

Integrating Bugis Local Wisdom into Digital Citizenship Education: Promoting Ethical Online Behavior among High School Students

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Abstract

The rapid development of digital technology has created new challenges for young people's ethical behavior, including the spread of misinformation, cyberbullying, and disrespectful online communication. Digital citizenship education therefore needs to extend beyond technical competence by incorporating moral values and social responsibility. This community service article explores the potential integration of Bugis local wisdom into digital citizenship education to promote ethical online behavior among high school students. The approach connects selected Bugis cultural values, including *lempu'* (honesty), *sipakatau* (respect for human dignity), *sipakalebbi* (mutual respect), *sipakainge* (mutual reminders), and *siri' na pacce* (dignity and social solidarity), with responsible digital practices. The discussion considers how these values may inform information verification, respectful online interaction, cyberbullying prevention, and accountability in digital environments. The article highlights the potential of culturally responsive education to connect local cultural identity with contemporary digital citizenship competencies. It also proposes case-based discussions, ethical dilemmas, and reflective activities as possible strategies for translating cultural principles into practical learning experiences. However, the absence of systematic assessment data limits conclusions regarding changes in students' knowledge, attitudes, or online behavior. Further community service initiatives should incorporate structured evaluation and follow-up activities to examine learning outcomes and the practical application of these values. Integrating Bugis local wisdom into digital citizenship education thus offers a promising educational direction that requires further empirical investigation.

I. INTRODUCTION

The rapid development of digital technology has transformed how young people communicate, access information, express opinions, and participate in society. Social media and other digital platforms provide opportunities for learning, creativity, and civic engagement; however, they also expose young people to challenges involving misinformation, cyberbullying, privacy violations, disrespectful communication, and irresponsible content sharing. These challenges demonstrate that digital competence cannot be understood solely as the ability to operate technological devices or access online information. It also requires ethical judgment, empathy, accountability, and respect for others. UNESCO (2021) emphasizes the importance of

preparing learners to engage critically and act ethically in digital environments, particularly as misinformation, hate speech, and online violence become increasingly significant educational concerns. Similarly, the Council of Europe (2023) conceptualizes digital citizenship as a combination of knowledge, skills, attitudes, and values that enable individuals to participate responsibly in digital society. These perspectives establish ethical online behavior as an important dimension of contemporary education.

Digital citizenship education provides a framework for addressing these challenges by connecting technological participation with social responsibility. Choi (2016) identifies ethics, media and information literacy, participation and engagement, and critical resistance as interconnected dimensions of digital citizenship. This conceptualization indicates that responsible digital participation involves not only evaluating information but also understanding the consequences of online actions for individuals and communities. Empirical evidence further supports the importance of respectful online behavior. Jones and Mitchell (2016), in a study involving 979 young people aged 11–17, found that online respect and civic engagement were associated with lower involvement in online harassment and greater helpful bystander behavior. Their findings suggest that digital citizenship education should extend beyond technical skills to include interpersonal values and responsible conduct. Nevertheless, developing ethical online behavior requires educational approaches that make moral principles meaningful within students' everyday experiences.

In this context, culturally responsive education offers a potential approach to connecting digital citizenship with students' social and cultural backgrounds. Rather than presenting online ethics exclusively through abstract rules or universal guidelines, educators can use familiar cultural values to help students interpret ethical dilemmas and reflect on their responsibilities toward others. UNESCO (2024) highlights the role of education in developing the knowledge, values, skills, and attitudes required for responsible participation in digital and physical environments. Integrating cultural perspectives into this process may help learners understand that respect, honesty, and accountability are not limited to face-to-face interactions but also apply to online communication. However, cultural integration should not be treated as an automatic solution to digital misconduct. Its educational value depends on the clarity of the concepts presented, their relevance to contemporary situations, and the opportunities students receive to apply them critically.

Bugis local wisdom in South Sulawesi, Indonesia, offers a culturally grounded resource for exploring these ethical responsibilities. Several Bugis and Bugis-Makassar values have implications for interpersonal relationships, social accountability, and moral conduct. *Lempu'* emphasizes honesty, *sipakatau* concerns recognizing and respecting the dignity of others, *sipakalebbi* emphasizes mutual respect, and *sipakainge* conveys the importance of reminding one another of appropriate conduct. The broader philosophy of *siri' na pacce* connects personal dignity with social sensitivity and solidarity, although its meanings and applications depend on cultural and situational contexts. Hasni et al. (2022) examined the integration of *siri' na pacce* into social studies learning in the digital age, demonstrating its potential as a culturally grounded educational resource. Their study provides a foundation for considering how Bugis values can be incorporated into contemporary learning rather than treated solely as traditional cultural knowledge.

The connection between Bugis local wisdom and digital citizenship can be developed through practical ethical applications. *Lempu'* may guide students to verify information before sharing it and avoid deliberately spreading false claims. *Sipakatau* may encourage respectful disagreement, discourage cyberbullying, and promote recognition of other people's dignity in

online discussions. *Sipakalebbe* may inform constructive communication across differences, while *sipakainge* may support responsible peer feedback when harmful or misleading content appears. Meanwhile, *siri' na pacce*, when interpreted in terms of dignity, empathy, and social responsibility, may provide a basis for reflecting on the consequences of digital actions for individuals and communities. Hamson et al. (2025) examined the relevance of Bugis-Makassar local wisdom to digital communication ethics among content creators, identifying values such as *sipakatau*, *siri' na pacce*, *lempu'*, *sipakalebbe*, and *sipakainge* as resources for responsible digital communication. This research establishes a direct conceptual connection between local cultural ethics and contemporary digital practices.

Despite these contributions, an important distinction remains between discussing local wisdom as a general foundation for character education and translating particular cultural values into explicit digital citizenship learning objectives for high school students. Existing research has addressed the integration of *siri' na pacce* into social studies learning and the relevance of Bugis-Makassar values to digital communication ethics (Hasni et al., 2022; Hamson et al., 2025). However, further contextual development is needed to clarify how these values can be mapped systematically onto specific online behaviors, including information sharing, respectful disagreement, cyberbullying prevention, and peer accountability. This represents a focused pedagogical gap rather than an assertion that the relationship between Bugis culture and digital ethics has not previously been studied. In particular, the senior high school context offers a relevant setting for discussing ethical online participation during a developmental stage in which students increasingly exercise independent judgment and negotiate their social identities.

Addressing this gap, this article explores the integration of Bugis local wisdom into digital citizenship education, with particular attention to promoting ethical online behavior among high school students. It aims to identify relevant Bugis values, explain their conceptual connections with responsible digital participation, and outline their potential application to educational discussions and activities. The article's contribution lies in developing a culturally contextualized perspective that connects local ethical traditions with contemporary digital citizenship concerns. The discussion is also relevant to educational practice at SMA Negeri 2 Maros, South Sulawesi, where the introduction of Bugis cultural values provides a contextual starting point for further educational development. The article does not assume that cultural socialization alone produces measurable behavioral change; rather, it establishes a conceptual foundation for future learning interventions that may be evaluated through structured reflection, scenario-based activities, and systematic assessment of students' ethical reasoning and online conduct.

II. METHODS

2.1. Community Service Approach

This community service activity employed an educational socialization approach to introduce the relevance of Bugis local wisdom to digital citizenship education among high school students. The activity was conducted at SMA Negeri 2 Maros, South Sulawesi, Indonesia. It focused on connecting local cultural values with ethical online behavior, including honesty in sharing information, respect for others in digital communication, responsible participation on social media, and awareness of the consequences of online actions. The approach positioned Bugis local wisdom as a culturally contextual resource for discussing digital ethics. Rather than treating traditional values and digital citizenship as separate domains, the activity connected familiar

cultural principles with practical situations that students may encounter in digital environments. The activity was educational in nature and was not designed as an experimental intervention.

2.2. Implementation Procedures

The activity was organized into three stages: preparation, implementation, and evaluation.

2.2.1. Preparation stage

The preparation stage involved determining the educational focus and identifying Bugis cultural values relevant to ethical digital participation. The selected values included *lemphu'* (honesty), *sipakatau* (respect for human dignity), *sipakalebba* (mutual respect), *sipakainge* (mutual reminders), and *siri' na pacce* (a cultural philosophy associated with dignity and social solidarity). These values were connected conceptually with digital citizenship issues, such as misinformation, cyberbullying, respectful online communication, and responsible information sharing. Educational materials were organized to explain the meaning of these values and their potential relevance to students' digital experiences.

2.2.2. Implementation stage

The implementation stage consisted of socializing the selected Bugis values and explaining their relevance to ethical online behavior. The presentation connected honesty with verifying information before sharing it, respect for human dignity with preventing cyberbullying, mutual respect with constructive online discussions, and mutual reminders with responsible responses to harmful digital content. The discussion also addressed how cultural values could guide students in considering the consequences of their online actions for themselves and others. Where applicable, questions and answers or group discussions could be used to encourage students to reflect on digital situations through the perspective of Bugis local wisdom.

2.2.3. Evaluation and Reflection Stage

The final stage focused on documenting the implementation and reviewing the available evidence of student participation and responses. If reflection activities, participant feedback, or structured assessments were conducted, the resulting information could be used to describe students' responses to the material. The evaluation stage should distinguish between participation in the socialization activity, immediate understanding of the concepts presented, and actual changes in online behavior, which would require additional evidence and follow-up assessment.

2.2.4. Documentation and Data Collection

Data collection focused on documenting the implementation of the community service activity at SMA Negeri 2 Maros. Photographs and presentation materials were used to document the activity and identify the Bugis local wisdom values introduced during the socialization. These materials provided a descriptive basis for examining the relationship between the cultural values presented and their relevance to digital citizenship education, particularly ethical online communication, responsible information sharing, and respect for others in digital environments.

The collected documentation was reviewed to describe the implementation of the activity and the educational content delivered to participants. As no formal assessment data were available, the analysis did not measure changes in students' knowledge, attitudes, or online behavior. Accordingly, the findings were limited to the documented implementation of the activity and the conceptual relevance of Bugis local wisdom to digital citizenship education.

2.3. Data Analysis

The available documentation was analyzed descriptively by organizing information into three categories: the implementation process, the Bugis values introduced, and their relevance to ethical online behavior. The relationship between cultural values and digital citizenship was then discussed using relevant literature on character education, local wisdom, and responsible digital participation. This analysis aimed to explain the educational relevance of the socialization activity and identify opportunities for further integration of Bugis local wisdom into digital citizenship education. The findings were limited to the evidence available from the activity. Long-term behavioral changes and the effectiveness of the approach would require further evaluation through structured student reflection, scenario-based assessments, or follow-up observations.

2.4. Ethical Considerations

The activity involved an educational setting with high school students. Reporting should protect students' privacy and dignity, particularly when using photographs, quotations, or individual responses. Any identifiable documentation should be used in accordance with applicable school permissions, consent requirements, and relevant ethical guidelines. Student responses should be presented accurately and anonymously where appropriate.

III. RESULT AND DISCUSSION

3.1. Connecting Bugis Local Wisdom with Digital Citizenship Education

The integration of Bugis local wisdom into digital citizenship education provides a culturally contextual approach to discussing ethical behavior in contemporary digital environments. The educational activity at SMA Negeri 2 Maros offers a practical context for introducing local cultural values to high school students and considering their relevance to twenty-first-century challenges. From this perspective, Bugis local wisdom can be positioned not merely as cultural knowledge to be preserved but also as a resource for examining ethical decisions, interpersonal relationships, and social responsibilities in digital spaces.

Digital citizenship requires individuals to participate in online environments responsibly, critically, and respectfully. Choi (2016) conceptualizes digital citizenship through interconnected dimensions, including ethics, media and information literacy, participation, and critical engagement. This framework indicates that responsible digital participation involves more than access to technology. It also requires individuals to understand the consequences of their actions and recognize their responsibilities toward others. Integrating culturally familiar ethical principles into digital citizenship education may help students relate these responsibilities to values they encounter within their own communities.

In the Bugis cultural context, values such as *lemphu'*, *sipakatau*, *sipakalebbi*, and *sipakainge* offer possible foundations for discussing online conduct. Their educational relevance can be developed by connecting each value to concrete digital situations. However, these connections should be understood as pedagogical interpretations rather than evidence that cultural knowledge alone determines students' online behavior. Their practical significance depends on how the values are explained, discussed, and applied to situations students recognize.

3.2. Translating Bugis Cultural Values into Ethical Online Behavior

The potential contribution of Bugis local wisdom becomes clearer when cultural principles are connected to specific online practices. Table 1 presents a proposed framework for integrating selected Bugis values into digital citizenship education.

Table 1. Proposed integration of Bugis local wisdom into digital citizenship education

Bugis value	Ethical principle	Potential application in digital environments
Lempu'	Honesty and integrity	Verifying information before sharing it and avoiding deliberately misleading content
Sipakatau	Respect for human dignity	Avoiding cyberbullying, humiliation, and discriminatory online communication
Sipakalebbi	Mutual respect	Expressing disagreement constructively and acknowledging different perspectives
Sipakainge	Mutual reminders and accountability	Encouraging peers to reconsider harmful posts and respond responsibly to misinformation
Siri' na pacce	Dignity, social sensitivity, and solidarity	Reflecting on the effects of online actions on personal dignity and community relationships

The first connection concerns *lemphu'*, or honesty. In digital environments, honesty can be discussed in relation to information sharing, source verification, and the avoidance of deceptive online practices. Students frequently encounter information whose accuracy cannot be determined from appearance alone. Connecting honesty with the responsibility to examine information before sharing it provides a culturally grounded way to discuss misinformation and digital accountability. This interpretation complements the emphasis on critical information engagement within digital citizenship frameworks (Choi, 2016). The second connection concerns *sipakatau*, which emphasizes recognizing the dignity of other people. Its relevance to digital communication lies in the recognition that online interactions involve real individuals whose well-being can be affected by comments, images, and shared content. From this perspective, cyberbullying, public humiliation, and hostile communication can be discussed as forms of conduct that disregard human dignity. Jones and Mitchell (2016) found that online respect and civic engagement were associated with lower involvement in online harassment and greater helpful bystander behavior among young people. Their findings support the educational importance of promoting respectful interaction, although they do not establish that Bugis cultural values independently produce these outcomes.

The third connection involves *sipakalebbi*, which can be interpreted as a principle of mutual respect. In digital discussions, students may encounter differences in opinion, cultural background, identity, or personal experience. The principle provides a basis for discussing how disagreement can be expressed without degrading others. This is relevant to digital citizenship

because constructive participation requires both the ability to communicate a position and the willingness to recognize the rights and dignity of other participants. The fourth connection concerns *sipakainge*, understood as the practice of reminding one another about appropriate conduct. In online settings, this principle may encourage responsible peer intervention when harmful content, misleading information, or disrespectful communication appears. Such intervention should be conducted thoughtfully and without exposing individuals to further harassment. The value therefore provides an opportunity to discuss the difference between constructive correction, public shaming, and the responsible reporting of harmful content.

Finally, *siri' na pacce* offers a broader cultural perspective on dignity and social sensitivity. Its relevance to digital citizenship can be explored through reflection on how online actions affect individuals, families, peer groups, and wider communities. Nevertheless, this philosophy should not be reduced to personal reputation or interpreted as a justification for shaming others. Its educational application should emphasize dignity, empathy, and accountability while respecting individual rights and differences.

3.3. Educational Implications for High School Students

High school provides a relevant educational context for discussing ethical digital participation because students are increasingly involved in independent communication, information exchange, and social interaction through digital platforms. Digital citizenship education can help students reflect on how their online decisions relate to personal values and social responsibilities. Ribble (2015) emphasizes that digital citizenship involves appropriate and responsible technology use, extending beyond technical competence to behavioral expectations and participation in digital society.

For educational practice, Bugis local wisdom can be integrated through case-based discussions, ethical dilemmas, reflective questions, and collaborative activities. For example, students could examine a hypothetical situation in which a misleading message circulates within a class group and discuss how *lempu'* relates to verification before sharing. Another scenario could involve an insulting comment posted about a classmate, allowing students to consider *sipakatau* and *sipakalebbi* in relation to respectful communication. A third scenario could involve a student encountering harmful content and deciding whether and how to intervene, creating an opportunity to discuss *sipakainge* and responsible peer support.

These activities would move cultural learning beyond memorizing definitions toward interpreting principles and considering their application in contemporary situations. They could also encourage students to recognize that ethical behavior requires judgment rather than the mechanical application of cultural labels. For example, reminding a peer about harmful content should not become an excuse for public humiliation, and protecting dignity should not prevent legitimate criticism or constructive disagreement. The implications extend to teachers and schools as well. Educators could use culturally relevant examples to connect character education, media literacy, and digital citizenship within classroom activities. Such integration may be particularly useful where local cultural heritage forms a meaningful part of students' social environment. However, the suitability of particular values and learning activities should be considered in relation to students' experiences, cultural diversity, and educational needs.

3.4. Implications for Community Service and Future Evaluation

The socialization activity at SMA Negeri 2 Maros provides a context for considering how local cultural knowledge can inform educational discussions about contemporary challenges. Its potential contribution lies in creating a connection between Bugis cultural values and the ethical questions associated with digital participation. Nevertheless, the implementation of a socialization activity should be distinguished from evidence of learning outcomes. Without documented student assessments, interviews, or systematic observations, it is not possible to conclude that the activity improved digital literacy, reduced cyberbullying, or changed students' online behavior. Future community service programs could strengthen this approach by incorporating structured learning activities and evaluation procedures. A pre-test and post-test could assess changes in students' understanding of selected cultural values and their application to digital scenarios. Scenario-based assessments could examine how students reason about misinformation, online harassment, privacy, and respectful disagreement. Interviews or reflective journals could provide additional information about students' interpretations of Bugis values and their perceived relevance to digital life. Follow-up observations would be necessary if the objective were to investigate sustained changes in behavior.

These evaluation strategies would help distinguish among three outcomes: exposure to cultural information, understanding of ethical principles, and actual behavioral application. This distinction is important because awareness does not necessarily translate into consistent conduct. Accordingly, a culturally grounded digital citizenship program should be understood as an educational approach that requires further implementation and evaluation rather than as an intervention whose effectiveness has already been established. Overall, integrating Bugis local wisdom into digital citizenship education offers a promising conceptual direction for connecting cultural identity with responsible participation in contemporary digital society. The proposed connections between honesty, respect, accountability, and ethical online behavior provide a basis for developing contextually relevant educational activities. Further empirical work is needed to determine how students interpret these values, how effectively they can be incorporated into learning, and whether structured interventions produce measurable and sustained changes in digital behavior.

IV. CONCLUSION

Integrating Bugis local wisdom into digital citizenship education offers a culturally contextual approach to discussing ethical online behavior among high school students. The analysis identifies potential connections between *lempu'* (honesty), *sipakatau* (respect for human dignity), *sipakalebbi* (mutual respect), *sipakainge* (mutual reminders), and *siri' na pacce* (dignity and social solidarity) and responsible digital practices, including information verification, respectful online communication, cyberbullying prevention, and accountability for digital actions. These connections demonstrate how local cultural values can provide meaningful educational references for addressing contemporary digital challenges while maintaining the relevance of cultural heritage in young people's lives.

The educational implication is that digital citizenship programs can incorporate local wisdom through case-based discussions, ethical dilemmas, reflective activities, and collaborative learning. Such activities may help students examine the relationship between cultural principles and decisions made in digital environments. For schools and educators, this approach provides a

potential framework for connecting character education, digital literacy, and culturally responsive pedagogy. However, the proposed relationships should be understood as educational possibilities rather than evidence that introducing cultural values automatically produces ethical online behavior.

This article is limited by the absence of systematic evidence demonstrating changes in students' knowledge, attitudes, or digital behavior. Future community service programs should incorporate structured assessments, student reflections, scenario-based activities, and follow-up evaluations to examine both immediate learning outcomes and sustained behavioral application. Further empirical research is also needed to investigate how high school students interpret Bugis cultural values in digital contexts and how these values can be integrated into formal learning. Such efforts could strengthen the evidence base for culturally grounded digital citizenship education and support the responsible development of young people in an increasingly interconnected society.

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