**Jurnal Pemerintahan dan Politik**
Vol. 11 No. 2 Mei 2026, pp. 351-364
DOI: https://doi.org/10.36982/jpp.v11i2.7045
■ Received : 22/03/2026 ■ Revised : 02/04/2026 ■ Accepted : 13/04/2026

# Digital Moral Philosophy of Leadership Simplicity: A Netnographic Study of Public Perception

Taufikin, Ranowijaya
Universitas Satyagama
Jakarta Barat, Indonesia

Budi Supriyatno
Universitas Krisnadwipayana
Jakarta, Indonesia

Email correstpondence : taufikin@uinsuku.ac.id

**Abstract**

**Purpose:** This study aims to analyze the philosophical construction of leadership simplicity in the digital space through ontological, epistemological, and axiological perspectives.

**Design/methodology/approach:** This study employs a qualitative, netnographic design. Data were collected from 518 public comments on Instagram posts from the @arsip.peristiwa account featuring figures of simple leadership, along with interaction data in the form of likes and shares. Purposive sampling was used to ensure data relevance. Analysis was conducted through thematic analysis combined with philosophical interpretation. Data validity was maintained through triangulation, audit trails, and critical reflection.

**Findings:** Leadership simplicity is constructed in a multidimensional manner. Ontologically, simplicity is understood as the authentic essence of leadership. Epistemologically, knowledge about simplicity is shaped through collective memory, digital narratives, and social comparison. Axiologically, simplicity functions as a primary moral value, a tool for social critique, and a projection of future hopes.

**Practical Implications:** For leaders and practitioners, simplicity must be managed not only as an internal value but also as a consistent public representation in the digital space.

**Originality/value:** This study introduces the concept of the Digital Moral Ontology of Leadership Simplicity as a new theoretical contribution that expands understanding of leadership in the digital age, while also opening up new methodological approaches through the combination of netnography and philosophical analysis.

**Keywords:** Leadership Simplicity; Digital Netnography; Moral Philosophy; Public Perception; Social Media

**Paper type**: Research Paper

Disclosure statement: The authors do not have any conflict of interest

# Filsafat Moral Digital tentang Kesederhanaan Kepemimpinan: Studi Netnografi atas Persepsi Publik

**Abstrak**

**Tujuan**: Penelitian ini bertujuan untuk menganalisis konstruksi filosofis kesederhanaan kepemimpinan dalam ruang digital melalui perspektif ontologis, epistemologis, dan aksiologis.

**Desain/metodologi/pendekatan**: Penelitian ini menggunakan pendekatan kualitatif dengan desain netnografi. Data dikumpulkan dari 518 komentar publik pada unggahan Instagram akun @arsip.peristiwa yang menampilkan figur kepemimpinan sederhana, dilengkapi dengan data interaksi berupa likes dan shares. Teknik sampling purposif digunakan untuk memastikan relevansi data. Analisis dilakukan melalui thematic analysis yang dipadukan dengan interpretasi filosofis. Validitas data dijaga melalui triangulasi, audit trail, dan refleksi kritis.

**Temuan**: Kesederhanaan kepemimpinan dikonstruksi secara multidimensional. Secara ontologis, kesederhanaan dipahami sebagai esensi autentik kepemimpinan. Secara epistemologis, pengetahuan tentang kesederhanaan dibentuk melalui memori kolektif, narasi digital, dan perbandingan sosial. Secara aksiologis, kesederhanaan berfungsi sebagai nilai moral utama, alat kritik sosial, sekaligus proyeksi harapan masa depan.

**Practical Implication:** Bagi pemimpin dan praktisi, kesederhanaan perlu dikelola tidak hanya sebagai nilai internal tetapi juga sebagai representasi publik yang konsisten di ruang digital.

**Originalitas/Nilai**: Studi ini memperkenalkan konsep Digital Moral Ontology of Leadership Simplicity sebagai kontribusi teoretis baru yang memperluas pemahaman tentang kepemimpinan dalam era digital, sekaligus membuka pendekatan metodologis baru melalui kombinasi netnografi dan analisis filosofis.

**Keywords:** Kesederhanaan Kepemimpinan; Netnografi Digital; Filsafat Moral; Persepsi Publik; Media Sosial

**Jenis Penelitian:** Research Paper

## INTRODUCTION

In recent years, the crisis of public trust in leadership has become a global issue intersecting with governance, ethics, and digital transformation (Mabizela, 2025; Virnandes et al., 2024). The development of social media has accelerated the circulation of moral judgments about public figures, so that the legitimacy of leadership is no longer determined solely by formal institutions but also by the resonance of values within the digital space (Couldry & Hepp, 2017; Cui, 2018; Scholl, 2017). At the same time, rising expectations regarding integrity and accountability demonstrate that ethical dimensions are central to the evaluation of contemporary leadership (Chordiya et al., 2025; Pereira, 2025). This phenomenon indicates that simplicity as a moral value is regaining relevance, particularly in an increasingly critical and interconnected society.

In the fields of leadership studies and the social sciences, the issue of simplicity does not stand alone. Still, it is connected to broader discourses on ethical leadership, authentic leadership, and moral governance. Recent literature positions ethical leadership as the foundation of public trust, with a focus on the consistency between values and actions (Avolio & Gardner, 2005; Dahiya et al., 2025; Malik & Khan, 2025; Mozumder, 2022). Meanwhile, in media and communication studies, the primary focus is on how social meanings are constructed and negotiated through digital interactions (Bărbuleț, 2023; Ghazvineh, 2025; Papacharissi, 2016). Thus, the study on simplicity in leadership lies at the intersection of moral philosophy, leadership studies, and digital media analysis.

Several studies have explored the ethical dimensions of leadership through various approaches. A study by Treviño et al. (2000) and De Leon (2020) highlight the role of leaders as both moral figures and value managers within organizations. Other research emphasizes the importance of authentic leadership in building trust and fostering follower engagement (Prakash et al., 2025; Walumbwa et al., 2008). On the other hand, the netnographic approach has been used to understand the behavior and perceptions of people in digital communities (Asname & Berrada, 2024; Kozinets, 2002; Su, 2024; Wallis, 2023). In a broader context, studies on collective memory demonstrate how narratives of the past shape moral judgments in the present (Assmann, 2011; Barreiro & Perez-Manjarrez, 2025). However, most of these studies tend to examine ethical dimensions normatively or institutionally, while the ontological and epistemological aspects of public perception have received less attention.

Although the literature on ethical leadership and digital media continues to grow, significant gaps remain unfilled. First, empirical studies integrating ontological, epistemological, and axiological analyses within the context of digital perception remain very limited. Second, few studies specifically examine how simplicity is constructed as a moral reality in social media interactions. Third, previous research has not adequately linked collective memory to the production of moral knowledge in digital spaces. Consequently, little is known about how the value of simplicity is reproduced and legitimized by the public through digital communication practices. Furthermore, previous research has not sufficiently addressed the integration of philosophical approaches and netnographic methods in understanding leadership phenomena.

Based on these gaps, this study aims to analyze the philosophical construction of simplicity in leadership through ontological, epistemological, and axiological perspectives grounded in public perceptions on social media. Specifically, this study poses the following questions: how is simplicity understood as a leadership reality, how is knowledge about this value formed, and how is it interpreted as an ethical value by society? To answer these questions, this study employs a qualitative approach using netnography to analyze user interactions in a viral digital post.

This study makes significant contributions in three main aspects. Theoretically, this study offers a new concept that integrates moral philosophy with digital leadership studies, namely the moral ontology of simplicity. Empirically, this study presents digital data that show how moral values are constructed and disseminated in contemporary society. Methodologically, this research enriches the use of netnography by combining it with philosophical analysis, thereby opening a new approach in social science studies. Thus, this study not only expands our understanding of leadership but also provides a new perspective on how moral values live and thrive in the digital age.

## RESEARCH METHODS

This study employs a qualitative, netnographic design to understand the construction of meaning surrounding leadership simplicity in the digital space (Kozinets & Gambetti, 2020a). Netnography was chosen because it can capture symbolic interactions, practices of meaning, and the dynamics of digital culture in a contextual and in-depth manner. The research focuses on the Instagram platform, specifically accounts featuring popular historical narratives, as a discursive space where collective memory, moral judgments, and social interactions converge. Research data is sourced from public comments, interaction metrics (likes and shares), and user responses to the analysed content, systematically collected between October 2025 and February 2026. A total of 518 comments were selected using purposive sampling based on criteria of thematic relevance, the presence of opinions or moral evaluations, and the use of the Indonesian language, ensuring the analysed data possesses depth and alignment with the research objectives (Couldry & Hepp, 2017; Hine, 2020).

Data collection was conducted through non-participatory observation over six months following the publication of the content, involving manual documentation and limited scraping in accordance with platform ethics (James et al., 2019; Williams et al., 2008). Data analysis employed a thematic approach integrated with philosophical interpretation, progressing from open coding and thematic clustering to reflective interpretation grounded in ontological, epistemological, and axiological dimensions. Research validity was ensured through data triangulation, audit trails, contextual descriptions, and critical reflection to minimise researcher bias. The entire research process also adhered to digital ethics principles, such as data anonymity and user privacy protection, ensuring the research results maintain academic accountability and methodological integrity (Braun & Clarke, 2019, 2025; Denzin, 2012; Marlina et al., 2024).

## RESULTS AND DISCUSSION

Analysis of 518 comments on the examined posts indicates that public perceptions of leadership simplicity are not singular but are shaped through three primary dimensions: ontological, epistemological, and axiological. These three dimensions intertwine to form a comprehensive construction of meaning regarding the figure of an ideal leader. In general, the findings show that simplicity is not merely a personal attribute but a moral representation that carries high social legitimacy in the digital space.

Overall, approximately 62% of comments explicitly addressed moral and integrity issues, 23% emphasized historical comparisons, and 15% contained normative reflections or expectations regarding current leadership. This distribution indicates the dominance of the axiological dimension, yet it remains closely connected to the underlying ontological and epistemological constructs.

Figure 1. **View of the Instagram Archive of Events featuring General Try Sutrisno**




Source: Instagram *arsip.peristiwa*

**Ontological Construction of Leadership Simplicity**

The analysis results indicate that, ontologically, simplicity is understood as the inherent essence of authentic leadership. Public comments not only describe simple behavior but also link it to a leader's identity and existence.

**Table 1. Ontological Categories of Simplicity**

| Category | Frequency | Description |
|---|---|---|
| Simplicity as identity | 198 | Leaders are seen as figures who "have been simple from the start" |
| Simplicity as a moral character | 124 | Simplicity is associated with honesty and sincerity |
| Simplicity as a symbol of ideal leadership | 98 | Becoming the ideal standard of leadership |

Source: Primary data analysis by researcher from IG *arsip.peristiwa*

Based on Table 1, the ontological category of simplicity indicates that simplicity in leadership is not merely a behavioral attribute but an ontological structure inherent in the leader's very existence. The dominance of the category of simplicity as identity (198) indicates that the public constructs the figure of the leader within an essentialist framework: simplicity is perceived as something that "has existed from the very beginning," not the result of image engineering or communication strategies. Statements such as, "A leader like this has always been simple; it's not just an image," reflect the collective belief that moral authenticity is inherent, not performative.

At the next level, simplicity as a moral character trait (124) reveals that this value is closely linked to honesty, sincerity, and integrity. Here, simplicity functions as an ethical indicator marking the leader's inner qualities, while also serving as an evaluative parameter in assessing their moral legitimacy. Meanwhile, simplicity as a symbol of ideal leadership (98) elevates it to a normative level—as a horizon of values expected, even demanded, by society in the construction of legitimate leadership.

Furthermore, narratives such as "In the past, leaders truly lived like the people," reveal a relational dimension within this ontology. Simplicity is not merely an personal trait but an existential bridge connecting the leader to society's lived reality. From this perspective, simplicity becomes a form of "ontological closeness" that erases the symbolic distance between the elite and the public. Thus, the emerging ontology of leadership is integrative: it combines personal essence, moral qualities, and social relations into a single, coherent, and normatively robust unity of meaning.

**Epistemological Formation of Moral Knowledge**

The epistemological dimension of this study reveals how knowledge about simplicity is formed and disseminated in the digital space. The results indicate that the primary sources of public knowledge stem from three mechanisms: collective memory, digital narratives, and social comparison.

**Table 2. Epistemological Sources**

| Source | Frequency | Description |
|---|---|---|
| Collective memory | 176 | Reference to the past or historical experience |
| Digital narrative | 142 | Information from social media content |
| Social comparison | 89 | Comparison with current leaders |

Source: Primary data analysis by researcher from IG *arsip.peristiwa*

Referring to Table 2 as an epistemological source does not merely map the origins of knowledge. Still, it reveals the collective cognitive architecture that works subtly yet intensely in shaping the meaning of leadership simplicity in the digital space. The dominance of collective memory (176) indicates that the past is never truly over; it is continually re-presented as a living normative reference, serving as a sort of "moral mirror" for contemporary reality. Meanwhile, digital narratives (142) function as epistemic accelerators—not merely conveying information, but curating,

reinforcing, and even directing how the public understands values. As for social comparison (89), it reveals that knowledge does not emerge in a vacuum, but through a continuous evaluative mechanism between "the past" and "the present."

Statements such as, "We used to have simple leaders; now it's hard to find anyone like that," demonstrate that simplicity is constructed through a comparative logic laden with emotional and historical weight. Here, epistemology operates within a constructivist framework—truth is not discovered but negotiated through repeated social interactions. Furthermore, social media acts as a resonant space that amplifies the echo of meaning through what might be termed "epistemic amplification." Comments such as "This post reminds us of how a leader should be" signify a simultaneous process of internalization and the reproduction of values.

Thus, the epistemology of simplicity is not linear or static, but rather circular, reflexive, and constantly renewed. It thrives within the dynamic flow of digital dialogue, where memory, media representations, and social evaluation intertwine to form collective knowledge that is both adaptive and normative.

**Axiological Meaning of Leadership Simplicity**

The axiological dimension is the most dominant aspect of this study's findings. Simplicity is understood as both an ideal ethical value and a tool for evaluating leadership practices.

**Table 3. Axiological Dimensions**

| Value | Frequency | Description |
|---|---|---|
| Ideal value | 221 | Simplicity as a moral standard |
| Social Criticism | 167 | Criticism of current leaders |
| Normative expectations | 130 | Expectations for the future |

Source: Primary data analysis by researcher from IG *arsip.peristiwa*

Table 3 presents the Axiological dimension, showing that simplicity does not remain merely a moral concept but transforms into an active normative force driving collective judgments, critiques, and hopes. The dominance of the ideal value (221) confirms that simplicity has risen to the position of the primary ethical standard in the public imagination regarding legitimate leadership. It is not only recognized as a virtue but also functions as a "moral yardstick" that determines whether a leader is trustworthy or not.

At the same time, the high frequency of social criticism (167) highlights the performative dimension of this axiology. Statements such as "Many leaders today have forgotten how to live simply" are not merely expressions of disappointment but rather discursive practices that actively delegitimize leadership perceived as deviating from ideal values. Within this framework, simplicity functions as a sharp evaluative instrument—shaping the digital public sphere as a moral arena where legitimacy is continuously tested and negotiated.

Furthermore, the category of normative hope (130) indicates that simplicity also operates as a projection of the future. Expressions such as "Hopefully, in the future, we will have leaders like this again," reflect an aspirational orientation that positions this value as a blueprint for the ideal leadership we yearn for. Thus, the

axiology of simplicity possesses a fully-fledged temporal dimension: it is rooted in the romanticization of the past, critiques contemporary reality, and simultaneously designs an ethical horizon for the future. These findings suggest that simplicity functions as moral currency in the digital space. This value is not only believed in but also exchanged, debated, and used to shape the direction of social change collectively.

Overall, this study finds that leadership simplicity is constructed multidimensionally in the digital space. The ontology of simplicity is understood as the essence of authentic leadership; the epistemology is shaped by collective memory and digital interactions; and the axiology positions simplicity as an ideal ethical value and a tool for social critique. These three dimensions mutually reinforce one another in forming a strong and influential moral narrative.

These findings affirm that social media is not merely a space for communication but also an arena for the production of meaning and moral values. Simplicity, as a concept, exists not only in individual practices but also within an evolving collective discourse. Thus, the results of this study offer new insights into how leadership values are constructed, maintained, and negotiated in the digital age.

**Discussion**

The main findings of this study confirm that Try Sutrisno's leadership simplicity, as perceived by the public in the Instagram digital archive, is not merely a personal attribute but a collective moral construction formed through intense social interaction in the digital space (Kozinets & Gambetti, 2020a; Papacharissi, 2016). Simplicity emerges as a layered reality: ontological (what the public considers real), epistemological (how knowledge about simplicity is formed), and axiological (the values attached and exchanged) (Bhaskar et al., 2020). Thus, the findings of this study not only confirm the existence of public perceptions but also reveal the mechanisms of meaning formation that are dynamic, relational, and networked (Castells, 2020; Syamsudin, 2021).

At the grand theory level, these findings align with the Social Ontology framework, which posits social reality as a product of collective construction (Bhaskar et al., 2020; Searle, 1995). The simplicity of leadership does not exist as a self-contained objective fact, but rather as an "institutional fact" that derives its validity through shared recognition. In this context, digital interactions such as likes, comments, and reposts function as ontological practices that affirm and reproduce this reality (Couldry & Hepp, 2017; Scholl, 2017). Every digital expression becomes part of a collective mechanism that affirms that "simplicity" is a real and valuable quality. In other words, the digital public does not merely observe but actively produces and maintains moral reality.

From a Moral Philosophy perspective, these findings demonstrate that simplicity is understood as a virtue in a deeper sense than merely a lifestyle (Macintyre, 2007). Drawing on Macintyre's ideas, simplicity can be understood as a moral practice rooted in tradition and community, shaping a leader's character and integrity. Meanwhile, Sen's capability approach enriches the understanding that simplicity has implications for social justice—namely, a leader's ability to remain close, accessible, and relevant to the broader public (Dewi et al., 2025; Folloni, 2020; Sen, 1999). In this synthesis, simplicity becomes an ethical praxis that is not only

normative but also functional in strengthening social relations between leaders and the people.

At the middle-theory level, the findings of this study expand the Ethical Leadership framework by demonstrating that leadership ethics are no longer determined solely by a leader's direct actions but also by how those actions are interpreted and disseminated within the digital public sphere (Chordiya et al., 2025; Pereira, 2025). Whereas ethical leadership previously focused on behavioral dimensions (behavior-based), in this context, it shifts toward collective perception-based ethics (perception-based ethics) (Treviño et al., 2000). This means that a leader's moral legitimacy is now also determined by the public's resonance with the narratives they construct.

Furthermore, within the framework of Authentic Leadership, the public's perception of simplicity reflects a high level of authenticity (Avolio & Gardner, 2005; Dahiya et al., 2025; Malik & Khan, 2025; Mozumder, 2022). However, this authenticity is no longer private but is negotiated publicly through digital interactions. A similar phenomenon is observed in Spiritual Leadership, where values of simplicity are associated with sincerity, humility, and a focus on meaning (Fry, 2003). Interestingly, this spiritual dimension does not emerge through formal rhetoric but through everyday narratives perceived as "natural" by the public.

At the applied-theory level, Netnography enables the revelation of deeper meanings in digital interactions (Isabella et al., 2023; Kozinets, 2002; Kozinets & Gambetti, 2020b). Data indicate that comments, emotional expressions, and public narratives are not merely spontaneous responses but structured forms of value articulation. In this context, the concept of affective publics explains how collective emotions shape the flow of meaning (Papacharissi, 2016), while digital network theory asserts that platforms serve as the primary medium for the production and distribution of values (Castells, 2020). Thus, the digital space is not neutral but an active arena in shaping public morality.

The integration of these three theoretical layers yields a new conceptual framework that we term the "Digital Moral Ontology of Leadership Simplicity (see figure 2)." This concept explains that leadership simplicity is formed through three main mechanisms: (1) moral sources (leadership figures serving as value references), (2) digital mediation (platforms enabling the distribution and amplification of meaning), and (3) collective validation (the public affirming through interaction) (Castells, 2020). These three mechanisms operate simultaneously and reinforce one another, thereby producing a stable moral reality that remains open to reinterpretation.

Overall, this discussion confirms that the simplicity of leadership in the digital age is no longer merely an individual quality, but rather the result of complex ontological, epistemological, and axiological processes. In this landscape, the digital public becomes the primary actor in defining, validating, and reproducing the moral meaning of leadership.

**Figure 2. Digital Moral Philosophy of Leadership Simplicity Framework**




Source: Synthesis by Researcher

## CONCLUSION

The main findings reveal the emergence of a new conceptual model, the Digital Moral Ontology of Leadership Simplicity—a framework that integrates the values of simplicity, moral consciousness, and technological mediation into educational leadership practices. This model demonstrates that simplicity is no longer interpreted as passive asceticism but rather as an active strategy for managing digital complexity, fostering relational closeness, and strengthening a leader's moral legitimacy amidst the pressures of modernity. Thus, the primary novelty of this research lies in the paradigm shift from simplicity as a cultural value toward simplicity as an epistemological and ontological system within digital-based educational leadership. This study's contribution to advancing knowledge lies in its ability to bridge the gap between tradition and modernity in the study of Islamic educational leadership. By elevating simplicity as a technology-mediated ontological foundation, this study opens up a new, more contextual, and relevant discourse space for the digital era.

## PRACTICAL & THEORETICAL IMPLICATION

The implications of these findings are broad, both theoretical and practical. Theoretically, this study enriches the literature on educational leadership by introducing a new perspective that integrates moral, spiritual, and digital dimensions into a single, integrative framework. In practice, the resulting model can serve as a reference for educational institutions, particularly Islamic boarding schools and madrasahs, in designing adaptive leadership models that retain their foundational values. Digitally structured simplicity enables the creation of a more humanistic,

transparent, and sustainable educational ecosystem. However, this study has limitations regarding its scope, location, and the relatively homogeneous characteristics of the subjects, so generalizing the findings must be done with caution.

Although this study makes a significant contribution, it has limitations due to its focus on a single digital platform and a relatively homogeneous social context; therefore, generalizing the findings requires caution. For future research, it is recommended to conduct cross-platform explorations to understand how differences in algorithms influence the construction of digital morality. Additionally, cross-cultural and cross-institutional studies are essential to test the model's applicability in more diverse contexts. Quantitative approaches, such as structural equation modeling, can be used to empirically test relationships between variables and strengthen the model's validity. Longitudinal research is also needed to examine the sustainability and long-term transformation of digital moral ontology. Thus, this study not only offers conceptual contributions but also opens pathways for broader, deeper, and more impactful future research in the development of leadership science in the digital age.

**ACKNOWLEDGEMENT**

The authors would like to express his deepest appreciation and gratitude to Universitas Saytagama and Universitas Islam Negeri Sunan Kudus for their consistent institutional support, including the provision of academic freedom, access to resources, and a conducive academic environment at every stage of this research. This support not only strengthened the quality of the research process but also enabled the author to develop ideas independently, critically, and innovatively in accordance with high academic standards.

**REFERENCES**

Asname, F., & Berrada, A. (2024). Netnography: An Innovative Approach to Qualitative Research in the Digital Age. In D. Elomari (Ed.), *Qualitative Approaches to Pedagogical Engineering* (pp. 1–22). IGI Global. https://doi.org/10.4018/979-8-3693-6021-7.ch001

Assmann, J. (2011). *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*. Cambridge University Press. https://doi.org/10.1017/CBO9780511996306

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly, Authentic Leadership Development*, *16*(3), 315–338. https://doi.org/10.1016/j.leaqua.2005.03.001

Bărbuleț, G. (2023). APPLYING PRAGMATIC PRINCIPLES TO SOCIAL MEDIA INTERACTIONS: A CASE-BASED ANALYSIS. *Journal of Linguistic and Intercultural Education*, *16*(1), 7–19. https://doi.org/10.29302/jolie.2023.16.1.1

Barreiro, A., & Perez-Manjarrez, E. (2025). Collective memory, moral judgements, and history education. *Current Opinion in Psychology*, *66*. https://doi.org/10.1016/j.copsyc.2025.102113

Bhaskar, P., Tiwari, C. K., & Joshi, A. (2020). Blockchain in education management: Present and future applications. *Interactive Technology and Smart Education*, *18*(1), 1–17. https://doi.org/10.1108/ITSE-07-2020-0102

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, *11*(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Braun, V., & Clarke, V. (2025). Reporting guidelines for qualitative research: A values-based approach. *Qualitative Research in Psychology*, *22*(2), 399–438. https://doi.org/10.1080/14780887.2024.2382244

Castells, M. (2020). "Space of flows, space of places: Materials for a theory of urbanism in the information age." In R. T. LeGates & F. Stout (Eds.), *The City Reader* (pp. 240–251). Taylor and Francis. https://doi.org/10.4324/9780429261732-30

Chordiya, P. B., Kalshetti, P., Selvakumar, P., Limbore, N. V., Anute, N. B., & Ahluwalia, G. K. (2025). Ethical leadership and corporate responsibility. In S. A. Harriott (Ed.), *Innovative Approaches to Managing Conflict and Change in Diverse Work Environments* (pp. 193–218). IGI Global. https://doi.org/10.4018/979-8-3693-9556-1.ch009

Couldry, N., & Hepp, A. (2017). *The Mediated Construction of Reality*. Polity.

Cui, X. (2018). Nick Couldry and Andreas Hepp. The Mediated Construction of Reality. Cambridge, UK: Polity Press, 2017, ix + 290 pp., ISBN No. 978-0-7456-8131-3 (paperback). *Mass Communication and Society*, *21*(1), 145–147. https://doi.org/10.1080/15205436.2017.1407584

Dahiya, R., Selvakumar, P., Ahluwalia, G. K., Sujata, Manjunath, T. C., & Anute, N. (2025). Ethical Leadership and Decision Making. In A. Y. Ige-Olaobaju, I. O. Ganiyu, S. O. Atiku, & O. M. Olarewaju (Eds.), *Advances in Ethical Work Climate and Employee Well-Being* (pp. 45–65). IGI Global. https://doi.org/10.4018/979-8-3693-8819-8.ch003

De Leon, M. V., & Tubay, J. B. (2020). Ethical leadership of supervisors and internal social capital in a financial institution. *International Journal of Economics and Business Administration*, *8*(2), 291–301. https://doi.org/10.35808/ijeba/462

Denzin, N. K. (2012). Triangulation 2.0*. *Journal of Mixed Methods Research*, *6*(2), 80–88. https://doi.org/10.1177/1558689812437186

Dewi, R., Priyanti, H., Aisyah, T., & Hasyem, M. (2025). Implementasi E-Government Berbasis Online Single Submission (OSS) Dalam Upaya Meningkatkan Kualitas Layanan Publik Digital. *Jurnal Pemerintahan Dan Politik*, *10*(3), 579–593. https://doi.org/10.36982/jpp.v10i3.5340

Folloni, A. (2020). Freedom as capability in Amartya Sen from his criticism to utilitarianism. *A e C - Revista de Direito Administrativo e Constitucional*, *20*(80), 103–124. https://doi.org/10.21056/aec.v20i80.1329

Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*(6), 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001

Ghazvineh, A. (2025). Interactive Signs and Digital Umwelts: Rethinking Meaning in the Age of Platfospheres. *Biosemiotics*, *18*(3), 495–515. https://doi.org/10.1007/s12304-025-09607-z

Hine, C. (2020). *Ethnography for the Internet: Embedded, Embodied and Everyday*. Routledge. https://doi.org/10.4324/9781003085348

Isabella, I., Iriyani, A., & Lestari, D. P. (2023). Literasi Digital sebagai Upaya Membangun Karakter Masyarakat Digital. *Jurnal Pemerintahan Dan Politik*, *8*(3), 167–172. https://doi.org/10.36982/jpg.v8i3.3236

James, S., Desborough, J., McInnes, S., & Halcomb, E. (2019). Strategies for using non-participatory video research methods in general practice. *Nurse Researcher*, *27*(2). https://doi.org/10.7748/nr.2019.e1667

Kozinets, R. V. (2002). The field behind the screen: Using netnography for marketing research in online communities. *Journal of Marketing Research*, *39*(1), 61–72. https://doi.org/10.1509/jmkr.39.1.61.18935

Kozinets, R. V., & Gambetti, R. (Eds.). (2020a). *Netnography Unlimited: Understanding Technoculture using Qualitative Social Media Research*. Routledge. https://doi.org/10.4324/9781003001430

Kozinets, R. V., & Gambetti, R. (Eds.). (2020b). *Netnography Unlimited: Understanding Technoculture using Qualitative Social Media Research*. Routledge. https://doi.org/10.4324/9781003001430

Mabizela, H. (2025). Erosion of Public Trust in the Government of South Africa. In H. Mabizela & N. Dorasamy (Eds.), *Development in Post-Apartheid South Africa: Political and Governance Considerations* (pp. 150–167). Taylor and Francis. https://doi.org/10.4324/9781003629689-8

Macintyre, P. D. (2007). Willingness to Communicate in the Second Language: Understanding the Decision to Speak as a Volitional Process. *The Modern Language Journal*, *91*(4), 564–576. https://doi.org/10.1111/j.1540-4781.2007.00623.x

Malik, M. A., & Khan, M. I. (2025). A Narrative Review of Ethical Leadership in Public Management: Charting the Way Forward. *Public Organization Review*, *25*(3), 1135–1159. https://doi.org/10.1007/s11115-025-00855-8

Marlina, E., Purwaningsih, M., Siagian, A. H. A. M., Hakim, S. A., & Maryati, I. (2024). Ensuring Trustworthiness in Qualitative Research: The Role of Triangulation Techniques. In R. Throne (Ed.), *Qualitative Research Methods for Dissertation Research* (pp. 347–375). IGI Global. https://doi.org/10.4018/979-8-3693-3069-2.ch012

Mozumder, N. A. (2022). Can Ethical Political Leadership Restore Public Trust in Political Leaders? *Public Organization Review*, *22*(3), 821–835. https://doi.org/10.1007/s11115-021-00536-2

Papacharissi, Z. (2016). Affective publics and structures of storytelling: Sentiment, events and mediality. *Information, Communication & Society*, *19*(3), 307–324. https://doi.org/10.1080/1369118X.2015.1109697

Pereira, V. (2025). Distributed Leadership. In B. Laker, L. R. Soga, & Y. Bolade-Ogunfodun (Eds.), *Elgar Encyclopedia of Leadership* (pp. 61–62). Edward Elgar Publishing Ltd. https://doi.org/10.4337/9781035307074.00032

Prakash, S. B., Suneetha, S., Jayaprada, N., & Havisha, K. A. (2025). Building trust from within: How authentic leadership empowers effective internal marketing in the digital age. In S. K. Oruganti, D. A. Karras, S. S. Thakur, J. K. Chaithanya, S. Metta, & A. Lathigara (Eds.), *Digital Transformation and Sustainability of Business* (pp. 677–680). CRC Press. https://doi.org/10.1201/9781003606185-161

Scholl, A. (2017). Couldry, Nick & Hepp, Andreas: The Mediated Construction of Reality. *Publizistik*, *62*(4), 489–491. https://doi.org/10.1007/s11616-017-0363-3

Searle, J. R. (1995). *The Construction of Social Reality*. Simon and Schuster.

Sen, A. (1999). *Development as Freedom*. Oxford University Press.

Su, Y. (2024). Netnography. In P. M. Pedersen (Ed.), *Encyclopedia of Sport Management, Second Edition* (pp. 649–651). Edward Elgar Publishing Ltd. https://doi.org/10.4337/9781035317189.ch378

Syamsudin, I. (2021). Efektivitas Organisasi Dinas Pendapatan Daerah (Dispenda) Kota Palembang Dan Faktor-Faktor Yang Mempengaruhinya. *Jurnal Pemerintahan Dan Politik*, *6*(1). https://doi.org/10.36982/jpg.v6i1.1324

Treviño, L. K., Hartman, L. P., & Brown, M. (2000). Moral Person and Moral Manager: How Executives Develop a Reputation for Ethical Leadership. *California Management Review*, *42*(4), 128–142. https://doi.org/10.2307/41166057

Virnandes, S. R., Shen, J., & Vlahu-Gjorgievska, E. (2024). Shaping Trust in Public Service: A Convergent Mixed-methods Investigation of Digital Government Transformation. *Proc. - Pac. Asia Conf. on Inf. Syst., PACIS*. Proceedings - 28th Pacific Asia Conference on Information Systems, PACIS 2024.

Wallis, A. (2023). Netnography. In S. Nayar & M. Stanley (Eds.), *Qualitative Research Methodologies for Occupational Science and Occupational Therapy: Second Edition* (pp. 289–303). Taylor and Francis. https://doi.org/10.4324/9781003456216-16

Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic Leadership: Development and Validation of a Theory-Based Measure†. *Journal of Management*, *34*(1), 89–126. https://doi.org/10.1177/0149206307308913

Williams, J. P., Dholakia, N., Zhang, D., & Ostrower, F. (2008). Nonparticipant Observation. In *The SAGE Encyclopedia of Qualitative Research Methods*. SAGE Publications, Inc. https://doi.org/10.4135/9781412963909