

## Exploring Ethical Resilience among Young Diplomats Facing Digital Disinformation

Linus Kali Palindangan <sup>1\*</sup>, Agustinus Rustanta <sup>2</sup>

<sup>1,2</sup> Sekolah Tinggi Ilmu Komunikasi dan Sekretari Tarakanita, Indonesia

<sup>1</sup>[kalipalindanganlinus1@gmail.com](mailto:kalipalindanganlinus1@gmail.com) \*, <sup>2</sup>[agusrustanta1@gmail.com](mailto:agusrustanta1@gmail.com)

### Article Info

#### Article history:

Received 29-09-2025

Revised 24-10-2025

Accepted 17-11-2025

#### Keyword:

Digital Disinformation; Young Diplomats; Ethical Meaning; Professional Resilience; Digital Diplomacy; International Communication

### ABSTRACT

Digital diplomacy has transformed how states communicate, negotiate, and project influence in the global sphere, yet it has also introduced new ethical and psychological challenges driven by digital disinformation. Within this evolving landscape, young diplomats encounter unique pressures that shape their professional identities and moral decision-making, making it critical to understand how they experience and interpret such challenges. Despite extensive research on the strategic and technological dimensions of digital diplomacy, little is known about the lived experiences of diplomats who face disinformation in cross-border negotiations—specifically, how they construct meaning and sustain ethical integrity under informational stress. This qualitative research involved eight young diplomats (aged 25–35) from various regions including Asia, Europe, and the Middle East, all actively serving in foreign ministries or international organizations. This study applies an Interpretative Phenomenological Analysis (IPA) to explore how young diplomats perceive, internalize, and respond to digital disinformation within the context of international negotiation. Data were collected through in-depth, semi-structured interviews lasting between 60 and 90 minutes, providing rich narratives of participants' lived experiences. The research reveals that disinformation is experienced not merely as a technical or political issue but as an existential and ethical disruption to diplomatic identity. The analysis identifies four interrelated experiential themes: ethical ambiguity, emotional strain, identity negotiation, and the emergence of digital ethical resilience—a reflective capacity that enables diplomats to maintain integrity amid uncertainty. These findings provide a deeper understanding of diplomacy as a human-centered ethical practice, extending beyond policy frameworks to the subjective dimensions of diplomatic life. The study underscores the need for reflective and value-based training in diplomatic institutions and invites further research on ethical resilience across diverse global communication settings.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

(<https://creativecommons.org/licenses/by/4.0/>)

## INTRODUCTION

In the contemporary era of global interconnectivity, digital communication has become the primary arena of diplomatic interaction, redefining how states construct narratives, negotiate interests, and project legitimacy (Sarno & Black, 2024). The proliferation of digital media platforms has enabled unprecedented immediacy and accessibility in international communication, yet it has simultaneously introduced new vulnerabilities to information manipulation and disinformation (Fisher et al., 2024). Within this shifting landscape, diplomacy—once grounded in discreet negotiation and controlled messaging—now unfolds amid the volatility of public scrutiny, algorithmic amplification, and digital distortion.

The phenomenon of digital disinformation has therefore emerged as one of the most pressing challenges in political communication and international diplomacy (Montiel Torres et al., 2025). Disinformation not only distorts facts but also undermines the credibility of institutions, reshapes global perceptions, and destabilizes trust between nations (Mukhlis, 2025a). For diplomats, especially those belonging to a younger generation navigating hybrid communication ecosystems, these dynamics generate profound ethical and psychological tensions. The digital sphere exposes diplomats to conflicting expectations: maintaining national loyalty while embodying transparency and truthfulness in a world where information itself is politicized.

Understanding this phenomenon extends beyond evaluating the strategic or political implications of disinformation; it requires engaging with the human experience of those who operate within its constraints (Mukhlis, 2025b). The experiences of young diplomats—situated at the intersection of global politics, digital technology, and moral responsibility—reveal how individuals negotiate meaning, identity, and professional integrity under complex informational pressures (Seybold, 2025). Their lived experiences illuminate how diplomacy is not only practiced through policies and protocols but also felt through the emotions, dilemmas, and reflexive judgments of the individuals who enact it.

Given the limited scholarly attention to the subjective dimensions of digital diplomacy, there is a critical need to explore how diplomats personally experience and interpret the realities of disinformation (Varela da Costa et al., 2025). Such exploration aligns with the phenomenological commitment to understanding the essence of lived experience—to uncover how individuals make sense of their world as it is immediately encountered. By focusing on meaning rather than measurement, a phenomenological approach enables a deeper appreciation of the ethical, emotional, and cognitive struggles faced by young diplomats in maintaining authenticity and resilience amid the disinformation age.

Building upon the broader significance of digital diplomacy, recent scholarship has increasingly recognized the value of examining the lived experiences of diplomats as a distinct domain within international communication studies. Researchers such as (Ong & Donovan, 2025; Padilla et al., 2025) have explored how disinformation and digital technologies reshape diplomatic practice; however, these works largely adopt analytical or policy-oriented perspectives, focusing on institutional strategies rather than the personal, experiential realities of those engaged in diplomacy (Mukhlis, Suradi, et al., 2023). As diplomacy becomes progressively digitalized, understanding the subjective dimensions of how diplomats perceive, interpret, and respond to disinformation is essential to capture the human implications of this evolving phenomenon.

Despite growing interest, methodological challenges persist in capturing the depth and complexity of these experiences (Tanner & Gillardin, 2025). Traditional research approaches—particularly those grounded in quantitative or policy-based analysis—tend to prioritize measurable outcomes such as communication efficiency, network engagement, or public perception metrics (Mukhlis & Saidah, 2025). While informative, such frameworks often fail to uncover the inner meaning structures that guide diplomats' actions and reflections when confronted with ethical ambiguity, emotional strain, or professional identity conflicts (Caruso, 2025). The absence of rich qualitative exploration leaves a critical gap in understanding the moral and psychological experiences that shape diplomatic behavior in disinformation contexts.

Consequently, much of the existing research offers an incomplete understanding of the phenomenon, emphasizing the external manifestations of disinformation but neglecting its internal human consequences (Mukhlis & Abdullah, 2025). Quantitative measures and descriptive models do not sufficiently address how diplomats construct meaning or maintain professional integrity amidst moral uncertainty and public skepticism (Brutti, 2025). This limitation underscores the need for a phenomenological approach, one that privileges participants' voices and experiences to illuminate the essence of their lived realities. By engaging directly with the reflections and narratives of young diplomats, phenomenology offers the necessary methodological sensitivity to explore how ethical resilience and professional identity are constituted through lived experience rather than abstract theory.

While existing studies on digital diplomacy and disinformation have provided valuable insights into policy responses, communication strategies, and institutional frameworks (Bjola & Holmes, 2022; Manor, 2021; Cull, 2020), they predominantly rely on practical or descriptive approaches. These approaches have focused on analyzing communication models, technological infrastructures, or policy mechanisms to mitigate disinformation (Situmorang & Ritonga, 2025). Although useful in addressing procedural and strategic aspects, such studies offer limited understanding of the inner, lived realities of diplomats who operate within these complex environments.

The main limitation of these conventional frameworks lies in their inability to capture the experiential depth of diplomacy as a human practice (Mukhlis, Janwari, et al., 2023). By emphasizing external actions and institutional outcomes, prior research overlooks the emotional, ethical, and cognitive negotiations that diplomats undergo when confronted with disinformation (Zecchinon & Standaert, 2025). This gap has resulted in a fragmented understanding of how digital diplomacy functions not only as a political or strategic domain but also as a psychosocial and moral experience.

Furthermore, studies grounded in quantitative or policy-driven paradigms tend to treat disinformation as an external variable—an obstacle to be managed—rather than a lived phenomenon that reshapes diplomats' professional identities and ethical worldviews (Burns et al., 2024). The absence of first-person accounts in existing literature obscures how diplomats make sense of truth, legitimacy, and responsibility in digital settings where these concepts are constantly contested.

To address these deficiencies, a phenomenological approach becomes essential. Phenomenology allows for an exploration of the essence and structure of experience, focusing on how individuals perceive, interpret, and assign meaning to their encounters with disinformation (Dzogovic et al., 2025). Through interpretative engagement with diplomats' narratives, this approach provides a holistic and human-centered understanding of digital diplomacy—one that reveals not only what diplomats do, but how they experience and internalize the complexities of truth, ethics, and identity in the digital era.

By uncovering these lived meanings, the study aims to contribute new conceptual clarity and empirical depth to the discourse on political communication and international diplomacy, filling a critical void in current scholarly understanding.

Recent research has emphasized the growing significance of digital diplomacy as both a communicative practice and a sociocultural phenomenon. Studies by (Oleksiyuk, 2025; Samuelsen et al., 2025) highlight how digital technologies reshape diplomatic interaction, yet these analyses remain largely institutional and strategic. A smaller body of work, such as that of (Ó Fathaigh et al., 2025), explores cultural dimensions of diplomacy but stops short of addressing the inner meaning of diplomats' experiences (Mukhlis et al., 2024). The literature thus acknowledges digital transformation but insufficiently engages with its human consequences. This absence of experiential focus provides the theoretical and empirical rationale for a phenomenological investigation.

To respond to this gap, the present study employs an Interpretative Phenomenological Analysis (IPA) framework to explore the lived experiences of young diplomats confronting digital disinformation (Moore et al., 2024). This approach is chosen because it enables the exploration of how individuals perceive and construct meaning within ethically and emotionally complex situations (Mukhlis, Maryam, et al., 2023). By focusing on subjective interpretation, the method captures the cognitive, moral, and relational dimensions often overlooked in traditional analyses (Morais & Piñeiro-Naval, 2025). The study thereby provides a holistic understanding of how disinformation is experienced rather than merely managed. In doing so, it addresses the central research question of how diplomats internalize and adapt to disinformation in international negotiation contexts.

This article is structured to guide readers through a coherent phenomenological inquiry. The introduction outlines the context and significance of the phenomenon, while the method section details the interpretative phenomenological approach and data collection process (Anstead et al., 2025). The results section presents emergent themes illustrating diplomats' lived experiences and meaning-making processes. The discussion section then situates these findings within existing theoretical and empirical frameworks, identifying implications for both scholarship and practice (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025). Finally, the conclusion synthesizes key insights and highlights future directions for understanding the human experience of diplomacy in the digital era.

## **RESEARCH METHODS**

### **Study Design**

This study adopted an interpretative phenomenological approach (IPA) to explore the lived experiences of young diplomats in addressing digital disinformation within cross-border diplomatic negotiations. The phenomenological design was selected for its emphasis on understanding subjective experiences and the meanings individuals attribute to specific phenomena within their social and professional realities. Through this design, the study sought to uncover the essence of how digital disinformation is perceived, experienced, and navigated by diplomats, rather than to measure or predict behaviors.

The interpretative orientation of phenomenology was particularly relevant to this investigation, as it enables a deeper engagement with participants' reflective interpretations of their lived realities. This approach facilitated the uncovering of ethical, emotional, and cognitive dimensions of diplomatic practice as constructed through personal narratives. By emphasizing meaning-making over description alone, the design supported the identification of the phenomenon's core structures — the moral tensions, adaptive strategies, and sense-making processes that shape diplomatic responses to digital disinformation.

### **Participants**

Participants consisted of eight young diplomats actively serving in international or regional diplomatic institutions. They were selected using purposive sampling, ensuring inclusion of individuals with firsthand experience managing disinformation-related issues in diplomatic negotiations. The inclusion criteria emphasized participants who (1) were under 35 years of age, (2) held positions involving direct communication or negotiation with foreign representatives, and (3) had encountered instances of digital disinformation affecting diplomatic engagements.

Participants represented both male and female diplomats from diverse cultural and national backgrounds, providing a comprehensive understanding of the phenomenon across varying geopolitical contexts. Their professional experience ranged between three and ten years in diplomatic service. Participation was voluntary, and confidentiality was maintained throughout. Individuals not directly involved in diplomatic communication or lacking relevant experience with digital disinformation were excluded.

### **Data Collection**

Data were collected through semi-structured, in-depth interviews designed to capture participants' lived experiences and perceptions. The interviews were conducted face-to-face or via secure online video platforms, depending on participants' geographical locations and availability. Each interview lasted between 60 and 90 minutes, allowing participants to elaborate freely on their personal encounters and emotional responses to digital disinformation in diplomatic contexts.

The interview guide was constructed around open-ended prompts exploring experiences of ethical tension, identity negotiation, and adaptive strategies in digital diplomacy. Examples of core questions included:

“Can you describe a moment when digital disinformation directly affected your diplomatic work?”

“How did such incidents shape your perception of professional ethics and national credibility?”

All interviews were recorded with consent and transcribed verbatim. The collection process ensured a non-judgmental and confidential environment, enabling participants to speak openly. Field notes and reflective memos were used to capture contextual nuances and nonverbal expressions observed during interviews.

### **Data Analysis**

Data were analyzed using the Interpretative Phenomenological Analysis (IPA) framework, which emphasizes idiographic, inductive, and interpretative engagement with participants' narratives. The analysis followed a multi-step, systematic process:

1. Immersion and Initial Reading: Each transcript was read multiple times to achieve an in-depth understanding of participants' perspectives.
2. Identification of Meaning Units: Key statements and expressions were segmented into meaning units reflecting emotional, ethical, and professional dimensions.
3. Development of Emergent Themes: Codes were grouped into preliminary themes that captured shared experiences or contrasting viewpoints.
4. Thematic Structuring: Related themes were clustered to form higher-order categories, representing broader experiential patterns such as ethical ambiguity, emotional strain, identity negotiation, and digital ethical resilience.
5. Synthesis of Essential Meanings: Themes were integrated to articulate the essence of the lived experience, supported by direct quotations.

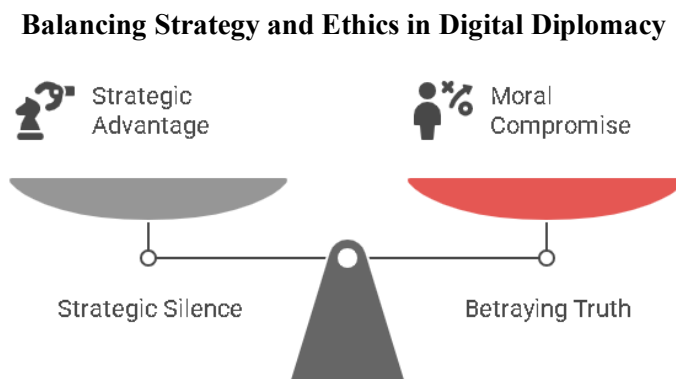
Data management and thematic coding were facilitated by NVivo 12 software to maintain transparency and traceability in the analytic process. Throughout the analysis, a reflexive stance was upheld to ensure that interpretation remained grounded in participants' meanings rather than researcher assumptions.

## RESULTS

### Navigating Ethical Ambiguity in Digital Diplomacy

Participants described their encounters with disinformation as a constant challenge that blurred ethical boundaries within diplomatic practice. They emphasized that distinguishing between intentional manipulation and legitimate narrative framing often created inner tension and moral uncertainty. One young diplomat reflected:

“When a false narrative spreads online, we can’t always respond immediately. Sometimes, silence is strategic, but inside, it feels like betraying the truth.”



These narratives collectively demonstrate that ethical ambiguity is not simply a conceptual issue but an everyday experiential reality. Participants consistently reported struggling with the balance between professional loyalty and moral integrity, especially in moments when strategic silence conflicted with personal values. This theme reveals how young diplomats internalize a dual responsibility — to defend their nation’s credibility while adhering to international norms of truthfulness. Their reflections also suggested the early development of ethical resilience emerging from this inner negotiation.

### Emotional Strain and Professional Resilience

Another major theme concerned the emotional burden of working in a digital environment saturated with misinformation. Participants frequently expressed feelings of anxiety, helplessness, and moral fatigue when disinformation escalated during diplomatic crises. One participant shared:

“The hardest part isn’t the lie itself, but how it shapes global perception. You feel powerless when millions believe what’s not true.”

Across interviews, such statements highlight the psychological cost of navigating public misinformation. Participants recounted sleepless nights and emotional exhaustion during high-pressure events. However, they also described specific coping mechanisms — mindfulness routines, informal peer discussions, and reflective journaling — as ways to sustain composure. These responses illustrate emotional resilience as an adaptive capacity, distinct from mere endurance, enabling diplomats to preserve both mental stability and ethical awareness under digital stress.

### **Negotiating Identity and Legitimacy in the Digital Arena**

Participants reported that constant exposure to manipulated information influenced how they perceived their professional identity as diplomats. They often felt their legitimacy was questioned, especially when engaging through digital platforms where public narratives dominate. One participant stated:

“In online spaces, people don’t see the diplomat — they see propaganda. We must work twice as hard to show we’re not part of that machinery.”

The data reflect a shared perception of identity vulnerability. Many participants described a sense of professional displacement, in which public skepticism eroded their symbolic authority. Analytically, this points to an ongoing process of identity negotiation — diplomats balancing the expectations of institutional representation with personal authenticity. The findings indicate that such identity work functions as both a defensive and transformative act, redefining what it means to perform diplomacy within a digitally mediated environment.

### **The Emergence of Digital Ethical Resilience**

A core finding of this study is the identification of Digital Ethical Resilience — a conceptual pattern describing how diplomats reconstruct ethical frameworks to withstand the pressures of disinformation. This resilience involved reflective learning, collective deliberation within diplomatic teams, and the reassertion of values such as transparency and respect. One participant explained:

“We started forming small internal circles to discuss what’s right to say online. It’s like redefining diplomacy for ourselves, every day.”

Empirically, this pattern appeared through repeated accounts of self-organized ethical dialogue. Participants reported informal peer mentoring, scenario-sharing sessions, and value reaffirmation practices within their offices. Thematically, these accounts illustrate a shift from reactive coping to reflective adaptation, where digital adversity becomes a platform for collective ethical growth and moral learning.

### **Reconstructing Trust in the Era of Disinformation**

The final theme centered on the participants’ efforts to rebuild trust — both personally and institutionally. Disinformation was perceived as not only an external threat but also a catalyst for reevaluating how diplomacy communicates credibility. Participants reported experimenting with transparent communication, cross-verification mechanisms, and interpersonal sincerity as tools to counter digital distrust. One diplomat emphasized:

“Trust is no longer about the flag you represent — it’s about whether your message feels human.”

The testimonies underscore that rebuilding trust operates on two interlinked levels: relational and systemic. Relationally, diplomats seek to humanize communication through empathy and honesty. Systemically, they advocate for institutional reforms in message verification and ethical training. This redefinition of trust signifies a paradigmatic movement in diplomacy — from state-centered credibility toward relational authenticity — thereby highlighting the human dimension of political communication in the digital age.

## **DISCUSSION**

The findings of this phenomenological inquiry reveal that young diplomats experience digital disinformation as both an ethical and existential disruption to their professional identity. The essence of their lived experience lies in cultivating digital ethical resilience—a reflective capacity to preserve integrity and legitimacy amid misinformation and moral uncertainty (Marino et al., 2024). This conclusion directly addresses the central research question concerning how diplomats interpret and adapt to disinformation in the context of international negotiation.

### **Contribution of the Findings to the Research Question**

The study provides an interpretative understanding of how young diplomats construct meaning, sustain ethical identity, and adapt behaviorally within a disinformation-saturated diplomatic environment. Rather than perceiving disinformation merely as an external threat, participants described it as an internal struggle between truth, duty, and reputation (Farrand et al., 2024). The findings show that digital diplomacy is lived as a moral practice, where ethical decision-making and emotional regulation form integral parts of professional adaptation.

Through the lived narratives of diplomats, this study highlights a distinctive phenomenon: the emergence of moral reflexivity under digital pressure. Participants actively redefined ethical boundaries through reflection, dialogue, and value-based reasoning (Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). Such introspective meaning-making demonstrates how phenomenology can reveal the inner texture of diplomacy — not as static communication, but as an ongoing negotiation of values. In doing so, the research answers the key question of how diplomats internalize and reconcile their professional and moral selves within digital disinformation dynamics.

### **Relationship to Previous Literature and Theoretical Context**

The results expand upon and nuance existing theories of digital diplomacy and political communication. Prior studies (Henderson & Lemley, 2025; Lysenko & Gunitzky, 2025) have conceptualized disinformation as a strategic challenge requiring policy or technological countermeasures. In contrast, this study uncovers the human dimension behind those responses — showing that diplomats' ethical reasoning, emotional endurance, and identity formation are central to navigating disinformation effectively. The concept of digital ethical resilience complements (Maia et al., 2025) work on cultural and moral adaptation in diplomacy, providing a psychological and phenomenological layer to her sociocultural framework.

Furthermore, the findings resonate with existential and hermeneutic phenomenological theory, particularly Heidegger's notion of being-in-the-world, where meaning emerges through lived experience and self-reflection. The diplomats' efforts to restore authenticity in a disinformation environment mirror (Matamoros-Fernández & Jude, 2025) argument that authenticity arises from self-awareness amid ambiguity. Similarly, the emotional labor and self-regulation observed in this study align with (Kassymbekova et al., 2025) theory of identity performance, suggesting that digital diplomacy functions as both ethical action and identity work.

Through this interpretative lens, the research not only corroborates earlier findings but also advances the discourse by revealing that ethical integrity and emotional authenticity are the unspoken currencies of effective diplomacy in the digital era (García Gordillo et al., 2025). This phenomenological contribution reframes digital diplomacy as an embodied moral experience, emphasizing that resilience and ethical awareness, rather than technological mastery alone, sustain credibility in contemporary international communication.

### **Implications of the Findings**

The findings of this study hold both theoretical and practical implications for the understanding and practice of contemporary diplomacy. From a theoretical standpoint, the identification of digital ethical resilience contributes to expanding the conceptual boundaries of political communication and international diplomacy by introducing an interpretative dimension centered on human meaning-making. This concept highlights that diplomacy, beyond being a strategic or political enterprise, is a deeply moral and emotional practice shaped by individual reflexivity and collective ethical norms.

From a practical perspective, these insights underscore the importance of developing diplomatic training programs that incorporate psychological and ethical preparedness for information crises. By fostering reflective dialogue, empathy, and value-based reasoning, institutions can equip diplomats with tools to navigate ethical ambiguity and emotional fatigue more effectively. Culturally, the findings suggest that resilience in digital diplomacy is not achieved through mere resistance to misinformation but through the cultivation of integrity, authenticity, and transparency as communicative virtues. These implications extend beyond the diplomatic corps, offering relevance for other professions operating in high-stakes information environments where credibility and moral judgment are constantly tested.

### **Limitations of the Study**

While the study provides meaningful insights into the lived experiences of young diplomats, several limitations must be acknowledged. First, as a phenomenological inquiry, the research prioritizes depth over breadth; hence, the findings are context-specific and not intended for statistical generalization (Moreno Bobadilla, 2024). The small number of participants—though adequate for phenomenological depth—limits the diversity of geopolitical perspectives that might exist across different diplomatic systems. Second, the reliance on self-reported narratives introduces the possibility of subjective bias, as participants may selectively recall or reinterpret their experiences.

Additionally, the study's interpretative focus means that findings reflect shared meaning constructions rather than objective accounts of diplomatic reality (de Gregorio & Pollicino, 2025). This limitation, however, is consistent with phenomenological epistemology, which values lived meaning over empirical verification. Future research could address these limitations by incorporating comparative or longitudinal designs, exploring how ethical resilience develops across different career stages or geopolitical contexts.

### **Prospective Directions for Future Research**

Future research should extend these findings by exploring how ethical and emotional resilience evolves in other sectors of international communication, such as journalism, intelligence, or global governance. Comparative studies could examine how diplomats from varied cultural or institutional backgrounds negotiate authenticity and ethical judgment within digital disinformation systems. Moreover, integrating phenomenology with critical discourse analysis or narrative inquiry could enrich understanding of how personal meaning-making interacts with larger political narratives and power dynamics.

Longitudinal approaches could also reveal how repeated exposure to disinformation affects diplomats' psychological well-being and identity transformation over time. Such studies would not only deepen theoretical understanding but also guide the institutionalization of reflective ethical frameworks within diplomatic education and training. By continuing to examine the human dimension of digital diplomacy, future research can advance a more humane, ethically grounded model of international communication—one that acknowledges the centrality of lived experience in sustaining truth, credibility, and trust in global affairs.

## **CONCLUSION**

This study explored the lived experiences of young diplomats in confronting digital disinformation within cross-border diplomatic negotiations, addressing the ethical, emotional, and professional challenges that shape modern diplomatic practice. The findings revealed that diplomats develop a form of digital ethical resilience, enabling them to maintain integrity, authenticity, and trust amidst morally ambiguous and high-pressure information environments. By focusing on the subjective meaning of these experiences, the research fills a significant gap left by policy- and strategy-oriented studies that overlooked the human and ethical dimensions of digital diplomacy. This study's unique contribution lies in conceptualizing Digital Ethical Resilience as a moral-psychological capacity that redefines what it means to act diplomatically in the age of digital misinformation. Unlike previous works that treat digital diplomacy mainly as strategic communication, this research

foregrounds the lived ethical struggle of diplomats as a foundation for institutional integrity and international trust-building.

Practically, the findings offer actionable implications for diplomatic institutions: integrating ethics-based reflection modules, peer-support systems, and emotional literacy training into professional development programs can strengthen diplomats' capacity to navigate disinformation ethically and effectively. Such initiatives could transform ethics from a normative expectation into a practiced skill embedded in everyday diplomatic communication. The study contributes to the broader field of political communication by reframing diplomacy as an embodied moral experience, rather than merely a political or communicative act. By highlighting both the inner and institutional dimensions of ethical resilience, the research provides a novel framework for designing future diplomatic education that bridges moral philosophy and digital communication practice. Future research could expand this understanding by applying phenomenological inquiry to other domains of international communication, examining how meaning, identity, and resilience evolve across diverse cultural and institutional settings. Such cross-context exploration would enrich theoretical understanding of ethical resilience as a transferable construct across global professional fields.

### CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article. All authors have contributed equally to the conception, development, and completion of this research, and no financial or personal relationships have influenced the study's outcomes.

### REFERENCES

- Anstead, N., Edwards, L., Livingstone, S., & Stoilova, M. (2025). The Potential for Media Literacy to Combat Misinformation: Results of a Rapid Evidence Assessment. *International Journal of Communication*, 19, 2129–2151. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105008414959&partnerID=40&md5=783347053bb278e39e4b5123b9b082b9>
- Brutti, N. (2025). Tortious disinformation and digital platforms. *European Journal of Privacy Law and Technologies*, 2025(1). Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105009223939&partnerID=40&md5=ca627f8f1625bbe3be3f0cd999784193>
- Burns, K., Halvey, O., Ó Súilleabháin, F., O'Callaghan, E., & Lins de Holanda Coelho, G. (2024). The Social Media, Online and Digital Abuse and Harassment of Social Workers, Probation Officers and Social Work Students in Ireland: A National Survey. *British Journal of Social Work*, 54(7), 3274–3294. Scopus. <https://doi.org/10.1093/bjsw/bcae091>
- Caruso, C. (2025). Towards the Institutions of Freedom: The European Public Discourse in the Digital Era. *German Law Journal*, 26(1), 114–137. Scopus. <https://doi.org/10.1017/glj.2024.68>
- de Gregorio, G., & Pollicino, O. (2025). The European Constitutional Way to Address Disinformation in the Age of Artificial Intelligence. *German Law Journal*, 26(3), 449–470. Scopus. <https://doi.org/10.1017/glj.2025.24>
- Dzogovic, S. A., Zdravkovska-Adamova, B., & Ramčilović, Z. (2025). The Role of Higher Education in Promoting Media Literacy in the Age of Digital Disinformation. *Human Research in Rehabilitation*, 15(2), 311–330. Scopus. <https://doi.org/10.21554/hrr.092506>
- Farrand, B., Carrapiço, H., & Turobov, A. (2024). The new geopolitics of EU cybersecurity: Security, economy and sovereignty. *International Affairs*, 100(6), 2379–2397. Scopus. <https://doi.org/10.1093/ia/iaae231>
- Fisher, J., Gadjanova, E., & Hitchen, J. (2024). WhatsApp and political communication in West Africa: Accounting for differences in parties' organization and message discipline online. *Party Politics*, 30(5), 934–948. Scopus. <https://doi.org/10.1177/13540688231188690>

- García Gordillo, M., Rivas-de-Roca, R., & de-Lima-Santos, M.-F. (2025). The Fact-Checking Initiatives in the EU: A Diverse Ecosystem Against Disinformation. *Media and Communication*, 13. Scopus. <https://doi.org/10.17645/mac.9421>
- Henderson, P., & Lemley, M. A. (2025). The Mirage of Artificial Intelligence Terms of Use Restrictions. *Indiana Law Journal*, 100(4), 1327–1387. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105011669141&partnerID=40&md5=24231c12dd7643f77bfacff66bc60eb9>
- Kassymbekova, N., Tolegen, E., Buyenbayeva, Z., Almanova, N., & Shyngyssova, N. (2025). The Impact of the Technological Boom on Traditional and Social Media in Kazakhstan. *Studies in Media and Communication*, 13(2), 123–133. Scopus. <https://doi.org/10.11114/smc.v13i2.7536>
- Lysenko, A., & Gunitsky, S. (2025). The invisible front: Ukraine’s IT army and the evolution of cyber resistance. *Post-Soviet Affairs*, 41(4), 263–288. Scopus. <https://doi.org/10.1080/1060586X.2025.2503658>
- Maia, L. R. H., Massarani, L., Oliveira, T., Santos, M. A. D., & Maia, F. J. S. (2025). The Instrumentalization of Science in Anti-Vaccine Groups on WhatsApp in Brazil. *Canadian Journal of Communication*, 50(3), 392–421. Scopus. <https://doi.org/10.3138/cjc-2024-0036>
- Marino, E. B., Benitez-Baleato, J. M., & Ribeiro, A. S. (2024). The Polarization Loop: How Emotions Drive Propagation of Disinformation in Online Media—The Case of Conspiracy Theories and Extreme Right Movements in Southern Europe. *Social Sciences*, 13(11). Scopus. <https://doi.org/10.3390/socsci13110603>
- Matamoros-Fernández, A., & Jude, N. (2025). The importance of centering harm in data infrastructures for ‘soft moderation’: X’s Community Notes as a case study. *New Media and Society*, 27(4), 1986–2011. Scopus. <https://doi.org/10.1177/14614448251314399>
- Montiel Torres, M. F., Teruel Rodríguez, L., García-Faroldi, L., & Martín-Martín, F. M. (2025). Vulnerable groups and disinformation. An analysis of the Andalusian reality. *Doxa Comunicacion*, 2025(41), 369–393. Scopus. <https://doi.org/10.31921/doxacom.n41a2902>
- Moore, R. C., Dahlke, R., Forberg, P. L., & Hancock, J. T. (2024). The Private Life of QAnon: A Mixed Methods Investigation of Americans’ Exposure to QAnon Content on the Web. *Proceedings of the ACM on Human-Computer Interaction*, 8(CSCW2). Scopus. <https://doi.org/10.1145/3687057>
- Morais, R., & Piñeiro-Naval, V. (2025). The presence of regional and local aspects about disinformation in scientific production in Spain and Portugal: A review of the state of the art. *Doxa Comunicacion*, 2025-July-December(41), 341–368. Scopus. <https://doi.org/10.31921/doxacom.n41a2905>
- Moreno Bobadilla, Á. (2024). The European fight against disinformation in electoral processes. *Juridicas*, 21(2), 97–113. Scopus. <https://doi.org/10.17151/jurid.2024.21.2.6>
- Mukhlis, L. (2025a). A Phenomenological Study of Personal Spiritual Experiences in Navigating Religious Pluralism within Interfaith Communities. *Irfana: Journal of Religious Studies*, 1(6), 212–220.
- Mukhlis, L. (2025b). Spiritual Grounds for Economic Growth: A Qualitative Exploration of Rural Indonesian Women’s Transformative Journeys Through Mosque-Led Empowerment Programs. *Servina: Jurnal Pengabdian Kepada Masyarakat*, 1(8), 289–298.
- Mukhlis, L., & Abdullah, M. N. (2025). *Hukum Keluarga Islam di Indonesia* (1st ed.). Mukhlisina Revolution Center.
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2024). Integrating Artificial Intelligence and Maqāṣid al-Syarī‘ah: Revolutionizing Indonesia’s Sharia Online Trading System. *Computer Fraud and Security*, 2024(11), 301–309. <https://doi.org/10.52710/cfs.238>

- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2025). Reorientation of Sharia Stock Regulations: Integrating Taṣarrufāt al-Rasūl and Maqāṣid al-Sharī'ah for Justice and Sustainability. *Journal of Information Systems Engineering and Management*, 10(10s), 58–66. <https://doi.org/10.52783/jisem.v10i10s.1341>
- Mukhlis, L., Arifin, T., Ridwan, A. H., Zulbaidah, Rosadi, A., & Solehudin, E. (2025). Reformulation of Islamic Stock Law: The Application of Taṣarrufāt al-Rasūl and Maqāṣid al-Syarī'ah to Develop a Dynamic and Sustainable Islamic Capital Market in Indonesia. *Journal of Posthumanism*, 5(3), 1–13. <https://doi.org/10.63332/joph.v5i3.913>
- Mukhlis, L., Janwari, Y., & Syafe'i, R. (2023). INDONESIA STOCK EXCHANGE: THEORETICAL AND PHILOSOPHICAL ANALYSIS OF MUDHARABAH AND MUSYARAKAH CONTRACTS. *Yurisprudencia: Jurnal Hukum Ekonomi*, 9(2), 243–264. <https://doi.org/10.24952/yurisprudencia.v9i2.8466>
- Mukhlis, L., Maryam, S., & Sormin, S. A. (2023). Model Pembelajaran Living History Berbasis PjBL Untuk Meningkatkan Keterampilan Histografi Mahasiswa. *Jurnal Educatio FKIP UNMA*, 9(4), 1800–1809. <https://doi.org/10.31949/educatio.v9i4.5595>
- Mukhlis, L., & Saidah, Y. (2025). Dynamics of Nature-Based learning in Developing Children's Motoric Skills: Teacher and Parent Perspectives. *HUMANISMA: Journal of Gender Studies*, 9(1), 64–79. <http://dx.doi.org/10.30983/humanisme.v4i2.9366>
- Mukhlis, L., Suradi, Janwari, Y., & Syafe'i, R. (2023). Sosialisasi Saham Syariah sebagai Instrumen Pengembangan Ekonomi Masyarakat di Badan Kontak Majelis Taklim (BKMT) Kabupaten Mandailing Natal. *Jurnal Pengabdian Multidisiplin*, 3(2), 2–9. <https://doi.org/10.51214/japamul.v3i2.604>
- Ó Fathaigh, R. Ó., Buijs, D., & van Hoboken, J. (2025). The Regulation of Disinformation Under the Digital Services Act. *Media and Communication*, 13. Scopus. <https://doi.org/10.17645/mac.9615>
- Oleksiyuk, T. (2025). The right to access official information as a resilience-improving tool: Ukrainian lessons during wartime. *Social Sciences and Humanities Open*, 11. Scopus. <https://doi.org/10.1016/j.ssaho.2025.101549>
- Ong, J. C., & Donovan, J. (2025). True Costs of Misinformation Introduction. *International Journal of Communication*, 19, 2307–2315. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105008397033&partnerID=40&md5=34ff65ea1866a6cd176c55844f07f372>
- Padilla, A., Coromina, Ò., & Prado, E. (2025). “Trusted Media” on YouTube: Volume and visibility of public media in search results. *Revista Latina de Comunicacion Social*, 2025(83). Scopus. <https://doi.org/10.4185/rlds-2025-2336>
- Samuelsen, R. J., Kalsnes, B., & Steensen, S. (2025). The Relevance of Technology to Information Verification: Insights from Norwegian Journalism During a National Election. *Journalism Practice*, 19(8), 1683–1702. Scopus. <https://doi.org/10.1080/17512786.2023.2280676>
- Sarno, D. M., & Black, J. (2024). Who Gets Caught in the Web of Lies?: Understanding Susceptibility to Phishing Emails, Fake News Headlines, and Scam Text Messages. *Human Factors*, 66(6), 1742–1753. Scopus. <https://doi.org/10.1177/00187208231173263>
- Seybold, S. L. (2025). Voter deterrence campaigns and the moral-epistemic landscape of political microtargeting. *Ethics and Information Technology*, 27(2). Scopus. <https://doi.org/10.1007/s10676-025-09831-8>
- Situmorang, T. P., & Ritonga, A. D. (2025). TikTok and Politics: A Bibliometric Mapping of Research Trends. *Studies in Media and Communication*, 13(3), 212–224. Scopus. <https://doi.org/10.11114/smc.v13i3.7616>

- Tanner, S., & Gillardin, F. (2025). Toxic Communication on TikTok: Sigma Masculinities and Gendered Disinformation. *Social Media and Society*, 11(1). Scopus. <https://doi.org/10.1177/20563051251313844>
- Varela da Costa, J., Dongo, D. F., & Mira da Silva, M. (2025). Using MCDA to select countermeasures against fake news. *Journal of Information, Communication and Ethics in Society*, 23(1), 54–103. Scopus. <https://doi.org/10.1108/JICES-07-2024-0089>
- Zecchinon, P., & Standaert, O. (2025). The War in Ukraine Through the Prism of Visual Disinformation and the Limits of Specialized Fact-Checking. A Case-Study at Le Monde. *Digital Journalism*, 13(1), 61–79. Scopus. <https://doi.org/10.1080/21670811.2024.2332609>