus, film is able to represent and shape the social reality that develops in society.

The film *Budi Pekerti* critically reflects various issues that arise in the digital society, from the spread of unverified information, cyberbullying, hate speech, to the culture of public judgment on social media. The various events experienced by the character Mrs. Prani demonstrate that activities in the digital space require not only the ability to use technology but also ethical awareness and social responsibility as a digital citizen. Through the conflicts developed in the film's narrative, various digital citizenship values are represented, such as digital communication ethics when interacting on social media, digital empathy for individuals who are targets of online bullying, digital responsibility in disseminating information, and digital literacy in understanding and verifying the truth of

content. These values are crucial because they determine the quality of public participation in the increasingly complex digital space.

Previous studies on the film *Budi Pekerti* have focused primarily on semiotic analysis, the representation of social media realities, and messages related to digital literacy. However, no study has been found that specifically examined the film *Budi Pekerti* through Ribble's Digital Citizenship (2015) perspective, particularly by identifying the integrated dimensions of digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. Moreover, previous studies have tended to view these four dimensions as independent aspects, without explaining how their interrelationships shape the dynamics of digital citizenship within the film's narrative. In contrast, the Digital Citizenship framework conceptualizes these elements as interconnected and mutually reinforcing components that collectively influence citizens' behavior in digital space. Therefore, this study offers a new perspective by positioning film as a medium for representing digital citizenship while analyzing the relationship between the elements of Digital Citizenship in representing the dynamics of digital citizenship in contemporary Indonesian society.

This study is important to conduct because it contributes theoretically to the advancement of media-based digital citizenship research by not only mapping the representation of each dimension of Digital Citizenship but also explaining how these dimensions interact in shaping digital citizenship behavior. From a practical perspective, the study is expected to strengthen the use of film as an educational medium for raising public awareness of the importance of healthy digital communication, digital etiquette, respect for digital rights and responsibilities, and digital literacy as complementary competencies required for responsible participation in digital space. Furthermore, the findings are expected to serve as a valuable reference for academics, educators, and the wider community in fostering critical, responsible, and ethical digital citizens in the era of digital transformation.

Based on this context, the present study addresses two main focuses. First, it analyzes the representation of digital citizenship values, including digital communication, digital etiquette, digital rights and responsibilities, and digital literacy in Budi Pekerti, a film directed by Wregas Bhanuteja. Second, it examines the relationship between digital communication, digital etiquette, digital rights and responsibilities, and digital literacy in representing the dynamics of digital citizenship as constructed through the film's scenes, dialogues, characters' behaviors, and conflicts. The analysis employs content analysis to identify, categorize, and interpret the representation of each Digital Citizenship dimension and to examine how these dimensions interact within the film's narrative. Accordingly, this study not only provides a systematic mapping of the digital citizenship values represented in the film but also explains how the four dimensions influence one another to construct a comprehensive portrayal of digital citizenship dynamics. The findings are expected to enrich media-based Digital Citizenship scholarship while reinforcing the role of film as a medium for reflection and education in fostering critical, ethical, responsible, and civically minded digital citizens.

Method

This study employed a qualitative approach using content analysis. Content analysis was used to identify, classify, and interpret the messages conveyed through scenes, dialogues, narratives, characters' expressions, and visual actions that represent citizens'

behavior in digital space. The material object of this study was the film *Budi Pekerti* (2023), while the formal object was the representation of digital citizenship values portrayed in the film. The primary data sources consisted of scenes, dialogue, narrative, gestures, and characters' actions related to the four dimensions of digital citizenship, namely digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. The secondary data sources were obtained from books, scientific journals, and previous studies discussing digital citizenship, digital media ethics, digital literacy, and an analysis of the film *Budi Pekerti*. Previous studies have shown that the film provides a rich source for analysis from the perspectives of digital etiquette, cyberbullying, social messages, and digital literacy.

Data were collected through film observation, documentation, and systematic data recording. Observation was conducted by repeatedly watching the film to identify scenes relevant to the research focus. Documentation involved capturing screenshots, recording the time codes of selected scenes, transcribing important dialogue, and grouping findings into analytical categories. Data recording was carried out systematically to ensure that each finding could be accurately traced back to a specific scene.

Data analysis was conducted in several stages. First, the researcher performed data reduction by selecting scenes, dialogues, and characters' actions relevant to the concept of digital citizenship. Second, the data were classified into four analytical categories, namely digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. Third, the researcher interpreted the data by linking the visual and verbal findings in the film to Ribble's theory of digital citizenship. Fourth, the researcher drew conclusions based on recurring patterns of meaning in the film. Throughout this process, the analysis was interpretive, so the focus was not solely on frequency but rather on the social meanings constructed by the film's scenes.

Results and Discussion

A. Analysis of Digital Citizenship Values in the Film *Budi Pekerti*

This study aimed to analyze the representation of digital citizenship values and to examine the interrelationships among these values as portrayed in *Budi Pekerti*, a film directed by Wregas Bhanuteja. The analysis focused on scenes, dialogues, narratives, and characters' actions that represent citizens' behavior in the digital space. Using content analysis, the data were categorized according to the indicators of digital citizenship values. According to Ribble, elements of digital citizenship include digital etiquette, digital access, digital law, digital communication, digital literacy, digital commerce, digital rights and

responsibilities, digital safety and security, and digital health and wellness, providing a comprehensive foundation for understanding digital citizenship.



Source: *https://www.journeywithtechnology.com/prioritizing-the-nine-elements-of-digital-citizenship/*

The results of the analysis show that the film *Budi Pekerti* represents various issues that arise in the digital society, particularly related to the use of social media, the dissemination of information, the formation of public opinion, and the impact of interactions on social media on individuals' lives. The film illustrates that digital technology can serve as a beneficial means of communication that facilitates everyday life. At the same time, however, it demonstrates that digital technology can also generate social conflicts when it is misused without ethical awareness and a sense of responsibility.

Based on the results of data categorization, 4 (four) digital citizenship values were found that appeared in the film *Budi Pekerti*, namely (1) digital communication, (2) digital etiquette, (3) digital rights and responsibilities, and (4) digital literacy. These four values are represented through various scenes that depict the behavior of social media users, the public's response to viral information, and the impact of the use of digital technology on the lives of the characters in the film, and these digital citizenship values are related to each other. The results of the analysis of each digital citizenship value in the film *Budi Pekerti* are explained as follows.

1. Digital Communication

Digital communication is one of the fundamental elements of the digital citizenship concept, referring to the process of exchanging information through digital technology and media. According to Ribble (2015), digital communication enables individuals to convey, receive, and disseminate information quickly without being limited by space and time. In

the film *Budi Pekerti*, digital communication value is represented through a series of events illustrating how information is produced, distributed, and received by the public through social media. The analysis shows that the practice of digital communication in the film is depicted through the process of recording, uploading, and disseminating content, which then shapes public opinion. This representation can be seen in the following scene.

Scene	**Dialogue**	**Content findings**	**Digital Citizenship Values**
 Scene 1 (Screenshot of the film *Budi Pekerti*, minute 00:08:15 – 00:10:30)	Mrs. Prani: "*Ah, suwi tenan...*" (*Ah, it's taking so long...*)	Mrs. Prani's incident at the market, which is recorded and disseminated via social media, is misinterpreted and becomes public consumption in the digital space.	Digital communication

Table 1. Results of Content Analysis of Digital Communication Values in the Film *Budi Pekerti*

In scene 1, Mrs. Prani is queuing to buy putu cake at a traditional market; however, several customers cut in front of the queue, causing her to reprimand them in an annoyed tone. The phrase "*ah suwi*," which means "it is taking too long," is misinterpreted as "*ah su*," a phrase perceived as offensive or rude. The video clip is recorded by another visitor and uploaded to social media without showing the full context of the incident, causing the public to respond negatively to Mrs. Prani without knowing the real situation. The results of the content analysis in scene 1 (minute: 00:08:15 - 00:10:30) show that the film *Budi Pekerti* represents digital communication practices through the process of recording, uploading, and disseminating information on social media. The incident, which initially occurred in a physical space in a traditional market, turned into public information after being recorded and distributed through a digital platform. The distribution of the video shows that digital technology allows a message to reach a wider audience in a short time without limits.

The film *Budi Pekerti* does not merely depict Mrs. Prani's personal conflict, but also represents the very real issue of digital citizenship in society. The viral incident experienced by the main character demonstrates how the digital space can transform simple events into widespread public opinion when information is detached from its original context. As is commonly known, digital communication refers to interactions that occur through social media without limitations of space and time. Digital communication encompasses various communication techniques that utilize digital technology to convey messages, videos, advertisements, and other forms of content. Digital communication can be defined as the process of exchanging information that utilizes digital technology as a medium for message delivery. Every individual is expected to effectively use various digital platforms such as Instagram, Facebook, and YouTube to convey, receive, and disseminate information to broader audiences. Within the digital citizenship framework, this condition demonstrates

that digital communication is not merely concerned with the ability to send messages but also involves responsibility for the meanings generated through those messages.

The film provides a critique of the culture of rapid information sharing that is often reactive and lacks adequate verification. This scene illustrates that digital technology facilitates the distribution of messages; however, it may also generate social conflicts when individuals immediately accept information without seeking to understand the actual circumstances behind an event. Public opinion is not formed from the entire context of an event but from snippets of viral information. Therefore, the film emphasizes that healthy digital communication requires contextual clarity, caution in disseminating content, and awareness that every uploaded piece of information may affect an individual's reputation and social life.

The findings of this study are consistent with Jenkins et al.'s (2009) view of participatory culture, which explains that digital media allows every individual to become both a producer and a disseminator of information. In the film *Budi Pekerti*, this condition is represented through the dissemination of video clips of Mrs. Prani, which quickly shape public opinion without going through a verification process. These findings also extend the study by Rizkitaa et al. (2024), which emphasized the representation of social media realities through cinematic aspects. This study shows that the main problem does not merely lie in the representation of social media itself but also in digital communication practices that neglect information context and users' responsibility in disseminating content.

2. Digital Etiquette

Digital etiquette refers to the norms and standards of behavior that guide individuals in interacting appropriately, respectfully, responsibly, and considerately with others in digital space. Digital etiquette emphasizes the importance of using polite language and maintaining respectful communication practices to ensure that interactions do not demean or harm the dignity of other individuals or specific groups. Through digital etiquette, every individual can respect and honor one another in the digital world. Therefore, digital etiquette must be applied by every individual when communicating in the digital world. From a digital citizenship perspective, digital etiquette is the foundation for creating a safe, civilized, and respectful digital environment. The findings show that the

film *Budi Pekerti* represents the still low level of digital etiquette implementation in social media interactions. This representation can be seen in the following scene.

Scene	Dialogue	Content findings	Digital Citizenship Values
 Scene 2 (Screenshot of the film *Budi Pekerti*, minute 00:32:40 – 00:37:15)	Netizens' Comments Displayed on the Screen: "*Why does a teacher speak so rudely?*" "*No wonder students nowadays are becoming worse.*" "*Keep making it viral so that she gets fired!*"	Netizens engage in insults and judgments without knowing or understanding the actual event and conditions that are being consumed by the public in the digital space.	Digital Etiquette
 Scene 3 (Screenshot of the film *Budi Pekerti*, minute 00:41:20 – 00:44:10)	Tita: "*Why are they saying those things about you, Mom?*" "*They do not even know what actually happened.*"	The negative comments directed at Mrs. Prani and her family cause emotional distress, feelings of shame, and sadness.	Digital Etiquette

Table 2. Results of Content Analysis of Digital Ethical Values in the Film *Budi Pekerti*

In scene 2, Mrs. Prani's video becomes increasingly viral on social media. Many netizens post negative comments, memes, parodies, and insults towards Mrs.Prani and her family. This scene represents the negative behavior of social media users in the form of cyberbullying, hate speech, and cancel culture. After Mrs. Prani's video went viral, netizens no longer focused on the actual incident but instead insulted, mocked, and made Mrs. Prani the subject of memes and parodies. The results of the content analysis in scene 2 (minute 00:32:40–00:37:15) show that the film *Budi Pekerti* represents the low application of digital etiquette in people's interactions on social media. After Mrs. Prani's video went viral, many social media users posted negative comments, created memes and parodies, and spread insults without fully understanding the context of the incident. This behavior demonstrates a violation of digital etiquette principles because the communication is no longer based on mutual respect, but rather on judgment and bullying of the targeted individual. From a digital citizenship perspective, every digital citizen has a responsibility to communicate politely and respect the rights of others in the digital space. However, in this scene, some social media users actually use technology to commit cyberbullying, hate speech, and

public judgment. This film shows that low digital etiquette can transform social media from a communication space into a bullying space that is detrimental to individuals socially and psychologically.

In scene 3, Mrs. Prani's child reads harsh comments about her family on social media and experiences emotional distress. This scene shows the impact of cyberbullying that is not only experienced by the main victim but also extends to the victim's family members. Mrs. Prani's child experiences emotional distress, feelings of shame, and sadness due to the harsh comments directed at her mother. The results of the content analysis in scene 3 (minute 00:41:20–00:44:10) show that low digital etiquette not only impacts the main victim, but also the victim's family environment. Mrs. Prani's child experiences emotional distress, feelings of shame, and sadness after reading various harsh comments directed at her mother on social media. This scene illustrates that unethical communication actions in the digital space can have real consequences for a person's social and psychological life.

From the perspective of digital citizenship, digital etiquette requires social media users to consider the impact of every comment, post, and online interaction. The film *Budi Pekerti* emphasizes that the use of technology must be accompanied by a moral responsibility to maintain communication that respects human dignity. Through this representation, this film shows that digital etiquette is an important value in building digital citizens who are civilized, responsible, and able to create a healthy digital environment and respect others.

In the dimension of digital ethics, the film shows the behavior of netizens who insult, parody, and humiliate Mrs. Prani without understanding the real situation. These scenes represent cyberbullying and cancel culture as forms of ethical deviation in the digital space. A deeper reading reveals the problem lies not only in the harsh comments but also in the loss of empathy and the decline of moral responsibility when social media users feel free to judge others. The film demonstrates that digital etiquette is not merely about polite language, but also about the awareness to avoid degrading human dignity through impulsive online actions. These findings are consistent with the study by Yuniarto and Wibowo (2023), which explains that digital communication ethics are a prerequisite for creating a healthy digital public space. The film *Budi Pekerti* demonstrates that low digital etiquette encourages the emergence of cyberbullying, hate speech, and cancel culture, all forms of deviant behavior among digital citizens. The findings also extend the work of Nazhifah and Nurrahmi (2024). While their study primarily emphasized digital literacy messages through a semiotic approach, the present study demonstrates that digital etiquette issues are not only represented as moral messages but also as a consequence of weak digital citizenship awareness in social media interactions.

3. Digital Rights and Responsibilities

Digital rights and responsibilities refer to individuals' understanding of both their rights and their obligations when using digital technologies and media. Digital rights include the right to freedom of expression, fair treatment, privacy, and clarification of information related to them. Digital responsibilities include the obligation to use technology ethically, respect the rights of others, and respond critically and responsibly to

information. Digital rights and responsibilities must be balanced to create a just and democratic digital space.

The results of the analysis show that the film *Budi Pekerti* represents individuals' digital right to clarify information circulating about themselves. However, the clarification provided is distorted and interpreted negatively by some social media users. This representation can be seen in the following scene.

Scene	**Dialogue**	**Content findings**	**Digital Citizenship Values**
 Scene 4 (Screenshot of the film *Budi Pekerti*, minute 00:48:30 – 00:52:00)	Ms. Prani: " *The video circulating online does not show the incident in its entirety*." "*I was just reprimanding the person who cut in line*."	Mrs. Prani exercised her right to clarify the viral video; however, her clarification was negatively twisted by netizens on social media.	Digital Rights and Responsibilities
 Scene 5 (Screenshot of the film *Budi Pekerti*, minute 01:02:15 – 01:05:00)	Principal: "*We have to consider the school's reputation*." "*This situation has already become a matter of public concern*."	Public opinion on social media greatly influences the school's decision to dismiss Mrs. Prani in order to maintain the school's reputation.	Digital Rights and Responsibilities

Table 3. Results of Content Analysis of Digital Rights and Responsibilities Values in the Film *Budi Pekerti*

In scene 4, Mrs. Prani exercises her right to provide clarification regarding a viral video, but this clarification is distorted by netizens and interpreted negatively on social media. The results of the content analysis in scene 4 (minutes 00:48:30–00:52:00) show that the film *Budi Pekerti* represents individuals' digital right to clarify information circulating about themselves. In this scene, Mrs. Prani attempts to explain the actual chronology of events through social media as a form of using digital rights to express opinions and defend herself from developing public opinion. However, the clarification delivered is distorted and interpreted negatively by some social media users. From a digital citizenship perspective, this condition shows the low digital responsibility of society in respecting the rights of others to provide explanations and receive fair treatment. Social media users tend to maintain opinions that have been formed without considering the facts and new information available. This film emphasizes that digital citizens not only have the right to

access and disseminate information, but also have a responsibility to respect the rights of others and evaluate information objectively before forming judgments.

In scene 5, the school dismisses Mrs. Prani to protect the institution's reputation due to pressure from public opinion on social media. This scene demonstrates how pressure from public opinion on social media can influence institutional decision-making. Rather than prioritizing the search for the truth, the school focuses on preserving its image and institutional reputation. The content analysis of scene 5 (minutes 01:02:15–01:05:00) shows that the film *Budi Pekerti* represents the importance of digital responsibility in the social and institutional decision-making process. Public pressure emerging from social media prompts the school to consider dismissing Mrs. Prani to protect the institution's reputation. This decision demonstrates how information circulating in the digital space can impact the protection of individual rights, particularly the right to be treated fairly and to be judged based on verified facts. From a digital citizenship perspective, every individual and institution has a responsibility to ensure that the information used as a basis for assessment has undergone an adequate verification process. Decision-making based solely on public opinion has the potential to ignore individual rights and result in injustice. Through this scene, the film *Budi Pekerti* emphasizes that responsible digital citizens must prioritize facts, justice, and respect for the rights of others before forming opinions or making decisions that can affect someone's life.

Within the dimension of digital rights and responsibilities, the film demonstrates a crucial paradox: although Mrs. Prani has the right to provide clarification, the digital space does not provide adequate justice for her voice. Her clarification is distorted, while the pressure of public opinion influences the school's decision. This demonstrates that digital rights will be meaningless if not balanced with the digital responsibility of other users to check facts, respect individual rights, and refrain from premature judgment. At this point, the film highlights that the problem of digital citizenship is not only an individual issue, but also an institutional one when institutions respond to viral pressure without sufficient verification. These findings support Ribble's (2015) concept that digital rights are always accompanied by digital responsibility. In the film *Budi Pekerti*, Mrs. Prani's right to provide clarification does not receive fair space because public opinion has already been formed through social media. This situation demonstrates that respect for digital rights is highly dependent on the public's willingness to exercise digital responsibility by verifying information and respecting the rights of others. Furthermore, the findings extend the study of digital citizenship by showing that digital rights violations not only occur at the individual level, but can also influence institutional decision-making processes when institutions prioritize public opinion pressure over verified facts.

4. Digital Literacy

Digital literacy refers to citizens' ability to access, understand, evaluate, and use information effectively from various digital sources. Digital literacy emphasizes the importance of literacy skills to prevent the spread of fake news (hoaxes). Every individual must possess digital literacy skills to prevent disinformation in the digital world. From a digital citizenship perspective, digital literacy relates not only to the ability to use technology but also to the ability to think critically in assessing the credibility of information, understanding the context of an event, and verifying information before accepting or disseminating it to others. The content analysis shows that the film *Budi Pekerti*

represents the low digital literacy of some members of society in responding to information circulating on social media. This representation can be seen in the following scene.

Scene	Dialogue	Content findings	Digital Citizenship Values
 Scene 6 (Screenshot of the film *Budi Pekerti*, minute 00:20:10 – 00:24:00)	Mrs. Prani: "*The video circulating does not show the incident in its entirety.*" "*I was just reprimanding the person who cut in line.*"	1. Most netizens immediately believe and spread information without verifying its accuracy. 2. Public judgment is formed on the basis of incomplete information.	Digital Literacy

 Scene 7 (Screenshot of the film *Budi Pekerti*, minute 01:12:40 – 01:16:00)	Principal: "*We have to consider the school's reputation*." "*This situation has already become a matter of public concern*."	1. Several figures begin to investigate the facts and look for more complete information regarding the incident involving Mrs. Prani. 2. The figures do not immediately believe the information circulating and try to verify the source of the information. 3. Fact-checking is carried out to obtain a more complete understanding of actual events.	Digital Literacy

Table 4. Results of Content Analysis of Digital Literacy Values in the Film *Budi Pekerti*

In scene 6, Mrs. Prani's video has been circulated without showing the entire incident at the market, but most netizens immediately believed the video's contents without first seeking information. This scene represents the low digital literacy of the public in understanding information on social media. Many social media users immediately judge Mrs. Prani based on incomplete video clips without trying to find context or verify. The results of the content analysis in scene 6 (minutes 00:20:10–00:24:00) show that the film *Budi Pekerti* represents the low digital literacy of the public in responding to information circulating on social media. This is seen when most social media users immediately believed and spread Mrs. Prani's video without verifying the source of the information or the actual context of the event. The circulating video only shows a small part of the incident at the market, thus forming a public perception that does not fully correspond to reality. However, the majority of social media users accept this information as truth without further investigation. This condition indicates a low ability to evaluate the credibility of information and understand the context before forming an opinion. From a digital citizenship perspective, digital literacy requires digital citizens to be critical of the information they receive, especially information that goes viral on social media. Digital

citizens with good digital literacy not only consume information but also analyze and verify it before believing or sharing it. Through this scene, the film *Budi Pekerti* demonstrates that low digital literacy can lead to misperceptions and accelerate the spread of disinformation in the digital space.

In scene 7, several characters begin to question the authenticity of the viral narrative and attempt to find complete facts about the actual incident. This scene demonstrates the importance of digital literacy through the emergence of critical awareness among several characters who begin to question the viral narrative about Mrs. Prani and seek more complete facts. Unlike the majority of people who immediately believe information without verification, these characters strive to understand the context, compare various sources, and evaluate the accuracy of the information before drawing conclusions. The results of the content analysis of scene 7 (minutes: 01:12:40 – 01:16:00) show that the film *Budi Pekerti* not only depicts the low level of digital literacy in society but also demonstrates the importance of a critical attitude in dealing with the flow of information on social media. This is seen when several characters attempt to find more complete facts and information about the incident involving Mrs. Prani before drawing conclusions. This scene demonstrates that information circulating on social media does not always reflect the actual situation. Therefore, the ability to trace information sources, understand the context of events, and compare various available information before forming an opinion is necessary. This attitude is an important part of digital literacy because it helps individuals avoid misperceptions due to incomplete or misleading information.

From a digital citizenship perspective, digital literacy encompasses the ability to critically access, analyze, evaluate, and verify information. Digital citizens with good digital literacy are not easily swayed by viral information, but rather prioritize facts, source credibility, and the context of information before believing or sharing it with others. Through this scene, the film *Budi Pekerti* emphasizes that the ability to think critically and verify information is an essential part of responsible digital citizenship behavior. Digital literacy is a necessary provision for society to be able to handle various information in the digital space more wisely, objectively, and based on facts.

In terms of digital literacy, the film emphasizes that the root of the problem lies in the public's low ability to assess the veracity of information. Many netizens immediately believe video clips without seeking context, even though the information is incomplete. Conversely, when a character begins to seek more complete facts, the film demonstrates a more mature form of digital literacy, namely comparing sources, postponing conclusions, and verifying the truth. Therefore, digital literacy in this film does not stop at the technical ability to use devices, but rather the ability to think critically, evaluate sources, and resist the urge to spread information whose truth is uncertain. The findings of this study reinforce Livingstone's (2014) view that digital literacy is not merely related to the ability to use technology but also includes the ability to critically evaluate the credibility of information. In the film *Budi Pekerti*, low digital literacy is represented through the public's tendency to believe and spread snippets of information without verifying them. These results also confirm the study of Nazhifah and Nurrahmi (2024) regarding the importance of digital literacy in understanding the film's message. However, this study provides a broader perspective by positioning digital literacy as a foundation that influences other dimensions

of digital citizenship, such as digital communication, digital ethics, and digital rights and responsibilities.

The findings indicate that the four dimensions of Digital Citizenship, namely digital literacy, digital communication, digital etiquette, and digital rights and responsibilities, are interrelated and form a chain of cause and effect. Low digital literacy causes people to easily trust and spread information without verification, thus giving rise to unhealthy digital communication. This condition encourages violations of digital ethics, such as cyberbullying, hate speech, and cancel culture, which ultimately result in violations of digital rights and responsibilities because individuals' rights to receive fair treatment and provide clarification are not respected. Conversely, good digital literacy will encourage critical and responsible communication, shape ethical behavior, and strengthen respect for the rights and responsibilities of every citizen in the digital space. Thus, this study confirms that these four dimensions are a mutually supportive unit in building critical, responsible, and civilized digital citizenship practices.

B. Synthesis of Research Findings

The film *Budi Pekerti* represents the four main elements of digital citizenship according to the concept of digital citizenship, namely digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. These four elements are depicted through the various conflicts experienced by Mrs. Prani and her family after a short video went viral on social media. This representation demonstrates that digital media is not just a communication space, but also a social space that demands critical thinking skills, ethical awareness, and responsibility in using technology. In terms of digital communication, the film depicts the rapid spread of information on social media, without the constraints of time and space. However, the communication that occurs is often dominated by the dissemination of fragmented information, negative comments, hate speech, and cyberbullying. This situation demonstrates that the ease of communication in the digital space does not always translate into responsible communication. In terms of digital etiquette, the film demonstrates the low level of public awareness of respecting others when interacting on social media. Digital media users easily pass judgment, insult, and humiliate individuals without understanding the true context. This demonstrates that digital etiquette is a crucial foundation for building healthy and civilized digital communication.

Furthermore, regarding the element of digital rights and responsibilities, the film depicts violations of individual rights to privacy, reputation, and fair treatment due to the unauthorized and unverified dissemination of information. On the other hand, many social media users fail to fulfill their responsibilities as digital citizens to verify the accuracy of information before sharing or commenting on it. This demonstrates that digital media use must be balanced with awareness of the rights of others and responsibility for every action in the digital space. Regarding digital literacy, the film demonstrates that the public's low ability to evaluate and verify information is a major trigger for the development of various digital problems. The inability to distinguish between true and misleading information causes people to be easily provoked, form opinions based on pieces of information, and participate in spreading narratives that are not necessarily true. Based on the findings above, it can be seen that the four elements of digital citizenship are interrelated. Low digital literacy causes people to fail to verify the information they receive. This condition triggers the emergence of unhealthy digital communication in the form of the dissemination

of incomplete information, hate speech, and cyberbullying. Unhealthy digital communication then reflects weak digital etiquette because interactions take place without empathy, respect, or moral considerations. Ultimately, this series of behaviors leads to violations of digital rights and responsibilities, both for the individual victim and for the social media user's obligation to use technology responsibly.

This study confirms that digital communication, digital etiquette, digital rights and responsibilities, and digital literacy are interconnected systems. The novelty of this study lies not only in identifying the representation of the four elements of digital citizenship in the film Budi Pekerti, but also in explaining the relationship between these elements as a whole that explains the process of the digital citizenship crisis. The film *Budi Pekerti* not only represents the problem of social media use in Indonesia, but also serves as a reflection media that emphasizes the importance of developing digital citizens who have literacy, ethics, communication skills, and responsibility in utilizing digital technology.

Conclusion

This study comprehensively addresses the two research questions formulated. First, the film *Budi Pekerti* represents the four main dimensions of digital citizenship values according to Ribble (2015), namely digital communication, digital etiquette, digital rights and responsibilities, and digital literacy. Second, these four dimensions are interconnected in shaping the dynamics of digital citizenship, as depicted through the conflict experienced by Mrs. Prani and her family. The content analysis findings show that low digital literacy encourages the dissemination of unverified information, which then influences digital communication patterns, giving rise to unethical communication behaviors, such as cyberbullying, hate speech, and cancel culture. These conditions have implications for violations of digital rights and responsibilities because social media users ignore the impact of the information they share on the lives of others. This study reveals that digital literacy, digital communication, digital etiquette, and digital rights and responsibilities are interconnected and influence each other, forming a series of digital citizenship issues and practices. The findings of this study confirm that the novelty of the study lies not only in identifying the representation of the four dimensions of digital citizenship in the film Budi Pekerti, but also in explaining the interrelationships between these dimensions in representing the dynamics of digital citizenship. Therefore, the film *Budi Pekerti* does not only function as an entertainment medium, but also as an educational and reflective medium that fosters awareness of the importance of digital literacy, ethical communication, and respect for digital rights and responsibilities in order to form critical, responsible, and civilized digital citizens.

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