



SANGKÉP:
Jurnal Kajian Sosial Keagamaan
DOI: 10.20414/sangkep.v2i2.
p-ISSN: [2654-6612](#) e-ISSN: [2656-0798](#)

Sangkep
Jurnal Kajian Sosial Keagamaan

HABITUS OF DEVICE USE AFTER ONLINE LEARNING AND ITS IMPACT ON ACADEMIC PERFORMANCE

**Fadillah Rahmi Nasution, Hadriana Marhaeni Munthe,
Linda Elida, T. Ilham Saladin, Henri Sitorus**
Master Program of Sociology, Universitas Sumatera Utara
Jalan Dr. T. Mansur No.9, Kec. Medan Baru, Kota Medan, Sumatera Utara. 20222
[dilagrke@gmail.com](mailto:dilagrk@gmail.com)

Keywords:

*Habitus, Gadgets, Online
Learning*

Abstract

The Covid-19 pandemic has brought changes to the world of education. Gadgets and the internet are effective media used during online learning. Students at SMA Negeri 1 Galang have become accustomed to using devices and various learning applications. Gadgets become something valuable and a necessity. The use of gadgets gives birth to new behaviors that are not present just like that. The habitus of using devices is getting stronger after online learning. The purpose of this study is to see the extent of the habitus of using devices after online learning for Class XII students of SMAN Negeri 1 Galang TP. 2023/2024. This research uses a qualitative approach with descriptive method. The results showed that the use of gadgets during online learning changed the informants' interaction patterns with technology. Habits in the use of gadgets have an influence on the lives of informants and form new habits. In addition, schools and families as arenas (fields) participate in shaping the habitus of using gadgets. Providing gadgets is done without planning and equipping students with strong digital literacy. Meanwhile, in power relations, students dominate teachers and parents in the use of devices. The use of devices after online learning supports students' social capital, making it easier to interact and build friendship networks. Gadgets also become symbolic capital for students, where the model, brand and price of gadgets become a reference for students to be said to be "cool". Gadgets as cultural capital show that students who are able to use various applications and utilize gadgets for learning and positive things are considered smarter by their friends. Meanwhile, gadgets as economic capital show that students are able to utilize gadgets as a tool to earn money and transact online. After online learning, the habitus of using gadgets is more used for games, social media, shopping and online transactions than for learning activities.

Vol. 7, No. 03, 2024
doi 10.20414/sangkep.v2i2.

Submitted: Sept. 1st, 2024
Accepted: Dec 16th, 2024



A. INTRODUCTION

Society is always changing. The presence of technology accelerates changes in society. Thorstein Veblen stated that technology colors the order of the social system of society. So that human behavior reflects the development of technology and its economy. Veblen implicitly wants to state that technology affects human behavior. If so, technology brings certain values to social life. Technology influences by increasing new alternatives for humans. Technology also tends to change the pattern of human and technological interaction, which tends to be value-free and cause conflict, because it brings problems to human life (Narwoko, 2014: 381).

The presence of gadgets and the internet is a product of technology that changes and affects human life. Both are tools that facilitate people's lives. Its use is relatively easier so that the presence of internet technology and gadgets can be accepted in almost all circles. The presence of gadgets and the internet greatly affects the conditions of the user community.

This is in line with what Castells said. New technology is very flexible and anyone can easily adapt to technology. You don't have to be an IT expert to be able to use gadgets and the internet. Anyone can use it easily. In addition, technology has a pervasive effect. The behavior seen and information obtained from the internet will easily influence technology users. Especially if users do not have good digital literacy experience and unstable personalities, such as children and adolescents (Sugiarti, 2014: 39).

The use of internet technology and gadgets has now spread, used by all people in all fields. Including in the world of education. The presence of the Covid-19 Pandemic at the end of 2019 forced learning to move online. This is done so that educational services can continue even though learning takes place from home. Learning predominantly uses the internet which is accessed by students using devices. This online learning policy from home is in accordance with the Joint Decree of the Minister of Education and Culture, Minister of Health, Minister of Religion and Minister of Home Affairs Number 03 / KB / 2019 concerning Guidelines for Implementing Distance Learning from home. This policy changes the learning habits of students throughout Indonesia. Not only learning habits are

changing. The culture, habits, thinking patterns and behavior of the community have also changed. Including behavior towards gadgets and the internet.

Scoot W. Campbell stated that gadget users will experience an increased atmosphere of alienation and social isolation. For example, not being able to meet with friends and only connecting with social media. Chettrine Chak's study results suggest that internet use in adolescents tends to be risky. The internet is used to access porn sites, sex talks, child abuse, game addiction to trafficking, (Narwoko, 2014).

A survey conducted by ECPAT in 2020 in 13 provinces is in line with the above. There has been an increase in internet use in children. On average, they use the internet for more than 6 hours a day, either for learning or playing. While connected to the internet they experienced several problems, including: 112 people were sent videos/texts that were disrespectful and indecent, 66 people were sent texts/video that made them uncomfortable, 27 people were sent texts/video containing pornographic elements, 24 people were invited to livestreaming to do/talk about indecent and disrespectful things. There were 23 people who were victims of secretly uploading disrespectful things from respondents. There were also 16 people sent links to directly access pornographic content.

On the other hand, online learning has a positive impact on education in Indonesia. Saifudin (2023), states that online learning turns out to facilitate the learning process, a solution to education services during times of disaster, shopping independence, the ability to organize activities between learning and family, increasing the use of various digital applications, stimulating the growth of creativity and innovation. As well as the emergence of a new awareness that learning is not only in school.

Now that online learning is over, students are back at school. However, their attachment to gadgets does not immediately disappear in a real and direct way. According to Sugiharti (2014), the presence of gadgets and the internet is very rapid among digital natives. On the one hand, the presence of this digital technology provides a wide public space for them to express themselves. However, on the other hand, internet and gadget digital technology form new habits and behaviors in life.

Researchers found new behaviors of using devices after the pandemic. Attachment to gadgets causes typical behavior, the relationship between the dominance of gadgets and students is getting stronger. Schools as educational institutions indirectly shape the habitus of using gadgets. In fact, almost all students at SMAN 1 Galang use devices, are proficient in using various learning applications, actively using social media such as Instagram, Wa and Tik-Tok. They are also familiar with video assignments, eposters, enovel reading habits and others. In addition, they are also found to play online games and gamble online.

The online learning process during the pandemic has shaped their new habits towards devices and the internet. Schools have an important role in forming these new habits. Apart from schools, families also support the formation of these new habits. The process of habitus formation after online learning is clearly seen in the following research results.

The development of information technology, especially internet networks and gadgets, is extraordinary among digital natives. Digital natives are a generation that has grown up and been raised by mass media and the internet. They are a generation that can be understood through the spectacle and sound of media culture. Growing up and associating with the glass screen, which is also used as their tranquilizer, caregiver and educator. They grow up with the setting of information technology development (Sugiarti, 2014: 48).

One of the digital native groups is generation Z, those born between 1995-2010. This group is very familiar with technology. Since childhood they are very familiar with gadgets, compared to traditional games that have always been played by previous generations. This generation is no less innovative than the previous generations. Many of them are able to utilize various digital platforms for welfare. There are also characteristics of generation Z, among others: instant pacing, active users of social media, learning online, not knowing culture, familiar with gadgets, simple and ambitious (Indrajit, 2021: 7). The presence of digital technology in the form of the internet and gadgets has clearly brought new behaviors and habitus to our society. Especially students who are digital natives. Ownership and attachment to gadgets form a habitus in the self and social environment.

Digital society is a term introduced by Castells. He calls 21st century society a network society. This society comes with a social structure that is networked with

information-based electronic microstructures. As a result, it affects interaction patterns. Interaction is carried out online through devices in which there is information and communication media in the form of applications such as social media (Castells, 2005).

In the end, humans will be connected easily through media networks and the internet as an introduction. Dependence on the internet and various applications is also increasing. The information revolution has occurred, changes have occurred in the way people communicate and interact with each other.

So it is very clear that digital society always uses technology in its life. There are three main pillars in digital society, namely: digital citizenship (digital devices used for public services), digital lifestyle (digital devices used in daily activities and digital commerce (digital devices used for economic activities) (Narwoko: 2014).

Technology has changed people's lives to be more open, Bourdrillard states (Azwar, 2014), there is no longer a boundary between the real and pseudo worlds. The world has become imaginary. Reality and imagination become mixed, thus creating hyperreality. Furthermore, what is real and unreal is increasingly unclear. Social media is considered more real than reality. Modern society has become excessive in consuming things that have no clear essence. They consume not because they need it. But because they are influenced by simulation models.

In addition, the progress of modern society is always oriented towards information overflow technology and is quickly connected. The barriers of space and time begin to disappear. The speed through space and time is reviewed in the concept of Dromology by Paul Virilio. This means that the process of speed and cultural development is much faster than before. Speed occurs due to the strong influence of the presence of digital technology. Knowledge is accelerated based on the Internet of Things. Social relations become dynamic with social media. The level of speed has implications for the loss of space and time boundaries. Society is forced to adapt to this acceleration. Virilio mentioned that due to this acceleration, there is camouflage from the explosion of internet and smartphone users, (Tazdid: 2022).

The euphoria of using digital devices, the internet and social media must be properly controlled. So that their use can have a positive impact on digital society. In the summary of the Digital Literacy Module (2021) issued by the Ministry of

Information and Communication. There are four pillars of digital literacy that must be applied to today's digital society, namely: digital skills (digital media proficiency), digital culture (digital media culture), digital ethics (digital media ethics) and digital safety (digital media security).

The concepts of habitus, arena and capital were proposed by Pierre Bourdieu, a sociologist born in France. Habitus is formulated as a system of dispositions (schemes of perception, thought and action) that are acquired and last long. Habitus is also a lifestyle (life style), values (values), disposition (disposition) and expectations of certain social groups. For Bourdieu, habitus is a mental structure used to understand the social world. This mental structure is the main product of the internalization of the structure of the social world, (Bourdieu, 1990: 130-131).

For Bourdieu (2011), the concept of habitus is not only single but there are several meanings contained in it, namely: Habitus is a lifestyle that represents a certain social class. Lifestyle is understood as a unity of tastes, beliefs and systematic practices that characterize a class. Habitus can be a skill that becomes a practical action that is not always realized. So it appears as an ability that looks natural, as if given by nature. Habitus is an interpretive framework for understanding and assessing reality. As well as producing life practices that are in accordance with objective structures. Habitus concerns the values that are practiced, for example diligent, tenacious, honest, cunning. Habitus also means body positions that are unconsciously internalized throughout life, for example, walking upright, being sociable, the way of speaking, the way of walking. Habitus is an internal structure that is always in the process of restructuring. Although habitus is an internal structure that provides choices of action, habitus determines action. Habitus simply suggests what people should think and what to choose to do (Goodman, 2011: 582).

Habitus that exists in individuals is formed in the arena (field). Arena according to Bourdieu is a social arena in which there are maneuvers or struggles to risk and fight over limited access. Arena is defined as a fight at stake, cultural objects (lifestyle), housing, intellectual progress (education), jobs, land, political power, social class, prestige or others - and may be at different levels with different specifications and degrees of concrete. An arena is a structured social position controlled by individuals or institutions that define the situation for them to

embrace. An arena is structured internally in the context of power relations. Positions exist in relation to domination, subordination or equivalence (homology) with each other. This happens because the access they get is different from one another. Access to the resources (capital) at stake in the arena. These can principally be divided into four categories: economic capital, social capital (valuable relationships with others), symbolic capital (social prestige and prestige), cultural capital (legitimate knowledge between one another (Jenkins, 2004: 124-125).

Habitus and domain are very important and cannot be separated. On the one hand, the domain conditions the habitus. On the other hand, the habitus structures the domain, as something meaningful that has meaning and value. The domain and habitus determine one another.

The presence of digital technology causes technological transformation in a form of technology. The technology in question is gadget/smartphone/gawai. In Indonesian, gadget is called gawai. Anggraini (2019) states that gadgets are electronic devices or tools that are relatively small in size and have special functions and are practical in use. Gadgets are one of the developments of the latest technology that can help make human activities easier. One of the things that distinguishes gadgets from other electronic devices is the element of novelty. This means that from day to day gadgets always appear by presenting the latest technology that makes human life more practical. The function of gadgets is none other than to facilitate human work in just one tool. Many jobs have been helped by the presence of gadgets. There are several functions of gadgets still according to Angraini (2019), namely as a communication medium, a tool for accessing information, entertainment media and lifestyle. Meanwhile, Fahdian Ramadhan (2018) emphasized that there has been an increase in the use of gadgets from time to time. Most people access the internet using gadgets. Gadgets have become integrated into people's lives. Its development is also getting faster. The facilities offered by this technology are also increasingly complete.

Online learning is basically learning that is done virtually through available virtual applications. However, online learning must still pay attention to the competencies to be taught. Online learning is not just material that is transferred through the internet media, nor is it just assignments and questions sent through

social media applications. Online learning must be planned, implemented, and evaluated as well as learning that occurs in the classroom (Harikie: 2021).

Online learning is also a learning process carried out by learners and teachers using equipment that can connect to the internet. There are two characteristics of online learning, namely synchronous and asynchronous. If in synchronous online learning, the teacher can interact directly and respond in real time with the learners by first agreeing on the learning time. Then in asynchronous online learning, the teacher provides material while the learner learns the material independently within the given time period (Saifuddin, 2023: 193).

Research conducted by the Forbil Institute in 2020 revealed that online learning that uses the internet and devices as the main tool has many obstacles. The survey results state that students' limited accessibility to digital devices is the dominant factor causing the absence of teaching and learning activities. Compared to other factors related to technical constraints or assistance constraints, the accessibility factor to digital devices is the dominant cause of the obstruction of online teaching and learning activities. It turns out that online learning based on this survey causes learning loss in our students. The process and method of learning that undergoes transition in a short period of time causes a lack of preparation for optimal learning.

This research uses a qualitative approach, conducted with a descriptive method. Through this approach, the habitus of using devices after online learning is explored. While the data is taken from primary data sources through interviews, observation and documentation. Furthermore, this research is also complemented by secondary data sources, namely through documentation. Data collection techniques were carried out by interview, observation and documentation.

B. RESULTS AND DISCUSSION

Formation of Habitus of Device Use

Habitus arises because of the practical and interaction of actors with their environment. Practical habitus is emphasized and conditioned in the socialization process. The online learning policy encourages the acceleration of the mastery and use of digital technology in the world of education. The habitus of using gadgets is not just present in students. There is a supportive atmosphere at home and school,

so that the habitus of using gadgets is formed. Device ownership is something that is not planned. Parents buy devices because of the pressure and need for online learning during the last pandemic. Meanwhile, digital literacy strengthening and mentoring were not provided before the device facilities were given.

Parents' ability to use devices and weak digital literacy in parents are things that cause parents to be unable to provide good assistance and examples in using devices. Meanwhile, students who are digital natives are a very adaptive group and are able to use devices well. This condition causes an imbalance in the control of devices between parents and children. Parents are only able to remind their children to use devices properly and carefully.

This shows that the family is a field in the formation of students' gadget use habitus. Parents who are expected to be role models are not able to fulfill this role well. Students dominate the use of devices at home. So that parents are unable to control the use of their children's devices.

Meanwhile, friends are very influential in the formation of the habitus of using gadgets. Usually friends are a place to learn and discuss each other regarding the use of devices and content on social media. Meanwhile, the school initially had a regulation prohibiting the bringing of devices to school. However, when online learning was present during the last pandemic. Devices are also used for online learning. The constant use of gadgets has gradually formed its own habits in students. The presence of gadgets greatly affects their lives. In addition, the presence of technology also shapes the structure of society and new habits in society. This habit of using gadgets is formed from social, economic, family, educational, and friend backgrounds.

Use of Devices in Online Learning

The pandemic has forced learning to move online. Gadgets and the internet are two things that greatly affect the implementation of online learning. Almost all students use devices in online learning. Various applications are used by teachers for online learning such as Zoom, Google Meet, Google Class Room and various other learning applications. As digital native Generation Z, it is not difficult for them to use these apps as learning media. Although at first there were technical problems, especially for male students. But over time the use of various learning applications and gadgets has become a new thing that is easy for students to use.

However, many students had difficulty in understanding the lessons. It does not take long for students to be able to use various learning applications. Especially before online learning, the use of digital learning tools was not a habit. Only a few teachers use digital tools in learning. Network constraints and limited internet packages are also a problem in online learning. Female students master online learning applications more easily than male students. Most female students respond faster to learning materials delivered by the teacher compared to male students.

For students who are good at mastering gadgets and various contemporary applications, they are usually considered smarter than others, even from teachers. For students like this, gadgets are symbolic capital. Gadgets make them have status and prestige in their social circle. As for those who are able to use gadgets to increase digital competence, knowledge and self-development. Not just games and social media, usually considered smarter than others. For students like this, devices become cultural capital.

The close interaction with devices in online learning makes students have a lot of time to explore their devices. Devices are not only used for learning. However, they are mostly used for games for boys and social media for girls. Devices help students expand their social networks and friendships. The students become active users of Instagram, Tik-Tok and Whatsapp. They are more comfortable communicating through chatting on social media. Female students utilize devices more for online selling. They are also used to shopping online and conducting online transactions. For them, gadgets are economic capital to earn income. There are also female students who like to read novels and write on online platforms.

During online learning, students not only use devices for learning, gaming, online selling and social media. However, devices also have a negative impact on the habitus of using them. For example, exposure to pornography, online gambling, violence, game addiction and social media addiction.

The formation of the habitus of using devices in online learning is also formed by the school as a field. The online learning policy using devices gives students the opportunity to spend more time with their devices. Meanwhile, assistance and education about digital literacy are still very minimal by teachers and

parents during online learning. Online learning causes teachers to have difficulties in accompanying and controlling students regarding the use of devices.

Post Online Learning Device Use

Even though online learning has ended, the habitus of using devices for students is still ongoing and even getting stronger. Learning with Google Class Room is still carried out in some subjects. Online exams using digital applications are also still being conducted. Even Whatsapp continues to be used to this day as a medium of communication and interaction between teachers and students. Students are increasingly dependent on gadgets. Apart from entertainment through games and social media. They are also used to find answers and information related to learning. Even students are very dependent on devices when they have to do problems. Instant attitude develops in the students, they do not want to be tired and everything depends on the search engine (cheating). They are also accustomed to the tasks of making videos, posters, online PPt, online quizzes that use devices.

In addition, the most dominant habitus of using devices is to access social media such as Tik-Tok and Instagram for female students. Meanwhile, male students mostly access games such as Free Fire and Mobil Legend. The habit of playing games and social media makes most students sleep past midnight. As a result, they oversleep and feel sleepy when studying at school. They also experience physical problems such as neck strain, tired eyes and cramped fingers due to too long playing gadgets. While at school, students also prefer to play with their gadgets instead of playing and talking with their friends. During recess, they prefer to play gadgets or sleep in class.

The school as an educational institution as well as a field also shapes the habitus of using gadgets in students. School academic regulations allow students to bring devices to school. This regulation replaces the previous regulation that prohibits the use of devices at school. This rule change was made after online learning, because it is no longer possible to prohibit students from using devices. Only teachers are asked to remind and discipline mujrid devices during learning. The school also no longer controls by raiding student devices. The school and teachers are only limited to prohibiting and reminding students to use their devices for positive things and to be able to control their devices while learning.

Regarding online games, the school accommodates Class Meeting activities that hold GSport Mobile Legend competitions. Some students are also accustomed to participating in poster-making and digital comic competitions. Some of them even won the championship. In addition, after online learning, some classes have a Class Instagram account. This Instagram account is managed by students in one class independently. They actively upload activities and activities related to learning and togetherness with their classmates. The creation of this class Instagram account aims to communicate and build branding for each class.

The use of devices after online learning is more dominant for games and social media than for learning and finding positive information. The ability to use digital technology for learning and improving students' self-competence is lower than its utilization for online shopping, online selling and enjoying entertainment. Meanwhile, the ability to use gadgets is not balanced with good digital literacy. Therefore, many students are exposed to the negative impact of devices such as pornography, online gambling, bullying, game addiction and social media.

Religious and Cultural Influences on Device Usage

After the era of online learning, students' use of devices reflects a complex interaction between religion, culture and academic needs. In certain religious traditions, technology is used as a new medium to preserve spiritual values amidst modernization (Kinasevych, 2020). Devices such as smartphones are not only tools for completing academic tasks, but also for accessing faith-based content, such as prayer apps or online lectures. This creates a digital space that integrates spiritual and academic education, allowing students to utilize technology more extensively.

Culturally, device usage habits also show significant variation. In collectivist cultures, devices are often used to support group collaboration in completing tasks, in line with cultural norms that emphasize togetherness. On the other hand, individualist cultures tend to utilize devices for independent exploration and personal research. This relationship shows how cultural norms shape the way technology is used and internalized in daily routines. In addition, educational institutions are beginning to design online curricula that are sensitive to religious and cultural values, for example by providing learning platforms that are relevant to local contexts. This supports diversity and ensures technology can be used to

meet different needs in the post-pandemic global community (Gamage & Perera, 2021).

C. CONCLUSION

There are several conclusions that can be drawn from the above discussion, including: The use of devices during online learning forms new habits of students related to the use of devices. New habits form habitus, then this habitus continues after online learning. School and family as an arena (field) form the habitus of using devices in individuals. Socialization and rules in schools and families play a role in the formation of individual habitus. Students dominate the use of devices in the field (home and school). Students' mastery of devices is much better than parents. At home, parents have limitations in the use of devices and digital literacy. Meanwhile, at school, teachers mostly have limitations and are unable to control students' device use. One of the effective ways to shape students' habitus in using devices, teachers and parents must become role models. In addition, parents and students should be able to become a reference group for students. So that it can be a motivation and inspiration for students. Device users should have the ability to act and make choices on the habitus of using devices. Choices related to the use of devices are influenced by the capital contained in the device. Female students have better device control habitus than male students. Female students are also more creative and able to utilize gadgets as economic capital than male students. Male students have more difficulty understanding various online learning applications than female students. Meanwhile, male students use their devices more for games and female students for social media.

Habitus of using devices after online learning is more dominant for games, social media, online shopping and entertainment than using devices to support learning. Habitus of device use can be formed properly. So that the existence of devices can provide positive contributions to the lives of students in particular. Things that can be done include: parents and teachers must have a good habitus in using devices as well. So that parents and teachers can become role models that are much more effective than just prohibiting and reminding children.

Teachers should also utilize digital technology, especially gadgets in learning. So that students' gadgets can be utilized for positive and enthusiastic learning.

Schools are also expected to design programs that can improve students' digital literacy competencies. Digital literacy competencies are related to digital skills, digital culture, digital ethics and digital safety. The government should make strict rules regarding the use of devices specifically for students. This includes consistent law enforcement related to cyber activities.

References

- Angraini, Eka. 2019. *Mengatasi Kecanduan Gadget Pada Anak*. Cilacap: Serayu Publishing.
- Azwar, Muhamad. 2014. "Teori Simulakrum Jean Bourdillard dan Upaya Pustakawan Mengidentifikasi Informasi Realitas." *Jurnal Ilmu Perpustakaan dan Kearsipan Khizanah-Al-Hikmah* Vol.2 No.1,hal 34-48.
- Bourdieu, Pierre. 1990. *In other Word Essays Toword a Reflexive Sociology*. Cambridge: Polity Press.
- . 2020. *Pertanyaan-Pertanyaan Sosiologi*. Yogyakarta: IRCiSoD.
- . 2011. *Uraian dan Pemikiran (Terjemahan)*. Yogyakarta: Kreasi Wacana.
- Castells, Manuel. 2005. *The Network Society: A Cross-Cultural Perspective*. USA: Edward Elgar Publishing.
- Elida Husni, Harmona Daulay, Ria Manurung, Rizabuana Ismail dan Henry Sitorus. 2018. "The Signification of Cell Phones from a Lifestyle Persfective among Teneegers in Medan City." *International Journal of Civil Engineering and Technology (IJCIET)* 1900-1909.
- Fahdian Rahmandani, Agus Tinus, M. Mansur Ibrahim. 2018. "Analisis dsampak Penggunaan Gadget Terhadap Kepribadian dan Karakter Peserta Didik di SMAN 9 Malang." *Civic Hukum Vol 3 No.1* 18-24.
- Gamage, K. A. A., & Perera, E. (2021). Undergraduate Students' Device Preferences in the Transition to Online Learning. *Social Sciences*, 10(8), 288. <https://doi.org/10.3390/socsci10080288>
- Goodman, George Ritzer dan Douglas J. 2011. *Teori Sosiologi dari Sosiologi Klasik sampai Perkembangan Mutakhir Teori Sosial Postmoderen*. Yogyakarta: Kreasi Wacana.

- Hafied Cangara. 2023. *Komunikasi Keluarga (Family Communication) Jalan Menuju Ketahanan Keluarga di Era Digital*. Jakarta: Kencana.
- Harikie, Hajar. 2021. "Pengaruh Covid-19 terhadap Penerapan Pembelajaran Daring pada SMAN 11 Lawe." *Journal of education and Humanity* 98-106.
- Hidayat, Medhy Aginta. 2022. *Pengantar Sosiologi Masyarakat Digital*. Sukabumi: CV.Jejak Publisher.
- Indonesia, ECPAT. 2020. *ECPAT Indonesia*. Desember 23. Accessed November 12, 2024. <https://ecpatindonesia.org/press-release-detail/press-release-catatan-akhir-tahun-2020-perlindungan-anak-dari-eksploitasi-seksual-perlu-respon-cepat>.
- Indrajit, Hani Rafiqo dan Richardus Eko. 2021. *Guru Milenial dan Tantangan Society 5.0*. Yogyakarta: Andi.
- Istiqomah. 2018. *Pembelajaran dan Penilaian High Order Thinking Skills*. Surabaya: Media Guru.
- J.Dwi Narwoko, Bagong Suyanto. 2014. *Sosiologi Teks Pengantar dan Terapan*. Jakarta: Prenadamedia.
- Jenkins, Ricard. 2004. *Membaca Pikiran Pierre Bourdiue*. Yogyakarta: Kreasi Wacana.
- Kinasevych, O. (2020). 1 . *Problem Statement*. 420–427
- Nani Kurnia, dkk. 2021. *Ringkasan Eksekutif Seri Modul Literasi Digital*. Jakarta: KEMENINFOKOM.
- Romele, Alberto. 2023. *Digital Habitus (A Critique of the Imaginaries of Artificial Intelligence)*. New York: Routledge Taylor and Francis Group.
- Saifuddin, Ahmad. 2023. *Psikologi siber*. Jakarta: Prenada Media Gurup.
- Soekanto, Sardjono. 2013. *Sosiologi Suatu Pengantar*. Jakarta: Rajawali Pers.
- Sugiharti, Rahmah. 2014. *Perkembangan masyarakat Informasi dan Teori Sosial Kontemporer*. Jakarta: Prenanda Media Grup.
- Surajiyo, Hary Dhika dan Wahyu Winarni. 2022. "Teknologi dan Masa depan Otonomisasi:Sebuah Kajian Fenomena Gawai dan Otonomi Manusia." *Kibar* 140-147.
- Tazdid, Ahmad. 2022. "Memahami Konsep Dromologi Paul Virilio." *Panoptikon: Jurnal Ilmu Sosial dan Humaniora*, 2(1), 14-29.