Applying the Potter Box Moral Model in Social Media Use: A Study of Sungai Kunjang Flat Residents through an Islamic Ethical Lens

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Abstract:
The background of this study explains that the Potter box moral model examines the ethical considerations taken into account by social media users, particularly residents of Sungai Kunjang Flat, when applying the Potter box moral model in everyday social media use. This study uses a qualitative method. This means that, in general, it can be used for research on people's lives, history, behaviour, concepts, phenomena, social problems, and others. The theory used in this study is the theory of communication, including communication ethics and the nature of the media, which is supported by the Potter Box theory, utilising four quadrants: facts or situation descriptions, identification of values, ethical principles, and loyalty or responsibility. The purpose of this study was to describe the moral potter's box model in the context of social media use

among residents of Sungai Kunjang Flat. The results of this study indicate that the potter box is a moral consideration that benefits social media users, specifically the residents of Sungai Kunjang Flat. The Potter box uses a step that consists of four steps: situation description, identification of values, ethical principles, and loyalty/responsibility. The first step is to describe the situation. Flat residents use their social media to stay informed about current issues or events, such as crime, health, and other concerns. The second step, following up on the problems identified in the first step, involves re-checking the truth value to determine whether the news and issues are accurate. The next step explains how the residents of the flat apply ethical principles in their use of social media. The final step involves determining someone's loyalty.

Keywords: potter box, communication, social media

A. Introduction

Communication is considered as one of the basic human needs. Through communication, humans are able to form interactions with other humans as a part of culture in society. Communication always colors every line of human life. The development of communication is in line with human development in general. Communication activities cannot be separated from various forms of communication symbols. These symbols were developed by humans in carrying out communication practices in interacting between humans with other humans. These communication symbols can be in the form of spoken language, written language or non-verbal language which is expressed through gestures, facial expressions, and so on.[1]

The presence of new media such as the internet has positive and negative influences. Through the internet one can find out everything without space and time limits. In addition, the internet also has advantages for every user who can send and receive messages from various parties. The internet itself can be interpreted as a computer / device network that is able to connect all users spread across the world, in which there is a variety of information that is passive, dynamic to interactive.[2] Charles R. Berger, Michael E. Roloff and

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[1] Muhamad Parhan, Jenuri Jenuri, and Mohammad Rindu Fajar Islamy, "Media Sosial Dan Fenomena Hoax: Tinjauan Islam Dalam Etika Bekomunikas," *Communicatus: Jurnal Ilmu Komunikasi* 5, no. 1 (2021), https://doi.org/10.15575/cjik.v5i1.12887.

[2] Pallavi Sethi and Smruti R. Sarangi, "Internet of Things: Architectures, Protocols, and Applications," *Journal of Electrical and Computer Engineering* 2017 (2017): 1–25, https://doi.org/10.1155/2017/9324035.

David Roskos-Ewoldsen stated that new media technology provides opportunities for individuals to adapt it to their needs, design according to taste, and create media content.[3] However, it cannot be denied that the presence of the internet also has negative impacts that some people rarely realize.[4]

The rapid growth of mass media, driven by technological advances, has given rise to human freedom to express opinions and distribute news on social media.[5] This is possible because the nature of digital media allows anyone to become a producer without requiring expertise or knowledge in media management. It is not surprising that the phenomenon of fake news (hoaxes) through social media in Indonesia is very popular, so that this hoax news spreads quickly and many people believe it to be true. On that basis, it then has an impact on the spread of fake news, specifically influencing the formation of public opinion, which leads to societal excitement, information uncertainty, and creates widespread fear. The target of spreading fake news is not only individuals, but also government and private institutions.[6]

The proliferation of hoaxes has been significantly facilitated by the advancement of mass media, encompassing both print and electronic platforms. Recent survey data indicate that hoaxes have been disseminated through websites at a rate of 34.9%, followed by television at 8.7%, print media at 5%, email at 3.1%, and radio at 1.2%. These misleading narratives often include inaccurate reporting and content aimed at discrediting governmental institutions. The survey, which focused on public perceptions of widespread hoax incidents, revealed that individuals aged 25 to 40 constituted the largest group of respondents at 40%, followed by those over 40 years old at 25.7%, individuals aged 20 to 24 at 18.4%, those aged 16 to 19 at 7.7%, and

[3] Charles Berger, Michael Roloff, and David Roskos-Ewoldsen, *The Handbook of Communication Science* (2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc., 2010), https://doi.org/10.4135/9781412982818.

[4] Walaa Elsayed, "The Negative Effects of Social Media on the Social Identity of Adolescents from the Perspective of Social Work," *Heliyon* 7, no. 2 (February 2021): e06327, https://doi.org/10.1016/j.heliyon.2021.e06327.

[5] Boonchai Hongcharu, "The Changing Roles of Mass Media amidst the Growth of the Digital Media," *Cogent Social Sciences* 10, no. 1 (December 31, 2024), https://doi.org/10.1080/23311886.2023.2297721.

[6] Muhamad Basitur Rijal Gus Rijal, Ahyani Hisam, and Abdul Basit, "The Dangers of Hoaxes in Building Civil Society in the Era of the Industrial Revolution 4.0," *International Journal of Social Science and Religion (IJSSR)*, 2021, https://doi.org/10.53639/ijssr.v2i2.42.

respondents under 15 years of age at 0.4%. The data were collected over a 48-hour period beginning on February 7, 2017.[7]

Many theories explain moral ethics in social media, including the use of language that is correct, polite, and does not contain sarcasm or engage in body shaming[8]. Here, the author employs a theory that explains how moral considerations underlie communication activities, as outlined in the Potter Box. The Potter Box can be understood as a communication ethics analysis method that helps a communication practitioner analyse the communicator's ethical responsibilities in a case with a practice and ethics background[9]. The logic of the argument contained in the Moral Potter Box describes a moral framework. Research and action taken for a decision must be based on several reasons. The Potter box employs an analytical framework consisting of four steps: situation description, value identification, ethical principles, and loyalty/responsibility[10]. In this situation, ethics can help social media users or internet citizens in finding values and orientations regarding goals and choices of action, so that individuals can understand every ethical decision.

The Potter box is suitable for use in this research because it aims to examine the moral considerations taken by social media users, particularly residents of Sungai Kunjang flat, in deciding how to apply the moral Potter box model in their everyday social media use.

B. Method

This research is field research that uses a type of qualitative research that can be used if you want to express a situation or an object in its context to find meaning or a deep understanding of a problem you are facing, which can be

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[7] Andina Librianty, "Survei: Media Sosial Jadi Sumber Utama Penyebaran Hoax - Tekno Liputan6.Com," Liputan6.com, February 13, 2017, https://www.liputan6.com/tekno/read/2854713/survei-media-sosial-jadi-sumber-utama-penyebaran-hoax.

[8] Yuhdi Fahrimal, "Netiquette: Etika Jejaring Sosial Generasi Milenial Dalam Media Sosial," *Jurnal Penelitian Pers Dan Komunikasi Pembangunan* 22, no. 1 (June 13, 2018): 69–78, https://doi.org/10.46426/jp2kp.v22i1.82; Muhammad Nazmul Huda, "The Role of Social Media in Promoting Ethics, Morals and Values," *Bangladesh Journal of Integrated Thoughts* 13, no. 20 (December 5, 2020), https://doi.org/10.52805/bjit.v13i20.173.

[9] Miguel Franquet-Santos-Silva and Carlos-Aurelio Ventura-Morujão, "The Potter Box Model of Moral Reasoning," *El Profesional de La Información* 26, no. 2 (March 24, 2017): 328, https://doi.org/10.3145/epi.2017.mar.20.

[10] Rozemarijn Lidewij van Bruchem-Visser et al., "Ethical Frameworks for Complex Medical Decision Making in Older Patients: A Narrative Review," *Archives of Gerontology and Geriatrics* 90 (September 2020): 104160, https://doi.org/10.1016/j.archger.2020.104160.

seen in the form of qualitative data, either in the form of pictures, words, as well as events as well as in a "natural setting,". This research is descriptive, which aims to describe the phenomenon being studied. This research primarily focuses on explaining the object of study, aiming to answer the question of what events or phenomena occur. The research was conducted in the Sungai Kunjang Flat, Samarinda City. Informants in this study are individuals who participate as research subjects, providing material for finding research sources or answering observations made during the study. The subjects of this study were residents of the Sungai Kunjang Flat, Samarinda City. This study utilises two data sources: primary data sources and secondary data sources. The primary data sources in this study are residents of the Sungai Kunjang Flat. The secondary data source consists of recorded interviews (audio) based on a prepared list of questions, statistical data, and postal image data of the residents of Sungai Kunjang Flats. The data obtained by the researchers came from knowledge sources such as books and journals, which are documentation in nature. There are three data collection techniques that researchers use: observation, documentation, and in-depth interviews. The data analysis techniques used in this study are those described by Cresswell[11]. The various stages of data analysis can be carried out interactively, meaning that these phases are interrelated and do not always have to follow a predetermined sequence.

C. Results and Discussion

1. Overview Of the Informant Profile

The informants in this study consisted of 8 individuals. The number of informants consisted of 7 residents of the Sungai Kunjang Flat who were the direct research subjects. With this number of samples, researchers have obtained enough information needed. Informants (subjects) of the study who are residents who occupy the Sungai Kunjang Flat and have social media. With age criteria ranging from 18 to 55 years, and a willingness to become an informant. The following are the profiles of 7 Flat residents who are eager to become informants:

Informant 1 is a 29-year-old woman who currently works as a housewife. In using social media, informant 1 is an active person, both commenting on and re-sharing posts that he finds interesting, such as cooking recipes, and

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[11] John Ward Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* (Los Angeles: Sage, 2018).

others. Informant 1 uses several social media platforms, including Facebook, WhatsApp, and TikTok. However, Informant 1 is more active on Facebook because they find it easier to use than other social media platforms.

Informant 2 is a 35-year-old woman who works as a housewife. In using social media, informant 2 is quite an active person, and not only on social media, in the real world, Dw actively socialises with neighbours around the flat. Informant 2 has several social media accounts, namely Facebook, Instagram, TikTok and WhatsApp. Informant 2 often uses only Facebook and TikTok on social media. On Facebook, this informant rarely comments or reshares a post because he is afraid of spreading hoax news and making incorrect comments.

Informant 3 is a 25-year-old woman who currently works as a housewife. In using social media, informant 3 has accounts on various platforms, namely Facebook, Instagram, WhatsApp, and TikTok. What he often used was only Facebook, because informant 3 felt that Facebook social media was more crowded and there were lots of groups.

Informant 4 is a 19-year-old teenage boy who works as a warehouse employee. In social media, informant 4 is more active on Facebook than on other social media platforms; when opening Facebook, informant 4 is more interested in seeing news, such as murder cases. Informant 4 is quite rare in commenting and re-sharing posts on Facebook, usually preferring to follow the news rather than comment and share it. Informant 4 believes that commenting and re-sharing someone's post is a person's right, and therefore chooses not to do so. On the other hand, Informant 4 is a hard worker. They only use social media when they have free time.

Informant 5 is a 37-year-old man who works as a warehouse employee. On social media, Informant 5 is active on Facebook, not to comment or re-share posts, but only to update and view information in the Busam group and similar groups on Facebook. Such as sales information, weather information, and informants prefer to look at Busam for updated information. And also, Facebook to find out about families in their village.

Informant 6 is a 34-year-old woman who works as a housewife. In using social media, informant 6 prefers to use the Facebook application. Facebook social media makes it easy for informants 6 to find the information they need.

Informant 7 is a 29-year-old woman who works as a housewife. In social media, Informant 7 prefers to use the Facebook application because it features a video option, which she utilizes to find out about regional information and current news.

2. Research Findings

a. Description of the situation

Based on the results of data collection conducted by researchers, as many as seven residents of the Flat Sungai Kunjang. The following are the results of interviews conducted by researchers, specifically with informant 2. The researcher asked the informant to describe the situation as seen through the interviews, focusing on the information the informant observed when using social media. Then Informant 2 also told that lately this person likes to follow the news about an artist who is experiencing domestic violence by her husband. Namely, artists named Lesti Kejora and Rizky Billar, who are still being widely reported on television and social media. The researcher also asked why Informant 2 often saw the news; Informant 2 explained that news of artists who experienced domestic violence frequently appeared on their Facebook homepage. Therefore, Informant 2 usually monitors the news.

b. Identification of value

The following are the results of observations and interviews conducted by researchers: When the researcher asked Informant 1 about his response regarding the news of artists experiencing domestic violence that Informant 1 often saw. Informant 1 said that artists who experienced domestic violence were worried about the fate of their children later, if their parents divorced. Informant 1 also said that if the mother of the child thought of herself, the mother would not have the heart to report her husband, because, in the opinion of informant 1, the first report to the police was the parents of the artist who experienced domestic violence, not the victim who experienced it.

When Informant 1 first saw the domestic violence news on his social media, he immediately believed the news to be trustworthy, according to him, because it had gone viral everywhere. There was also evidence of CCTV footage from the house of the victim who experienced domestic violence.

c. Ethical Principles

Ethical principles enter in the third step in the moral considerations of the potter box in identifying the ethical principles of media, in this quadrant see whether when using social media, the informant considers several ethical principles such as whether the informant uses media ethics with the right words, not rude, and not speak lies.

Based on the results of interviews with researchers regarding whether informant Dw has ever shared and commented on a post or news about female artists who have experienced domestic violence. Dw said that Dw never commented on and shared a post he had gotten on social media, usually just read it, because according to him if comments were careless or shared things that were not necessarily true, it could have boomeranged for him, Dw was also worried if wrong in commenting, Dw could have been reported to the police regarding the ITE Law. Dw made an analogy similar to that of a singer named Dewi Persik, who noted that social media users had posted unethical comments on their accounts.

Next is En, a housewife who is also active on social media with her comments and posts, in commenting on social media En is one who often comments on her friend's status on Facebook like "good spirit bestie, good luck today's affairs" like that En said to researchers, in his daily life he often provides encouragement and information on social media, usually when playing Facebook. En also frequently shares information about cooking recipes, health information, and other helpful information.

When the researcher asked En's response to a social media user who often made rude comments on other people's social media accounts, En said "it's really troubling for people like that, usually people who like to make rude comments like that don't know the real situation, and he's also the origin of comments." Just use harsh words." It can be seen that En does not agree with people who often comment harshly on other people's accounts.

Then, after that, the researcher asked about En's response to people who spread hoaxes on social media. According to En, someone who spreads hoaxes may also have their interests at stake. In his view, some individuals are paid to disseminate hoax news or fake news to discredit and undermine others.

The next informant, namely Ri, the researcher asked about Ri's opinion about the issue of the murder committed by the police against his aide, then Ri said that "the scenario was just made up, there were lots of lies, not following facts and reality, now it's a sharp downward law but blunt to on". That's what Ri said to the researcher. Furthermore, Ri explained that he had never commented directly on the account that reported the case, nor shared it again, because he was worried that he would share information that was unclear and untrue.

Continuing with informant Sa, who raised the same issue as the previous informant, I noted that informant Sa never commented on or shared the case on his social media. He prefers to tell stories directly to friends rather than comment on social media. However, if Sa is asked to comment, Sa will provide a positive comment, must offer a constructive comment, and refrain from offending any party or cornering one of the parties, as it is useless to say so, given that the case circulating on social media is unclear in terms of facts. That's what Sa explained to the researcher.

When the researcher asked what informant Sa's comments were about someone who often made rude comments on police news posts that killed his adjutant, Sa answered casually, in his view Sa didn't mind this because comments are a person's right, it doesn't matter what comments you want, the most important thing is not to just get carried away, just follow the case, leave it to the police because they know the case better.

d. Loyalty / Responsibility

Responsibility/Loyalty is the fourth or last quadrant in the moral considerations of the potter's box. This quadrant identifies to whom the informant has loyalty.

In this quadrant stage, the researcher asked what comments Dw would give to the artist who had experienced domestic violence. Dw said that he would pray for the best for the sustainability of the Lesti Kejora and Risky Billar households. Dw also told that they were the only ones who knew the good and bad of their household; here, everyone was just a spectator, waiting to see what the results would be like. Dw told the researchers.

Similar to informant Dw, informant Sa thought that in the police murder case involving his aide, Sa could only pray that the victim's family would be given courage, and for this case, Sa trusted the police more, because the police had a better understanding of solving the case.

3. Discussion

a. Description of the Situation

Description of the situation is the first step that researchers use in considering the moral potter box. To determine the facts in a case, particularly those that raise ethical issues, this determination must be as complete as possible, relying on various sources and evidence. In this quadrant or step, the data collected concerns issues or news on the social media used by the informant.

Based on the research conducted, the first step in this moral potter box model is understanding the facts of the case or identifying the empirical reality that exists in a case. Existing facts are identified as detailed as possible.[12] This determination must be as complete as possible, relying on various sources and evidence.

Dr Joseph Fletcher is a professor of Christian theology and ethics at the Episcopal Theological School in Cambridge. Later, he became a professor of medical ethics at the University of Virginia Hospital in the United States. Fletcher explained his beliefs in a book, Situation Ethics, published in 1966[13]. At first, you might be surprised to find a professor of theology debating situational ethics.

He argues that the real-life situations that people face are too diverse and complex to apply any one set of universal rules, even those of religion, in every case. Instead, he argued, one must adhere to the single principle of love, in the sense of agape, or love that is spiritual and selfless. If one always acted out of love in this way, Fletcher reasoned, one would be led to do the ethical or right thing in most situations. According to Fletcher, it is possible to harm others by treating them in an unloving manner, even when following strict rules

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[12] D Patterson, *Intergovernmental Cooperation* (Albany: New York State Departement of State Division of Local Government Services, 2008).

[13] J F Fletcher, *Situation Ethics: The New Morality*, Library of Philosophy and Theology (Westminster Press, 1966).

in some cases. This is a question of the first premise, or starting point, in our reasoning about ethics, he says. Rules should adhere to our core values, rather than causing unnecessary pain or suffering. This may seem like ethical relativism, but as Fletcher points out in another article, some people might worry that "relativity lies at the normative level, but at the substantive level, the value of overarching, loving care, is not relativized.

It could be argued that Fletcher proposes replacing all the rules with one overriding value, placing unqualified love for anything else. He continues in the same article, "Another way of putting this might be to say that the overall or ultimate (cardinal) virtue (value) of love can sometimes be subverted if moral agents blindly follow the normative principles to which they are or normally associated." Furthermore, situational ethics suggest that it is complicated for one person to understand the context in which another person acts entirely. This reasoning leads to the Christian directive that one must not judge another, meaning that we must not condemn the ethical decisions of others, because we, as limited beings, cannot truly understand the whole picture. Acting on Fletcher's principle of agape love, we must never judge or condemn others. Dietrich Bonhoeffer can be considered as another notable example of applying a theologically based ethics similar to Fletcher's situational ethics. Bonhoeffer was a Lutheran minister, theologian, and writer who had a profound influence on Christian ethics in the 20th century. By the time Adolf Hitler came to power and the Nazi Party in Germany, he was undaunted in his vocal opposition as a writer, pastor, and as a radio program announcer. When Germany's official Lutheran Church fell under indirect control of the Nazi Party, Bonhoeffer led a group of breakaway churches and began assisting Jews trying to flee Germany.

The system of situational ethics proposed by Fletcher has been the subject of controversy among church leaders and clergy, as one might expect. They fear the system is too subjective, allowing one to rationalize any deviation from standard norms of behavior by claiming that the offence is committed out of love. In short, if the rules against lying can be violated upon an individual's decision that they are lying for love, one begins to descend what logicians call a slippery slope. Maybe lying doesn't do much harm, but lying can still be wrong, even

though the power of lying, as a sin, can be mitigated by circumstances. Aquinas, however, allowed for humorous lies (jokingly, in other words) and lies that did not harm. In other words, there may be some degree of guilt in lying in a given case, but it's still lying, and it's still wrong, they say. According to this view, lying in certain situations can avoid greater harm or benefit others due to the value of love, but that does not make lying proper or ethical. Lying in such cases is wrong, but perhaps not entirely so. Situational ethics, thus, argues that context determines ethical action in a given situation. One set of rules cannot cover all situations, so it is better to rely on a single principle of love for others to decide the right thing to do in each case.

Truth and accuracy, however, may not always be the same thing. One can be accurate in reporting the facts one chooses to communicate, but ignore other facts that would create a more honest impression of an event. By way of example, Joseph Goebbels, Hitler's Minister of Propaganda during World War II, reportedly maintained that the propaganda ministry's reports must always be accurate in their content. Deception can be the result of emphasizing specific facts while belittling others, or the way facts are framed. Selective presentation of facts can be as misleading as lying itself.

Cases more problematic than this stand between total falsification and the whole truth. Are there times when the news media have to withhold all the facts in a case and thereby create, at least to some extent, the wrong impression? Many argue that in times of war or national crisis, the suppression of all such information is necessary for the greater good of the majority. When the editors of The New York Times and The Washington Post decided to publish the Pentagon Papers in 1971, during the Vietnam War, the government at the time claimed that the newspapers had crossed a line. In the event, the United States Supreme Court found otherwise.

Of course, disinformation and false reports have been a part of its history for some time. The current phenomenon of being highlighted as fake news and intentional disinformation appears to be more widespread and dangerous for several reasons. First, there is the impact of social media, which is responsible for the rapid dissemination of false stories. Second, the polarisation in the current political climate motivates people to follow reports that can put the other party in a bad

light. Third is the 24/7/365 demands from cable news networks for continuous access to embarrassing information.

Manipulation of messages through their visual appearance is certainly not new and was already widespread before the advent of digital enhancement technology. There has always been concern about documentaries that claim only to present historical facts and events objectively. A famous historical example from the early days of film is Triumph of the Will, produced by Leni Riefenstahl in 1934. The filmmaker lived to be well over 100 years old, well into the twenty-first century, but never managed to lose his reputation as a propagandist for Adolf Hitler.

He always claimed that he did nothing but film the events that took place in front of him at the big Nazi Party rally in Nuremburg that year. There is a sequence early in the movie where we see Hitler standing in an open car saluting the people lining the street. The scene is seen from behind and above. There was no filming equipment in the car with him. This scene is intercut with close-ups of over-the-shoulder views of him in the car, which could only have been filmed with a film camera mounted to the rear of the vehicle itself, as well as other sequences.

Trust Riefenstahl's notion that nothing is staged. Two shots would be impossible without filming the sequence once without the car-mounted cameras and then again with them. The camera angles and editing throughout the film seem to reinforce the notion that the film is both propaganda and documentary.

Now, when considering situations where there is outright news fabrication and questionable manipulation and distortion are used in the presentation of facts. Accuracy requirements also carry a duty of care to ensure the accuracy of what is reported, which is discussed in the next section.

An example of how Flat residents consider facts or descriptions of the existing situation is by corroborating facts or news obtained from credible sources.

b. **Identification of Value**

Identification of values is the second step used in the moral considerations of the potter's box to identify the values of truth when viewing information or postings on social media that informants have, outlining the values inherent in the decision or ideal values that will be taken into account in the decision. Identification at this stage involves identifying the subject's ideal values regarding their professional capacity and evaluating the extent to which these ideal values are achieved. Value is a quality provision that is meaningful for individual human life, society, nation and state. The presence of values in human life can generate actions and reactions, leading humans to either accept or reject their influence. As a consequence, values will become life goals that are wanted to be realised in the reality of everyday life. For example, the values of justice and honesty are values that have always been a human concern to be realised in reality. Conversely, lying is a value that is often opposed or rejected by humans. The values that will be explained in this discussion are socio-cultural, norms, beliefs and truth values.

Any individual you meet from another culture or group will display the same values, norms, and behaviours as others in that culture or group. If culture is not static and if individuals vary in their practices from the hypothetical cultural meaning, as we have maintained, then one will mistakenly assume the dimensions learned for a given culture are generally applicable to specific individuals. One needs to be careful not to treat other people as stereotypes or representatives of one's own culture. We expect the people we meet from our cultural communities to exhibit a wide range of behaviours, including customs. When we meet someone from a different cultural or ethnic community, we should not expect them to behave according to almost rigid expectations.

Identity in a multicultural society. It is undeniable that modern society creates more diverse social groups. In the next chapter, we will discuss how global business is now conducted in a transnational environment, the development of cross-cultural health care, and the importance of multicultural education. We will illustrate how influences such as globalisation, immigration, and intercultural marriage increase the mixing of cultures, resulting in people having diverse cultural identities. Chuang writes that, "cultural identity becomes blurred amidst cultural integration, bicultural interaction, interracial marriage,

and mutual adaptation processes." Martin, Nakayama, and Flores further support this view by stating that "increasingly, people are living 'between' cultural identities, that is, individuals who have more than one ethnic, racial, or religious identity." To learn more about this, we will examine changing attitudes towards identity in international adoption, the growth of the phenomenon of "cultural shopping," and the rise of so-called "intercultural transients."

As explained in the data collection methods section, interviews are not only used to confirm data, but also to understand the reasons behind controversial decisions made. From the interviews, it can also be seen how the process of reporting and the values maintained are reflected.

c. Ethical Principle

At this stage, the researcher identified the ethical principles of media relevant to the subject's actions concerning the ideal values they adhered to. What moral principles can be drawn upon to decide between these values? The utilitarian perspective can suggest that the greater good is realised by revealing a complete account of past events. People, even in other countries, can identify with the humanity of the tragedy by seeing the extreme decisions forced on those who chose to jump. There will thus be more support for sympathy for the victims and for the United States itself, and more disgust for the assailants. However, concern and unqualified concern for the other, as represented in the dialogic and benevolent ethics of caring and ethics, argue that humane concern for the victim's privacy trumps utilitarian principles. The events themselves are so horrific that it could be further said that little utilitarian value is added by overcoming the principles of caring and compassion.

The principle of utilitarianism holds that ethical or proper action is the action that produces the greatest good for the greatest number. Right or wrong is determined by adding up the positive and negative outcomes of an action, and that which yields the highest positive score over negative is the most ethical, or correct, thing to do. Lying is wrong, depending on who benefits and who loses.

The most famous proponent of this ethical theory is the nineteenth-century British philosopher John Stuart Mill, although he is not its originator. John Stuart Mill formulated the basis of utilitarianism in the

following way "A belief that is accepted as the moral foundation, Utility, or Greatest Happiness Principle, holds that action is right in proportion to its tendency to increase happiness, wrong because it tends to produce the opposite of happiness. By happiness is meant pleasure, and the absence of pain; by unhappiness, pain and the privation of pleasure".

The determination of what is the greatest good (the highest or best principle of happiness or pleasure) is a subjective matter. Therefore, one can justify an action as ethical, along utilitarian lines, based on one's definition of what is the greatest good in any given situation. To take an extreme example, Hitler and his Nazi cronies could justify the mass killing of millions of people in the Holocaust because of their contention that such killing was necessary for the greatest good.

The same example in this study is that a Flat resident received news regarding the murder case of a police aide who was killed by more than one of his superiors due to allegations of sexual harassment committed against his superior's wife. The basis for judging mass killing for any purpose as wrong lies outside the strict limits of utilitarianism as formulated by Mill. We believe that such mass killings are bad because of a belief in the sanctity of human life, a principle that stems more from deontological ethics than consequentialism. It would also violate the principle of egalitarianism, as we shall see, in not accepting that everyone is equally valuable.

Kant is one of the most important figures in the historical period known as the Enlightenment. The primary objective of this movement is to approach all aspects of both the physical and human worlds with objectivity and scientific rigour. Reason is the supreme judge of knowledge and explains the physical world. Enlightenment thinkers argued that people could figure out for themselves how the world worked, without relying on beliefs or revelations that could not be explained rationally or scientifically. Immanuel Kant taught that we can only rely on the power of human reason to know the nature of life and human knowledge.

Therefore, ethical decisions must be the result of reasoning rather than the result of commands or orders given by religion. If we behave morally to avoid eternal punishment or to attain salvation, we are immoral for its own sake, he believed. Such reasoning set him apart

from many other morality and ethics thinkers and philosophers, many of whom argued that religion should be the basis of morality and ethics (as we will explore in the next section of this chapter). Since the laws of reason or logic are the same for all people and cultures, the ethical obligations that stem from reason must be the same everywhere.

d. Loyalty/ Responsibility

The fourth step is the loyalty of social media users or informants, for their actions will be identified. To whom do informants have allegiance? In his book, Fink describes four loyalties as follows: 1) Self and conscience itself, and conscience. 2) Loyalty to society. Loyalty to society. 3) Loyalty to the hand that feeds you. Loyalty to the highest interests that feed them. 4) Loyalty to professional peers. Loyalty to fellow informants as professional workers.

We have seen that the primary ethical principle for journalists and others in the mass media is truth, which typically means accuracy. Christians, however, have raised questions about the direct and necessary relationship between truth and accuracy. Note that the assumption is that there is a direct correlation between truthfulness and accurate presentation of facts.

This assumption represents what philosophers call an objectivist worldview, implying that one can observe, faithfully record, and report the actual state of affairs in the world. This assumption further implies the correspondence theory of representation, that the facts in this world conform to our linguistic descriptions of them.

This perspective seems clear and straightforward, but it may oversimplify what we can observe and report in real life. Someone is always paying attention to or observing certain aspects of a situation while ignoring or failing to notice others.

Therefore, people differ in what they observe and what they report about the same event. Which observations and reports are accurate? Are both accurate? There has been a bit of an argument lately that people tend to see what they expect to see and pay more attention to certain elements in their environment, while ignoring others.

According to previous data, it is evident that social media users evaluate news based on specific elements, including the accuracy of the information.

Therefore, what we mean by truth may imply something different from and even richer than a only partially accurate description of facts. The ethical argument lies in a commitment to vigilance, especially when we feel strongly committed to our position. The question is whether the people involved in the mass media have the potential to create the conditions that allow a full understanding of the meaning and conditions of what they report. In some cases, journalists may encourage or promote dialogue within local communities trying to understand the human impact of news and events on local communities.

The Christians argue further: "With the dominant scheme [the correspondence theory of reality] no longer tenable, truth must become the realm of the ethicist who can reconstruct it as a contribution of the news media to social dialogue." the media becomes to provide a full and nuanced interpretation for the consideration of the public audience.

What to do? Perhaps the ethical responsibility of consumers of potentially fake news is to be aware of the tendencies that lead to these errors. Fake news may seem more dangerous now than in the past because of the difficulty ordinary people have in analyzing and critically discussing the messages bombarding them from social media and traditional media. Many psychologists and philosophers have challenged the idea that we are actually as rational as we think. Joseph Heath, a Canadian philosopher, in his 2014 book, Enlightenment 2.0, states that we are often not rational or logical. Critical thinking skills slip, depending on how we process incoming information. What to do Perhaps the ethical responsibility of consumers of potentially fake news is to be aware of the trends that lead to these errors. The ethical argument rests in a commitment to vigilance, especially when we feel strongly committed to our position.

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D. Conclusion

The main conclusions of the study should be presented in a short Conclusions section. Do not repeat earlier sections. This study concludes that the moral potter's box model in the use of social media by the residents of Sungai

Kunjang Flats is observed in four steps: situation description, identification of values, ethical principles, and loyalty/responsibility.

1. Description of the situation: Flat residents use their social media to view current issues or events, such as crime, health, and other concerns.

2. Identification of Values: From the issues in the first quadrant, recheck the truth value, whether the news and issues in the first quadrant are trustworthy or not, out of seven informants there is one informant who after seeing the issue or news on social media does not cross check back about the truth of a post.

3. Ethical Principles: this step explains how the ethical principles are applied by the residents of the flat in the use of social media, as was done by one of the informants, that the informant is not concerned about rude comments on a social media account because according to him, commenting is the right of every human being. So whatever comments you want are fine. This is not included in the ethical principles.

4. Loyalty/Responsibility: The final step of this potter's box involves determining someone's loyalty, as revealed by informants met by researchers at Flat Sungai Kunjang, who all expressed loyalty to themselves and society.

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