

THE CRITICAL ANALYSIS OF SOCIAL CHANGES IN THE LARGE FLOW OF CYBERCULTURES

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Abstract

A critical review of *cybercultures* is the central issue in disseminating the results of research to sharpen the process of the completion of the dissertation as the authors are inspired by *cyberspace* which is interesting to explore the signs and changes which significantly influence the changes and the formation of the character of contemporary society. Contemporary cultural character currently represents secondary tendencies that were previously thought that it did not provide an alternative that was satisfactory and functional. The purposes of this research are: first, to describe the findings of facts of the *social change* in the phenomena of the *cybercultures* in the context of replacement of the role of virtual space toward reality space. Secondly, to explore the various social gaps critically through an interpretation of in-depth observations of the phenomena of the *cybercultures*. Thirdly, to explore the critical attitude of society toward the phenomena of technological developments to raise awareness of the existential humanist and restore a humanistic space for spiritual values. This research uses a qualitative research method, where researchers presented the findings of a detailed field-supported visual data as contextual and textual data supported through a review of related literature. Researchers describe the entire visual data or data from interviews with users of social media, Internet users, and online businesses accurately related to all aspects of research coverage. Sources of data were obtained from interviews with primary sources and field observation. The results of the study are: significant data as the findings of social facts regarding the phenomena of the *cybercultures* in the context of the replacement of the role of the *virtual space* towards *reality space*. Secondly, the various social gaps critically through an interpretation of in-depth observations of the phenomena of the *cybercultures*. Thirdly, the attitudes and *critical study* of the community toward the phenomena of technological developments to raise awareness of the existential humanist in the large wave of the *cybercultures*.

Keywords: social change, critical analysis, and cybercultures

1 INTRODUCTION

The development of digital communications technology that is currently raising changes in the discourse and practice is interesting to be the focus of research. Within the last 5-10 years, it has been an increase in developing cyberspace that has become a trend of today's society. The cyberspace is explored to browse the desire without limits, ranging from political information, networking, entertainment, education, business, commerce, and building a new world through social media networks.

Building a new world through cyberspace that currently the society becomes popular and dominant with social media, of course, it talks about the role of immaterial or non-physical world in the dimensions of the world of imagination, the world of illusion or virtual world. The world is semantically associated with space, where we live in a space that has semantic meaning which is

the same as living in a world as the concept of a world that cannot be separated from the concept of space. The world is spaced, because the space defines what is called the world. (Piliang, 2006: 45). Social development in the information age and virtualization is sporadic that enters to every space and time dimension radically, that is in the form along with the presence of the distance without limits then it presents in a different space. The existence of the virtual world, perceived as an extension of the system of communication between humans and the extension of virtually every aspect of human life (whether through action, reaction, communication). Nowadays society has been automatically connected with a virtual wireless network through cyberspace network without exploring space-time and without the involvement of the physical totality, but it is only through a network of virtual space-time.

The era of cybercultures in Indonesia has shown significant changes in the system (social, economy, education, government, politics and culture) through the use of instruments of cybernetic sporadically. The cybernetics is a specialized science that examines the relationships of mutuality between information and control which allows messages from humans to machines, from machines to humans, or from machines to machines that are able to achieve a certain level of effectiveness (Piliang, 2008: 404). High-speed connectivity makes it more efficient, more responsive, more productive, and more up to date. Although it makes users feel busier, more tense, more depressed, more sensitive, faster and more emotional. Through digital software, community is led to rely on the application system attached to a smartphone, for example: television channels and other social networking systems. Facilities with sophisticated communication systems through a virtual network seem to have changed the mental tendencies of contemporary society in a circle of digital system.

The cybernetic roles in any technology product of cybercultures led to various aspects of the digital changes of the society's perspective as a consequence of changes in the socio-cultural system. Currently the virtual world has come to dominate the world of reality as the 'second world' in achieving the vision of urban culture as an integrated part of the development of contemporary society. The cyberspace is a space for the creation of the subjects that are connected and go beyond the limits of physical territory (Benedict, 2000). Then, the subjects can present through visual and textual forms as stated by Turkle (2014) concerning the conditions of new forms of subjectivity by stating that: we are encouraged to think of ourselves as fluid, emergent, decentralized, multiplicitous, flexible, and ever in process. Then, Turkle introduces clearly about the new subjectivity playing in space simulation that is conceptualized to the experimentation of identity and materialism as something that is disguised in a number of virtual activities.

The developments of the cyberculture through virtual reality technology have been able to translate dreams into electronic inevitability that has been able to turn the essence of the actual reality. Such a process is driven by habit patterns of society with certain systemic intensity in the cybernetic space. These activities play a role in growing and building patterns of social behavior that creates a mixing process, a cross, displacement, and replacement that continue to move into a new space creating new culture. It is a new inevitable trend.

There is such a consensus society' with the assertion that Internet is now in the grip. An accumulated mastery of global information is at fingertips when people control television remote control through exploring the broadcast of network television and keypads of smart phones in daily activities. Activities of life seem to be spent as a duty cycle with high acceleration to reach a space indefinitely. Social facts precisely show that cybernetic facility users and social media networks reach communities with all ages and social levels.

This kind of social fact fosters social change that encourages a culture change with the social characteristics of the use of the facility of cyber cultures as a common thing and inevitability. This observation is what can be used as a perspective to look back the trigger mediation in issues that affect the tendency of society in building mass cultural characteristics. Observing social

phenomenon with extraordinary dependence through product usage practices of the cyber culture and cyberspace exploration that have an impact on the degradation of humanistic consciousness (Susanto, 2011). Based on the background of the problems above, some issues that can be identified namely: (1) Can the products of the cyber cultures exploited by communities influence social changes in the process of replacing the role of the presence of the real world through the cyberspace over reality space? (2) How does the phenomenon of the cyber cultures trigger changes in social and lifestyle characteristics of the digital world? (3) What kinds of recommendations can be proposed as the comprehensive critical findings through observation of the phenomena of the cyber cultures?

2. RESEARCH METHODS

The type of the present research is qualitative research, where the researchers present the findings of the field study precisely supported by visual data as contextual data and textual data supported by the review of literature. Various issues about the culture and changes are associated with great influence of the cyber cultures are analyzed in different pictures of reality that are growing in society through the perspective of visual anthropology. A study that puts a visual record as mediation to see others and oneself is commonly called *beretnografi*. It is conducted through the utilization of non-infinity-dimensional visual camera recording (particularly photo / video) that presents things that are invisible for our biological eyes.

The researchers describe the entire visual data or data from interviews with users of social media, Internet users, and online businesses accurately related to all aspects of research coverage. Sources of data are obtained from interviews with primary sources and field observation. There are three instruments of this study, namely: (1) a questionnaire sheet of the observation of the research subjects. (2) research instrument: questionnaire form. (3) literacy data to construct perspective, the process of analysis and synthesis.

3. DISCUSSION

3.1 The Use of Cyberculture Products: Effects on Social Change

Today the use of cyberspace dominates the world of reality through the free information line on space activities anytime and anywhere. An infinite space of people can enjoy global phenomena through electronic space exploration on the surface of the optical fibers or popularly called light-speed fiber optic outstanding. Now the essence of the physical presence is considered to be ineffective and inefficient because most of the citizens consider that the physical existence has been able to be represented by a virtual existence through simulation technology of today's communications, although digital simulations cannot be captured their meanings and messages in their entirety as well as direct communication through physical existence. Then, the emerging characteristics of the contemporary society through a secondary tendency is supposed to provide an alternative communication. This social change is then leads the question of interpretation of identity and existence that triggers the degradation of true identity in it. The identities are replaced by a mechanical system.

Today's society cannot be separated from smart phones, internet, and television channels in each side of activities. Television has a very big influence in society on changing the pattern of speaking style, style of dress, lifestyle and mindset. It changes tastes of society and is able to change the view of the excess of foreign cultures then changes language, diet, fashion, education system and economy. Consequently, there is a potential for a social change which reduces the essence of the values of the local culture.

Social changes that appear to raise are various changes toward the degradation of community character that is completely instant, fast-paced, and tend to be emotional. Not only does give changes in the nature individually, it also accumulates on a set of process trend that is increasingly

fragmented. There are individuals who easily overflow of emotion and adrenaline to compete in communities. Communities with new identities consider themselves a more modern, sophisticated, have high taste, more prestigious, and other changes and many more. Strinati (2007: 272) indicated that a simple collapse has occurred but a limited set of identity and rely begins to be fragmented into a row of competing identities that are diverse and unstable. The degradation of collective identity that is now increasingly leading to increase fragmentation of personal identity as a witness to the loss of a variety of traditional and valuable frame of reference to the new identity that is more progressive to build social communities of certain economy.

Indications of concern when social change is leading its society to fall on opportunities and extremity of modernism that is increasingly sticking in the materialization of all material desires are considered to be free human from psychic repression in order to achieve certain happiness in the obsession. It seems that the cultural changes in contemporary society organically move through the patterns of existence that are replaced electronically. The pattern of systemic mechanical existence but it is high random expansion that is capable of forming individuals with a certain inclination. A group of people will be connected to a network with individuals and communities with the same vision, and so on. Dimensions of humanistic sensibility on social networks are increasingly prevalent using facebook, twitter, blackberry, friendster, line, Badoo, Hi5, and Whatsapp with millions slots of these kinds and are even more complicated. The imagined virtual community grows through social media networks, and then it forms certain humanistic dimension of sensitivity (more than just recognizing, *alay*, socially sensitive, empathy, and compassion).

Such practices expand the social dimensions to easily receive a new world through social networks either for mere socializing, online businesses, community information, condolences, and economic movement with particular commodities. There are also individuals and communities that take advantages of the cyberspace to explore everything in the internet, and they actually grow a new spiritual dimension. The spiritual dimension enters the cyberspace to find the same frequency and in the opposite direction, because this spiritual dimension is to be more intense to be done than the spiritual worship with its depth.

The tendency to live under the influence of the cyberspace and virtual space has been institutionalized in the world community lately. Contemporary society with a vision of urban, especially in Indonesia, especially in big cities like Jakarta, Bandung, Surabaya and Yogyakarta has taken part in practice of the system changes significantly (social system, the economic system, the education system, the system of government, political system and cultural system), social changes that make up a culture system that affects social behavior in the exploration of the use of a variety of application of networking systems of mechanical cybernetic that brings major changes are very significant to the social cultural changes.

3.2 The Phenomenon of Cybercultures: Large Flow of Digital Lifestyle Changes

Cyberculture phenomenon is a massive influx of the development of communication technology with the power of simulation and image representation delivered through cybernetic networks. Through cyberspace anyone can explore so much information, knowledge repositories, business space, and network communication through content providers that facilitate opportunities and transactional with ease. The facilities of the cyberspace intensively change the characteristics of the community, both traditional and modern society. There are the characteristics of the local community with a strong cultural tradition and the change the socio-cultural as urban communities with contemporary culture through a digitalized system that is served by the cyberspace. Most of the people perform everyday activities, the cybernetic facilities are able to support the activity of the business world with social networking facilities all-digital electronic media, remote communication facilities, email, internet, and most of the use of facilities of social media is capable of pumping business movement.

Within the last 5 years, Internet users support the business community and other social activities in Indonesia increases significantly by 430%. This condition is of course is represented deferentially that cyberspace as a civic space in a different direction as well as bringing in the form of subjectivity 'new', which definitively Kartajaya (2013) calls Netizen. As a result of the development of science and technology lifestyle influences the society with internet. Changes in people's lifestyles through various changes in the business activities of cyber-style, picnic style, learning style, the style of entertainment, sexual style contribute to social changes today.

About 1.2 billion 'population' internet and it increases one hundred million people per year. Most of the population of online users via the internet as smart phones (smartphones) become the center of the convergence of communications technology achievements of outstanding accessed without limits and there is no difference in the level of society. People in cyberspace do not only do voice conversations and texting, but they can also phone through video calls and so easily browse the internet, access email, play games, listen to music, watch videos and view ads in sustaining business movement. Then, other statistical data from Symonds (in O'Hara,2002: 32) explains that most observers refused to take internet communication technology as a significant shift in technology that brings philosophical interest. While others are concerned that the Internet will only create problems. Of course, it is important not to overestimate the subject of self-defense, especially when we realize that half of the world's population never use telephone facilities.

The development of the communication technology as a digital simulation brings logical consequence of the demands of contemporary society to an existence as social beings, according to Heidegger (in Piliang, 1999: 175), up to one era, in which human existence is nothing more than imagery. Imaging is done to find the shape which is ironic because it is preferred 'free play' marks or codes rather than the truth, messages and ideological meanings behind the images presented through cultural cyber products.

During (cited in the Hall,2001) stated that the time of the presence technologically becomes very separated at the moment of encoding and decoding. Therefore, to achieve the purposes, communications and activities represent the existence of its virtual world significantly and no longer need to break through the space through time, but we conquer space through time regardless of the distance through the facilities of the virtual space. This pragmatic view then encourages the perception that the virtual room facilities that are able to contribute to social changes in lifestyle to be completed with expansion and risks. This contributes to boost consumerism lifestyle that goes beyond the basic functional requirements. Generally, most people can be proud of lifestyle that is easy, fast, and pragmatic.

The process of communication technology forms a new tendency for people to completely digitalize the pattern. Digital simulation of technology is embedded in every product of cybercultures continuously to build opportunities necessity reality pattern of presentation into cybernetic space representation with virtual reality system that is capable of changing social and mental constructions of contemporary society. Kennedy (2000: 13-21) states that, cyberculture is a continual exploration of new identities, new subjectivities, reviews their merging with machines, bodies, and technological, within the greater machine of technological, cultural, and aesthetic evolution. Certainly it is very inspiring what is affirmed by Kennedy that cyberculture is a continuous and sustained exploration of the new identities, new subjectivities, and its integration with the engine, the body, and the evolution of technology within the framework of technological, cultural, and greater aesthetic.

Virtual reality technology is able to build a simulation of reality by creating various computer simulation techniques with the illusions of three dimensions to portray a realistic image. There are point opportunities and socio-cultural changes that lead to a substantial shift in culture change to build a new habit as the replacement of media existence. The enthusiasm of contemporary society is so remarkable to explore the virtual world as a necessity as a staple part for supporting

the activity of the profession and lifestyle. The trends of using cyberspace facilities are both as a medium of communication as well as for meeting the need for other social processes. Digital simulation seems to be intense in the activities of life as a cycle commonly known together.

Hartanto (2013) states that the internet and virtual technologies are described in the perspective of postphenomenology and Don Ihde's (2009) philosophical concept of multistability in cyberspace. I use postphenomenology of cyberspace to explain existential human relation to cyber world through medium of internet technology. Discourse of cyberspace in anthropology is more empirical where it discusses not limited to philosophy of technological space, but social and cultural phenomena of human relation to new technological artefact particularly information technology. It can be interpreted that the Internet through virtual reality technology is able to simulate and create various digital realities with computer simulation techniques have spawned what is known as virtual reality technology, which expands illusions of three-dimensional realistic images to convey a particular message. Thus, the virtual reality of social opportunities to substantial changes and shifting attitudes and lifestyles is very big. At this point, there is a gap on sporadic occurrence of social change. As predicted by Piliang (2006: 61), internet lifestyle will be characterized by innovation and the application of computer software that is very fast. Speed innovation software applications and hardware are followed by the speed of each person to change the applications, software and computer hardware. In such conditions, the life cycle of a product tends to be short and not durable, then it is substituted by a new product that is more powerful, complex, interesting, and certainly more stylish.

Prasetyo (2013) states that cultural practices become problematic when they are explained without understanding and showing the form of criticism of the subject in presenting itself in cyberspace contemporary society that now can perform various activities (social, political, economic, sexual) in the distance (telepresence) which have been connected virtually through the internet network and cyberspace without exploring physical space-time only through virtual space-time. The social change of this kind would legitimize necessity cyberculture roles for the community in social activities in the disqualification process through the dimensional concept of real existence as though without abandoning the essence of communication.

Baudrillard (1983: 54) introduces the distinctive character of contemporary Western society as a society simulation. This is a society that lives with cross-chaos code, signs, and the model is set up as production and reproduction in simulacra. (Baudrillard in Lechte, 1994: 235). Simulacra are spaces where the simulation mechanism occurs. According to Baudrillard, the simulacra have three levels: first, the simulacra which take place since the Renaissance until the beginning of the Industrial Revolution. The simulacra at this level are the representations of the natural relationships of various elements of life. Secondly, the simulacra that go along with the development of industrialization era. At this level, there has been a shift in representation mechanism due to the negative impact of industrialization. Thirdly, the simulacra which are born as a consequence of the development of science and technology information. The simulacra at this level are the form of cross-chaos marks, images and cultural code which no longer refers to the representation (Baudrillard, 1983: 54-56). Then, the reality of the social, cultural, and even political are built through the models that have been made previously. In the world of simulation, not a reality to mirror reality, but rather models (Baudrillard, 1987: 17). The representations of Barbie dolls, Rambo character, figures of telenovela, a television commercial, Mickey Mouse, and Doraemon are reference models of socio-cultural values and meanings that live in the middle of the world community. There is an appreciation of the reference model, brand, representations of certain characters, prestige, and an important icon for the role of global society.

The fact arises in society now is a digital narrative paradox, the paradox between the difference-repetition, novelty-repetition, and the paradox of the future-past. That is, the screen as the machine concrete may turn off as desired by users, but the screen as an abstract machine will remain

repeated by other users through the repetition of the principles of collection, re-arrangement, mechanics imaging machines, vision, and a look that direpetisi each fiber optic reopened for access. However, new digital narrative horizon is expanded in the future, in which it dominates vision on the other senses that will still be repeated (Sartre, 2001: 363) Thus, digital narrative always traps every opportunity throughout active involvement in networks, especially active on-line users in big cities.

This paper shows that the dimensions of social changes dynamically move to the digitization of the social system to meet the needs of the various lines. Digitalizing is penetrated into the space of education, economy, politics, business, and socio-cultural influence of social psychology in the formation of lifestyle characteristics. Cyberculture society is now positioned on lifestyle changes that transfer almost all the needs of the changing styles of learning activities, shopping styles, the style of doing business, as well as the public passion.

4. CONCLUSIONS AND RECOMMENDATIONS

The development of the communication technology in general grows and builds a systemic cyberculture that allows all users of the facilities to have a dependency. Therefore, there is the opportunity to depletion of the critical aspects of users. Unbelievably, technological changes trigger a mental formation and the characteristics of the world community. Technological changes also drag the world community on the addiction of consumerism, individualistic social character, a heightened desire fast-paced, almost instantaneous, pragmatism, emotional all-round characteristics, and a decline in social care and the low tolerance of humanity.

The rise of the phenomenon of the use of the products of the cyberculture shapes tools to foster advanced digital versatile sensibility to understand that we are still human beings who have a lot of limitations. Therefore, there is a cultural product of human that is customizable with advanced technology systems precisely; it controls people or the opposite. The pattern of dependence of this kind wherever it is possible for cultural producers and actors as well as users of cultural products are more proportionate and stable to minimize an existential crisis that occurs because of the impact of technology. There is a common paradigm that technology cannot replace touch, feeling, empathy, compassion, and love. Thus, through awareness of human existence we can reflect back with the cyberculture product usage patterns that are balanced. The results of analysis of this study can be summarized as follows;

- a. The phenomenon of cyberculture is an implication of the concept of simulating the presence of a dominant imaginary place of the real presence so that it has impacts on the quantity and quality of social interaction and reduces humanistic tolerance.
- b. The products of the cyberculture are currently used by world community with advantages and disadvantages that can influence social changes significantly through the process of replacing the role of the real presence through virtual space over reality space.
- c. The phenomenon of the cyberculture triggers changes in social characteristics and digital lifestyle. This is a portrait of the social world of the urban areas to the countryside that has formed the patterns of the digital society. From star-hotels to the village cafes and *angkringan*, it has already been provided hotspot by the community with smart phones and declared 'the world is in the grip'.
- d. Various perspectives of the presence of large flow of the cyberculture provide social benefits, cultural and capital.

The social benefits that can be found in this research process. The grow of social dimensions that are born along the development of the use of products cybercultures do not just trigger social changes, but they also contribute to the process of educating the public through various media networks that continue to grow and develop the producers of communication products.

Cultural benefits, the presence of the simulation of the digital world technology contribute to the process of strengthening the culture through the promotion of cultural activities, the breadth of distribution of cultural information almost universally, even it is capable of shaping the character and mentality of society the world as a community of smart phones, public gadget, people digitalize, community, e-learning, community e-commerce, people imagined, and some attributes of contemporary society that will continue to grow.

The benefits of capital, through the exploration of simulation and digital communication technologies certainly have an impact on economic growth worldwide, providers of business creativity, and growth of new online businesses. It has created many trillionaires and world business conglomerates of creative imagination of the development of facebook, tweeter, youtube, and even individuals and communities are enriched through a variety of specialized content uploads daily which obtain benefits. Justin Bieber and the emergence of a series of impromptu liping artists who become viral in the cyberspace.

To end presentation, the writer would like to propose some of the recommendations expected to provide reflections to social change caused by the swift developments of the flow of the cyber-culture:

- a. Facing globalization that is incredible along with cutting-edge communications technology development community should be responded wisely so that the use of all-digital communications and networking facilities can be controlled.
- b. The community should be better prepared mentally for using a communication system that actually have removed the values of humanity, have disqualified existence value through pseudo-reality facility with all-mechanical systems, static and have created robotic work patterns.
- c. The role of parents should be alert to perform a tighter control over the habits of children and adolescents who start social media addiction so that they do not become victims of exploitation and abuse of children emerging in social media.
- d. The digital simulation technology with online facilities wherever possible is properly used as needed in accordance with the cultural values of living in the community.
- e. Facilities for cybernetic systems should be used to sustain the efficiency and effectiveness of the work to improve the quality of business movement.

5. DEDICATION

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