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THE IDEAS OF JOURNALISTIC ETHICS BASED ON PANCASILA FOR MULTICULTURAL SOCIETY

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ABSTRACT
This paper aims to show that journalistic code of ethics based on Pancasila is strongly related to multiculturalism morality as both emphasize inclusive ideas, respect for diversity, and the awareness of unity in diversity. The writers use descriptive qualitative library research in the field of philosophy to show meaning and objectively reveal philosophical essence. This method includes collecting and analyzing criticism of relevant literature related to multiculturalism, philosophy, journalistic ethics, and cyber media reporting. The result shows that the development of the internet technology has changed the way society live, and it has affected their preferences towards the elements of mass communication. This media ecological evolution happens worldwide, including in Indonesia. The internet technology, in its various forms, has determined how society communicate interpersonally, among groups, and as a mass. By integrating the values of Pancasila into the inclusive journalistic practices, the media can serve as an agent that strengthens multiculturalism awareness, encourages unity, and promotes equality and fairness for all citizens. Through reporting that highlights respect, unity, and equality, the media can contribute positively to a strong, united, and civilized society, while at the same time strengthening the social bonding among citizens. The Active Tolerance Principal has created a framework that ensures that journalism not only avoids harming certain groups of people through biased news coverage, but can also attempt to reinforce understanding, dialogs, and peace among different groups which is a crucial step in creating a responsible and inclusive journalism which is also oriented towards the public interest.

KEYWORDS: Pancasila, Journalistic Code of Ethics, Multiculturalism

INTRODUCTION

Media covers all aspects of human lives in society and shapes our behaviors and perceptions. Vice versa, the forms and the way we access them will change along with
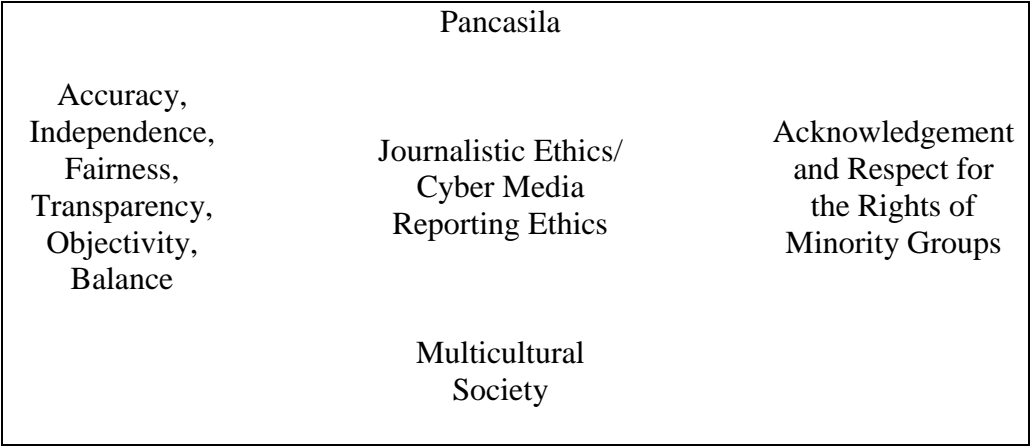
the changes in society. In the media ecology theory developed by Marshall McLuhan, media is strongly related to its social life. It does not only function as a messenger of information, but also as part of a complex social life that affects each other (Luhan, 1960, 7). This theory sees media as a live organism that grows in the social ecosystem of society, contributes to it, and is at the same time affected by the changes. The influence and reciprocity between the changes in the media and the social level of society, which are reflected in the latest situation, are related to the internet technology penetration of society. Digital transformation has drastically shifted the communication and information landscape. The development of cellphone technology has given birth to the phenomenon of "smartphones" that have the ability to combine the capacity of a phone, a computer, and the internet at the same time.

The development of internet technology has transformed many things in the way people live and this affects their preferences towards the aspects of mass communication. This media ecological evolution happens worldwide, including in Indonesia. The internet technology, in its various forms, has determined how society communicate interpersonally, among groups, and as a mass. With the increase in the number of active internet users, Internet-based media has taken over the role of conventional mass media as a medium of entertainment, information, and interaction. Data from the Indonesian Internet Service Providers Association (APJII) reveal that there are 204.7 million internet users in Indonesia. This is 73.7 percent of the total national population (APJII, 2023).

The freedom of speech and transparency era are in line with the rise in the volume and variation of mass media information. This allows the functions of mass media to be carried out, including the criticism and social control functions. How dependent society is on the media can be determined by their needs to access information, and therefore the press and the media need to reorganize their performance to be in accordance with the Journalism Code of Ethics (KEJ), the Journalism law, and the correct journalism principles. An implementation of a flawed media agenda as well as the deviation from the law, principles, or journalistic theory can damage the performance of the press or the media in general, and this can be detrimental to society.

Amid media ecology, media convergence, and digital transformation, journalistic ethics are needed not only to maintain integrity, trust, and quality of information, but also to respect the privacy and individual rights of community groups. Journalistic ethics are a set of principles and values that regulate the actions and behaviors of journalists in doing their jobs. These principles and values set the standard for the moral and professional aspects in reporting news, providing information, and serving the public interests. Some of the general journalistic ethics cover the aspects of accurate information sources, independence, fairness, transparency, and accountability, as well as objectivity and impartiality (Besley and Chadwiwick, 1992, 48). Therefore, reporting must prioritize the principle of objectivity and provide equal space in various perspectives.

The media plays a strategic role in influencing community life, and vice versa. Journalists have the same responsibilities as philosophers, as they both seek and try to find out the truth (Meyers, 2010), and the journalism profession is always an ethical one (*Ibid.*). Philosophical thoughts attempt to explore ethical and philosophical concepts related to the delivery of public information that not only is accurate and balanced but also supports minority groups in a diverse society. This support shows how humanity values are sensitive to other people's sufferings, and become justice fighters (*promotio justitiae*) reflected in editorials as well as reporting. This style of journalism is needed in Indonesia with its diversity in religious beliefs, cultures, races, and life philosophies.

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Pancasila		
Accuracy, Independence, Fairness, Transparency, Objectivity, Balance	Journalistic Ethics/ Cyber Media Reporting Ethics	Acknowledgement and Respect for the Rights of Minority Groups
	Multicultural Society	

Diagram 1.
The relationship between Pancasila, Journalistic Code of Ethics,
and Multicultural Society.

The concept of the relationship between Pancasila, Journalistic Code of Ethics, and Multicultural Society in the diagram above shows how important journalistic ethics that provide support to multicultural society are. Showing support to particular groups does not mean that the related media cannot criticize the group they support. Free press appeared in the reformation era after the government passed Law No. 40 of 1998 about the press (Press Law) which has become the pillar of democracy and become a means to fulfill society's rights to get appropriate information (the right to know) and protect human rights. Free press in the reformation and democracy era increases the variety of information for heterogeneous audiences with different needs of information.

With the various cultural, religious, and ethnic diversity that has become the characteristics of Indonesia, Pancasila is the strong foundation that unites them all. As an ideology, Pancasila plays a crucial role in shaping the paradigm of ethical journalism that realizes the vision of having a harmonious multicultural society. The Unity of Indonesia principle of Pancasila, which encourages unity in diversity, inspires ethical journalism to avoid sensational news and reports that can trigger conflict between different groups. Journalism functions as a social cohesive tool by promoting stories that celebrate unity and diversity. In multicultural Indonesia, Pancasila can serve as an important moral guidance for ethical journalism practices. Ethical journalism based on Pancasila values helps to strengthen unity, tolerance, and fairness in society.

Inaccurate and unbalanced reporting can create stereotypes and prejudice about minority groups. Without understanding and commitment to journalistic ethics, cyber media might give unfair treatment to members of society from various backgrounds in the form of discrimination or stigmatization. This can be seen from the condescending choice of words and narration towards the interests of vulnerable groups in society. To promote and strengthen multicultural values, there should be philosophical studies regarding journalistic ethics, which are in line with principles of respect, acknowledgment, and understanding of cultural, ethnic, and religious diversity as well as human rights.

Based on this problem formulation, two questions can be derived as the rationale of the discussion in this mini-thesis. The research questions are as follow:

1. How do journalistic ethics affect multicultural reporting in Indonesian cyber media?

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2. Are the ideas of journalistic ethics based on Pancasila relevant to the values of multiculturalism in Indonesia?

Through these questions, the main problems will be discussed to provide alternative solutions with an analysis and explanation of several concepts to understand the philosophical studies in order to reach journalistic ethics that respect diversity in cultural backgrounds and promote multicultural society.

METHOD

This study discusses "Multicultural Reporting in Cyber Media: A Review of Journalistic Ethics in Achieving a Fair Content Representation". Reporting that considers journalism principles is becoming more and more relevant nowadays. In this swift and vast digital information era, much information can be disseminated quickly through social media platforms and websites. However, not all of the information is credible. Hoaxes and unfounded opinions can be easily circulated and can affect public opinions and attitudes. Cyber media plays a vital role in shaping society's perception of cultural diversity and differences in identity. Despite this fact, cyber media reporting often does not reflect cultural diversity that exists in society, and even creates stereotypes and prejudice that are detrimental to minority groups. To have a fair representation reporting, a thinking framework is needed to analyze problems based on clarity of concepts and critical reflection.

The authors used descriptive qualitative library study in the field of philosophy as the methodology. The materials used in the library study include a) Bikhu Parekh's ideas on multiculturalism, b) Bill Kovach and Tom Rosentiel's ideas on journalism, c) Journalistic Code of Ethics and Cyber Media Reporting Guidelines, and d) Reporting on multiculturalism in several cyber media. The descriptive qualitative approach was used at the preparation stage, data collection stage, and data analysis stage. After the research problems had been identified, the next step was to collect data and reading materials relevant to the topic being investigated. This step involved reading and studying relevant literature, including books, scientific articles, and other library sources related to the subject.

In the data collection process, the researchers conducted an analysis to show meaning, revealing philosophical essence objectively. For sources written in foreign languages, analysis and interpretation were conducted through the translation process, translating meaning from foreign languages to Indonesian language (Kaelan, 2005, 253). This method involved gathering and doing a critical analysis of relevant literature about multiculturalism, philosophy, journalistic ethics, and cyber media reporting. This study used an analysis of cyber media contents related to multiculturalism, including articles, news, or other cyber media contents to identify representative patterns, stereotypes, or potentially existing biases.

This study also utilized data about the development of online journalism as well as the code of ethics of cyber reporting in relations to multicultural society. The philosophical thinking used as the primary source of the study are: Firstly, Bikhu Parekh ideas on multicultural concepts. Secondly, Bill Kovach and Tom Rosentiel ideas which puts an emphasis on journalism essence, prioritizing relevant, meaningful, and useful reporting to the public, as well as attempting to cover important topics related to multicultural society. Finally, to conduct a critical analysis to all the data, the authors made interpretation about all the scripts relevant to the main focus of the research.

DISCUSSION

Multicultural Concepts in Reporting

In a multicultural society, reporting refers to an approach to acknowledging, understanding, appreciating, and promoting cultural diversity in the cyber media context. In reporting related to multiculturalism, the media is expected to be able to fairly represent diverse society as well as to provide am equal voice for all cultural groups. Multicultural reporting acknowledges that there are various cultural groups in society with different values, traditions, and experiences. The media is expected to promote acknowledgment and respect for diversity and not ignore minority groups. In addition to that, news content also aims to give a fair and balanced representation of all groups of lecturers and to provide equal space and opportunity in news reporting, avoiding the domination of majority groups and unfair partiality.

According to Will Kymlicka, multiculturalism asks a very important question about how different people with different backgrounds and cultures can live together in one community. Multiculturalism also raises several other questions: about the claim of native people who become the minorities in a wider society, about the rights and obligations of the immigrants in a host society, about how far cultural diversity must be tolerated in a society, and about the importance the ideas of citizenship and national identity. Multiculturalism also asks more specific questions about government policies that deal with various issues ranging from education to the composition of armed forces (Kukathas, 1993, 1).

Irene Bloemraad, Anna Korteweg, and Gokce Yurdakul confirm that multiculturalism is a concept that has different meanings from one text to another text. The concept of multiculturalism has been widely accepted with more than one meaning, namely 1) Used as society demographic descriptions; 2) An individual or governmental ideology that ethnic, racial, cultural, and religious diversity must be upheld; 3) A policy or special program conducted by government or other institutions; and 4) A theory of specific normative politics that carries out the principals in managing diverse society (Bloemraad, Kortoweg, Yurdakul, 2008, 153-179).

Since the end of the 1960s, the idea of multiculturalism has been discussed in the international level. This idea refers to a truism that societies all around the world have various cultures. Initially being acknowledged as a social movement, multiculturalism currently is a crucial issue at least at two levels. Firstly, it has become a topic of an in-depth discussion among academics who view it as a challenge to conduct new studies about minority subjects with an emphasis no longer on individuals but on social groups collectively. This tendency aligns with the expansion of post-colonial ideas, from which several terms are derived such as post-colonialism, post-coloniality, and post-colonial discussion/criticism. Post-colonial emphasis on local autonomy and cultural hybrid is considered to be in line with the ideas of multiculturalism that prioritize cultural diversity. Secondly, multiculturalism becomes an alternative mode of cultural policy whose implementation has become more popular in several countries such as Australia, and even the United States.

The term "racism" was introduced in the early 1980s as a practical label for changes in the essence of ethnic conquering and ethnic inequality in contemporary multicultural society. The new racism has a more subtle and complex approach, creating disguised discrimination that can happen in various aspects of life such as education, work opportunity, housing, and law. The socio-economic loss that is experienced by minority groups is more attributed to cultural characteristics, which make the various forms of discrimination harder to identify and overcome. In contemporary multicultural society,

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understanding the issue of neo-racism has become crucial due to the changes in the forms of discrimination and oppression disguised in the social economic order. Therefore, a continuous effort is needed to identify, criticize, and deal with neo-racism in order to reach a fair and equal society for all groups.

Various unfamiliar sociocultural expressions without any cultural basis or precedent are spreading fast in society which results in new tendencies that are not always conducive to the sociocultural society and country. Amid this disorientation, Indonesia has the pluralism and multiculturalism reality, which is quite well-known in South East Asia as the "classical locus" to plural society that was introduced to the western countries by JS Furnival (1946, 67). Foreign cultural expression can have both positive and negative impacts depending on how society respond and integrate these elements into their culture.

Representation of Cultural, Ethnic, Religious, and Social Groups Reporting in Cyber Media

There are over 300 Javanese ethnic groups, 95% of which are native Indonesian descendants. They constitute about 40% of the total population, living mostly on Java Island, and millions of them have migrated to other islands all over the country through the transmigration program (Kuoni, 1999). Sundanese, Malay, and Madurese people are the next largest ethnic groups after Javanese. This ethnic group classification is not exactly rigid since it is not very clear in some cases due to the effect of migration, culture, and language. Basically, ethnic group is a social category of a group of people based on their shared social perception and experience, or the experience of their ancestors. The members of an ethnic group view themselves as people with the same cultural tradition and history, so they can distinguish themselves from other groups.

Bias in reporting can make people lose their trust in cyber media and lower journalism's reputation. It can also affect the attitudes and opinions of society about certain groups that in turn influence political support, public policy, and social interaction. Stereotypes and bias in reporting can strengthen prejudice and negative perceptions about those groups. This can result in an unequal social perpetuating cycle that holds back the efforts to achieve inclusiveness and diversity. When the reporting of cyber media only focuses on certain stereotype and bias to those particular groups, they tend to ignore more complex issues and their nuances. As a result, public understanding of these issues becomes limited.

Oftentimes, cyber media ignores certain groups or only gives limited attention to them. This can cause marginalization and a decrease in the understanding of issues relevant to these groups. Cyber media tends to put an emphasis on differences among cultural, ethnic, religious, and social groups rather than on unity. This can worsen the tension among these groups and destroy social harmony. In addition, several cyber media might also use a sensationalism approach in reporting news related to these groups. When cyber media ignores certain groups or only gives limited attention to these groups, they can be marginalized in public discussions. Consequently, this can make society have limited understanding of issues relevant to these groups, and can hinder their participation in social and political processes.

Reporting in cyber media about multicultural society is related to various complex ethical, legal, and social issues. Free press is part of freedom of speech and freedom to express opinion which are protected by the country through its ideology, constitution, and the United Nation's Universal Declaration of Human Rights. The principles of journalistic ethics and multiculturalism are closely related as both highlight inclusiveness, respect, and understanding of cultural diversity. These principles encourage journalists

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to treat all parties in their news fairly without any biases. In the context of multiculturalism, this means giving their voice to various cultural groups which reflects a diverse society in news coverage and reporting and avoid stereotypes or discrimination. Fairness and impartiality are principles of journalistic ethics that encourage reporting that is without bias and maintains integrity and credibility. They also ensure that reporting is conducted with high quality. Reporting must avoid excessive emphasis on one particular side or point of view, and must attempt to give fair attention to various relevant perspectives of the topics discussed (Meyers, 2010).

The ethics of cyber reporting must prioritize the readers' interest as well as the truth and integrity, and avoid clickbait and sensationalism. It must also fulfill the readers' needs for information. Exaggerated, sensational, and unsubstantial titles must be avoided. Overuse of the "clickbait" technique can be misleading for the readers as it prioritizes sensational news without being supported by accurate information. Information integrity in reporting is a fundamental principle in reporting ethics. Journalists must verify the sources of information as well as the validity and reliability of these sources, and must prioritize these aspects in every report that is published (Westlund, Hess, Saldana & Tandoc, 2023, 595-608).

Independence allows journalists to report news objectively without any influence or pressure from certain groups or interests so that they can avoid biases that can be detrimental to groups in multicultural society. News reporting must be accurate and balanced to avoid tension among religions, ethnicities, or other groups. Journalistic ethics encourage journalists to seek accurate facts and present various points of view in their reports. The media has a social responsibility in reporting news, and must be cautious not to spread news that can potentially harm social harmony or trigger conflicts. Journalistic ethics in multicultural society also emphasize sensitivity to diversity. By giving enough space to various points of view and providing accurate knowledge, mass media can help to facilitate understanding and cooperation among groups. Mass media plays a crucial role in ensuring that the news report is in accordance with the ethical principles so that it will not be detrimental or trigger conflicts. Presenting accurate and balance news is a form of moral responsibility in maintaining the integrity of the information disseminated to society.

Reporting with fair content representation refers to the practice of presenting information, narration, and images that reflect various groups, cultures, and points of view of diverse society. This becomes an essential principle of journalistic ethics to ensure that the media shows accurate, balanced, and inclusive descriptions of social, cultural, and ethnic diversity that exists in multicultural society. The media must represent the diversity in culture, religion, ethnicity, gender, and various other backgrounds existing in society, and help express the aspirations of groups that are often overlooked. A fair representation also means giving enough room for different points of view to give a better understanding of complex issues. A fair representation reflects inclusive philosophical ideas, which are the acknowledgment of and respect for the diversity existing in society, as well as the commitment to achieve fairness, unity, and understanding in multicultural society. This principle is needed to maintain the integrity of the media and to ensure that it acts as agent of positivity in promoting inclusiveness, dialog, and respect for diversity in society.

Press Council has released several complaints about cyber media that are suspected of breaking the Journalistic Code of Ethics because they constantly broadcast negative news without providing adequate right of reply as well as accountable and accurate news. Cyber media that continuously broadcast negative news without any adequate right of reply can result in unbalanced reporting that is detrimental to the interests of the group or

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people in that news. One of the principles of journalistic ethics is to provide adequate opportunity for the news subject to respond or reply to the news in order to maintain balance and fairness in reporting (right for reply). Accuracy is one of the main pillars in journalism. Related cyber media must reflect on its practice of journalism to ensure that it has complied to the principles of journalistic ethics. This is also a reminder to all other media to maintain integrity and accuracy in reporting news and giving a fair right for reply.

The Implication of Multiculturalism in Reporting

The implication of multiculturalism in reporting includes several significant aspects. Reporting that adopts a multiculturalism perspective is able to emphasize the importance of appreciating and respecting the diversity in culture, religion, and ethnic background existing in society. This can promote inclusiveness and acknowledgment of diverse contribution. The awareness of social justice emphasizes the efforts to help express the interests of marginalized groups in society. Dialogs and inter-cultural understanding can strengthen social bonding, ease inter-cultural tension, and promote peace and cooperation. Multicultural reporting can help society to understand cultural differences and appreciate them, as well as highlight the similarities and shared values. This can strengthen individual and group identity and build understanding among diversity.

Through inter-cultural dialogs, individuals or groups can build stronger relationships with those from different cultures, and expand their social network, relationships, and bonding. This can help create an inclusive social climate and promote tolerance to people from different backgrounds. Individuals or groups can share different knowledge, experience, and perspectives, and can promote creative and innovative thinking in solving complex financial problems. This is because ideas from different cultures can be integrated. There is no simple answer or solid formula to solve conflicts caused by cultural diversity. The efforts to look back to the past and identify several general principles and key concepts are expected to provide valuable contributions in strengthening the basis of a policy concerning the recognition of minority rights.

The most fundamental principle is to respect the human rights of all individuals without looking at their cultural, ethnic, or religious backgrounds, including their rights to speak and live their lives without any discrimination. An education system that introduces diversity in cultures, religions, and values can help deal with the stereotypes that might cause discrimination and injustice. By having a deeper understanding of different cultural groups, individuals tend to be more open to differences and are able to avoid negative prejudice (Reisinger & Turner, 2003, 24). By learning about the experiences and perspectives of people from different backgrounds, individuals can better understand their challenges and lives, building a stronger feeling of empathy. To individuals from certain cultural backgrounds, education about their own culture can help foster a positive and proud identity.

Journalistic ethics demand that news presentations must be accurate and based on accurate facts. This is crucial in the context of multicultural society as a mistake or inaccuracy in news reports may result in tension or conflicts among groups (Haryanto dan Siregar, 2006, 31). Journalists must avoid spreading unverified or false information and search for various sources of information that reflect diverse society. Reporting must not discriminate or condescend to certain groups based on their religion, ethnicity, or culture. The principles of journalistic ethics demand journalists to provide the news subject with adequate room for rights for reply or to respond to their reports and to be sensitive to different cultures and values in multicultural society.

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In the era of social media, news and information can quickly become viral, and the journalistic ethics need to adapt to this dynamic. Sometimes, principles such as news verification can be overlooked in an attempt to "buzz" news. However, journalists must keep prioritizing the principle of strong news verification despite the intense pressure to report the latest news. In this case, it is important to communicate uncertainty to the audience to avoid irresponsible speculation. Journalists must be more careful by using words like "probably", "predicted", or "under investigation". Viral news tends to be the center of attention, and inaccurate information in such news can have a greater impact. Therefore, it is important to maintain factuality. Journalists must always prioritize the truth and integrity in their reports, even if it means slowing down publications.

They must also have a social responsibility to verify and assess information that are potentially detrimental to society. Press organizations, media companies, and journalists must invest in conducting training and education programs that allow them to understand and overcome unique ethical challenges in the scope of social media.

Free press is always dynamic depending on the political rulers. The more authoritarian the rulers are, the more conservative the press policy is. On the other hand, the more democratic the rulers are, the more autonomous the press policy is. The Journalistic Code of Ethics (KEJ) in Indonesia contains the basic values for journalists, namely the truth, integrity, objectivity, and social responsibility. This code of ethics deal with issues namely privacy, source disclosure, and false news. From a historical perspective, there are at least six periods of formation and supervision of the Journalistic Code of Ethics in Indonesia, which are: 1) Period Without a Journalistic Code of Ethics (1945); 2) Period of the Journalistic Code of Ethics of the Indonesian Journalists Association (PWI) Phase I (1947); 3) Period of Dualism in the PWI and Non-PWI Journalistic Code of Ethics (1968); 4) PWI Journalism Code of Ethics Period Phase 2 (1975); 5) Period of Many Journalistic Codes of Ethics (2006) (Lestari, 2017, 107-116).

In each period, journalistic ethics played an important role in ensuring that free press was maintained. Journalists with a strong moral foundation will tend to be more independent in doing their duty without any external pressure that can disrupt objective reporting. Moral foundation and journalism ethics are the foundations of the public trust. When journalists perform their duty with integrity and professionalism, they can help build public trust in the media and the news they report. The development of journalistic ethics in Indonesia is still ongoing along with the changes in the media industry and in society that have become more aware of the importance of accurate news and ethical journalists. Social media popularity has brought new challenges in journalistic ethics. Therefore, journalists must adapt quickly to deal with issues namely the spread of hoax and the need to verify information before being published.

In 2008, the Press Council passed Law No. 6/Law-DP/V/2008 to establish the Journalistic Code of Ethics of 2006, which confirms the principles of journalistic including independence, professionalism, balance, undiscriminating, respect to source person, and proportional rights of reply and corrections. The balance principle emphasizes the importance of giving a fair and balanced scope to various points of view in news. Meanwhile, the undiscriminating principle affirms that journalists are expected not to discriminate against any individual or group based on their race, religion, gender, or other factors in their reporting.

Ethical reporting in multicultural society respects basic values namely equality, fairness, and respect for human rights. In every news report, ethical journalists seek various points of view. They do not listen to the voices of the majority only, but also search for stories from the minority groups that are often marginalized or overlooked in mainstream media. During the editorial process, journalists and editor ensure that their

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policies reflect the commitment to diversity and inclusiveness, and they choose news that are relevant to various groups in society to ensure balanced coverage.

The concept of multiculturalism emphasizes the importance of acknowledging, respecting, and promoting cultural diversity in society. This means that journalism reflecting multiculturalism values will support and reflect the diverse cultures and beliefs in its reporting and avoid actions or languages that condescend to or discriminate certain culture. The principles of journalism considering morality and ethics are used to explain why journalism that focuses on fairness, respect, and sensitivity to cultural differences is the right thing that must be implemented. In the context of democracy, it is important for all citizens to have equal access to information and to have the opportunity to participate in the decision-making process.

The Ideas of Journalistic Ethics Based on Pancasila and Multicultural Morality

The rights and obligations of the press are not absolute and not without limitations, as stated in the Declaration of Human Rights of 1994 Article 48, and the Indonesian Constitution Article 28. In these limitations, respect between religions, races, ethnicities, and nations is embedded. Reporting or any media actions that promote discrimination, hate, or racism actions should not be done to maintain social unity and respect human rights. In this context, respect between religions, races, ethnicities, and nations is an underlying value of human rights and principles of democracy. Therefore, the media in their operations must have sensitivity to these values and avoid reporting that can degrade others and trigger conflicts.

The mass media has a huge influence in shaping society's opinion. This opinion shaped by mass media can strengthen the values of understanding, accepting, and acknowledging different interests in society. On the other hand, the opinion shaped by the mass media can also trigger conflicts and discord if it presents provocative and false news. The mass media has the ability to determine priorities and issues that society might consider crucial and the ability to emphasize certain news and topics in its reporting. Agenda setting also affects political agenda. Issues that attract the mass media's attention tend to be those debated in the political realm, which might become a part of a political platform of certain political parties or candidates. Excessive focus of mass media on one or several particular issues can cause other issues to be overlooked. This can become a challenge in ensuring that various important issues receive the proper attention.

In the context of Indonesian multicultural society, the most important values of Pancasila are "Harmony" and "Mutual Cooperation". These values reflect the importance of coexisting harmoniously in diverse cultures, religions, ethnicities, and different social backgrounds to achieve fair, peaceful, and inclusive society. In multicultural society, harmony bears the message that every person, regardless of their backgrounds, must have equal opportunities to grow and participate in social, economic, and political life.

Pancasila, as the fundamental basis of the country, offers a clear view of how society should live together. Harmony is the key to understanding that Indonesia is home to people from various backgrounds. It is a place where churches, temples, and mosques stand side by side as a sign of tolerance among religions. In this diversity of beliefs, people do "Mutual Cooperation" when holding celebrations together, helping others in need, and ensuring that no one is left behind. In many places in Indonesia, we see churches, temples, and mosques standing side by side which is a clear symbol of inter-religious tolerance that has existed in this country for centuries. Indonesia is a place where people having various beliefs can have their religious celebrations in peace and can respect other different beliefs.

Pancasila has a strong relevance with the multiculturalism concept, referring to the

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acknowledgment and respect for cultural, religious, and ethnic diversity in society. The three main principles of Pancasila that are relevant to multiculturalism are "Just and Civilized Humanity", "Unity of Indonesia", and "Social Justice for the Whole of the People of Indonesia" In the multiculturalism context, the principle of fair and civilized humanity emphasizes equal and humane treatment to everyone, regardless of their cultural, religious, or ethnic backgrounds. In the context of multiculturalism, this principle encourages respect for human rights, religious freedom, and equal treatment to all members of society, without any discrimination. Society can create an inclusive environment, where each individual is respected and acknowledged, regardless of the cultural, religious, and ethnic differences. This becomes an important foundation in building harmony and tolerance among individuals and groups in a diverse society.

In national life, mass media in Indonesia must strengthen the multicultural morality awareness that can be developed in a code of ethics with Pancasila as its foundation. Multicultural morality concept is an approach in philosophy and ethics that acknowledges and respects diversity in moral values and ethical norms existing in various cultures and social groups around the world. This approach recognizes that moral values can vary significantly among different cultures, religions, ethnicities, and social contexts. Due to this, multicultural morality concept attempts to understand, appreciate, and respond to this diversity in an ethical and moral context. This concept acknowledges that moral values are not absolute but are relative to certain social and cultural contexts. Multicultural morality teaches the importance of tolerance and respect for differences from a moral point of view.

Journalistic Ethics based on Pancasila with multicultural morality approach must reflect the basic values of Indonesia including harmony, mutual cooperation, fairness, and freedom while respecting and understanding diversity in cultures, religions, and points of view in society. Journalists having Pancasila values and multicultural morality must uphold the values of harmony and tolerance among religions, ethnicities, and cultures. They must try to create reporting that puts unity forward, and avoid news that can trigger conflicts among groups; they must also be involved in sensitive approach and be respectful of values and norms of local culture including understanding religious symbols, rituals, and cultural practices.

The concept of multicultural morality can create tension with strict nationalism point of view that focuses on homogeneous culture and nation. This conflict can emerge when the values of multicultural morality are interpreted as a threat to an exclusive national identity. The values of multicultural morality that focuses on respect for diversity and tolerance can conflict with the hard nationalist attitude that emphasizes homogeneous national identity. Political challenges can appear when issues of multiculturalism and national identity are used by political leaders or certain groups to disunite society. This can create polarization in society and disrupt the efforts to achieve a healthy balance between diversity and national identity. Excessive emphasis on multiculturalism without enough integration can result in the formation of an isolated community in larger society.

Multiculturalism morality does not intrinsically conflict with the concept of national identity and nationalism. However, the correlation between multiculturalism, national identity, and nationalism can be a complex thing, and it depends on how the values are implemented and understood in society. Essentially, multiculturalism morality respects cultural, values, and identity diversity in society. This does not mean that every citizen must sacrifice their national identity. Instead, this puts an emphasis on the fact that this diversity exists in the context of national identity. In highly multicultural society, this might require the adoption of an inclusive approach to the definition of national identity. Multicultural morality does not always conflict with the idea of national identity or

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nationalism in the context of multicultural society. This refers to the understanding that both multiculturalism morality and national identity or nationalism can coexist without eliminating each other.

The ideas of multiculturalism by Bikkhu Parekh and the concept of multicultural morality based on Pancasila have highly essential relevance in the context of diverse Indonesian society. Multicultural fairness is important to tackle the social inequality problem and discrimination, as well as to help ensure that every citizen receives the same and equal treatment. The ideas of Bikkhu Parekh and the concept of multicultural morality based on Pancasila put an emphasis on the importance of respecting diversity in society and promoting dialogs, fairness, and unity in diversity. In Indonesian society with its diverse ethnicities, religions, and cultures, the understanding and implementation of these concepts can help maintain peace, justice, and social stability. The concept of multicultural morality based on Pancasila emphasizes the importance of unity in diversity and shows a strong nationalism spirit so that various cultural groups and religions in Indonesia can unite in the spirit of unity and cooperation.

Journalistic code of ethics based on Pancasila is closely related to multiculturalism morality as both focus on implementing values of inclusiveness, respect for diversity, and the awareness of unity among differences. In this context, the journalistic code of ethics provides guidelines that are in accordance with the principles of multiculturalism. By integrating the values of Pancasila into inclusive journalistic practices, the media can serve as an agent that strengthens multiculturalism awareness, encourages unity, and promotes equality and justice for all citizens. This can help strengthen the social bonding among citizens of a country while ensuring that diversity is viewed as an asset that enriches the nation's identity and strengthens peace as well as unity. In this context, the media is expected to play a progressive role in strengthening social bonding among citizens, while also underlining the importance of respecting diversity as a source of the nation's asset and strength. Through reporting that puts forward the values of respect, unity, and equality, the media can help give a positive contribution to the development of strong, united, and civilized society. By implementing the principles of inclusiveness, respect for diversity, and awareness of unity as the main footing, the media can function as an effective means to strengthen the awareness of multiculturalism and to develop a fair, inclusive, and harmonious society.

CONCLUSION

In the ever-changing media ecosystem, media convergence, and the era of digital transformation, journalistic ethics play an important role in maintaining integrity, trust, and quality information. The media has a crucial role in helping us to define the purpose of community, creating a communal language, becoming a source of information in decision making process, expanding our understanding of the rights of the citizens and the changes that happen, and providing a platform for individuals or groups to express their aspiration. Free press that has developed in the reformation and democracy era has created diverse information in society, consisting of diverse audiences with different needs for information. This reflects the reality that modern society has diverse points of view, needs, and aspirations that must be accommodated by the mass media.

The media is expected to not only reflect the diverse cultures in their reporting but also give a fair and balanced representation of all groups in society. It is important to avoid the dominance of majority groups and partiality in news. The media must provide fair room and opportunity to all groups when reporting news, including the minority ones. As the ideological foundation of Indonesia, Pancasila plays an important role in shaping ethical journalism paradigm that supports the vision of a harmonious multicultural

society. In society rich in religious, cultural, and ethnic diversity, the mass media, especially cyber media, has the responsibility to promote acknowledgment, respect, and understanding of this diversity. The values of multiculturalism reflected in the principles of ethical journalism help create media environment that supports diversity and encourages harmony in plural Indonesian society.

Reporting with a fair content representation is an important principle to maintain media integrity and to ensure the role of the media as a positive agent in promoting inclusiveness, dialogs, and respect for the diversity in society. In the context of Indonesian multicultural society, the values of Pancasila namely "Harmony" and "Mutual Cooperation" have a central role in creating harmony in a variety of different cultures, religions, ethnicities, and social backgrounds. The principles of multicultural morality also play an important role in acknowledging that moral values can vary significantly among various cultures, religions, and social groups in the world. Journalistic ethics based on Pancasila established by the multicultural morality approach reflects the basic values of Indonesia, including harmony, mutual cooperation, fairness, and freedom, while at the same time also respecting the diversity in cultures, religions, and points of view existing in society. By combining these principles, mass media is able to play a positive role in promoting inclusiveness, dialogs, and harmony in plural society, as well as in maintaining the integrity and quality of the information given to society.

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