



## **POLITICAL ETHICS IN THE DIGITAL ERA: A LITERATURE STUDY ON POLITICIANS COMMUNICATION ON SOCIAL MEDIA**

**Yusuf Rachman Al Hakim, Mochamad Irfan**

Universitas Mayjen Sungkono

correspondence: irfanmoc@gmail.com

### **Abstract**

This literature study comprehensively examines the ethical principles of political communication on social media, identifying core values such as honesty, fairness, accountability, and empathy as essential normative frameworks for maintaining healthy democratic discourse. However, the research reveals that practical implementation is severely hindered by massive and diverse systemic violations, including disinformation, hate speech, personal attacks, and the manipulative use of bots and algorithms that deliberately amplify social polarization. These ethical breaches are driven by a complex interplay of individual ambition, technological designs that prioritize sensationalism over substance, and weak regulatory enforcement. Ultimately, the study concludes that such violations represent more than just isolated incidents; they pose a significant threat to the long-term stability of democracy itself. Addressing these challenges requires a comprehensive, multilevel approach that integrates stricter legal regulations, institutional codes of conduct, and robust public digital literacy programs to effectively restore the integrity of digital political engagement and ensure a more constructive, inclusive, and transparent public sphere.

Keywords: social media, political communication, ethics, disinformation, hate speech, digital campaigning, democracy

## Introduction

Social media has transformed into the primary arena for political communication in the contemporary era. Platforms such as Twitter, Facebook, Instagram, TikTok, and YouTube are no longer merely spaces for socializing but have become central stages for political actors to campaign, build their image, and interact with constituents. Politicians at various levels, ranging from legislative candidates to heads of state, maintain actively managed social media accounts. They use these platforms to announce policies, attack opponents, build support, and respond to current issues. Social media offers direct access to the public without the filters of journalists or editors, allowing politicians to control their own messaging. This democratization of access has fundamentally changed the landscape of political communication and influenced voter behavior in making choices (Ujianto & Darmawan, 2003).

The ability of social media to reach mass audiences instantly and affordably makes it a highly effective campaign tool (Zheng, 2022). A single tweet can be read by millions of people within hours; a short video can go viral and influence public opinion on a broad scale. Politicians can target messages to specific demographic groups with high precision using user data. Campaign funds previously spent on television advertisements and banners are now being diverted to social media ads and creative content teams (Ellis, 2018). The effectiveness of these digital messages shares similarities with the efficiency of direct marketing channels capable of reaching targets personally (Sinambela & Darmawan, 2021). Social media also enables the rapid mobilization of support, as seen in various global political movements (Seitkazin, 2020). This power establishes social media as a primary weapon in contemporary political competition.

However, the ease and speed of communication on social media also bring serious ethical challenges. Anonymity and physical distance can reduce moral barriers to unethical behavior (Marwala, 2023). Politicians and their supporters can easily launch inflammatory statements, personally attack opponents, or spread false information without feeling directly responsible for the impact. Communication ethics, which are maintained by social norms and direct sanctions in face-to-face interactions, are often ignored on social media (Pratama et

al., 2021). This tension reflects the conflict between individual freedom of expression and collective responsibility within the public sphere (Saputra & Darmawan, 2021). The boundaries between healthy campaigning and personal attacks, between information and disinformation, and between criticism and hate speech have become blurred. The public is flooded with messages that are difficult to verify and are often designed to trigger emotion rather than reason.

In Indonesia, this phenomenon is deeply felt in every election cycle. Social media is saturated with black campaigns, political hoaxes, hate speech based on SARA (Ethnicity, Religion, Race, and Inter-group relations), and personal attacks (Maharani & Nurafifah, 2020). Politicians attack one another with inappropriate language, fanatical supporters bully each other in comment sections, and society is polarized into mutually hostile camps. Political communication ethics appear to be sidelined for the sake of short-term victory (Maharani & Nurafifah, 2020). In fact, ethical political communication is the foundation of a healthy democracy. Without ethics, public dialogue turns into a virtual civil war that damages social cohesion. Understanding the ethics of political communication on social media becomes crucial to maintaining the quality of democracy, especially in ensuring dignified political participation for citizens (Rojak et al., 2021).

The practice of black campaigns and the spread of disinformation on social media have become chronic problems in political communication (Herman, 2023). Political actors and their supporters deliberately create and disseminate false information to bring down opponents. Hoaxes are designed very convincingly, often using manipulated photos and videos, and are spread through networks of bots and fake accounts. Members of the public who lack adequate digital literacy are easily trapped and participate in the dissemination. Juridically, this phenomenon creates new patterns of violations in digital technology that demand clear legal accountability (Sutanto et al., 2023). Consequently, voters do not receive accurate information to make decisions; instead, they are manipulated by propaganda. The process of a healthy democracy is disrupted because public discourse is based on lies. Enforcing ethics in a situation where lying is an electorally effective strategy remains a major challenge.

Hate speech and the politicization of identity are also rampant on social media. Politicians and their supporters use SARA issues to mobilize support by awakening primordial sentiments (Maharani & Nurafifah, 2020). Language that insults, degrades, and threatens certain groups has become commonplace. Such discriminatory narratives risk worsening social exclusion and the marginalization of vulnerable groups within the social structure (Hartono, 2021). This hate speech not only damages communication ethics but also has the potential to trigger horizontal conflicts in the real world. Social media becomes a space where hatred is produced, reproduced, and disseminated on a mass scale. Platforms are often slow to take action due to the massive volume of content and algorithms that prioritize controversial content because it attracts more attention. Overcoming hate speech without stifling freedom of expression is a difficult dilemma.

Indonesia will face simultaneous elections in the near future, and social media is predicted to be the primary battleground (Malik, 2022). Experience from previous elections shows that violations of political communication ethics on social media have been massive and have had a negative impact on the quality of democracy. The resulting polarization does not only last during the campaign period but leaves social wounds that are difficult to heal. Community groups are divided, and relationships between family and friends are strained due to differences in political choices. The utilization of public figures or influencers in building parasocial bonds also frequently blurs the authenticity of political messages for the sake of image commodification (Hariani & Mardikaningsih, 2022). If this pattern continues to repeat without improvement, the quality of Indonesian democracy will be further eroded. Understanding the ethics of political communication on social media and how to enforce them is crucial to saving democracy from destruction caused by unethical behavior.

The crisis of trust in political institutions and mainstream media is exacerbated by unethical behavior on social media (Herawati & Sukma, 2019). The public witnesses firsthand how politicians lie, launch personal attacks, and use hate speech to gain power. They also see how social media platforms allow these practices to occur. Every communicative action taken by political actors eventually becomes part

of the basis for public consideration in a complex decision-making process (Mardikaningsih, 2018). Consequently, trust in politicians, political parties, and the democratic process in general has declined drastically. The public becomes cynical and apathetic, reluctant to participate in politics. Yet, public participation is the lifeblood of democracy. Rebuilding political communication ethics is part of a larger effort to restore public trust in democracy. This study is relevant for all parties concerned about the future of Indonesian democracy.

This study aims to formulate relevant ethical principles for political communication on social media and analyze their implementation in practice. The research will explore communication ethics concepts such as truth, honesty, balance, responsibility, and respect for human dignity in the context of social media. Furthermore, this study aims to identify common forms of ethical violations, such as black campaigns, disinformation, hate speech, the politicization of identity, and personal attacks, as well as analyze the factors influencing these violations. The analysis will examine the roles of individuals, platforms, algorithms, and the socio-political sphere in encouraging or hindering ethical behavior. The theoretical contribution of this study is to present an ethical framework for digital political communication that can serve as a foundation for empirical research and the development of codes of conduct. Practically, the results of the study are expected to serve as input for politicians, political parties, social media platforms, regulators, digital literacy activists, and the general public in efforts to build more ethical and democratic political communication. An adequate understanding of political communication ethics is essential to improving the quality of public discourse and strengthening democracy.

## Method

This research is designed as a literature study with a qualitative approach. This method was chosen because the primary objective of the study is to understand and interpret the phenomenon of political communication ethics on social media through the analysis of relevant literature. As explained by Walliman (2021), research is essentially a systematic process to find answers to questions, and a literature study is the appropriate choice when the data source originates from written

documentation. The research process follows the guidelines of Snyder (2019), which emphasize that a literature review as a method must be conducted systematically, transparently, and accountably. The initial step involves identifying and collecting relevant library materials, including textbooks, scientific journal articles, codes of ethics, and previous research findings discussing communication ethics, political communication, social media, digital democracy, and the intersection of these four areas. Data collection was performed using a structured approach with specific keywords to ensure the scope of the study remains focused on the problem formulation.

Data analysis in this study employs qualitative content analysis techniques. Gupta and Gupta (2022) assert that in library research, the researcher serves as the key instrument who interprets the texts. Data is not analyzed statistically, but rather by reading, understanding, and making sense of the arguments within the literature. This process involves data reduction, namely selecting essential parts that answer the research questions, and then organizing them into thematic categories. Mohajan (2018) explains that a qualitative approach in the social sciences aims to understand phenomena from the perspective of the idea producers, who in this study are the authors and researchers whose works are being reviewed. The researcher must be able to capture the nuances of thought and academic debate within the literature regarding political communication ethics on social media. Frank and Hatak (2014) underline that a literature review is not merely a summary, but an effort to build new arguments based on a critical evaluation of existing works. The synthesis from various sources is then compiled into a coherent analytical narrative regarding social media and political communication ethic.

## **Result and Discussion**

### **Ethical Principles of Political Communication on Social Media**

Political communication ethics serve as an essential guideline in maintaining the quality of public discourse within a democracy. The principles of truth and honesty are the foundations of political communication ethics (Rianto, 2020). Every political message must be based on verifiable facts, rather than lies or manipulation. Politicians

and their supporters have an obligation to convey accurate information to the public so that citizens can make rational political decisions. Intentional falsehoods, such as spreading hoaxes about opponents or manipulating data for personal gain, are severe ethical violations. This principle demands verification before disseminating information, the courage to correct mistakes, and a commitment to the truth even when it is not politically advantageous. On social media, where information spreads rapidly and corrections are difficult to make, the principle of truth becomes increasingly vital yet harder to enforce. This commitment to truth also serves as the basis for governance oriented toward effective public service (Rojak, 2021). Thus, a commitment to the truth is a primary requirement for responsible political communication.

In addition to truth, political communication must uphold the principles of balance and fairness. The principles of balance and fairness demand that all parties involved in political contestation receive equal opportunities to convey their views (Bonoth, 2017). Political communication must not be one-sided, unfairly biased, or close off space for opposing voices. Balance means providing adequate context, not manipulating facts to support one side, and respecting the right of opponents to respond. On social media, balance is difficult to achieve because algorithms tend to create echo chambers and polarization. The emergence of this algorithmic bias often becomes a barrier to social transformation toward automated justice in the era of artificial intelligence (Mardikaningsih & Oluwatoyin, 2023). Politicians also prefer speaking to loyal supporters rather than engaging in dialogue with opponents. The principle of balance demands a conscious effort to step out of comfort zones and engage with different perspectives. Therefore, balance becomes an essential element in maintaining fairness in political communication.

Political communication ethics also emphasize the importance of responsibility for every message delivered to the public. The principle of responsibility stresses that political communicators must be accountable for the impact of their messages. Every uploaded statement has the potential to influence the opinions, emotions, and behavior of thousands or even millions of people. Politicians must consider whether their

messages could trigger hatred, violence, or social division (Piazza, 2020). This responsibility is crucial in maintaining domestic social integration against the threats of populist ethno-religious nationalism (Fariz, 2021). This responsibility also includes the obligation to correct mistakes and apologize if their messages cause harm. Anonymity and distance on social media often make people forget this accountability. The principle of responsibility serves as a reminder that freedom of expression is not absolute but is limited by the rights of others and the public interest. Thus, moral responsibility becomes an essential aspect of maintaining political communication ethics.

Furthermore, respect for human dignity is a fundamental principle in ethical political communication. The principle of respect for human dignity prohibits all forms of communication that degrade, insult, or personally attack an individual (Parse, 2016). Political opponents remain human beings with dignity that must be respected, despite differing views. Personal attacks, slander, and hate speech violate this principle. Ethical political communication distinguishes between criticism of policy and attacks on the individual. Criticism of policy is legitimate and necessary in a democracy, but personal attacks are an ethical violation. In handling cases of speech in the digital space, the application of restorative justice can serve as a more humane normative approach (Darmawan & Negara, 2023). Social media, with its culture of sarcasm and bullying, often blurs this boundary. The principle of respect for human dignity demands a more polite communication culture. Therefore, political communication must continue to respect human values despite differences in perspective.

The principles of transparency and accountability are also vital parts of maintaining public trust in political communication. The principles of transparency and accountability demand that political communicators be open about their identity, interests, and sources of information (Molina et al., 2021). The public has the right to know who is speaking, whether they are speaking on their own behalf or for a party, and whether there are financial interests behind their messages. The use of fake accounts, bots, or cyber teams to spread messages anonymously is a violation of transparency. Politicians must also be accountable for their statements, willing to explain and defend their

positions before the public. This communication transparency plays a significant role in building and maintaining quality relationships that cross organizational boundaries (Gardi et al., 2021). On social media, where anonymity is easy and accountability is low, this principle is often violated. Transparency is the foundation of public trust. Thus, openness and accountability are essential requirements for credible political communication.

Ethical political communication must also encourage broad public participation. The principles of participation and inclusiveness promote political communication that opens space for the participation of ordinary citizens, including marginalized groups. Social media should be a means to engage the public in political discourse, not just a stage for elites to speak. Politicians need to listen, respond to feedback, and involve citizens in meaningful dialogue. Adaptive capacity and the transformation process in social resilience discourse depend heavily on such inclusiveness (Oluwatosin et al., 2023). One-way communication that consists only of image-building and propaganda does not fulfill this principle. Inclusivity also means ensuring that vulnerable groups have access and a voice in political discourse. Social media has great potential for participation, but this potential must be consciously actualized (Vili & Matikainen 2016). Therefore, inclusive political communication can strengthen citizen participation in democratic life.

In addition to participation, ethical political communication also demands that criticism be delivered proportionately. The principle of proportionality in criticism distinguishes between constructive criticism and destructive attacks. Criticizing an opponent's policy is legitimate, but generalizing shortcomings into accusations without evidence is excessive. Proportionality means delivering criticism in proportion to the mistake being criticized, not exaggerating, and not using excessive language (Sampaio, 2018). This proportional communication approach is effective in managing conflict within multicultural teams (Marsal & Darmawan, 2022). On social media, where provocative content attracts more attention, proportional criticism is often overshadowed by bombastic attacks. The principle of proportionality demands maturity in communication, not being easily provoked by emotions, and

focusing on substance. Thus, proportional criticism can maintain the quality of every constructive political discourse.

The principle of empathy is also an essential element in maintaining humane political communication. The principles of empathy and compassion serve as a reminder that behind the screen, there are human beings with feelings. Ethical political communication considers the impact of messages on the psychological well-being of the audience (Chaves et al., 2019). Spreading distressing or frightening content for political gain is a form of exploitation. The juridical foundation of sustainable public policy should already reflect social welfare theory and empathy (Rizky & Udjari, 2021). Empathy also means understanding that political opponents also have families, supporters, and feelings. Attacks that are too cruel can leave wounds that are difficult to heal. Social media, with its cancel culture, often forgets empathy. This principle demands more humane communication. Therefore, empathy becomes a vital value in creating ethical political communication.

Overall, the implementation of political communication ethics requires a strong commitment to fundamental moral values. Political communication ethics necessitate a commitment to universal values. Truth, balance, responsibility, respect for human dignity, transparency, participation, proportionality, and empathy are principles that must guide every political communication (Brown, 2021). Such an integrated communication strategy is highly necessary in change management (Mardikaningsih & Darmawan, 2022) and is supported by organizational social capital and team collaboration (Putra et al., 2021). These principles are not always easy to implement on social media, which is designed for speed and sensation, but it is precisely because of this that they become increasingly important. Thus, the application of these ethical principles is the key to creating healthy political communication that supports the quality of democracy.

### **Ethical Violations and Their Driving Factors**

Ethical violations in political communication on social media emerge in various forms that undermine the quality of democracy. Black campaigning is the most common and damaging ethical violation in

political communication on social media (Apuke, 2018). This practice involves spreading negative information about political opponents that is not based on facts or is disproportionately exaggerated. The goal is not to criticize policy but to destroy personal reputations. Black campaigns often exploit sensitive issues such as SARA (Ethnicity, Religion, Race, and Inter-group relations), personal morality, or irrelevant pasts. The impact is highly destructive because victims find it difficult to restore a ruined reputation, even if the accusations are proven false. Black campaigning violates almost all ethical principles: truth, fairness, respect for human dignity, and proportionality. This action reflects a disregard for the basic principles of organizational behavior that emphasize integrity in every interaction (Darmawan, 2013). The driving factor is the belief that the end (victory) justifies any means. Thus, black campaigning has become one of the forms of ethical violation that most severely damages the integrity of political communication.

In addition to black campaigns, the spread of disinformation and hoaxes also poses a serious challenge to digital political communication. Disinformation and political hoaxes spread widely on social media due to the ease of production and speed of distribution. Fake content is designed very convincingly, often utilizing technological manipulations such as deepfakes or edited photos. Disinformation can take the form of fake news, false quotes, fake data, or engineered events (Vereshchaka et al., 2020). The objective is to influence public opinion with incorrect information. Psychologically, the formation of self-identity and an individual's social perception is now heavily influenced by these distorted interactions in the digital world (Darmawan & de Jesus Isaac, 2022). The impact is very serious because voters make decisions based on a false reality. The driving factors are its high effectiveness (since people more easily believe information that aligns with their beliefs), the difficulty of verification, and low sanctions for the creators. Therefore, the spread of disinformation has become a major threat to the quality of the public's political decision-making.

Another frequent ethical violation is the occurrence of hate speech in political communication. Hate speech is an ethical violation that triggers hostility between groups. Content that incites hatred based on SARA (Ethnicity, Religion, Race, and Inter-group relations), attacks

vulnerable groups, or degrades human dignity based on identity falls into this category. Hate speech not only violates communication ethics but also the laws in many countries. Its impact is extremely dangerous as it can trigger real-world violence and damage social cohesion. In fact, inter-ethnic interactions in multicultural residential areas require harmonious social dynamics to prevent conflict (Aisyah, 2023). On social media, hate speech spreads rapidly because algorithms prioritize controversial content (Riemer & Peter, 2021). The driving factors are political polarization, threatened identities, and anonymity, which reduces moral barriers. Thus, hate speech not only violates ethics but also threatens social stability.

Excessive politicization of identity is also a form of ethical violation that has a major impact on society. Excessive identity politicization occurs when political actors use SARA issues to mobilize support in an exclusive and divisive manner. Strengthening group identity is a normal part of politics, but problems arise when it is done by disparaging other groups, claiming that only a certain group has the right to lead, or triggering fear toward other groups. Extreme identity politicization violates the principles of inclusiveness, fairness, and respect for human dignity. This phenomenon often widens structural inequalities rooted in a group's long history of vulnerability (Gani, 2022). The impact is a sharp polarization that is difficult to bridge. The driving factors are high electoral effectiveness because identity is an emotional issue, as well as the weakness of political education that emphasizes common citizenship (Weinberg & Flinders, 2018). Therefore, extreme identity politicization can deepen divisions within society.

Personal attacks and slander are also practices that frequently occur in political communication on social media. Personal attacks and slander are ethical violations that target an opponent's private life rather than their policies. Slander regarding private life, family, or a past that is irrelevant to political performance is often launched. The goal is to degrade the opponent in the eyes of the public, not to criticize policy. Personal attacks violate the principles of respect for human dignity and proportionality (Sieckmann, 2018). This aggressive behavior contradicts the spirit of employee well-being and the performance of public organizations, which should focus on community service

(Gautama et al., 2021). The impact is a decline in the quality of public discourse as the focus shifts from issues to personal sensations. The driving factors are the ease of creating sensational content and the low public understanding of political substance. Thus, personal attacks can lower the quality of political debate in the public sphere.

Technological advancements also open new opportunities for ethical violations through the use of bots and fake accounts. The utilization of bots and fake accounts to manipulate public opinion is an increasingly sophisticated ethical violation (Yang et al., 2019). Thousands of automated accounts can be used to amplify certain messages, attack opponents, or create an illusion of mass support. This automation also triggers anxiety among workers regarding the displacement of human roles by artificial intelligence in various resource managements (Mardikaningsih et al., 2023). This practice violates the principle of transparency because the public does not know they are interacting with machines instead of real humans. The impact is a distortion of perception regarding actual public opinion. The driving factors are low cost, difficulty of detection, and effectiveness in influencing perception. Therefore, the use of bots and fake accounts poses a serious threat to the authenticity of political discourse on social media.

Political polarization is also reinforced by the way social media algorithms function. Polarization and social division are exacerbated by social media algorithms that create echo chambers. Politicians and their supporters are only exposed to information that reinforces their own beliefs and rarely see opposing perspectives. The instrumental power of the prediction economy within this surveillance capitalism significantly threatens individual autonomy as well as democratic values (Rojak & Gardi, 2022). Consequently, they become increasingly convinced that they are right and their opponents are enemies that must be defeated. This polarization violates the principles of dialogue and the search for common ground that form the foundation of democracy. The impact is a society divided into camps that mutually hate each other. The driving factors are algorithmic designs that maximize engagement through emotional content, as well as political strategies that deliberately utilize polarization to gain support (Feezell et al., 2021). Thus, digital polarization can worsen social conflict within a democratic society.

The lack of digital transparency in digital political advertising also becomes an important ethical issue. The lack of transparency in digital political advertising is a serious problem. Political advertisements can be targeted at specific groups with varying messages, so the public does not receive complete information about a candidate's position (Ali et al., 2021). Who pays for the advertisements is often unclear, allowing dark funding to influence the political process. This practice violates the principles of transparency and accountability. The impact is that voters do not know who is actually influencing them. The driving factors are weak regulations regarding digital political advertising and the difficulty of tracking fund flows. Therefore, transparency in digital political advertising is essential to maintaining the integrity of the democratic process.

These various ethical violations are influenced by a number of interrelated factors. The factors driving these ethical violations are complex and interconnected. Individual factors such as ambition for power, lack of integrity, and the pressure to win drive politicians to act unethically. Structural factors, such as algorithmic designs that prioritize sensational content and polarization, create an environment that is not conducive to ethical behavior. Cultural factors, such as a political culture that has long been permissive toward ethical breaches, facilitate unethical practices. Regulatory factors, such as weak law enforcement and a lack of sanctions, ensure that ethical violations do not carry heavy consequences. Technological factors, such as the ease of creating fake content and disseminating it anonymously, facilitate these violations (Kumar & Shah, 2018). Addressing ethical violations requires an approach that targets all these factors. Thus, efforts to overcome ethical violations must comprehensively consider the various factors that influence them.

Overall, ethical violations in political communication on social media are a complex and systemic phenomenon. Ethical violations in political communication on social media are highly diverse and massive. Black campaigning, disinformation, hate speech, identity politicization, personal attacks, the use of bots, polarization, and non-transparent advertising are the primary forms (Bradshaw, 2020). The driving factors include individual, structural, cultural, regulatory, and technological

aspects. Ethical violations are not merely a problem of rogue individuals but a systemic issue that requires a systemic response. Therefore, handling ethical violations in political communication necessitates a holistic approach involving various parties within the democratic system.

## Conclusion

This study has analyzed the ethics of political communication on social media by exploring relevant ethical principles, forms of violations, and their driving factors. The ethical principles that should guide political communication on social media include truth and honesty, balance and fairness, responsibility, respect for human dignity, transparency and accountability, participation and inclusiveness, proportionality in criticism, as well as empathy and compassion. These principles provide a normative framework to distinguish healthy political communication from that which is destructive. However, in practice, ethical violations are massive and diverse. Black campaigns spread false negative information about opponents. Disinformation and hoaxes manipulate the public with incorrect information. Hate speech attacks groups based on identity. Excessive identity politicization divides society. Personal attacks shift the focus from issues to personal sensation. The use of bots and fake accounts manipulates public opinion. Polarization is exacerbated by echo chamber algorithms. A lack of transparency in political advertising allows for dark funding. The driving factors for these violations are complex and systemic. Individual factors include ambition and the pressure to win. Structural factors include algorithmic designs that prioritize sensation. Cultural factors include a permissive political culture. Regulatory factors include weak law enforcement. Technological factors include the ease of producing fake content. Ethical violations in political communication on social media are not merely individual problems but systemic issues that threaten the health of democracy. Remedying this requires a multilevel approach that targets all factors.

The findings of this study imply the need for the development of a comprehensive and binding code of ethics for digital political communication. Political parties and politicians need to sign and enforce this code of ethics with clear sanctions. Social media platforms need to take greater responsibility for enforcing ethics by taking action

against violating content, increasing algorithmic transparency, and limiting non-transparent political advertisements. Regulators need to strengthen digital campaign regulations, including rules on political advertising, campaign funding, and the prosecution of hoaxes and hate speech. Political education and digital literacy need to be improved so that the public is able to detect ethical violations and is not easily manipulated. Civil society needs to continue monitoring and criticizing unethical political communication practices. The public, as voters, needs to impose electoral sanctions on politicians proven to have violated ethics. Improving political communication ethics is the shared responsibility of all parties.

Further research is suggested to conduct empirical studies on political communication practices on Indonesian social media during campaign periods to map out the forms of violations and their actors in detail. Comparative studies between countries with different regulations would provide insight into the effectiveness of various approaches. Research on the effectiveness of digital literacy interventions to reduce the impact of political disinformation needs to be conducted. For policymakers, it is suggested to immediately formulate laws or government regulations that comprehensively regulate digital campaigns, including advertising transparency, prohibitions on the use of bots, and strict sanctions for distributors of political hoaxes. Bawaslu and the KPU need to strengthen their capacity for digital campaign oversight. Social media platforms need to develop features that facilitate the reporting of ethical violations and collaborate with independent fact-checkers. Political parties need to formulate internal codes of ethics that bind their members when communicating on social media. Journalistic organizations and civil society need to build coalitions to monitor political communication ethics. The public needs to be educated to become smart voters who are not easily influenced by black campaigns and disinformation.

## References

- Aisyah, N. 2023. Inter-Ethnic Interaction in Multicultural Residential Areas: A Literature Review on Factors and Social Dynamic, *Studi Ilmu Sosial Indonesia*, 3(2), 333-354.
- Ali, M., Sapiezynski, P., Korolova, A., Mislove, A., & Rieke, A. 2021, March. Ad Delivery Algorithms: The Hidden Arbiters Of Political Messaging. In *Proceedings Of The 14th ACM International Conference On Web Search And Data Mining* (Pp. 13-21).
- Apuke, O. D. 2018. The Role Of Social Media And Computational Propaganda In Political Campaign Communication. *Journal Of Language And Communication*, 5(2), 225-251.
- Bonotti, M. 2017. *Partisanship And Political Liberalism In Diverse Societies*. Oxford University Press.
- Bradshaw, S. 2020. The Social Media Challenge For Democracy: Propaganda And Disinformation In A Platform Society. *Doctoral Dissertation*. University Of Oxford.
- Brown, A. 2021. *An Ethics Of Political Communication*. Routledge.
- Chavez, L. R., Campos, B., Corona, K., Sanchez, D., & Ruiz, C. B. 2019. Words Hurt: Political Rhetoric, Emotions/Affect, And Psychological Well-Being Among Mexican-Origin Youth. *Social Science & Medicine*, 228, 240-251.
- Darmawan, D. 2013. *Prinsip Prinsip Perilaku Organisasi*. Pena Semesta - PT. JePe Press Media Utama, Surabaya.
- Darmawan, D., & de Jesus Isaac, A. 2022. Self-identity formation and social perception of individuals through interaction on social media in a digital world. *Journal of Social Science Studies*, 2(2), 273-278.
- Darmawan, D., & Negara, D. S. 2023. The Application of Restorative Justice in Resolving Speech Cases in the Digital Space: A Normative Analysis of the Electronic Information and Transactions Law and the Criminal Code. *Journal of Social Science Studies*, 3(1), 295-306.
- Ellis, V. L. 2018. *How Effectively did Parliamentary Candidates Use Social Media During the 2015 UK General Election Campaign*. 1(1). <https://doi.org/10.22599/UJPIR.55>
- Fariz, F. A. B. M. 2021. Populist Ethno-Religious Nationalism: Challenges to Global Governance and Domestic Social Integration, *Studi Ilmu Sosial Indonesia*, 1(2), 75-92.
- Feezell, J. T., Wagner, J. K., & Conroy, M. 2021. Exploring The Effects Of Algorithm-Driven News Sources On Political Behavior And Polarization. *Computers In Human Behavior*, 116, 106626.
- Frank, H., & Hatak, I. 2014. Doing A Research Literature Review. Dalam *How To Get Published In The Best Entrepreneurship Journals*, 94-117.

- Gani, A. 2022. The Colonialism-Vulnerability Nexus: A Political Ecology Study of Structural Inequality in Climate Change. *Studi Ilmu Sosial Indonesia*, 2(1), 85-108.
- Gardi, B., Udjari, H., & Darmawan, D. 2021. Understanding the Function of Communication in Building and Sustaining Quality Relationships Across Organizational Boundaries. *Journal of Social Science Studies*, 1(2), 245-252.
- Gautama, E. C., Mardikaningsih, R., Wisnujati, N. S., & Cruz, C. da. 2021. The Relationship between Employee Welfare and Public Organization Performance in Community Services. *Journal of Social Science Studies*, 1(2), 197-202.
- Gupta, A., & Gupta, N. 2022. *Research Methodology*. SBPD Publications.
- Hariani, M. & R. Mardikaningsih. 2022. The Performance of Authenticity and the Commodification of Parasocial Bonds: Twin Pillars of Influencer Culture on Social Media, *Studi Ilmu Sosial Indonesia*, 2(2), 385-412.
- Hartono, R. 2021. Social Exclusion and Marginalization of Vulnerable Groups in Social Structures. *Studi Ilmu Sosial Indonesia*, 1(2), 205-222.
- Herawati, R., & Sukma, N. M. 2019. *Negative Campaigns: The Cause of National Disintegration*. <https://doi.org/10.4108/EAI.10-9-2019.2289353>
- Herman, A. 2023. Social media as political communication in the regional elections. *International Journal of Education Humanities and Social Science*, 06(01), 30-35. <https://doi.org/10.54922/ijehss.2023.0470>
- Kumar, S., & Shah, N. 2018. False Information On Web And Social Media: A Survey. *Arxiv Preprint Arxiv:1804.08559*.
- Maharani, P. S., & Nurafifah, N. L. 2020. Political Communication: Social Media Strengths and Threats in the 2019 General Election. *Politik Indonesia: Indonesian Political Science Review*, 5(2), 292-306. <https://doi.org/10.15294/IPSR.V5I2.21522>
- Malik, D. D. 2022. Ethics of Political Communication in Welcoming the Implementation of the 2024 General Election. *International Journal of Demos*, 4(2). <https://doi.org/10.37950/ijd.v4i2.263>
- Mardikaningsih, R. 2018. *Teori Keputusan*. Metromedia, Surabaya.
- Mardikaningsih, R., & Darmawan, D. 2022. Design and Implementation of Communication Strategy in Change Management. *Journal of Social Science Studies*, 2(2), 237-242.
- Mardikaningsih, R., & Oluwatoyin, F. (2023). Analyzing Algorithmic Bias, Automated Justice, and Social Transformation in Artificial Intelligence Implementation. *Studi Ilmu Sosial Indonesia*, 3(1), 107-128.
- Mardikaningsih, R., D. Darmawan, & S. N. Halizah. 2023. Worker Anxiety About Role Displacement from Artificial Intelligence Application in Human Resource Management, *Studi Ilmu Sosial Indonesia*, 3(2), 355-376.

- Marsal, A. P., & Darmawan, D. 2022. Communication Strategies in Managing Conflict in Multicultural Teams. *Journal of Social Science Studies*, 2(2), 285-290.
- Marwala, T. 2023. *Social Media in Politics*. 157-173. [https://doi.org/10.1007/978-981-99-5103-1\\_10](https://doi.org/10.1007/978-981-99-5103-1_10)
- Mohajan, H. K. 2018. Qualitative Research Methodology In Social Sciences And Related Subjects. *Journal Of Economic Development, Environment And People*, 7(1), 23-48.
- Molina Rodríguez-Navas, P., Medranda Morales, N., & Muñoz Lalinde, J. 2021. Transparency For Participation Through The Communication Approach. *ISPRS International Journal Of Geo-Information*, 10(9), 586.
- Oluwatosin, A., Rojak, J. A., & Darmawan, D. (2023). The Dynamics of Adaptive Capacity and Transformation Processes in the Discourse of Social Resilience. *Studi Ilmu Sosial Indonesia*, 3(2), 119-142.
- Parse, R. R. 2016. Human Dignity: Respect And Incivility. *Nursing Science Quarterly*, 29(4), 261-261.
- Piazza, J. A. 2020. Politician Hate Speech And Domestic Terrorism. *International Interactions*, 46(3), 431-453.
- Pratama, A. S. S. F., Danan, E. Y. M. S., Angeline, G., Abdillah, I., Prayoga, J. P. J., & Jabari, N. A. M. 2021. A roadmap for the successful use of social media in electoral campaigns. *Bulletin of Social Informatics Theory and Application*, 5(1), 28-37. <https://doi.org/10.31763/businta.v5i1.430>
- Putra, A. R., Mardikaningsih, R., & Darmawan, D. 2021. Organizational Social Capital and Team Collaboration as Supports for Total Quality Management. *Indonesian Social Science Studies*, 1(1), 129-146.
- Rianto, P. 2020. When Lying Becomes An Ordinary Thing: Communication Ethics In The Post-Truth Era. *Indonesia Communication Journal*, 9(1), 57-63.
- Riemer, K., & Peter, S. 2021. Algorithmic Audiencing: Why We Need To Rethink Free Speech On Social Media. *Journal Of Information Technology*, 36(4), 409-426.
- Rizky, M. C., & Udjari, H. 2021. Reflections on Social Welfare Theory in the Juridical Foundation of Sustainable Public Policy. *Journal of Social Science Studies*, 1(1), 185-190.
- Rojak, J. A. & Gardi, B. 2022. The Economics of Prediction and Instrumental Power: A Critical Analysis of Surveillance Capitalism and Its Impacts on Autonomy and Democracy, *Studi Ilmu Sosial Indonesia*, 2(2), 73-96.
- Rojak, J. A. 2021. The Effectively Leading Manifestation of Public Service-Oriented Governance. *Journal of Social Science Studies*, 1(2), 89-96.
- Rojak, J. A., R. K. Khayru, & D. Darmawan. 2021. Citizens' Political Participation in Electoral Democracy and the Dynamics of Civil Society Movements, *Studi Ilmu Sosial Indonesia*, 1(1), 161-176.

- Sampaio, J. S. 2018. Proportionality In Its Narrow Sense And Measuring The Intensity Of Restrictions On Fundamental Rights. In *Proportionality In Law: An Analytical Perspective* (Pp. 71-110). Cham: Springer International Publishing.
- Saputra, R. & D. Darmawan. 2021. Between Individual Freedom and Collective Responsibility: Dynamics of Social Solidarity in the Age of Individualism, *Studi Ilmu Sosial Indonesia*, 1(1), 251-274.
- Seitkazin, R. 2020. *Political Communication and Influence Through Twitter*. 8(4), 94-105-94-105. <https://doi.org/10.32575/PPB.2020.4.7>
- Sieckmann, J. 2018. Proportionality As A Universal Human Rights Principle. In *Proportionality In Law: An Analytical Perspective* (Pp. 3-24). Cham: Springer International Publishing.
- Sinambela, E. A. & D. Darmawan. 2021. Relevance of Email Marketing in the Contemporary Digital Marketing Communication Mix, *Studi Ilmu Sosial Indonesia*, 1(2), 301-324.
- Snyder, H. 2019. Literature Review As A Research Methodology: An Overview And Guidelines. *Journal Of Business Research*, 104, 333-339.
- Sutanto, H., R. Saputra, & D. Darmawan. 2023. Legal Violation Patterns in Digital Technology on Liability and Proof, *Studi Ilmu Sosial Indonesia*, 3(2), 277-308.
- Ujianto, U. & D. Darmawan. 2003. Rasionalitas Mahasiswa dalam Memilih Partai Politik: Studi terhadap Faktor yang Dipertimbangkan Mahasiswa Kota Surabaya dalam Memilih Partai Politik, *Jurnal Ilmu-Ilmu Sosial dan Humaniora*, 7(1), 43-54.
- Vereshchaka, A., Cosimini, S., & Dong, W. 2020. Analyzing And Distinguishing Fake And Real News To Mitigate The Problem Of Disinformation. *Computational And Mathematical Organization Theory*, 26(3), 350-364.
- Villi, M., & Matikainen, J. 2016. Participation In Social Media: Studying Explicit And Implicit Forms Of Participation In Communicative Social Networks. *Media And Communication*, 4(4), 109-117.
- Walliman, N. 2021. *Research Methods: The Basics* (2nd Ed.). Routledge.
- Weinberg, J., & Flinders, M. 2018. Learning For Democracy: The Politics And Practice Of Citizenship Education. *British Educational Research Journal*, 44(4), 573-592.
- Yang, K. C., Varol, O., Davis, C. A., Ferrara, E., Flammini, A., & Menczer, F. 2019. Arming The Public With Artificial Intelligence To Counter Social Bots. *Human Behavior And Emerging Technologies*, 1(1), 48-61.
- Zheng, Z. 2022. *The role of social media in political campaigns: a review and research agenda*. <https://doi.org/10.4337/9781800377202.00013>