



BALINESE PARENTS' INVOLVEMENT ON PROMOTING DIGITAL CITIZENSHIP VALUES: FROM ETHNOPEDAGOGY PERSPECTIVE

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ABSTRACT

The rapid changes of digital technology should be followed by assistance from the adult to the young users. Parents should take a chance to involve in their children digital life and promoting the values of digital citizenships, so that the children can be a good digital citizen who responsible and use digital technology in appropriate way. This study is conducted by on descriptive qualitative design to identify and describe parents' involvement on promoting digital citizenship values seen from ethnopedagogy perspectives, specifically on Balinese setting. The participants of this study were 40 students who learned about digital citizenship values and children from Balinese parents. The information gathered by using close questionnaire, open questionnaire, and interview to the participants. The instruments used were list of close questionnaire questions, list of open questionnaire questions, and list of interview questions. After the data were gathered, the data analysed using Interactive Model. The results indicated that parental involvement was needed by the children and parents had already done that. The unique thing was that the parents did not have clear concept of digital citizenship but able to promote the values of digital citizenship to their children. They used their local language as the mother tongue, Balinese language in delivering their messages and advices about the values. The parents also strengthen the families and local culture and norms related to digital citizenship, such aa politeness in communication (*angguh ungguhing Basa Bali*), respect, keeping social relationship (*menyama braya*), and balancing right and responsibility.

Keywords: parents involvement, digital citizenship, ethnopedology perspective

INTRODUCTION

In this disruptive development of technology, digital things and internet

become primary needs of people. People change their way of thinking, acting, and reacting toward something because of

internet (Saputra and Siddiq, 2020). In the middle of this development, Internet World Stats (2021) reported that Indonesia becomes the third country which has most users of internet per June 2021. There are more than 212 million Indonesian used internet; it is around 76.8 % from the population. It can be described that internet access in Indonesia is getting wider so that more people can access internet for their purposes. This wider internet access should be followed by some guidance in using it, especial from the adult to the younger user. Based on the research, youth need more guidance in exploring digital medias with internet to be able to be good digital citizen who are responsible with their technology use (Choi, 2016; Clark, 2009; Kurana, Bleakley, Jordan, & Romer 2015). To a good digital citizen, people need to have digital citizenship. Digital citizenship is a norm of appropriate behaviour and responsibly when using the technology; or it can be said as a concept that can help people to decide right or wrong practice of technology use (Ribble & Bailey, 2007; Subiyantoro, et al, 2013). Moreover, there are nine values of digital citizenship that can be taught in school, such as digital literacy, digital communication, digital access, digital commerce, digital law, digital right & responsibility, digital health and wellness, digital security and digital etiquette (Ribble & Bailey, 2007). The teaching of digital citizenship need support from all element, such as schools, educators, technology professionals and parents (Hollandsworth, Dowdy, & Donovan, 2011). By nature, parents are responsible for the education of children born from birth, and related to digital citizenship, parents' involvement is

needed in raising their children to be good digital citizens (Ribble, 2009).

The use of digital technology on children is mostly influenced by their parents (Ahn, 2011). It means that children behaviour in using the digital technologies is influenced by their parents' behaviour and guidance in using the technologies. Digital technology has benefit and risk for teenager; that is why parents involvement is important to keep their children safety during using digital technology. It was reported that parent's involvement and monitoring to their children use of digital technology associated with reduced rates of online harassment for adolescent (Khurana et al., 2014). On another hand, parents with older children had different parenting style related to technology use; they had less guidance and monitoring on their children online behaviour (Rosen et al., 2008). The possible reason for that condition is that the adult children or teenagers are more difficult to be guided (Wang and Xing, 2018). The way parents used digital technology and their children also made parents lack of confidence in guiding their children or teenager on using the technology (Clark, 2009). In addition, it is reported that children developed better digital access, digital etiquette, and digital safety with parents from higher socio-economic status (Wang and Xing, 2018). It can be seen that parents' involvement formed their children behaviour in using digital technology.

The previous researches mostly focused on the benefit of parents' involvements on their children, while in this study, the researcher observed the parents' involvements on promoting digital citizenship value seen from ethnopedagogy

perspectives. Moreover, ethnopedagogy is an approach in education that offers a culture-based concept, or precisely local wisdom. Rachmawati (2021) defines local wisdom as genuine, pure and original culture associated with indigenous people who come from certain areas. In this regard, Alwasilah et al. (2009) stated that local wisdom is a potential that must be given a new interpretation so that it is flexible to face the challenges of the times. Thus, ethnopedagogy aims to examine the dimensions of pedagogy through the perspective of sociology of pedagogy (Lingard, 2010). In addition, the concept of ethnopedagogy deserves to be considered in an effort to reorient the praxis of education in Indonesia context. This is because the characteristics of the diversity possessed by the Indonesian people with the diversity of tribes, languages, arts, culture, and customs are extraordinary potentials that can be used as carrying capacity for the success of the education process as a whole. In practice, the values that exist in society actually provide value to the nature of human life which aims to preserve human life (Uno and Nina, 2016). Specifically, it can be stated that the aim of this study is identifying parents involvement on promoting digital citizenship values seen from ethnopedagogy perspectives.

METHOD

This study is conducted by on descriptive qualitative design to identify and describe parents' involvement on promoting digital citizenship values seen from ethnopedagogy perspectives, specifically on Balinese setting. The participants of this study were 40 students who learned about digital citizenship values and children from Balinese parents. The information gathered

by using close questionnaire, open questionnaire, and interview to the participants. The instruments used were list of close questionnaire questions, list of open questionnaire questions, and list of interview questions. After the data were gathered, the data analysed using Interactive Model (Miles and Huberman, 1994).

RESULTS AND DISCUSSION

Before specifically seeing the participants' parents' involvement on promoting digital citizenship value, the researcher had a survey to the participant about their parents' basic information. From that survey, it was discovered that 90% of parents used smartphone and only 85 % of them used internet. Based on the children observation, the children were not sure that their parents understand the concept of digital citizenship (65%). They stated that their parents were mostly new user of digital technology or can be said as digital immigrant. They used internet and knew how to interact with people with technology and digital tool for limited purposes only such as chatting, finding information, and sending email. However, 92.5 % of the participants believed that their parents aware of the importance of digital access and communication in this digital era. It was because their parents were really open with the development of digital technology and also the user of the technology. They gave access to their children to use the digital technology by providing digital tools in the children early stage (start from 5–14-year-old).

Moreover, parents mostly reminded the children about digital citizenship value by giving example of certain case around them,

for example by comparing their condition with the unfortunate family who have lower socioeconomic status. Parents also reminded the participants to be careful in using online media by prohibiting the participant: to share hoax, to do bullying on social media, and to share private information and pictures. While reminding the things mention before the parents always remind the participant to take care of their family's name. The parents stated that bad actions the participants did in social media will impact on their whole family members. The parents also talked about politeness in doing digital communication. The politeness should be done by addressing people in a good way, choosing appropriate words, and avoiding bad words. Moreover, parents also reminded the effect of digitalization to their education and career in the future. The parents asked the participants to enrich their computation skills to compete in this digital world. The parents also reminded about the overused of the digital technology can harmed the participants' health, study, and social life.

Furthermore, the data showed that 55 % of participants stated that their parents used Balinese language in educating and reminding their children about digital citizenship values. It was easier for the parents to transfer their advice and educating their children through their mother tongue. They also transmitted their local culture and norm used in the family while giving advices. The local culture and norm transmitted such as politeness in communicating, keeping good social relationship, respect others, having good etiquette, and balancing the right and responsibility. In Balinese language, there are rules of communicating to people to maintain politeness, respect, and etiquette.

Balinese language has a language system that tiered or speech level. The current level of Balinese is called the term "*Anggah-Ungguhing Basa Bali*". As for the divisions include: (1) *basa alus*, (2) *basa madia*, (3) *basa andap*, and (4) *basa kasar* (Wirawan and Paryatna, 2016). Balinese people really keep that politeness in speaking, even in this modern era. Balinese also has concept "*menyama braya*" in which each individual should help each other because we are family. This digital technology can help to preserve this concept because by this digital technology we can still communicate or connected with people who live far away from us.

Based on the data, both parents, mother and father had almost same portions in educating or promoting digital citizenship value in their family but mother had more portions which is 57.5 % and father had less positions which is 42.5 %. However, there is no different role of the parents in educating their children. Moreover, the participants stated that they really needed the parents' involvement in educating digital citizenship value in their family. They believed that their parents had more experience in life and could be models to be good digital citizens. As explained in the Law of the Republic of Indonesia concerning the National Education System in 2013 in Part Six of Article 27 Paragraph 1-3 concerning Informal Education, family in this case parents should give informal education activities in the form of independent learning activities. Family education concern in character values which include religious values, character, politeness values, manners, courtesy, and all norms of goodness in society. The first and foremost informal educational institution is the family,

because in this institution a child gets his first education and education at this institution is considered the most important foundation of education (Fitri, 2012; Wahyu, 2021). Educators in family educational institutions are parents. Related to promoting digital citizenship, family is the first place where the children should learn about the values and parents should educate about the values before they give right to use digital technology to their children.

Moreover, one of the functions of the family in an ethnopedagogy perspective is a socio-cultural function. In Government Regulation Number 21 of 1994 Article 4 Paragraph 2 letter b explains that one of the functions of the family is a socio-cultural function. This socio-cultural function is intended that the family and all members in it have the opportunity to develop the cultural wealth of the nation around them. Mardiya (2021) explained that the family has an important role in the introduction of habits, customs, traditions and culture of the nation. Cultural education carried out in the family is expected to help preserve socio-cultural wealth with its various positive values. In general, there are several efforts that can be made by family education institutions in helping to preserve local wisdom and culture, namely (1) providing concrete examples of the practice of cultural norms and values in everyday life, (2) filtering out foreign norms and cultures that are not appropriate. , and (3) become a place to solve the problem of negative cultural influences resulting from the globalization process, (4) become a place for adaptation and cultural practice as a result of globalization, and (5) foster a family culture that is in harmony, harmonious and balanced with the culture of the community

or nation for realize the Norms of Small Happy and Prosperous Families in order to form a peaceful, independent, and happy family (Mardiya, 2020). All these efforts are made to introduce and instil indigenous culture, while strengthening and developing culture in accordance with the times without leaving its own cultural characteristics.

CONCLUSION

The rapid changes of digital technology should be followed by assistance from the adult to the young users. Parents should take a chance to involve in their children digital life and promoting the values of digital citizenships, so that the children can be a good digital citizen who responsible and use digital technology in appropriate way. This study aimed at identifying and describing parental involvement on promoting digital citizenship values to their children. The results indicated that parental involvement was needed by the children and parents had already done that. The unique thing was that the parents did not have clear concept of digital citizenship but able to promote the values of digital citizenship to their children. They used their local language as the mother tongue, Balinese language in delivering their messages and advices about the values. The parents also strengthen the families and local culture and norms related to digital citizenship, such as politeness in communication (*anggah ungguhing Basa Bali*), respect, keeping social relationship (*menyama braya*), and balancing right and responsibility. The limitation of this research is the scope of the study and the participants. We have mainly focused on the parental involvement in Balinese setting and getting

data from secondary source. Future studies could further explore wider setting of Indonesia with all the diversity and use primary source of data. It is suggested that for parents to use these results as reference of the importance of parents' involvement in their children's digital activities and also inserting local culture and wisdom in relation with the modernity of digital citizenship values. It is also suggested to parents to learn more about concept of digital citizenship in order to be able to promote digital citizenship values in better way.

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