

Strengthening the Ethics of the Deontology of Local Media Journalists in the Disruption Era

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Abstract

Introduction: This study aims to describe the important role of organizational culture in strengthening the deontology ethics of local media journalists. Deontological ethics states that the will to do good must arise from within a person's individual. Organizational culture is one of the means used to instill, strengthen and internalize these values. Technological disruptions that have an impact on changes in media consumption, the closure of print media, the development of online media have changed the dynamics of journalistic practice in Indonesia. The important role of ethics comes to the fore in maintaining the quality of local media journalistic practices.

Methods: This research was conducted with a phenomenological approach. The data were obtained from interviews with local media journalists in Central Java. Informants in this study are journalists who have worked for more than 20 years in local media, members of journalist organizations and actively provide journalistic ethics training.

Findings: Ethics are still considered important by journalists. Therefore, it is necessary to strengthen ethics considering that not all journalists have adequate knowledge and understanding of ethics. The culture of media organizations and professional organizations plays an important role in strengthening the deontology ethics of local media journalists.

Originality: This research provides a novelty on how to strengthen the deontological ethics of local media journalists through strengthening organizational culture. This research provides it in terms of building journalist ethics as individuals and the media as a press company that sells news ideology.

Keywords: Strengthening, Journalists, Culture, Organization, Ethics.

Introduction

Disruption comes from the word 'disrupt' which has positive and negative meanings. From the origin of the word 'disrupt' it means to keep something, especially a system, process or event from disturbance, so that the system, process and event run as expected. Disruption is positively interpreted as a transformation of change that is carried out quickly due to the emergence of radical innovations in the field of technology. Negatively, an interrupt is defined as interrupting, disrupting, or interrupting a running program. Disruption refers to the specific process by which new players are able to compete with old rulers in the business world (Christensen et al., 2018; Skog et al., 2018). Disruption requires adaptability to rapid changes in all fields (Alpkan & Gemici, 2016; Shahaf & Ferrari, 2019).

The ability of the new players to compete with other old players is partly due to radical changes in technology. The era of disruption is marked by radical changes in the economic, social and cultural fields caused by technological developments.

Technological changes have resulted in radical changes in business models in various fields (Schiavi & Behr, 2018). One of the businesses undergoing radical changes is the mass media business. Mass media business investment requires large capital in the form of facilities, infrastructure and human resources. For example, the print media business requires investment in printing machines, product delivery, retailers and sufficient journalist resources. Technological disruption makes the mass media face various barriers in management (Lestari & Fitri, 2021).

Managing the mass media business requires financial capability as well as the ability to position the media's ideological position appropriately. As a channel of information, entertainment, education and social media, the mass media becomes an arena for fighting various technological, economic, social, ideological, political and cultural interests that surround it. The ability of the mass media to adapt to fundamental changes in various fields greatly determines their existence, both in terms of business and media ideology (Fossá & Müller, 2019).

The development of communication technology brings big changes in the mass media business. The development of internet technology has changed the pattern of production and public consumption of the media. People who originally read print media switched to reading news through smartphones, laptops, and other digital gadgets. Changes in consumption have an impact on declining sales of newspapers, magazines, and bulletins. Consumption as an important driving factor for social and economic life has changed radically along with the development of technology and society's culture. The lifestyle of people who move from reading print media to reading online media is one of the factors that affect the decline in consumption of print media (Supadiyanto, 2020). Consumption has three basic dimensions, namely acquisition, reward and appropriation. People feel they no longer need to have newspapers and magazines so they don't buy them. Appreciation of the information presented in print media has also decreased, so people think that print media is not their main need (Warde, 2014).

Changes and developments in communication and information technology have changed people's consumption culture from print to digital media. This change was not fully able to be faced by the local print media (Olsen et al., 2023). Some of them even had to close because they were no longer able to compete with online media. In West Java, for example, the legendary newspaper, *Thoughts of the People*, was forced to close. In Central Java, several media outlets were closed, including Suarasemarang, Joglosemar, *Tabloid Cempaka* (Sunarto et al., 2021).

Not only local newspapers and tabloids were closed, many local television stations were also closed because they were unable to compete with digital media convergence (Shahaf & Ferrari, 2019). The same thing happened in other countries. The rapid penetration of online media displaces the existing print media (Bai et al., 2021). One by one the print media closed because they were no longer able to maintain their existence in the media business competition (Nielsen, 2015).

The local print and television media that still survive then carry out various practices to maintain their existence. This phenomenon gave birth to several new conditions in the practice of journalists (Gollmitzer, 2023). Among them are: 1) Journalists act directly as advertising agents. This means that apart from writing news, journalists are also given the burden of looking for advertisements by the media where they work. They offer advertising packages that have been made by the finance department according to customer needs. For example, an advertisement for a college graduation will be followed by coverage of the graduation ceremony. Journalists are also diligent in approaching the

head of a company or institution with an offer to advertise at the same time in exchange for the institution to be reported positively in the media where the journalist works. 2) The media offers the name of the rubric for local entrepreneurs or certain institutions that have advertised. For example, the name of the company or university appears into a rubric and displays news about the company which is always positive. 3) Journalists negotiate directly with individuals such as in the event of 'Pemilihan Kepala Daerah' (Pilkada). In Pilkada (Regional Head Election) local media get news as well as direct rewards from the individual.

These various phenomena, if associated with the nature of the journalistic profession, will find many contradictions. A journalist should be objective, and critical, reporting based on facts, and have high independence. In carrying out their work, they are based on journalistic principles, legal norms, and professional codes of ethics. A journalist like this will be able to build the construction of truth and build a responsible democratic society. Ideally, a journalist is a person whose integrity cannot be bought with money, facilities, or co-opted by political interests.

This research departs from the fact that several local media in the region have difficulty maintaining their existence in the era of disruption. This condition makes the professionalism of journalists neglected. The ideal conditions of journalistic practice that have experienced degradation have raised several problems for journalists, namely: a) are they able to maintain the principles of objectivity and independence in their work when dealing with economic pressures, b) what is the important role of strengthening deontological ethics for the journalist profession in the era of disruption, c) how the important role of organizational culture in instilling ethics for journalists.

Based on the description of the problem, the objectives of this research are to; a) describes how journalists apply the principles of objectivity and independence in their work when dealing with economic pressures in the era of disruption, b) describes the process of strengthening journalistic deontology in several local media in the era of disruption, c) describes the important role of organizational culture in local media in Central Java in an effort to strengthen the ethics of journalistic deontology.

This research was conducted on local media journalists in Central Java. Local media has been a milestone in the development of journalism in Indonesia since the pre-independence era. The growth of national media began with the establishment of local media in various regions. Because of that, the role of local media cannot be ignored in journalistic practice in Indonesia. Local media journalists in Central Java were selected as informants on the basis of their experience as journalists for more than 30 years. The journalist who became the informant in the study had worked for a local newspaper in Central Java for more than 30 years. They become journalists by going through various political, social, economic dynamics that affect ethics. Therefore, the depth of experience possessed is an adequate source of research data.

Changes in the journalistic field caused by technological disruptions raise ethical problems in this study. Therefore, this research specifically discusses the strengthening of journalist deontology through organizational culture. Previous research discussing the strengthening of journalist ethics stated that teaching ethics needs to be done by teaching the philosophy of journalism to every journalist (Audi, 1992; Martono, 2017). Journalism education curriculum plays an important role in ethics education for journalists (Martono, 2017). The process of strengthening ethics for journalists can also be pursued by inviting them to watch television broadcast content and discuss program content from an ethical perspective (Peterlin & Peters, 2019). Research conducted by (Sinclair, 2014), states that

organizational culture plays an important role in building organizational ethics. These previous studies have not specifically discussed the role of organizational culture in strengthening journalist ethics. This research specifically fills a gap that has not been researched, namely the strengthening of journalist deontology through organizational culture.

The theory of deontology ethics is used to discuss the formulation of the research questions that have been described. Deontology comes from the Greek word 'deon' (necessity, obligation), which can be interpreted as 'the theory of obligation.' 'Deon' literally means what must be done (obligation) (Berten, 2007; Korkkonosenko, 2012).

Deontology means the study that shows what a person should do. This system does not focus on the chosen goal for our actions or decisions, but solely on whether or not our actions and decisions are obligatory. Deontology claims that the production of goods is not the only fundamental consideration that is morally relevant: agents may be permitted, and even necessary, not to maximize the good. 'Deontology' is commonly used in moral philosophy to refer to non consequentialist moral conceptions. The most distinctive deontological feature is the moral conception that define the fundamental principles of rights and justice. The deontological conception is also best understood in contrast to consequentialism. The characteristic of consequentialism is the thesis of optimization: the (good) value is maximized, and the total goods must be optimized. Moral philosophy is dominated by the distinction between deontology (the justification of actions befitting a particular set of tasks) and consequentialism (the justification of actions that advance a set of desired outcomes) (Freeman, 1994; Sterken et al., 2019).

Deontology determines whether an action is right or wrong and whether an agent intends to perform an action he deems wrong, regardless of the end of the action. Consequentialism attaches moral significance to actions rather than the intentions of moral agents, or principles such as fairness and justice. Consequentialists become action-oriented and rule-oriented guidelines (Laakasuo & Sundvall, 2016).

Consequentialism defines the good in that actions are justified by their results and the good in terms of the rules justified by their results. Moreover, consequentialism equates good rules with the consequences of rules justified by their results. In all but the simplest cases, action-consequentialism tends to collapse because it assumes the individual has sufficient information to determine which action will produce the best consequences (Thomas, 2015). The traditional consequentialist criticism is that consequentialists make assumptions about the future that cannot be verified or confirmed in advance (McNaughton & Rawling, 2009; Mubarak, 2017).

Deontology was developed from the thoughts of Immanuel Kant (1724-1804) known as Kantian Deontology and David Ross (1930) known as Rossian Deontology. The deontological approach sees morality as a duty, or moral rule that must be followed (Browning, 2015). Deontology follows universal norms that predict what humans should do, how they should behave, and what constitutes right and wrong. Deontology is a moral principle and not a consequence. Deontology rests on reason not on the principle of utility. Reason is considered to be the source of the moral code, expressed through the human will. In the deontological approach, moral problems are considered as rational problems in finding the right moral rules. Immanuel Kant (1724-1804) formulated the principle of categorical imperatives and hypothetical imperatives as one of the best-known principles for establishing rules. Categorical imperatives are commands that require unconditionally (Kati Tusinski Berg, 2017). While the hypothetical imperative states that if a person wants to achieve a goal, he must be willing to take the conditions. Actions are based only on

rules which state that they can become universal laws. The rules can be based on rights, belief in honesty, internal judgment, or other as long as it is a universal moral duty. For example, the right of female workers to receive an equal salary with male workers implies that the tasks assigned do not discriminate on a gender basis. An important implication of the ethics of deontology according to Kant is that humans are considered equal. This has implications for mutual respect and protection of human dignity (Steveren, 2007).

Immanuel Kant's categorical imperative is a prime example of the moral concept of deontology. The obligation is carried out without looking at a specific purpose, but refers to the previous principle and is independent. Moral reasons are the main reason above all other reasons. Duty applies and is unavoidable to all rational agents, giving them a reason whatever the goal is to be achieved. Kant saw morality as a species of practical rationality, and offered a final test. True freedom, according to Kant, comes from informed voluntary obedience to the dictates of the moral law, regardless of circumstances. Associating moral life with the uncertainty of everyday life is a recipe for socio-political instability, civil disorder and even extreme moral relativism. Violation of deontological duty is a violation of the moral law while consequences are of only secondary relevance. The three basic features of deontology include constraints, duties of special relationships, and options (McNaughton & Rawling, 2009).

The first basic feature is constraints. Deontologists typically argue that we shouldn't hurt people in any way. We should not lie, kill innocent people, or torture anyone. This prohibition limits what we can do, even in the pursuit of good causes. Deontologists differ in the severity of these constraints. Some scientists consider constraints as absolute. Kant for example argues that lying is wrong, even to prevent murder. Other scientists argue that, although constraints are always an important consideration, sometimes humans have to do it especially if it is the only way to avoid disaster. Although lying is prohibited, sometimes lying is a way to avoid a fight or conflict. Of course, any moral requirement limits us in what we are allowed to do. Constraints refer to moral boundaries that may require a person not to maximize them well, where these restrictions do not stem from our special relationships with other people (Sterken et al., 2019).

The second basic feature is duties of special relationship. Many of our duties stem from a special commitment to others. Some commitments are made explicit, such as promising something to someone else. Some commitments are done secretly (implied). Some commitments are not obtained voluntarily but consider these commitments to be necessary because they relate to other parties such as parents. Like constraints, the responsibilities that accompany relationships limit our freedom to act, even when we can maximize the good by ignoring them. For example, A conditionally needs my help more than B. But I have promised B to help him. When I can't help both of them at the same time, then I have to give priority to B because I promised to help him. Special relationship tasks differ from constraints in their nature, in that they relate only to those on which our relationships depend. While barriers apply to everyone, for example, it is forbidden to torture or kill anyone unfairly. The third basic feature is option. Many deontologists point out that our duty to help others is limited. When agents have performed a task demand at that point they have the option of refusing to do more (Browning, 2015).

Another deontological theory is pluralistic intuitionism (plural intuition) proposed by W David Ross (Jack, 1971). Rossian deontology is based on a plurality of basic moral principles, such as the principle of not hurting people and the principle of keeping promises. The obligations postulated by these principles are *prima facie*, because they can conflict with one another, and when they do, the relative importance of the conflicting

tasks must be considered. This view criticizes I Kant who is considered a rigid moral system. Ross put forward the prima facie concept, where obligations are obligations at first glance. The obligations in question include loyalty, reparation/compensation, justice, gratitude. In addition there are two consequentialist tasks, namely generosity and self-development. To determine what to do, all things considered (Skelton, 2022).

Ross (1930) claims that there are several moral agents that are relatively unfavorable to judgment, which he formulated as a list of basic principles or duties. This includes agency-relative duties of keeping promises, thanking, reparations, and not harming others. If keeping a promise would harm someone, for example, to determine what is right, the duty to keep the promise must be weighed against the duty not to hurt. These considerations are not governed by a higher order because these considerations require affirmation and judgment. Ross also claims that prima facie duties are self-evident. It means that they need no justification and we can see the truth firsthand, without excuses from elsewhere.

In formulating his principles, Ross assumes that if a judgment is fundamentally morally relevant in one case, it will be relevant in the same way in all cases (Desaulniers, 2006). If we have a fundamental prima facie duty to do no harm, then the fact that an action will cause harm is always a moral reason not to do it, though not always the primary reason. Harmfulness has a moral valence that is always negative, so Ross makes it an excuse that forbids doing these actions. Any feature of an action may be morally relevant to its correctness, but many features are only derivatively relevant. For example if Tuesday is morally relevant if I promise to do something but the relevance of deeds comes from the promise not on Tuesday.

Rossian deontology seems to have a number of shortcomings. *First*, there are different challenges in uncovering the basic moral principles, Ross only relies on principles on reflective beliefs. So what do we say to those whose reflective moral beliefs differ significantly from ours. *Second*, when one has the hindrance of reason how to argue with them who doubts that moral judgment is reason? *Third*, there is a difficulty algorithm (Skelton, 2022). There is disagreement about what is right, both because people cannot agree on the weight that should be given to competing considerations and because there is disagreement about how to apply a principle. One of the most traditional taxonomic models of deontology theory is to divide it into agent centered and victim centered (patient centered) (Zalta, 2001).

First, agent centered states that each of us has obligations and permissions, which give us relative reasons to take action. The relative reason for an agent is an objective reason, as is the neutral reason for an agent. This reason is often confused with the subjective reasons of an agent. The relative obligation of an agent is the obligation for a particular agent to perform or not to perform an action. Since this obligation is a relative obligation, other people are not obliged to help it. For example, parents sometimes give certain obligations to one of their children, and do not give them to other children. The relative permission of an agent is the permission given to a certain agent to do something while other agents are prohibited from doing it. For example in a family a child is allowed to do a job while other children are prohibited. *Second*, patient centered which emphasizes on one's rights not on obligations that must be done. Those who are conditionally more deserving of assistance should take precedence over others (Mardellat, 2020).

One of the ways to strengthen deontology is through organizational culture. In organizational culture there are values, habits, strengthening processes and regular work rhythms that allow them to be maintained in the long term. Organizational culture

contains basic values that are shared with all members, becoming the basis for thinking, interacting with other members, and uniting all elements in the organization. Organizational culture is adopted and integrated by its members at every step (Schein, 2004; Schiavi & Behr, 2018). Organizational culture can be analyzed at three levels, namely, artifacts, espoused beliefs and values, and basic underlying assumptions. Artifacts appear physically in worker behavior, work processes, and managerial settings that can be easily observed. Examples are uniforms, work schedules, employee behavior, management decisions. Espoused beliefs and values appear in the vision, mission and goals of the organization, principles, aspirations and individual beliefs of each member of the organization. Basic underlying assumptions are thoughts, feelings, perceptions that influence decision making in the organization but are not recorded as the values of the organization. For example, the location of an organization within a particular cultural sphere will influence how decisions are made within that organization (Schein, 2009). The existence of an organization in the Javanese cultural environment, for example, will be influenced by these cultural values in various decision-making and organizational behavior (Hashimoto et al., 2022).

Ethics is part of the organizational culture that is held as individual or group principles. Strengthening ethics through organizational culture is very possible. Within the scope of work of journalists, there are professional ethics that must be adhered to in the form of the 'Kode Etik Wartawan Indonesia' (Indonesian Journalist Code of Ethics /KEWI) and also the ethics adopted in press institutions where journalists work. These values become the basis of journalists when carrying out their profession.

The ethical values of journalists become a moral reference in the process of news coverage, news writing and news dissemination to the public. In the midst of increasingly rapid technological changes and disruptions that change the practice of press work, ethics is a lamp so that journalists do not lose their conscience. The role of journalists as catalysts of democracy, guardians of the public mental space and guardians of the public interest should not be dissolved in the interests of economic pragmatism. Therefore, strengthening ethics is one of the efforts to maintain the working corridor of these journalists.

Methods

The paradigm of this research is interpretive. This paradigm helps researchers to explain phenomena that occur through the perceptions and experiences of the participants involved in the phenomenon. The experiences of participants involved in the research construct and interpret phenomena through individual understanding (Thanh et al., 2015). The strategy of this research is phenomenological research. The phenomenological approach aims to understand the response to human/society existence, as well as the experiences that are understood in interacting (Sokolowski, 2000; Overgaard & Zahavi, 2009). Phenomenologists believe that in living things, there are various ways to interpret experiences through interactions with other people. Fundamental questions of phenomenology according to (Patton, 2002) is to know the essence of experience. (Littlejohn et al., 2017) defines phenomenology as the study of experiences that come from consciousness or the way we understand something by consciously experiencing something. In his book *Phenomenological Research Methods* (Moustakas, 1994) states that phenomenology refers to experience as it arises in consciousness, further explaining that phenomenology is the science of describing what a person receives, feels and knows in his direct awareness and experience. What emerges from consciousness is what is called a phenomenon. With this strategy, researchers seek to obtain a reflection of the

phenomenon of reality about the process of strengthening journalistic deontology in the era of disruption in a systematic, logical, and coherent manner. (Moustakas, 1994) explained that the main point of this method is on the indisputable idea and essence of the natural world or reality so that it takes an approach to actuality and potentiality that governs the lives of research subjects.

This research was conducted in Central Java by taking as many as three journalists as informants. They were selected based on the following criteria; worked in local media in Central Java for at least 20 years, joined in a professional organization, apart from being a journalist, he also carried out other duties in finding advertisements, and collaborating with other parties. The first and second Informants are journalists who are owners of local online media in Central Java. They have worked in one of the biggest print media in Central Java for more than 20 years. Since 2018 they have chosen to establish their own online media because print media continues to experience a decline in turnover. The third respondent is a journalist who founded the online media Panturapost.com. before establishing the media, the third respondent had been a journalist for a local newspaper in Solo. Since 2017 he has decided to establish an online media with several of his fellow journalists. The first and second informants are active members of 'Persatuan Wartawan Indonesia' (PWI/the Association of Indonesian Journalists) in Central Java. The third informant is an active member of 'Aliansi Jurnalis Independen' (AJI/the Alliance of Independent Journalists) Central Java. Primary data collection was carried out through interviews with these journalists. The researcher also participated in several discussion forums about the development of local online media where the first and second Informants were presenters at the event. The first and second Informants told the researcher that he would be a speaker at a seminar on the challenges of developing local online media.

Researchers attended the event to enrich data about the development of local online media in the era of disruption. The stages of data analysis were carried out by: (1) The researcher listed all the answers of the participants or research informants. Answers from informants that are relevant to the research theme will be recorded by the researcher while answers that are not relevant are not considered as research data. (2) At this stage the researcher will test the expressions of the informants. Is the expression related to the main elements of the phenomenon or related to experiences that are important in the process of internalizing journalistic deontology. (3) Researchers classify and label the core experiences of informants. (4) The researcher re-checked the main elements submitted by the informants and had been grouped into themes and labeled. The context obtained during research observations will be used to check the correctness of the information provided by the informants. (5) Individual experiences of informants obtained through interviews including literal expressions (per word) can be demonstrated per individual. The form must be relevant to the main themes that have been determined. (6) The results of the individual textural description (analysis of the results of the interview) and the Individual Structural Description (the context of the experience expressed through interviews) will arrange the meaning and essence of the experience so that it displays a picture of the experience as one unity (Moustakas, 1994).

Results

In the results section, we will describe changes in the dynamics of journalist work, efforts to strengthen deontological ethics through organizational culture, and the role of professional organizations in strengthening ethics. The era of disruption has rapidly

changed the work patterns of journalists. Work logic in the era of print media cannot fully be used in online media. This means that online media is not just a change in the form of news transmission from newspapers, magazines, and bulletins to news that appears in online media. This change in work dynamics was treated differently by local media journalists in Central Java.

Informant 1 enthusiastically welcomed the change. For him, changing the dynamics of a journalist's work is a necessity. Informant 1 described that while working as a journalist at a local newspaper in Central Java, he had gone through various technological changes. Working using a manual typewriter, switching to using a computer, changing print models, remote printing and other changes he has gone through. All are part of the professional challenges that must be passed. Currently, when turning to be an online media journalist, he enjoys this condition. Changes in work dynamics are basically a challenge for every journalist to always learn new things.

The competence of journalists in the era of disruption has actually increased because they are forced by the system that runs on online media. Journalists can no longer rely solely on their ability to write news. They must have the ability to write, take pictures, edit pictures, record videos, edit videos and be familiar with social media. *“Journalists are challenged to master all digital platforms and social media. Because it can support their performance. For example, journalists today cannot only write, but must be able to take pictures and take videos. We sometimes get video material from resource persons, for example the inauguration of officials, usually the committee has prepared”* (results of interview with Informant 1, on January 3, 2022).

This condition forces journalists to learn new things. They have to get out of their comfort zone and are required to have more competence. The impact is an increase in the ability of journalists. In the view of Informant 1, the era of disruption actually forced journalists to change positively. Their competence increases as the learning process continues according to technological developments.

Informant 2 stated different things. Journalistic practices in online media have lowered the quality standards of local journalism. He compared his experience of working as a local newspaper journalist for more than 30 years with the current state of online media. *“I have almost 30 years working in print media. Already feeling comfortable, suddenly online media developed and newspapers did not sell well. In print media, before publication there is an editorial meeting. So the news that appears in the newspapers has really gone through the selection process. If online media is easier, after sending it can be broadcast immediately. The selection was not too difficult”* (results of interview with Informant 2, on January 5, 2022).

Print media such as newspapers and magazines have limited pages that can accommodate news. Therefore, not all news produced by journalists will be reported in the print media. The editorial meeting process that will determine the news for the next day lasted until late at night. The editors argued until it was decided which news would be shown. This condition is almost non-existent in the era of online media. Whatever amount of news produced by journalists will be able to be accommodated by online media. This means that all news can be broadcast without considering space limitations. This has implications for the looseness of the news selection process. For Informant 2, this condition resulted in a decrease in the quality of the news that appeared. The logic of speed is also the difference between print media and online media. The news that has been obtained must be disseminated immediately in order to get the attention of readers.

This speed competition often reduces the accuracy, objectivity and quality aspects of the news.

Informant 3 stated that he really liked the development of communication technology and the development of online media. This allows journalists to establish their own media. Journalists' idealism can be further developed because their ideas and ideas can be channeled more openly. Currently Informant 3 manages a local online media which was founded with several other journalists. The biggest challenge actually comes from within the journalist. The convenience of technology often makes them lazy to get news directly. *“Admit it or not, the digital era can make journalists lazy to go into the field. The ease of obtaining data, be it from social media or certain parties such as law enforcement agencies, governments, NGOs, and others, makes reporters rarely go directly to find facts in the field. As a result, data accuracy is often problematic. The circulation of hoax information on social media often confuses journalists. Moreover, (my observation) many people trust social media more than official media, with their journalistic products. I myself because I follow a lot of WAG is often affected by the information in it. This affects my objectivity in covering the news”* (results of an interview with Informant 3, on January 7, 2022).

People can get information quickly through social media. They can disseminate information ahead of media coverage. This condition makes it difficult for journalistic products to gain public trust. This condition is exacerbated by the practice of some journalists who are reluctant to verify data. They rarely go directly to the field and collect facts. Data errors often arise because of the low verification process. They choose to join several social media groups and use the information obtained from these groups as news material. Individually they are also affected by the information obtained from the group. The main problem felt by journalists in online media is that the quality gradation continues to decline.

The next issue that is of concern is how journalists maintain the independence of reporting from pressure from economic interests. The development of communication technology opens up wide opportunities for journalists to have their own online media. This condition was experienced by the three research informants. After working in print media for quite a long time, they then set up their own online media.

The biggest change they feel is the joining of journalistic logic and entrepreneur logic at the same time in every action. When making journalistic products, they also have to think about whether the product will sell well. How many click baits will they receive. How much economic impact will be obtained. Journalists are also required to have the ability to establish relationships with various parties in order to get opportunities for advertisements, reporting contracts, and other economic relations. This difference in roles certainly affects their independence as journalists. *“Being an entrepreneur as well as a journalist in the media itself is not easy. I also have to think about how to get advertisements, relationships and endorsers for various activities”* (results of interviews with Informant 3, on January 7, 2022).

The statement from Respondent 3 describes the constellation of interests in the internal media they manage. Being an entrepreneur, you have to think about how to get advertisements or contracts to cover activities from various parties. To be able to get advertisements and coverage contracts, they must be able to ensure that the news that will appear has a positive impact on the institution. Improving the good image of the institution or company, increasing marketing potential, convincing the public about product quality and several other advantages must be demonstrated. This situation makes

journalists lose their objectivity, independence, and must contain good things about the institution or agency that has advertised or entered into a reporting contract.

It is undeniable that conflicts of economic interest and objectivity as journalists are often difficult to reconcile. It is at this point that the important role of ethics emerges from within journalists. Deontology journalists will encourage him to make choices of actions that must be taken. This ethical principle must be nurtured and maintained in journalistic practice. Informant 1 considers that ethics still plays an important role in maintaining the quality of journalists' work practices. Deontological ethics that come from the inner will of journalists can be a strong fortress in maintaining the quality of their work. However, it is undeniable that there are still many journalists who ignore the ethical aspects, especially in reporting on criminal matters. *"Still, although sometimes many are ignored. For example, the question of mentioning the names of immoral victims. Then the matter of loading sadistic images without censorship. In addition, in this digital era, it is actually easier to confirm information. For example, to confirm a news report, we can use telephone and social media accounts. You don't have to come to meet the source. Although in some cases, face-to-face interviews still have to be conducted"* (results of interview with Informant 1, on January 3, 2022).

The digital era actually makes it easy for journalists to confirm a fact. They can check the facts by examining the data that emerges. For example, when an accident occurs in an area, information about the incident will appear on various social media related to that area. Journalists can get information as well as confirm the incident.

The symptoms of ethical degradation in the digital era have become the main concern of Informant 2. The precautionary principle is a strong grip for journalists in the era of print media. Errors in print media will be difficult to correct because they go through a long process from lay out to printing. This is different from news in online media which is easier to fix. This often makes journalists oversimplify ethical considerations. *"It is very important, in the past, being a journalist was the first time to understand ethics. We used to be very careful when we wrote. The facts must be true, not manipulation. We also empan boards (seeing the situation and conditions)"* (results of interview with Informant 2, on January 5, 2022).

Some journalists consider that they have not violated ethics as long as there is no reprimand from the organization they join. Each journalist's ability and understanding of ethical principles differs from one another. Therefore, Informant 3 considers that ethics alone is not enough to be used as a guide for journalists so that they can become professional. *"Important, although now it is difficult to expect that ethics is sufficient as a guide in work. Moreover, I am a local online media manager. We can only direct, because the ability and understanding of journalists are different. As far as I have observed, if there is no reprimand from the organization, journalists judge that what they have done does not violate ethics"* (results of interview with Informant 3, on January 7, 2022).

Media managers who act as well as journalists are in a position of ethical dilemma. Their obligations as journalists and media managers are certainly different. The obligation to present good quality news conflicts with the obligation to maintain the company's economic condition. In the duties of special relationship feature, a journalist will face an ethical dilemma when covering phenomena related to institutions or agencies that have established economic relations with the company. This condition was also experienced by the three research informants. A company in Semarang that had entered into a reporting contract was forced to close due to bankruptcy. As a result, several employees

experienced termination of employment, others were transferred to other business units from the parent company. Those who experience termination of employment do not get the rights they deserve. Severance pay and several months of salary have not been paid. They chose to stage demonstrations demanding rights.

This phenomenon puts pressure on journalists who have established economic relations with the parent company. According to the agreement they have to make positive news, on the other hand they see how the demonstrations are carried out by former employees. Informants in this study chose to support the actions of employees who experienced termination of employment. The interesting thing they do is make news that supports employees while not bringing down the company's image. They reported the facts of the demonstration as well as providing additional stories about how the parent company's responsibility transferred some of its employees to other business units.

From the experience of the informants, this research shows how the deontology of journalists works. They can naturally see what the obligation is to do. Integrating the interests of the community while maintaining the company's internal conditions shows the ability of journalists to actualize the deontological values within themselves. The ethical position that is still important in maintaining the quality of journalism needs to be maintained, one of which is through strengthening organizational culture.

In this section, we will discuss the role of organizational culture in maintaining journalist ethics. Organizational culture is defined as beliefs, values, assumptions, and ways of interacting socially and psychologically in the organizational environment. To analyze the culture in an organization (Schein, 2004) make a formulation of the cultural level which is divided into three levels, namely, artifacts, espoused beliefs and values, and basic underlying assumptions. These three levels help to analyze how cultural practices work in an organization. Artifacts are manifested in structures and processes in visible organizations. Some examples are the language used in the organization, technology, work schedules, visible managerial processes, uniforms, room designs, stories about the organization that are known to the public. Espoused beliefs value appears in the vision, mission and goals of the organization, strategy, and philosophical aspects of the organization such as the principles, aspirations and individual beliefs of each member. Basic underlying assumptions are thoughts, feelings, perceptions that influence decision making in the organization but are not recorded as the values of the organization.

Ethics is an important part of organizational rituals that are passed down from generation to generation. For example, the online media where Informant 3 works accustoms all journalists not to ask for compensation from news sources. This value exists in almost all media, although in practice it is different. Ethics is not institutionalized into written rules. Officially, his online media does not formulate official company ethics. The company's vision and mission have not yet been formulated in detail. Within the framework of organizational culture, the ethical habit that is emphasized is to write down the facts correctly, and not to create fake news. *“If officially the rules of ethics in our place are not written. We emphasize things that are general, such as not asking for compensation from sources. If they are looking for ads, I don't target how much should I get. We do write down the positive side of the endorser, but that doesn't mean it's a hoax without facts. There must be facts. I myself have received journalistic ethics education when I was in college or in professional organizations. After that officially never studied again. Most often we always remind to check facts only”* (results of interview with Informant 3, on January 7, 2022).

Informant 3 admitted that journalistic ethics education was received when studying in the communication science major. In addition, he also received ethics education from the journalist organization he participated in, namely the Alliance of Independent Journalists (AJI) Indonesia. Another company value inherent in the Espoused beliefs value is that each journalist is not given a specific target for the number of advertisements that must be obtained. This effort is made to keep journalists focused on finding news, while advertising offers is not the main target to be achieved.

It is recognized that the strengthening of journalistic deontology through training and strengthening in professional organizations still plays an important role. Respondent 2 stated that the percentage of the importance of ethics is difficult to measure. However, journalists are still interested in various discussion forums and trainings. *“Right now I don't know how big the percentage is, the importance of ethics. But observations in the field, in several discussion forums and training on professional ethics there are still devotees. Although not too much”* (results of interview with Informant 2, on January 5, 2022).

In the era of print media, ethics is a very important part of the ritual. At every stage of the news production process, ethical considerations always appear. In this position a journalist will always evaluate his profession. Being a journalist in an era of technological disruption and the rapid development of social media has biased the position of journalist (Papanagnou, 2023). This condition is different from the current online media management. The speed and ease of news production makes ethical considerations in every process invisible. Informant 2 admits that this condition is very different from his experience working in print media. *“In the print media where I used to work very concerned about ethical culture. From the initial process of looking for news, to the editorial session, there was a linguistic editor. Everything is sequential, so a news story is read by many people, from journalists, editor desk, managing editor to chief editor. This is the working standard. Routine and every day like this”* (results of interview with Informant 2, on January 5, 2022).

Ethics has become an important part in every stage of news production in the print media where he used to work. This culture is felt to have not appeared in the online media where he works now. Even though the company has clearly formulated its vision and mission, the ethical values have not been properly internalized. This condition can be understood because the age of the online media they manage is not too old. In conditions where organizational culture is not yet strong, practical efforts need to be taken to become a journalist's ethical dignity. Informant 1 stated that ethical values should not be taught as a special material. In fact, positive habits such as tracing sources, confirming, checking facts must be continuously emphasized. In the long term process, this value will be internalized. *“Browse sources of information. If in a post on social media, contact the news uploader. Then, if it is in the form of photos or videos, we can research where the location is, go and ask for confirmation from the relevant sources”* (results of interview with Informant 1, on January 3, 2022).

Journalists make social media a source of information on various events in society. Public uploads about an event are then verified by the news uploader. If the news uploader comes from an official institution such as the public relations department, journalists will tend to perceive it as true information. They will become social media content as news with a few changes to the writing.

Discussion

Local newspapers experienced closures, journalists turned to online media. The rhythm of online media is different so that ethical practices also experience differences (Ellger et al., 2023). Ethical issues in online media are related to speed, news space, advertising, fact verification, interactivity and decreased news editing processes (Mateus, 2019). The ethical problems that occur in the era of disruption are: journalists' reluctance to verify data, ease of access, taking news from social media, changing habits from looking for news to waiting for news on social media (Fazri et al., 2022).

How can get accurate news sources when journalists take data and facts from social media. Journalists then check photos or events through the official social media of the institution or agency. For example, when there is a traffic jam that is informed by someone's social media account, the journalist will check the police's social media account. This is done to check whether the incident actually happened. The ethical dilemma that arises is when journalists never get a source of facts directly and then become a source of news. The journalist himself is ethically in a dilemma because he is never sure of the facts of what happened.

The results of the study show that strengthening journalist deontology is recognized as important in the profession. Journalists still view ethics as an important part of their profession. Even though it is not often discussed in various forums, ethics still gets the attention of journalists. The thing they most often discuss is the truth of the facts and how to make the resulting news go viral (Irmayanti, 2014). Not all media carry out special rituals to strengthen journalist deontology. They stated that it was enough for journalists to be directed to work professionally so as to produce quality journalistic products. Habits for verifying data, spreading true news, and fulfilling journalistic rules are enough to become a guide. That is, ethics does not have to be of particular concern because the professionalism of journalists automatically leads them to work according to ethics.

Some scientists state that teaching ethics needs to be done by teaching the philosophy of journalism to every journalist (Audi, 1992; Martono, 2017). This can be done through strengthening journalist education curriculum and strengthening ethics training in professional organizations. Journalism education curriculum plays an important role in ethics education for journalists (Martono, 2017). However, not all journalists feel the need to attend special education on ethics. The process of recruiting journalists in the media often ignores aspects of understanding the philosophy of journalism. The journalists who are recruited often do not even understand why they chose this profession. This is what drives the importance of the role of media organizations and professional organizations in strengthening journalist ethics.

The second finding of this study states that every professional organization should have ethical guidelines and socialize its members. Training, strengthening ethics, and discussion forums will strengthen journalist deontology. Media with a strong organizational culture makes it possible to build and strengthen journalist ethics. Organizational culture should not only be interpreted as the basic assumptions of the organization but must be internalized and become individual practice (Sanusi & Purwanto, 2020). The results of the study show that a strong organizational culture in local media plays an important role in maintaining journalist ethics. As an example of the values and organizational culture of the local media where the informants of this study have worked, this shows that local media, which is more than 70 years old, has shaped the character of the journalists who work in the media.

Finally, journalistic ethics guidelines are very important in organizations, so every

media should have ethical guidelines for journalists (Korkonosenko, 2013). In fact, there is no journalism practice without ethics (Mateus, 2019). In journalistic practice, the presence of ethics guides the birth of transparency, truth, goodness. For the public, the ethics applied in the media generate trust and confidence in the quality of journalistic products. Comparisons between ethical and legal standards are also made by journalists. Those who are in the position of being editors and editorial staff do not only consider ethical aspects but also put forward legal aspects (Bucholtz, 2020). This shows that legal standards are a normative necessity and ethics are personal imperatives that reside in journalists. This condition is referred to as the claim of the paradox of deontology (Mardellat, 2020). Journalists should have the will to do good in their profession. But they don't think ethics is enough to make journalists work well. Precisely understanding the legal aspects is seen as more important.

The results of this study generally support the claims of previous studies about the importance of understanding journalist philosophy, work professionalism and ethical discussion in strengthening journalist ethics. On the other hand, it is also a novelty that strengthening journalist deontology ethics is also effectively carried out through organizational culture. Media that has a strong ethical culture will automatically be internalized in the actions of its journalists. Organizational culture will guide journalists when they face ethical dilemmas. Research conducted by (Sinclair, 2014), states that organizational culture plays an important role in building organizational ethics. The research shows two approaches in organizations to build ethics. The two approaches are unitary and subculture approaches. This habit requires a leadership that can set a good example. Aspects of declining leadership (Schein, 2004) play an important role in shaping organizational culture. Ethics as part of it requires leadership power so that it can be internalized. The source of the formation of ethics in an organization can come from the vision and ideas of its founder, the learning process carried out during running the organization, values from outside the organization that are adopted from outside the organization. The online media managed by the informants of this study provide an example that the vision and mission of the founder will be the main source of ethical foundation. This is of course inseparable from the aspects of understanding, appreciation and ethical practice of its founders. The process of interaction during the organization runs in the end becomes an additional ethical dimension in the organization.

This research provides novelty in terms of building journalist ethics as individuals and the media as a press company that sells news ideology. The mass media is a collection of industrial factors such as tools and people. On the other hand, the media is also a collection of ideas, values, beliefs held by individuals. In the process, the discourse between individual values and organizational value expectations will shape organizational culture (Schein, 2009).

The weaknesses and limitations of this study are the depth of information and understanding of informants in disclosing organizational culture practices. Research informants did not describe in detail how organizational culture was formed. Ethics is seen as a complement and not the main will of journalists. In deontology, the will to do good must be the main will, not a complement (Freeman, 1994; Laakasuo & Sundvall, 2016). Strengthening deontology for journalists presupposes that the will to do good must always exist within oneself. A journalist must view his profession as a way to do good. Journalistic products not only have to be correct in terms of rules, but also have to be good from the start. This good will guides journalists in carrying out their work (Quinn, 2007).

Conclusion

Journalist deontology requires an internalization process that runs in stages. A journalist can get ethical learning from various sources. The education taken, the training followed, the company's vision and mission, the ethical basis in professional organizations can all be sources of journalistic ethical knowledge. In this study, it appears that changes in the dynamics of journalists' work are not only manifested in technological changes but also affect the work of ethics. In managing online media, there are routines and organizational culture that are different from the mass media. Aspects of speed, lack of verification of journalists, the influence of social media, and a sequence of news selection that is not too strict in the end become the organizational culture inherent in online media. This certainly has implications for the waning of the ethical consideration process in the news production stage. Ethics is still seen as an important aspect by research informants. Strengthening journalistic deontology through organizational culture is an important part of preserving these ethical values. Education, training and ethical discussion are still in demand, although not very much. Therefore, every media organization can create a good organizational culture so that ethics can grow and be maintained.

Conflict of Interest

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organization related to the material discussed in the manuscript.

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