

Integrating Digital Culture Values Through Campus Habituation to Develop Students' Character in the Digital Age

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ABSTRACT

The rapid advancement of digital technology has significantly influenced students' communication practices, yet ethical issues in digital interactions remain prevalent. This study aims to examine the integration of digital culture values into campus habituation programs to strengthen students' digital communication ethics. Using a qualitative phenomenological approach, the research was conducted at UMMAT involving students, lecturers, and educational staff. Data were collected through in-depth interviews, observations, and documentation. The findings reveal that integrating digital culture values into campus habituation effectively enhances students' ethical awareness in digital communication, particularly in maintaining information integrity, protecting privacy, and avoiding hate speech and misinformation. Guided by Parsons' Structural Functional theory, habituation activities support adaptation, goal attainment, integration, and latency, fostering responsible digital citizenship. These practices contribute to students' character development and reinforce the campus environment as a platform for promoting ethical digital communication.



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INTRODUCTION

The digital era has transformed everyday life by enabling communication, learning, entertainment, and access to information to take place increasingly through digital platforms. This transformation is particularly evident among students as part of the millennial generation, who have grown up in close interaction with smartphones and other digital technologies. The rapid development of digital technology has brought significant changes in various aspects of life, including higher education (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). As students' academic and social interactions increasingly occur in digital spaces, universities are required not only to develop students' technological competence but also to cultivate ethical, responsible, and trustworthy digital communication.

Digital culture is a way for communities to engage in online activities while maintaining their feeling of variety, Pancasila ideals, and nationalism (Kominfo, 2021). Students must be taught and accustomed to the values of digital culture. The integration of digital cultural values into campus habituation must be thoroughly examined in order to increase students' digital communication ethics and social trust, which is relevant to identifying reasons and determining appropriate solutions. All lines of activities, including academic (Saddam, 2019b), non-academic (Saddam, 2019a), and habituation activities by all campus stakeholders, are interwoven into the development of students' personalities (Saddam et al., 2016, 2018). Students' personalities can be influenced by conservation ideals (Setyowati et al., 2020). Ethics are a part of digital humanism. Strengthening the digital communication ethics of students by providing an in-depth understanding, exemplifying, and habituating appropriate ways in

accordance with the values of digital culture for students. The values of digital culture serve as guidelines in using and utilizing digital technology, both in communication and in its use and benefits for the common good.

Incorporating digital culture into higher education can improve social trust on campus and fortify students' communication ethics (Basyah & Hayati, 2020; G. Gunawan et al., 2020; Wahyudi & Kurniasih, 2021). This is crucial given that ethical and successful digital communication has emerged as a critical ability required in the increasingly virtual workplace and social setting (Pratiwi et al., 2021). Students are given strong ethical ideals for communicating in the digital world in addition to technology abilities through the instillation of positive digital values (Mukhlis, 2025a; Mukhlis & Saidah, 2025). A healthy learning environment can be enhanced and students' character development as responsible citizens in the digital age can be supported by good digital communication ethics (Polonetsky & Tene, 2014; Reyman & Sparby, 2019). It is anticipated that this bolstering of ethics will increase student trust and cultivate a feeling of accountability for digital media use.

In the city of Mataram, with the diversity of social and cultural backgrounds of students, the integration of digital culture values in campus habituation poses a unique challenge. Changes in the way of interacting and communicating influenced by digital technology can affect the communication ethics of students. At the Universitas Muhammadiyah Mataram (UMMAT), it appears that ethical values in digital communication have not yet been fully internalized in the daily activities of students. Therefore, the integration of digital culture values in campus habituation is expected to be a strategic step in strengthening students' digital communication ethics (Mukhlis, 2025b; Mukhlis, Suradi, et al., 2023). There is still much unethical communication happening, especially through WhatsApp by students when contacting lecturers regarding classes.

In order to strengthen students' digital communication ethics, this study aims to 1) identify and analyze the ethical conditions of students' digital communication, 2) identify patterns of integrating digital culture values into campus habituation, and 3) identify and analyze the factors that facilitate and impede the development of digital culture values in the UMMAT environment.

RESEARCH METHODS

This study employs a qualitative, phenomenological method (Bogdan, R.C. & Biklen, 2017; Creswell & Creswell, 2017; Saldaña, 2021). This method is employed to comprehend how students experience internalizing digital culture values in digital communication. The phenomenological type enables researchers to delve further into the significance of the respondents' experiences in relation to the UMMAT campus environment's habituation of digital culture values. Five members of the educational staff, seven lecturers, and fifteen students served as the research subjects for this study, which was carried out at UMMAT. Purposive sampling approaches were used to choose the participants, who had to meet certain requirements, such as being active in digital interactions and taking part in digital literacy-related campus habits.

Participatory observation, in-depth interviews, and documentation were used to gather data. The interviews were conducted using a semi-structured interview guide to allow participants to explain their experiences, perceptions, challenges, and reflections in detail while still remaining focused on the main research questions. Each interview lasted approximately 30–60 minutes and was conducted in a setting agreed upon by the participants to ensure comfort and openness. With participants' consent, the interviews were recorded and supplemented with field notes to capture non-verbal responses and contextual information. To learn about the experiences, difficulties, and advantages of incorporating digital cultural values into digital communication ethics, in-depth interviews were done with students, instructors, and other educational personnel. Students' engagement in campus habituation and their digital connections on social media and academic platforms were observed as part of the participatory observation process. This research uses triangulation of sources and methods to ensure the validity and credibility of the data. Triangulation of sources is done by comparing data from students, lecturers, and educational staff, while method triangulation is done by combining observations, interviews, and documentation. Documentation is done by gathering documents pertaining to campus policies, digital literacy modules, and students' digital communication records across various platforms.

RESULTS AND DISCUSSION

It is clear from the study's identification and analysis results that UMMAT's adoption of digital culture ideals has a significant impact on students' development of moral online communication practices. The significance of upholding ethics in digital communication is better understood by students who participate in digital culture habituation activities, according to the findings. The purpose of this study is to examine how students' digital communication ethics are strengthened by integrating digital culture values into campus habituation. The study's findings offer a thorough grasp of the connection between digital culture and digital communication ethics in higher education, especially as it relates to students' character development in the digital age. The study's conclusions are as follows.

1. Enhancing Knowledge of Ethics in Digital Communication

Students who actively engage in university digital education and habituation programs demonstrate a greater understanding of digital ethics, including the need to share information responsibly, respect the privacy of others, and refrain from hate speech. The primary character attributes that must be ingrained are honesty, accountability, empathy, diligence, and discipline, according to (Sriyanto & Nuh, 2023). Character education has the power to create people who are not just bright academically but also have strong personalities and the ability to positively impact society. approaches and tactics for incorporating character education into the curriculum, along with the significance of the cooperative roles that communities, schools, and families play in promoting successful character education. Character education is thought to be the cornerstone for creating a generation that is prepared to deal with changes in the world and support the advancement of their country. This supports the assertions made by (Gutiérrez-Ujaque, 2024) and (Spante et al., 2018) that the development of responsible technology users' character is greatly aided by digital ethics education.

Digital culture is the term used to describe the customs, attitudes, and behaviors that result from the everyday usage of digital technology. The digital culture allows students to interact with technology and learn how to use it successfully and responsibly on campus. Campus digital culture should prioritize ethical values such as digital accountability, privacy awareness, and truthfulness in information transmission (Irianto, 2023). University activities must assist students in internalizing digital culture in order to develop their ethics in digital communication. The ethics of digital communication will be reflected in students' understanding of digital culture (table 1).

Table 1. Digital Culture Awareness of Students.

No	Main Abilities Owned
1.	Able to be an academically and non-academically intelligent individual
2.	Able to provide positive contributions to society
3.	Able to be a responsible technology user
4.	Demonstrate increased awareness of digital ethics
5.	Respect the privacy of others
6.	Avoid hate speech
7.	Become a generation ready to face global changes and contribute to national development

Source: Research Analyst's Findings, 2024.

2. Internalization of Digital Culture Values Through Campus Activities

The campus habituation program incorporates ideals of digital culture into a number of campus events, such as anti-misinformation campaigns, digital literacy seminars, and social media ethics training. These exercises help students develop their ethical digital communication abilities (Lupton, 2014; Wood & Smith, 2004). Students get better at encouraging positive

conversation and gently voicing their concerns. (Saddam et al., 2016, 2018) found that students' personalities can be shaped by cultivating conservation values through a variety of activities, including academic (Saddam, 2019d), extracurricular (Saddam, 2019c), and habituation activities by all parties on campus (Saddam et al., 2018). Students' personalities can be influenced by conservation ideals (Setyowati et al., 2020). According to humanist principles, digital humanism understands and shapes the process of digital change and includes ethics in the digital age (Nida-Rümelin & Staudacher, 2024). Students' internalization of digital culture principles is greatly aided by campus events (Saddam, Hermanto, et al., 2025). This internalization process includes a number of exercises intended to instill principles like integrity, accountability, and digital technology ethics into students' everyday conduct. Students can learn and put into practice the moral principles required for online interactions through courses including digital literacy training, group discussions, and seminars on digital communication ethics.

According to Pratiwi et al. (2021) introducing digital literacy to students together with interactive exercises makes them more conscious of the consequences of digital communication and the significance of preserving the integrity of information. According to (Nurhaeni et al., 2024) on-campus initiatives like mentoring programs and digital ethics socialization teach students how to behave morally online, foster social trust, and stop false information from spreading. Students' personal identities are shaped by the principles of digital culture through sustainable campus activities, which in turn shapes moral and responsible behavior in digital communication in social and academic contexts (table 2).

Table 2. Internalization of Digital Culture Values on Campus.

No	Internalization Pattern of Digital Culture Values	
	Topic	Influence/Purpose
1.	The program for digital culture value habituation	Improving students' ethical digital communication abilities
2.	The impact of habituation to conservation values	Developing students' conservation-ethical personalities
3.	Humanism in digital form	Constructing digital change in line with humanistic principles
4.	Internalization of the values of digital culture	Helping pupils comprehend the concepts of digital ethics in online interactions
5.	An overview of digital literacy	A greater understanding of the significance of information integrity and the effects of digital communication
6.	Digital ethics socialization	Assisting students in comprehending moral behavior on digital platforms, fostering social trust, and stopping the dissemination of false information
7.	Fortifying the identity of digital culture	Integrating digital culture ideals into students' individual identities, influencing moral and responsible conduct

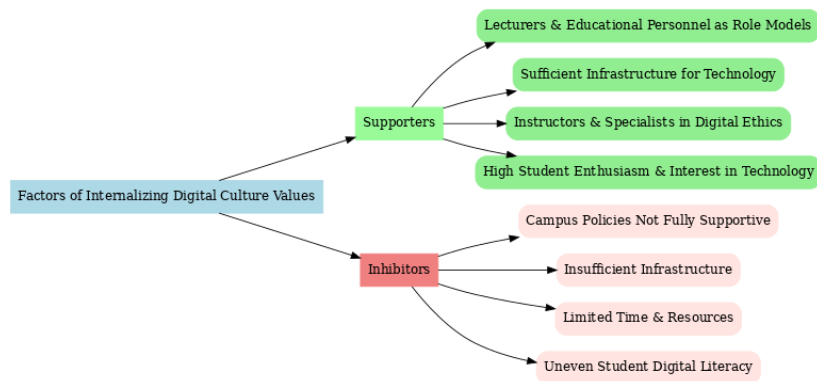
Source: results of the researchers' analysis, 2024.

3. Supporting and Inhibiting Factors

Lecturers and other educational professionals who serve as role models for the ethical use of technology and digital communication are the primary supporting elements identified in this study. Saddam et al (2024); Saddam, Hardati, et al (2025); Saddam, Maemunah, et al (2025); Saddam, Setyowati, et al (2025) state that this can be accomplished by habituating values of ethno-digital ethics, developing language skills (Hermanto et al., 2025; Sari et al., 2025), and developing character through digital culture. Nonetheless, there are a number of barriers, including limited access to digital literature and campus regulations that do not yet adequately facilitate the thorough incorporation of digital culture. This suggests that in order to fully fulfill the values of digital culture, there is a need for more robust structural support (Hidayat, 2021).

Students can participate in events that promote digital culture when they have enough access to technology, such as a reliable internet connection and electronic devices. Students can learn and apply digital ethics more effectively in a school environment supported by adequate technology, claim (Pratiwi et al., 2021). The presence of educators and experts who are both technically proficient and have a firm understanding of digital ethics might encourage students to set an example of good digital behavior. Teachers who are actively involved in digital literacy programs can serve as role models for their students, claim Sulianta (2024), Fitriyani & Teguh Nugroho (2022), and (Sugiarto & Farid, 2023). Pupils with a strong interest in digital technology are more likely to comprehend the significance of digital ethics and the values of digital culture. According to Fitriani et al (2022), Fitriyani & Teguh Nugroho (2022), and Gunawan & Dyatmika (2022), the program's effectiveness greatly depends on how enthusiastically students participate in digital literacy activities.

Students who are not yet aware of the importance of ethics in digital communication may find it difficult to internalize these values; some students may not yet understand the risks associated with breaches of digital ethics, such as the spread of misinformation and privacy violations (Pratiwi et al., 2021); and institutions with policies supporting digital literacy and digital communication ethics can speed up the internalization of digital values among students. Sendouw et al (2023) stated that campuses that offer access to digital literacy training and implement policies related to digital ethics create a learning environment that supports the development of ethical behavior. According to Dahlan (2024); Krishna (2023), not all students have the same level of digital literacy, and students who are less used to using digital technology may find it difficult to grasp the concept of digital culture and apply it in campus activities. Limited access to technology is one of the biggest barriers for students to fully benefit from digital literacy activities. Additionally, students and teaching staff frequently have limited time due to a busy academic schedule, and limited resources for training and socialization activities in digital literacy can restrict the implementation of sustainable programs (Dahlan, 2024; Ilmi et al., 2024).



Picture 1. Supporting and Inhibiting Factors.

Students' development of digital communication ethics is positively impacted by the incorporation of digital culture principles through campus habituation. This habituation instills significant ethical values in online communication in addition to making technology learning easier. According to Harahap et al (2024), Mukhtar et al. (2023), and Pratiwi et al. (2021), students who are accustomed to digital values on campus are better able to recognize their social obligations when using technology. These obligations include the significance of upholding information integrity, respecting the digital rights of others, and establishing a secure communication environment.

Additionally, by encouraging students to develop digital citizenship, this habituation program equips them with the knowledge and disposition needed to engage in the digital world in an ethical and active manner (Insani et al., 2024; Saputra, 2022). This study also emphasizes how crucial it is for teachers to serve as ethical role models for their students by modeling appropriate behavior online. Students may sustain and cultivate a responsible approach to digital

communication with the help of continuing programs like workshops and reflection exercises, which will be extremely beneficial in their future careers.

The research by Gani and Saddam (2020) shows that technology plays a huge role in civic education, really helping the learning process by being a means for creativity, innovation, and personal development for independent and directed learning. This study highlights the importance of interactive learning methods based on mobile learning to tackle digital challenges, like the need for better accessibility and higher engagement in the learning process. Using mobile learning allows for flexible and independent study, making it easier to access civic education materials outside of class. This is seen to be pertinent to the demands of the digitally savvy millennial age. This study also looks at how mobile learning can be used to promote deeper comprehension, a sense of national and state awareness, and student engagement and participation in civic education. When accompanied by sufficient infrastructure and teacher training to maximize the use of technology in the classroom, mobile learning is a successful approach for raising the standard of civic education.

The significance of character education in producing high-caliber human resources in Indonesia is discussed in Sudarma's research from 2022. In keeping with the goal of Indonesia Gold 2045, which is for Indonesia to become a developed nation with exceptional and globally competitive people resources, the primary topic of this article is the role that character education plays in producing a generation with strong talents, morals, and ethics. As the cornerstone for molding the character of the next generation, character education should incorporate characteristics such as honesty, diligence, tolerance, and a cooperative attitude. The difficulties and methods required to successfully include character education into the curriculum are also covered in this article, along with the critical roles that communities, schools, and families play in fostering character development. To realize the goal of a Golden Indonesia by 2045, it is crucial to develop human resources that possess both a strong moral foundation and intellectual prowess.

According to Parsons' Structural Functional Theory, each component of society has a distinct purpose and helps to preserve social equilibrium. In this regard, Parsons' theory aids in our comprehension of how Universitas Muhammadiyah Mataram's campus habituation integrates digital culture values to enhance students' digital communication ethics. Adaptation, goal accomplishment, integration, and delay are the four primary functional imperatives that Parsons highlights as being essential to a healthy social system. According to this study, adaptation is demonstrated by students' and the campus's capacity to adapt to advancements in digital technology. Students address communication issues in the digital age, such as negotiating ethics in online interactions, through campus habituation that incorporates digital culture principles. The existing programs, such as instruction in digital literacy and digital communication ethics, assist students prepare to interact with the digital world in a responsible and moral manner. Any subsystem must first adapt in order to operate well in a changing environment, according to Parsons. Therefore, students can better conform to digital communication standards by improving their digital literacy and skills (Parsons, 1951b, 1951a). This habituation program's primary objective is to encourage pupils to communicate ethically online. According to Parsons' theory, for any social structure to work well, it must have specific objectives. Achieving these objectives at Muhammadiyah University of Mataram involves integrating digital ethics into the character development of the students. Parsons' theory, which emphasizes the significance of social systems setting and pursuing goals linked to stability and growth, is in line with the habituation programs created to achieve these goals. The goal of developing responsible technology users can be progressively accomplished when students acquire a greater comprehension of digital communication ethics (Nursyatin et al., 2023; Rivalina, 2014). According to Parsons' theory, integration attempts to maintain equilibrium by coordinating various components of the social structure. According to this study, integration occurs when different campus components—such as students, instructors, and educational staff—cooperate to internalize the principles of digital culture (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). This partnership lowers the likelihood of disputes and increases student social trust by

transforming the school setting into a safe place for students to practice moral principles in digital communication. For example, lecturers who are excellent digital communicators demonstrate how authoritative persons on campus can reinforce the integration of digital values (Pratiwi et al., 2021). This bolsters Parsons' theory that social stability depends on integration. Then there is Latency, which Parsons defines as pattern maintenance, which is about upholding standards and values to maintain social continuity. According to this study, the campus environment's constant repetition or habituation helps to preserve the values of digital culture. Muhammadiyah University of Mataram's continuing campaigns, literacy initiatives, and training programs all demonstrate the school's commitment to upholding moral principles in digital communication, which helps to keep the campus identity intact. Students are expected to internalize these beliefs over time and develop behavior patterns that will carry over into their professional life. Parsons contends that in order to preserve stability and continuity, social systems must adhere to these principles (Saputra, 2022).

This study demonstrates, using Parsons' Structural Functional theory, that incorporating digital culture values at Muhammadiyah University of Mataram is about more than just keeping up with technological advancements; it's also about accomplishing institutional objectives, such as forming students' moral character for digital communication. While attempts to maintain these principles through habituation ensure that digital communication ethics can become a durable norm, the integration process, which entails coordination among campus elements, increases social cohesiveness (Mukhlis et al., 2024; Mukhlis, Maryam, et al., 2023). Similar to Parsons' theory that various social functions are interconnected to preserve stability and balance in the social system, all of these components cooperate to form a supportive system.

CONCLUSION

Students' digital communication ethics are strengthened at Universitas Muhammadiyah Mataram through the integration of digital culture principles through habituation programs. Students learn the value of being responsible in digital interactions through this habituation process, which includes avoiding hate speech and false information, being truthful with information, and protecting privacy. This accomplishment, which is based on Parsons' Structural Functional Theory, is attained by applying four primary functions and making adjustments through digital training and literacy exercises that assist students in meeting the requirements of ethical communication in the digital age. Students' character development as responsible digital citizens is the main objective. To establish a moral digital communication environment and promote social trust on campus, faculty, students, and staff must work together. By repeating habituation exercises, latency helps students retain these ideals in their conduct throughout their academic and future professional life. In addition to molding students into responsible tech users, this promotes social peace and fortifies the campus's reputation as a hub for the development of digital communication ethics. Higher education campuses can use the implementation of digital culture as a model to confront moral dilemmas in the digital age. However, this study is limited to a single university context, which may restrict the generalizability of the findings to other higher education institutions with different cultural, technological, and organizational characteristics. In addition, the study focuses primarily on students' experiences and perceptions, which may not fully capture the perspectives of other stakeholders involved in the implementation of digital culture programs. Future research is recommended to examine the implementation of digital culture and digital communication ethics across multiple universities, employ comparative or longitudinal approaches, and explore the roles of lecturers, administrators, and other stakeholders in shaping ethical digital communication practices. Such studies may provide a more comprehensive understanding of the factors that influence the sustainability and effectiveness of digital ethics development in higher education.

CONFLICT OF INTEREST

Both the research and the writing of the article "Universitas Muhammadiyah Mataram Campus Habituation Integrates Digital Culture Values to Develop Students' Character in the Digital Age" are free from conflicts of interest. Data gathered in the field serves as the foundation for everything.

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