

PANCASILA PHILOSOPHY OF HUMANITY: ITS INFLUENCE ON JUNIOR HIGH SCHOOL STUDENTS' DIGITAL COMMUNICATION ETHICS

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ABSTRACT

This study examines the relationship between students' understanding of the humanistic philosophy of Pancasila and digital communication ethics amid rapid technological advancements. The objective of this study is to identify the contribution of the internalization of Pancasila values in shaping ethical communication behavior in the digital space. This study employs a quantitative approach with an ex post facto design, involving 96 junior high school students selected through stratified random sampling. Data were collected using a validated questionnaire and analyzed using descriptive statistics, linearity tests, and simple regression. The results indicate a significant positive relationship with a strong correlation coefficient of ($R^2 = 0.764$). Students with a higher level of understanding tend to exhibit more polite and responsible digital communication behavior. These findings underscore the importance of strengthening education based on Pancasila values in shaping digital character. Therefore, it is recommended to implement technology-based contextual learning to enhance the internalization of values in addressing the challenges of the digital era.

ABSTRAK

Penelitian ini mengkaji hubungan antara pemahaman siswa terhadap filsafat humanistik Pancasila dan etika komunikasi digital di tengah kemajuan teknologi yang pesat. Tujuan penelitian ini adalah untuk mengidentifikasi kontribusi internalisasi nilai-nilai Pancasila dalam membentuk perilaku komunikasi etis di ruang digital. Penelitian ini menggunakan pendekatan kuantitatif dengan *desain ex post facto*, melibatkan 96 siswa Sekolah Menengah Pertama yang dipilih melalui pengambilan sampel *stratified random sampling*. Data dikumpulkan menggunakan kuesioner yang telah divalidasi dan dianalisis menggunakan statistik deskriptif, uji linearitas, dan regresi sederhana. Hasil menunjukkan hubungan positif yang signifikan dengan koefisien korelasi yang kuat sebesar ($R^2 = 0.764$). Siswa dengan tingkat pemahaman yang lebih tinggi cenderung menunjukkan perilaku komunikasi digital yang lebih sopan dan bertanggung jawab. Temuan ini menggarisbawahi pentingnya penguatan pendidikan berbasis nilai-nilai Pancasila dalam membentuk karakter digital. Oleh karena itu, disarankan untuk menerapkan pembelajaran kontekstual berbasis teknologi untuk meningkatkan internalisasi nilai-nilai dalam menghadapi tantangan era digital.

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INTRODUCTION

Philosophically speaking, the foundations of digital ethics relevant to Indonesian society were actually established as early as the formulation of the state's founding principles. In his June 1, 1945 speech and various writings later compiled in *Tjamkan Pantja Sila*, Bung Karno positioned the principle of Internationalism or Humanitarianism as one of the main foundations of national life. According to Soekarno, Indonesian nationalism must not develop into narrow chauvinism, but must be grounded in respect for human dignity and universal human solidarity. This idea later became the basis for the second principle of Pancasila, namely "Humanity that is Just and Civilized," which in the debates of the Investigating Committee for Preparatory Work for Independence (*Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia*, or BPUPKI) and the Preparatory Committee for Indonesian Independence (*Panitia Persiapan Kemerdekaan Indonesia*, or PPKI) was positioned as the moral foundation of the Indonesian nation in interacting not only with fellow citizens but also with the global community (Sekretariat Negara Republik Indonesia, 1990; Sulfiani et al., 2023). In terms of context and concept, Bung Karno's Internationalism holds strong relevance to the concepts of Global Citizenship and Digital Citizenship. Digital citizenship not only requires the ability to use technology but also emphasizes behaviors such as mutual respect, social responsibility, civic participation, and appreciation for diversity within the global digital space (Cleofas & Labayo, 2024). Thus, Bung Karno's vision of the Indonesian nation playing an active role in global humanity can be understood as the embryonic form of global citizenship values currently unfolding through cross-border digital interactions.

However, the reality of Indonesia's digital space reveals a paradoxical condition. Amid the increasing openness of global interactions through social media, various phenomena such as cyberbullying, hate speech, intolerance, and low levels of digital civility are still frequently observed among internet users, including adolescents. Furthermore, various studies on digital civility indicate that Indonesian netizens still face challenges in fostering a digital communication culture that respects human dignity and diversity (Makassar & Habibah, 2024). This situation indicates that the humanistic values at the core of Bung Karno's philosophy have not yet been fully internalized in the behavior of digital citizens. Consequently, understanding of Pancasila tends to remain at the cognitive level and has not yet developed into an ethical consciousness manifested in daily digital communication practices.

Pancasila, as the ideological foundation of the state, plays a central role in shaping the digital communication ethics of junior high school students, particularly through an understanding of the philosophy of humanity in the second principle, which emphasizes human dignity and tolerance. However, this understanding is often limited to memorizing theory without concrete application on digital platforms, where students remain vulnerable to challenges such as hate speech and hoaxes (Pujianto et al., 2024). The rapid pace of digital transformation has altered patterns of social interaction, methods of information acquisition, and the forms of communication among the younger generation, particularly students. Social media, messaging apps, and video-based platforms have become new public spaces for teenagers to build their social identities and interact with others. However, this development has also been accompanied by an increase in digital ethics issues such as hate speech, cyberbullying, the spread of misinformation, intolerance, and a lack of civility in online communication (Feriyanasyah et al., 2026). Various studies indicate that the primary challenge of the digital age is not merely technical proficiency in using technology, but rather the moral and ethical capacity to utilize it responsibly (Wahyudin et al., 2025). This situation underscores that current education must not only emphasize digital literacy but also

strengthen character development and national values as the foundation for digital citizenship. Thus, the issue of digital communication ethics becomes a strategic concern in the development of civic education in Indonesia.

In the Indonesian context, Pancasila, as the state ideology, holds strong relevance for addressing moral challenges in the digital space. The values of Pancasila, particularly the second principle of “Humanity Based on Justice and Civilization,” emphasize respect for human dignity, empathy, justice, tolerance, and social responsibility. These values are crucial as a guide for polite and civilized digital communication (Rizkianto, 2022). Recent research confirms that Pancasila can serve as a source of digital ethics and the foundation of Indonesian digital citizenship amid technological disruption. This means that the internalization of Pancasila values is not only relevant in real life but must also be actualized in the virtual space. Therefore, Pancasila and citizenship education bear a strategic responsibility in shaping a young generation that is both digitally competent and imbued with national character (Zuriah et al., 2024).

Pancasila education is fundamentally not merely a formal subject taught in the classroom, but a deliberate effort to instill the nation’s core values in students. The hope is that they will not only understand these concepts but also grow into citizens with strong character, mature personalities, and a genuine spirit of nationalism in their daily lives (Wibowo et al., 2024). In this context, *Pancasila education* is viewed as a crucial component of character education, rooted in Indonesia’s distinctive moral and ethical values. Upon further reflection, the scope of these educational objectives is quite broad. It is not merely about distinguishing right from wrong, but also about fostering individuals capable of critical thinking when facing social issues, acting in accordance with prevailing norms, and demonstrating sensitivity to social responsibility. For example, how one behaves in a diverse social environment, or how one makes decisions that not only benefit oneself but also consider the common good (Hasugian et al., 2021).

On the other hand, Rizkianto (2022) emphasizes that Pancasila is not merely a formal state ideology but also a worldview encompassing universal values. These values, when reflected upon, are actually flexible enough to be applied across various aspects of life, ranging from social relationships to religious practices. Therefore, *Pancasila education* serves as a bridge between concept and practice, between classroom theory and societal reality. Furthermore, Mulyono et al. (2022) assert that Pancasila is a philosophical system comprising interrelated values aimed at governing national and state life. In the context of contemporary in-depth understanding, Pancasila is highly relevant in addressing the challenges of globalization and digitalization. Pancasila values can serve as an ethical foundation for fostering civilized digital behavior, such as respecting others, maintaining honesty, and communicating responsibly in digital spaces. The phenomenon of low digital communication ethics among students highlights the importance of internalizing Pancasila values in daily life (Pulhehe & Robandi, 2024).

The issue of humanitarian principles in ethics, as discussed in the article by Hendrayani (2023), is clearly evident in the crisis of moral and humanitarian values among the younger generation due to the influence of globalization. This article emphasizes that humanitarian values such as empathy, solidarity, and respect for others are beginning to decline. This is evident from the statement that many young people “have forgotten their own culture, leading to the neglect of the nation’s noble values.” Various educational efforts can be undertaken by fostering a strong and concrete understanding of patriotism and reinforcing the spirit of nationalism, which is currently fading (Wimberley, 2022). This indicates that

without the application of humanitarian principles, social relationships become disharmonious and prone to conflict.

In discussing issues of digital communication ethics in Indonesia, David M. Bouchier's (2019) ideas can serve as a relevant theoretical foundation, particularly in examining the dynamics of ideological contestation surrounding Pancasila, the rise of religious nationalism, and shifts in societal values during the era of digital democracy. In his article *Two Decades of Ideological Contestation in Indonesia: From Democratic Cosmopolitanism to Religious Nationalism*, Bouchier explains that Indonesia's socio-political landscape following the Reformasi reveals a shift in ideological direction from democratic cosmopolitanism toward a form of religious nationalism that tends toward conservatism (Bouchier, 2019). This ideological transformation not only influences the national political arena but also has consequences for patterns of public interaction, including societal communication practices in digital spaces.

Digital platform algorithms tend to prioritize content that drives user engagement, including content that is controversial, emotional, or confrontational. As a result, the digital space has evolved into a communication environment prone to polarization, the reinforcement of group identities, and the normalization of aggressive expressions in online interactions. Various studies indicate that social media recommendation systems can reinforce the "echo chamber" phenomenon and selective exposure to information aligned with users' beliefs, thereby amplifying the potential for social conflict and intolerance in the digital space (Badrinathan & Chauchard, 2024; Cinelli et al., 2021).

For Bouchier, ideology cannot be understood merely as a set of official state doctrines but rather as a space of contested meanings related to democracy, culture, religion, law, and national identity. In the Indonesian context, Pancasila is positioned as a field of interpretation that is continually debated by various social and political groups. He notes that the ideological dynamics in Indonesia are essentially a "battle over the interpretation of Pancasila" that is, a struggle regarding how Pancasila is understood and realized in social life (Bouchier, 2019). This conceptual framework is crucial for analyzing the reality of contemporary digital communication as social media has evolved into a medium for the dissemination of ideology, group identity, intolerance, hate speech, and societal polarization. In practice, Pancasila in the digital space often remains merely a formal symbol, while its substantive meaning particularly the second principle, "Humanity that is Just and civilized" has not yet been fully reflected in public communication behavior.

Furthermore, Bouchier explains that Indonesia, in the early years of the Reform era, was in a phase of "democratic cosmopolitanism" a situation where democracy, pluralism, tolerance, and human rights served as the primary guiding principles of national life. However, subsequent political developments have shown a growing trend toward social conservatism, accompanied by the strengthening of religious nationalism, which has fueled intolerant attitudes toward groups holding differing views. In the context of digital communication, these symptoms are evident in the prevalence of cyberbullying, hate speech, the spread of hoaxes, and discrimination based on identity or religion on social media. These phenomena indicate that the development of digital technology does not always go hand in hand with the strengthening of morality or civility in societal communication practices (Bouchier, 2019).

Therefore, the internalization of Pancasila values particularly the second principle, "Just and Civilized Humanity" is becoming increasingly relevant in the context of digital character education. The second principle not only embodies the respect for human dignity

but also emphasizes the importance of empathy, appreciation for diversity, and moral responsibility in interacting with others. These values can serve as a moral anchor that helps adolescents filter out various negative influences from an increasingly polarized digital environment. Thus, strengthening the philosophical understanding of the second principle of Pancasila not only serves a normative function but also acts as an ethical foundation in shaping digital communication behavior that is humane, responsible, and civilized.

The philosophy of Pancasila is the worldview of the Indonesian nation, containing fundamental values that serve as a guide for social, national, and state life. Pancasila functions not only as the foundation of the state but also as a philosophical system that reflects the nation's noble values. According to Notonegoro (1980). Pancasila is the philosophical foundation of the state that contains fundamental values of a universal nature, making it applicable across various aspects of life. According to Pulhehe & Robandi (2024), the study of philosophical theory explores deep perspectives in the search for truth, serving as a foundation for understanding value systems, including the Pancasila value system.

This perspective emphasizes that philosophy cannot be separated from the value systems that develop within a society. Digital literacy encompasses not only technical proficiency with technological devices but also ethical, critical, and reflective abilities in managing information and interacting responsibly in the digital world (Firmansyah et al., 2020). Limited digital literacy makes students vulnerable to exposure to and dissemination of unverified information, involvement in plagiarism, and participation in digital behaviors that conflict with humanistic values and public decency. On the other hand, educators' limited technological competence as learning facilitators further widens the gap in the implementation of digital-based learning, which should substantially integrate the values of Pancasila (Khoirunisa et al., 2022).

Based on preliminary observations conducted during discussions with *Pancasila education* teachers, it was found that students have been taught about the importance of social media in daily life. This is applied, for example, by creating posters that highlight the importance of social media in daily activities; however, students still lack an understanding of social media when working in groups and communicating, particularly regarding its impact on communication styles and positive engagement in school activities, such as group communication. Nevertheless, the reality on the ground indicates that *Pancasila education* in schools remains largely focused on cognitive aspects, such as memorizing the Pancasila principles, the history of their formulation, and normative knowledge. This approach has not fully addressed the practical dimension that is, how Pancasila values are manifested in daily communication behavior. From a Civic Education perspective, the development of good citizens emphasizes not only mastery of *civic knowledge* but also the strengthening of character, attitudes, and *civic* dispositions. This is important because the challenges of the digital society require students to possess the ability to interact ethically, tolerantly, and responsibly in the digital public sphere (Syahwaliana et al., 2025).

Academically, several previous studies have examined the relationship between character education, digital citizenship, and the values of Pancasila. Fatmawati & Habiba (2023) found that the practice of good digital citizenship among university students is influenced by their social media ethics, critical thinking skills, and understanding of digital content. Another study indicates that integrating an outcome-based Education curriculum with digital citizenship can strengthen Pancasila values in higher education (Susi & Shah, 2026). Additionally, Nurfitriyanti & Damayanti (2025) emphasizes that the low level of digital civility in Indonesia is linked to students' weak digital citizenship competencies.

Nevertheless, most previous studies have primarily focused on university students, curricula, general digital literacy, or the broader concept of digital citizenship. Research specifically examining the influence of an understanding of the humanistic philosophy of Pancasila on the digital communication ethics of junior high school students remains relatively limited.

This study addresses a research gap: there are few empirical quantitative studies examining the relationship between students' understanding of the philosophical values of the second principle of Pancasila and their digital communication behavior at the junior high school level. Most studies treat Pancasila merely as a normative concept, without statistically testing it as a variable influencing digital behavior (Susi & Shah, 2026). Therefore, this research is crucial to strengthen the empirical basis that national values are not merely theoretical but can make a tangible contribution to shaping the digital communication ethics of the younger generation. The urgency of this research is heightened in the society 5.0 era, where technology is increasingly intertwined with human life and demands a balance between innovation and social morality.

The novelty of this study lies in the effort to integrate the philosophy of Pancasila specifically its humanistic dimension into the study of digital communication ethics among junior high school students through a quantitative *ex post facto* approach. This study not only discusses the conceptual importance of Pancasila but also examines the extent to which an understanding of Pancasila's humanistic values contributes to students' digital communication behavior. Thus, this study offers a new perspective that strengthening *Pancasila education* can serve as a preventive strategy against the digital moral crisis among adolescents. The research findings are expected to contribute to the development of digital citizenship theory based on local wisdom (local wisdom civic digital ethics) while also providing a practical foundation for schools in designing contextual learning in the digital era (Yusuf et al., 2024).

Meanwhile, the concept emphasizes that parents must engage in open conversations with their children about their online activities, not only by imposing restrictions on technology use but also by fostering the development of digital citizenship skills, including critical thinking, self-control, and responsible behavior (Bittner, 2021). Furthermore, parental involvement in educational activities or sessions on digital literacy can strengthen their conceptual understanding of digital citizenship, thereby better preparing them to guide and support children in the wise use of technology (Alotaibi et al., 2024).

Rapid advances in digital technology have transformed children's social interaction patterns; they now interact more frequently in the virtual world than through direct *face-to-face* interactions in community life. Empirical evidence points to an alarming trend of rising cases of violence within Indonesia's educational environment. Reports from the *Indonesian Komisi Perlindungan Anak Indonesia (KPAI)* and the *Jaringan Pemantauan Pendidikan Indonesia (JPPI)* note that in 2024, there were 573 cases of violence in schools, more than double the 285 cases reported the previous year. Of this total, approximately 31% were cases of peer bullying. The unchecked development of digital media has led to a decline in social sensitivity; students tend to exhibit increased individualistic behavior (Davlia et al., 2025; Wulandari et al., 2024). One serious consequence of this phenomenon is the rise in bullying cases at schools. Incidents of physical violence and cyberbullying are becoming increasingly widespread and have become part of the moral crisis currently faced by students. Data from the *National Criminal Research Center* (Pusiknas) of the Indonesian National Police also confirms that the number of victims of violence in educational institutions continues to rise. From January to November 2025, 14,512 children were recorded as victims of violence in

schools, with the highest number of incidents occurring at the elementary school level. The proportion of bullying cases in elementary schools reached 26%, a figure higher than that at the junior high school level (25%) and senior high school level (18.75%) (Wulandari et al., 2024).

This finding is supported by national assessment data showing that 36% of students are at risk of experiencing physical, verbal, or psychological bullying. This situation underscores that the school environment is not yet fully safe and conducive to fostering character and civic values. Overall, the younger generation, exposed to hedonistic and consumerist lifestyles due to globalization, is experiencing a decline in ethical values and democratic norms, including a reduction in social concern and civic responsibility (Samho & Setiawan, 2022). Although various studies have addressed issues related to the digital era and *Pancasila education*, research specifically examining the role of an understanding of the humanistic philosophy of Pancasila in shaping students' digital communication ethics remains relatively limited. Most studies tend to focus on the technical aspects of digital literacy or character development in general, without deeply linking them to the philosophical dimension of the second principle of Pancasila as the foundation of communication ethics in the digital space (Samho & Setiawan, 2022). Therefore, this study is crucial to address this research gap by analyzing the contribution of the Pancasila philosophy's understanding of humanity to the formation of students' digital communication ethics amidst the dynamics of technological transformation (Sekarsari et al., 2025).

Theoretically, this study is grounded in three main pillars. First, character education theory, which emphasizes the internalization of moral values through a continuous learning process. Second, digital citizenship theory, which highlights the rights, responsibilities, ethics, and participation of citizens in the digital space. Third, the philosophy of Pancasila as the nation's value system, which places humanity, justice, and civilization as guidelines for social action (Sari, 2020). In the context of *Pancasila Education*, communication ethics is closely linked to the values of Pancasila, particularly the second and fifth principles, which emphasize respect for human dignity and social justice. Therefore, ethical communication not only reflects an individual's character but also serves as a manifestation of the practice of Pancasila values in social life (Pullen & Rhodes, 2025).

Various previous studies have shown that fostering digital character and digital citizenship plays a crucial role in shaping students' behavior in the digital space. Fatmawati and Habibah (2023) found that the practice of *good digital citizenship* is influenced by students' social media ethics, critical thinking skills, and digital literacy. Furthermore, Yusuf et al. (2024) assert that the values of Pancasila can serve as a relevant source of digital ethics in addressing the challenges of technological disruption. Other studies also indicate that low levels of digital civility are associated with weak digital citizenship competencies and the internalization of moral values among the younger generation (Cleofas & Labayo, 2024; Makassar & Habibah, 2024). Nevertheless, most of these studies still focus on higher education, digital literacy in general, or the development of digital citizenship concepts without specifically examining the relationship between an understanding of the humanistic philosophy of Pancasila and digital communication ethics among junior high school students.

This situation indicates a research gap, namely the limited empirical evidence examining how an understanding of the humanistic values in Pancasila contributes to the formation of students' digital communication behaviors at the junior high school level. However, amidst the rising phenomena of cyberbullying, hate speech, digital intolerance, and poor communication etiquette on social media, strengthening the humanistic dimension of

Pancasila has become increasingly important as the foundation for fostering ethical digital citizenship. Therefore, research is needed to empirically explain the relationship between the internalization of Pancasila's humanistic values and the digital communication behavior of the younger generation.

Based on the above discussion, the research question is: *Does an understanding of the humanistic philosophy of Pancasila influence the digital communication ethics of junior high school students?* In line with this question, this study aims to analyze and empirically test the influence of an understanding of the humanistic philosophy of Pancasila on the digital communication ethics of junior high school students. The research results are expected to provide a theoretical contribution to the development of Civic Education studies, particularly in strengthening the concept of *Pancasila-based digital citizenship*, as well as providing practical contributions to schools in designing digital character education rooted in the values of Pancasila.

METHOD

This study employs a quantitative approach with an associative *ex post facto* design. The quantitative approach was chosen because the study aims to empirically measure and analyze the influence of an understanding of the Pancasila philosophy of humanity on students' digital communication ethics through numerical data. The research design used is *ex post facto*, which examines the relationship between variables without applying specific treatments to the research subjects. In this study, the independent variable is the understanding of the Pancasila philosophy of humanity, while the dependent variable is students' digital communication ethics. A correlational approach was used to determine the degree of relationship as well as the statistical contribution of the independent variable's influence on the dependent variable (Sugiyono, 2010). Thus, this study seeks to explain the relationship between the internalization of Pancasila's humanistic values and students' communication behavior in the digital space.

The research was conducted from January to March 2026 at Junior High School Pangudi Luhur 1 Yogyakarta. The selection of the research location was based on the consideration that students at this school actively use digital media in the learning process as well as in daily social interactions. In addition, the school has also implemented Merdeka Curriculum-based learning, which emphasizes the strengthening of the Pancasila Student Profile. The subjects of this study were seventh-, eighth-, and ninth-grade students for the 2025/2026 academic year. The research objects included students' understanding of the Pancasila philosophy of humanity and digital communication ethics. The research population consisted of 765 students. The sampling technique used *simple random sampling* method, so that every member of the population had an equal chance of becoming a research sample. The sample size was determined using the Slovin formula with a 5% margin of error, resulting in 88.5 respondents, rounded up to 96 samples to ensure equal representation. resulting in 89 respondents based on the formula. However, to ensure an equal and balanced distribution across all grade levels (VII, VIII, and IX), the sample size was adjusted to 96 students, allowing for exactly 32 respondents from each grade

The research implementation stages were carried out systematically through several procedures, namely a preliminary study conducted by identifying the phenomenon of low digital communication ethics among students through initial pre-observation and a literature review. The second stage involved the development of research instruments based on predetermined variable indicators. The third stage consisted of testing the validity and reliability of the instruments before they were used in the main study. To measure the instrument items, expert judgment validation was required. The feasibility of testing content

validity was determined through rational analysis and individual assessment. After obtaining validation approval from experts, an analysis was conducted using Aiken's formula. Aiken formulated the Aiken validation formula to calculate the content-validity coefficient, which is based on the results of a panel of n experts regarding an item in terms of the extent to which that item can represent the construct being measured. The Aiken formula used to assess the validity of the instrument is as follows (Retnawati, 2016).

The next stage focused on developing the research questions to be used in the data collection process. The instrument that was developed was then tested for validity and reliability to ensure its suitability for use in the study. The research instrument was first tested for validity and reliability before being used in the main study. The validity test was conducted using *Pearson's Product-Moment* correlation to determine the accuracy level of each item. An instrument item was deemed valid if the value of the $r_{hitung} > r_{tabel}$ at a 5% significance level. The collection of primary data in this study required an accurate and consistent instrument, so testing for validity and reliability was a necessary step before the instrument could be widely used.

The Pancasila Philosophy variable contains 15 statement items, and the communication ethics variable also includes 15 statement items.

Table 1. Question Matrix

Variable	Dimension	Indicator	Item
Pancasila Philosophy (X)	Recognition of Human Dignity	Respecting others' right to privacy in the digital space.	1,2,
		Recognizing the equality of all social media users regardless of their background.	3,4,
	Etiquette and Politeness	An awareness of the importance of using polite language when interacting	5,6,7
		Refrain from using profanity or abusive language in the comments section.	10,9,8
	Values of Tolerance and Solidarity	Upholding a culture of respect for differing opinions in chat groups	11, 12, 13
		Reject content that contains discriminatory or hateful remarks.	14, 15
Digital Communication Ethics (Y)	Language Etiquette (Netiquette)	Proper etiquette when sending messages in school groups or on social media.	1,2,3
		Do not use the anonymity feature to belittle others	4,5,6
	Accuracy & Information Filters	Verify (fact-check) before sharing information or news	7,8
		Do not participate in the spread of hoaxes or disinformation.	9,2
	Digital Responsibility	Avoiding cyberbullying	11, 12, 13
		Protecting the security of your own and others' personal data.	14, 15

Source: Research Data, 2026

The tests were conducted at a significance level of $\alpha = 5\%$. An item is deemed valid if the calculated $p-r$ -value is greater than the table $p-r$ -value or the significance level (sig) is

less than 0.05, thereby rejecting the null hypothesis (H_0). Conversely, if the *calculated* value is smaller than the *table r* value or the significance level (sig) exceeds 0.05, then the null hypothesis (H_0) cannot be rejected, and the statement item is deemed invalid. The results in Table 1 show that all items in variable X (*Pancasila Philosophy*) have significance values below 0.05, so all items are declared valid.

Table 2. Valid and Invalid Questionnaire Items

Variable X				Variable Y			
Question	Calculated r	Table r	Valid	Question	Calculated r	Table r	Valid
X_1	0.198	0.733	Valid	Y_1	0.198	0.701	Valid
X_2	0.198	0.722	Valid	Y_2	0.198	0.250	Valid
X_3	0.198	0.684	Valid	Y_3	0.198	0.666	Valid
X_4	0.198	0.250	Valid	Y_4	0.198	0.723	Valid
X_5	0.198	0.574	Valid	Y_5	0.198	0.636	Valid
X_6	0.198	0.606	Valid	Y_6	0.198	0.829	Valid
X_7	0.198	0.741	Valid	Y_7	0.198	0.756	Valid
X_8	0.198	0.669	Valid	Y_8	0.198	0.619	Valid
X_9	0.198	0.386	Valid	Y_9	0.198	0.751	Valid
X_10	0.198	0.680	Valid	Y_10	0.198	0.748	Valid
X_11	0.198	0.706	Valid	Y_11	0.198	0.726	valid
X_12	0.198	0.708	Valid	Y_12	0.198	0.122	Invalid
X_13	0.198	0.249	Valid	Y_13	0.198	0.097	Invalid
X_14	0.198	0.792	Valid	Y_14	0.198	0.663	Valid
X_15	0.198	0.253	Valid	Y_15	0.198	0.635	Valid

Source: Research Data, 2026

Furthermore, the Y variable (Communication Ethics) consists of 15 items tested using a significance level of $\alpha = 5\%$. A statement item is considered valid if the calculated value of the $t-r$ is greater than the table value of the $t-r$ or the significance value (sig) is less than 0.05. Conversely, if the calculated value of the $t-r$ is less than the table value of the $t-r$ or the significance value (sig) is greater than 0.05, then the null hypothesis (H_0) cannot be rejected, so the statement item is deemed invalid. Based on the test results, all questionnaire items in variable Y (communication ethics) have a calculated p-value (r) greater than the table p-value (r) and a significance level below 0.05; therefore, all statement items are deemed valid and suitable for use as research instruments. Valid data will be entered into the questionnaire items, and invalid data will be discarded, as sub-questions that are poorly formulated or could influence the data.

The fourth stage is data collection through the distribution of questionnaires to research respondents. The fifth stage is all data processing and analysis using the Statistical Product and Service Solutions (SPSS 22) application for Windows. The final stage is drawing conclusions based on the results of the data analysis obtained. All research stages are conducted systematically to ensure that the data obtained is valid, reliable, and consistent with the research objectives. The data collection techniques in this study use pre-observation and questionnaires. Questionnaires are used as the primary technique to obtain data regarding students' level of understanding of the Pancasila philosophy of humanity and digital communication ethics. The questionnaire instrument was designed using a Likert scale with five response options: strongly agree, agree, undecided, disagree, and strongly disagree.

Observations were conducted to obtain an overview of students' communication behaviors during learning activities and digital interactions within the school environment.

This research framework suggests that students' understanding of the humanistic philosophy of Pancasila is believed to influence their digital communication ethics. The higher students' level of understanding of the humanistic values of Pancasila, the better their digital communication behavior will be in their use of social media and other forms of online communication. The variable of understanding the Pancasila philosophy of humanity is measured through indicators of respect for human dignity, tolerance, empathy, social responsibility, and fairness toward others. Meanwhile, the variable of digital communication ethics is measured through indicators of polite communication, proper language use, respect for others' opinions, the ability to filter information, and responsibility in using digital media.

The instrument is considered reliable if the Cronbach's Alpha value is greater than 0.70 (Sugiyono, 2010). The instrument validation process also involved expert validators from the field of Civic Education to ensure the content of the instrument aligns with the theoretical concepts under study.

Table 3. Reliability Test Results for Each Variable

Variable	Cronbach's Alpha	Correlation Coefficient	Results
Pancasila Philosophy	.926	$0.81 \leq \alpha \leq 1.00$	Reliable
Communication Ethics	.850	$0.81 \leq \alpha \leq 1.00$	Reliable

Source: Research Data, 2026

Based on the results of the reliability test on the variable of Pancasila's philosophy of humanity, a Cronbach's Alpha value of 0.926 was obtained with a total of 15 statement items. This value is greater than 0.70, so the instrument is deemed highly reliable. This indicates that all items in the Pancasila philosophy of humanity variable possess a very high level of internal consistency and are suitable for use as a research data collection tool.

The results of the reliability test for the digital communication ethics variable showed a Cronbach's Alpha value of 0.857 with a total of 15 items. This value is also greater than 0.70, so the research instrument is deemed reliable. Thus, all items in the digital communication ethics variable have a good level of consistency and can be used in the research data collection process. Based on the reliability test results for both variables, it can be concluded that the research instrument meets reliability criteria and is suitable for use in the study. The high Cronbach's Alpha values for both variables indicate that the instrument is capable of measuring the research variables consistently and stably. Therefore, the data obtained from this instrument can be trusted to support the research analysis regarding the influence of students' understanding of the Pancasila philosophy of humanity on their digital communication ethics.

Data analysis was conducted in two stages: descriptive analysis and inferential analysis. Descriptive analysis was used to describe the level of students' understanding of the Pancasila philosophy of humanity and digital communication ethics based on mean values, percentages, and data categories. Subsequently, inferential analysis was conducted to test the research hypothesis using a simple linear regression test. Prior to hypothesis testing, prerequisite analysis tests were performed, including normality and linearity tests of the data. Hypothesis testing was conducted to determine whether there is a significant influence between the variable of understanding the Pancasila philosophy of humanity and students' digital communication ethics. Decision-making was based on the significance level, with the

rule that if the significance value is < 0.05 , the hypothesis is accepted, whereas if the significance value is > 0.05 , the hypothesis is rejected.

In conducting the research, the researcher also considered research ethics. All respondents were provided with an explanation of the research objectives before the questionnaire was administered. Respondent confidentiality was maintained, and the data collected were used solely for academic purposes. Thus, this study is expected to yield objective, accurate, and scientifically accountable data.

RESULTS AND DISCUSSION

This study aims to analyze the influence of an understanding of the Pancasila philosophy of humanity on the digital communication ethics of junior high school students. Research data were obtained through the distribution of questionnaires to 96 student respondents in grades VII, VIII, and IX of junior high school, with 32 respondents in each grade. Before testing the hypotheses using simple linear regression, prerequisite tests, namely the normality test and the linearity test, were conducted to ensure the data met statistical assumptions.

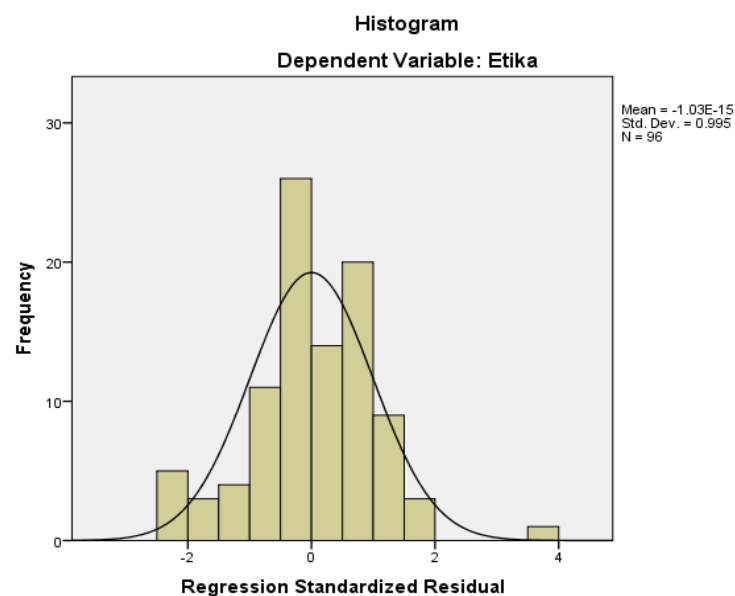
Table 4. Normality Test Results (One-Sample Kolmogorov-Smirnov Test)

Test Statistic	Asymp. Sig.
.077	.192

Source: Research Data, 2026

The normality test results show an Asymp. Sig. (2-tailed) value of 0.192, which is greater than 0.05 ($0.192 > 0.05$). Thus, the residual values are normally distributed. Although the residual values are statistically known to be normally distributed, it is still necessary to perform a histogram analysis. The following are the histogram and normal probability plot for the normality test in this study.

Figure 1. Histogram of Variable Correlation



Source: Research Data, 2026

Based on Table 4 and Figure 1 above, the data distribution follows the diagonal line, indicating that the distribution pattern is normal. The normality test is an essential

prerequisite in parametric statistical analysis to ensure that the residual values from the regression model are normally distributed. In this study, the test was conducted using the *One-Sample Kolmogorov-Smirnov Test*. Based on the data analysis of 96 respondents, a test statistic value of 0.077 was obtained with a significance level (Asymp. Sig. 2-tailed) of 0.192. Referring to the decision criteria, this significance level is greater than the set significance level ($\alpha = 0.05$), so it can be concluded that the data in this study are normally distributed.

The accuracy of this distribution is reinforced through visual analysis of the histogram and *Normal Probability Plot*. The histogram shows a data distribution forming a symmetrical bell curve, while in the *Normal Probability Plot*, the data points are scattered around the diagonal line and follow its direction. This finding confirms that the regression model meets the assumption of normality, thereby ensuring that the generalization of the study's findings regarding the influence of an understanding of the Philosophy of Pancasila on digital communication ethics possesses a high level of statistical validity (Sukmayadi et al., 2025). This normal data condition serves as a solid foundation for proceeding to the next stage of analysis: the linearity test and hypothesis testing using simple linear regression. This demonstrates that the questionnaire instrument, developed based on indicators of human values and digital ethics, has successfully captured the behavioral phenomena of students at Pangudi Luhur 1 Junior High School in Yogyakarta in an objective and representative manner (Karyono et al., 2023).

This analysis of the findings indicates that the distribution of students' scores on their understanding of the humanistic philosophy of Pancasila and digital communication ethics does not exhibit extreme deviations. This suggests that the respondents' characteristics are relatively homogeneous and that the research instrument is capable of consistently measuring the constructs under study. With the assumption of normality met, simple linear regression analysis can be performed so that the results of testing the relationship between variables have adequate statistical validity.

Table 5. Results of Descriptive Statistical Analysis

Variable	N	Range	Min	Maximum	Mean	Standard Deviation
The Philosophy of Pancasila	96	37.00	19.00	56.00	43.9063	6.09068
Ethics Communication	96	40.00	18.00	58.00	44.9583	5.86680

Source: Research Data, 2026

Descriptive statistical analysis was conducted to overview data distribution for each variable: understanding of Pancasila philosophy (X) and digital communication ethics (Y). This analysis was performed on 96 respondents using statistical parameters such as minimum, maximum, range, mean, and standard deviation. Based on the analysis results, the variable for understanding the philosophy of Pancasila (X) has a minimum value of 19 and a maximum value of 56, with a range of 37. The mean value of 43.9 indicates that, in general, students' level of understanding of the philosophy of Pancasila falls into the fairly high category. This suggests that the majority of respondents have a good understanding of the humanistic values within Pancasila. Meanwhile, a standard deviation of 6.09 indicates that the data distribution is relatively moderate, meaning that the variation in respondents' answers is not too extreme and tends to be homogeneous.

These findings suggest that an increase in students' understanding of humanistic values tends to be accompanied by a proportional improvement in their digital communication ethics. Conceptually, these results support the theory of digital citizenship, which posits moral values, empathy, and social responsibility as the foundation of citizens' behavior in the digital space (Sekarsari et al., 2025). Digital citizenship encompasses not only the technical ability to use technology but also emphasizes responsible, safe, and ethical participation in digital environments. The findings of this study align with the results of research by Fernández et al. (2026), which showed that online ethical values have a positive relationship with responsible digital behavior and respect for others in cyberspace. The stronger the internalization of humanistic values, the greater the tendency for students to exhibit polite communication behavior, respect differences, develop digital empathy, and avoid actions that harm others, such as cyberbullying, hate speech, and the irresponsible dissemination of information. These findings also reinforce the view that the values of Pancasila, particularly the second principle, can serve as a foundation for digital ethics in shaping the character of civilized citizens in the era of digital transformation (Hidayat & Indrawati, 2025).

Overall, the results of this descriptive analysis show that both variables have a relatively normal data distribution, with a dispersion level that is not too high. This condition provides a strong foundation for proceeding with inferential analysis, as the data obtained meets the general characteristics of quantitative research.

Table 6. Linearity Test (ANOVA)

Test	F	Sig	Decision
Linearity	335.673	0.000	A linear relationship exists
Deviation from Linearity	1.425	0.141	No significant deviation from linearity

Source: Research Data, 2026

To identify the extent to which an understanding of the Pancasila philosophy of humanity influences students' digital communication ethics, a simple linear regression analysis was used. Data were collected, and the results of the simple linear regression are presented in the following table.

The analysis in this study aimed to determine whether the independent variables have a direct and proportional relationship with the dependent variable. This means that an increase in the independent variables is expected to be followed by a relatively consistent increase in the dependent variable. As a basis for decision-making, the F-test was used, with the criterion that the relationship between variables is considered linear if the significance value meets the established criteria. The entire analysis and the details of the test results are listed in Table 4 via the significance value of *Deviation from Linearity*.

The linearity test was applied to determine the presence or absence of a linear relationship between the variable of understanding the Pancasila philosophy of humanity (X) and students' digital communication ethics (Y). In simple linear regression analysis, the linearity test is one of the primary prerequisites that must be met before proceeding to the next stage of analysis. The testing process was conducted using the *Test for Linearity* method with a significance level of 0.05.

Referring to the results of the linearity test listed in Table 3, the significance value for *Deviation from Linearity* was 0.141. Since this figure is higher than 0.05, the relationship between the variable of understanding the Pancasila philosophy of humanity and students' digital communication ethics can be stated as linear. Thus, the research data meets the

requirements for analysis using simple linear regression. This indicates that the better students' understanding of Pancasila's humanistic values, the more consistently improved their digital communication ethics become. This linear relationship demonstrates a systematic connection between the values of empathy, tolerance, respect for others, and social responsibility and students' communication behavior in the use of digital media.

Table 7. Simple Regression Test

Variable	B	Beta	Sig	Decision
Constant	7.850	-	0.000	Significant
Philosophy of Pancasila	0.845	0.874	0.000	Positive and significant effect

Source: Research Data, 2026

The regression equation indicates that the constant is 7.850, which means that if the variable for understanding the humanistic philosophy of Pancasila is zero, then students' digital communication ethics is estimated to be 7.850. On the other hand, the regression coefficient of 0.845 indicates an increase in students' digital communication ethics of 0.845 units for every one-unit increase in their understanding of the Pancasila philosophy of humanity.

The significance value obtained was 0.000, which is less than 0.05, indicating that students' understanding of the humanistic philosophy of Pancasila has a positive and significant influence on their digital communication ethics. Thus, the hypothesis in this study is accepted. This finding suggests that an increase in students' understanding of the humanistic values in Pancasila tends to be accompanied by an improvement in their digital communication ethics.

Table 8. Coefficient of Determination (R^2) Test

R^2	Adjusted R^2
.764	.761

Source: Research Data, 2026

Additionally, the results of the coefficient of determination analysis show a value of $R^2 = 0,764$, or 76.4%. This indicates that the variable of understanding the humanistic philosophy of Pancasila contributes 76.4% to students' digital communication ethics, while the remaining 23.6% is influenced by factors outside the scope of this study, such as family environment, social media usage culture, students' self-control, religious education, and peer influence.

Theoretically, the findings of this study support the theories of *digital citizenship* and *moral agency*, which explain that individuals' digital communication behaviors are influenced by internalized moral values. Understanding the second principle of Pancasila fosters students' awareness to respect human dignity, maintain polite communication, and avoid negative behaviors such as hate speech, cyberbullying, and the dissemination of misinformation on social media. Therefore, education in the humanistic values of Pancasila plays a crucial role in shaping students' digital character in the Society 5.0 era (Bittner, 2021).

The regression results show a coefficient of determination of $R^2 = 0.764$. This indicates that an understanding of the humanistic philosophy of Pancasila contributes 76.4% to students' digital communication ethics. The theoretical review shows that humanistic values such as empathy, respect for human dignity, tolerance, and social responsibility have a very strong

relationship with students' digital communication behavior Based on Table 13, the value of t_{hitung} is 17,369, while $t_{(table)}$ is known to be 1.661. In this case, $t_{hitung} > t_{tabel}$ ($17,369 > 1.661$), meaning H_0 is rejected and H_a is accepted. Thus, it can be concluded that there is a significant positive effect of the Pancasila philosophy on communication ethics.

The results of this study indicate that students' understanding of the philosophy of humanity in Pancasila has a significant positive effect on digital communication ethics, as evidenced by the coefficient of determination ($R^2 = 0.764$). This finding demonstrates that humanitarian values embedded in the second principle of Pancasila are not merely understood as civic knowledge but function as moral guidelines that shape students' behavior in digital interactions. Students who possess a stronger understanding of human dignity, empathy, tolerance, fairness, and social responsibility tend to communicate more respectfully and responsibly in online environments. These findings are consistent with the view that Pancasila serves as an ethical foundation for character formation and social behavior among the younger generation (Karyono et al., 2023). According to (Karyono et al., 2023), the values of Pancasila contribute to the development of responsible, respectful, and morally grounded citizens capable of responding to contemporary social challenges. Therefore, the strong contribution found in this study suggests that humanitarian values continue to play a central role in guiding ethical behavior in the digital era. while the remaining 23.6% is influenced by other factors such as family environment, peer influence, digital culture, self-control, and media exposure (Cahyono et al., 2025).

From the perspective of Digital Citizenship Theory, responsible participation in digital spaces requires ethical awareness, respect for others, and social responsibility in addition to technological competence. Digital citizenship is not limited to the ability to access and utilize technology but also encompasses the capacity to engage in respectful and responsible online interactions (Cleofas & Labayo, 2024). The findings of this study support this theoretical perspective because students with a stronger understanding of humanitarian values demonstrated higher levels of digital communication ethics. In practical terms, these students tend to avoid offensive language, respect differing opinions, verify information before sharing it, and communicate in ways that preserve the dignity of others. Such behavior reflects the integration of civic values and digital competence, which are essential characteristics of responsible digital citizens in contemporary society (Cleofas & Labayo, 2024).

These findings can also be explained through Moral Agency Theory, which suggests that individuals regulate their behavior according to moral standards that have been internalized through educational and socialization processes. In the context of this study, the philosophy of humanity embodied in the second principle of Pancasila serves as an internal moral compass that influences students' decision-making processes when interacting in digital environments. Students who internalize values such as empathy and respect for human dignity are more likely to evaluate the consequences of their online behavior before posting comments, sharing content, or responding to others. This finding is in line with (Rizkianto, 2022), who argues that Pancasila functions as a philosophical basis for ethical conduct because it provides moral principles that guide individual actions in social life. Consequently, students with stronger humanitarian awareness tend to reject cyberbullying, hate speech, and other forms of harmful digital behavior because such actions conflict with their internalized moral standards.

The findings further suggest that specific dimensions of the second principle of Pancasila have direct relevance to digital communication ethics. Respect for human dignity

encourages students to avoid humiliating or degrading others through social media interactions. Tolerance promotes acceptance of differences in opinions, cultural backgrounds, and religious beliefs encountered in digital spaces (Prajā et al., 2026). Empathy enables students to consider the emotional consequences of online communication, while social responsibility encourages careful consideration before disseminating information. These dimensions collectively contribute to ethical communication practices that prioritize respect, civility, and responsibility. This interpretation is supported by Hidayat & Indrawati (2025), found that ethical awareness and digital literacy significantly contribute to responsible communication behavior among students. Therefore, humanitarian values should be understood not only as ideological principles but also as practical ethical resources for navigating digital communication challenges.

A theoretical contribution emerging from this study is the formulation of the concept of “Pancasila-Based Humanistic Digital Ethics.” Existing digital citizenship frameworks generally emphasize universal ethical principles, whereas the findings of this study indicate that local philosophical values derived from Pancasila can strengthen ethical behavior in digital environments. This finding extends previous studies that primarily focused on digital literacy or general digital citizenship by demonstrating that the second principle of Pancasila serves as a culturally relevant explanatory framework for understanding ethical digital behavior among Indonesian adolescents (Nurfitriyanti & Damayanti, 2025). Thus, the philosophy of humanity should not be viewed solely as a constitutional or ideological doctrine but also as a contemporary ethical framework capable of addressing digital challenges such as cyberbullying, online intolerance, hate speech, and misinformation.

The findings are also consistent with the theory of digital citizenship proposed by Ribble, which emphasizes that responsible participation in digital environments requires not only technological competence but also ethical awareness and civic responsibility. Digital citizenship involves respect for others, responsible communication, and adherence to ethical standards in online interactions. The present study demonstrates that the humanistic values embedded in Pancasila provide a culturally relevant foundation for strengthening digital citizenship among Indonesian students. This finding extends existing digital citizenship theory by showing that local philosophical values can reinforce ethical behavior in digital spaces (Nurlatifa et al., 2023).

Empirically, the findings are in line with previous studies indicating that moral awareness and digital ethics are positively associated with responsible online behavior. (Fernández et al., 2026) found that online ethical values significantly contribute to empathy and reduce the tendency toward cyberhate behavior among adolescents. Similarly, (Yusuf et al., 2024) argued that Pancasila serves as a relevant source of digital ethics capable of strengthening responsible citizenship in the era of technological disruption. However, unlike previous studies that primarily focused on digital literacy or digital citizenship in general, the present research specifically investigates the philosophical dimension of the second principle of Pancasila as an explanatory variable affecting students’ digital communication ethics. This distinction constitutes the novelty of the study (Sari, 2020).

The mechanism through which humanistic values influence digital communication ethics can be understood through moral agency theory. According to this perspective, individuals regulate their behavior based on moral standards that have been internalized through socialization and education processes. When students encounter situations involving hate speech, cyberbullying, online harassment, or disrespectful communication, their understanding of human dignity and empathy serves as an internal moral control that

influences decision-making processes. As a result, students become more likely to evaluate the consequences of their actions before posting comments, sharing information, or responding to differing opinions on social media. This process explains why students with higher levels of understanding of Pancasila's humanistic philosophy demonstrate higher levels of digital communication ethics (Rizkiyanto, 2022).

A significant contribution of this study lies in its proposal of the concept of "Pancasila-Based Digital Citizenship Ethics." Existing digital citizenship frameworks have largely been developed within Western socio-cultural contexts and emphasize universal ethical principles. The findings of this study suggest that in Indonesia, digital citizenship can be strengthened through the integration of local philosophical values derived from Pancasila (Cucu & Samsuri, 2024). Therefore, the humanistic philosophy of Pancasila should not be viewed solely as a historical or ideological foundation of the state but also as a contemporary ethical framework capable of addressing challenges such as cyberbullying, hate speech, digital intolerance, and online disinformation among adolescents.

In practical terms, the findings of this study provide recommendations for schools and teachers of *Pancasila Education*. Based on a contribution of 76.4%, schools need to strengthen digital character education programs rooted in Pancasila values through contextual learning, discussions on social media ethics cases, and simulations of respectful digital communication. Additionally, *Pancasila Education* teachers should integrate digital communication ethics into citizenship education so that students not only understand technology technically but also possess moral awareness in using it. Thus, civic education can serve as a strategic tool in shaping a young generation that is both digitally competent and imbued with Pancasila values.

CONCLUSION

This study concludes that students' understanding of the humanistic philosophy of Pancasila has a positive and significant influence on their digital communication ethics. The findings answer the research question by demonstrating that the internalization of humanistic values embodied in the second principle of Pancasila respect for human dignity, empathy, tolerance, and social responsibility contributes to the development of ethical, respectful, and responsible communication behavior in digital environments. The coefficient of determination ($R^2 = 0.764$) indicates that understanding the humanistic philosophy of Pancasila is a substantial predictor of students' digital communication ethics. These findings reinforce character education theory and digital citizenship theory, while simultaneously providing empirical evidence that Pancasila is not merely a normative state ideology but also a relevant ethical framework for addressing contemporary digital challenges among adolescents.

The novelty of this study lies in its integration of the humanistic philosophy of Pancasila into the framework of digital citizenship and digital communication ethics through an empirical quantitative approach at the junior high school level. This study proposes the concept of Pancasila-Based Digital Citizenship Ethics as a contextual model for strengthening students' digital character in Indonesia. Practically, the findings suggest that schools and Pancasila Education teachers should integrate digital ethics, responsible social media use, and digital citizenship competencies into classroom learning. Future studies are recommended to examine additional factors influencing digital communication ethics, such as family environment, peer influence, digital literacy, self-control, and school culture, as well as to employ mixed-methods or longitudinal approaches to gain a deeper understanding of the process through which Pancasila values are internalized in students' digital behavior.

DECLARATIONS

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Conceptualization: DS; Methodology: DS; Formal Analysis: SS and DS; Investigation: SS and WN; Resources: SS; Data Curation: SS; Writing Original Draft Preparation: SS; Writing Review and Editing: WN; All authors, SS, DS, and WN, have read and agreed to the final published version of the manuscript.

3. Conflicts of Interest

The authors declare that they have no competing interests relevant to the content of this article. No financial, institutional, professional, or personal relationships could be perceived as influencing the research process, data analysis, interpretation of findings, or the conclusions presented in this study. The authors conducted this research independently and solely for academic and scientific purposes. Furthermore, no organization, institution, or external party had any role in the design of the study, data collection, data analysis, manuscript preparation, or decision to publish the results.

4. Generative AI and AI-Assisted in the Writing Process

Generative AI and AI tools are used solely to support literature reviews, source mapping, and the retrieval of general information relevant to the topic. These tools are not used to generate core research content, interpret findings, analyze data, or substantially draft the manuscript. All arguments, syntheses, interpretations, and final writing.

5. Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical considerations and institutional policies regarding the confidentiality of student participants, the raw dataset is not publicly available. However, anonymized data, research instruments, and supporting materials may be provided by the corresponding author for academic purposes and scientific verification, subject to approval and compliance with applicable ethical standards.

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