Digital Body: *Horcrux* of Extended Self in Post-Human Era

Sari Monik Agustin

*Abstrak/*Abstract

Tubuh yang semula diganggu gugat telah berubah karena dengan inovasi teknologi yang ada, tubuh dapat diubah dan direkonstruksi seperti mengganti bagian-bagian mesin. Di era digital ini, tubuh dapat ditransformasikan menjadi bentuk non-material dan direkonstruksi. Data digital dapat disematkan dan avatar dapat dibentuk atau dibuat. Kesimpulan dari tulisan ini, tubuh digital adalah tubuh non-material yang mengandung horcrux*, objek digital dari kata-kata dan pemikiran yang tinggal, dalam bentuk data digital dan avatar, yang mengacu pada perluasan diri di era pasca-manusia dengan karakteristik diri yang dikendalikan-dematerialisasi, diri hiperrealitas, diri dengan dukungan sosial, diri yang dikembangkan, dan diri yang berafiliasi sosial.*

Body that was originally inviolable has changed as it turns out that with the existing technological innovations, body can be changed and reconstructed like replacing engine parts. In this digital era, body can be transformed into a non-material form and reconstructed. Digital data can be embedded and avatars can be formed or created. The conclusion of this writing is that digital body is a non-material body containing horcruxes, digital objects of dwelling words and thoughts, in the form of digital data and avatars, which refer to extended-self in a post-human era with characteristics of controlled-dematerialized self, hyperreality-re embodiment self, social-supportive self, developed-extended self, and social-affiliated self.

*Kata kunci/*Keywords:

Digital, tubuh, tubuh digital, diri, era pasca manusia

Digital, body, digital body, self, post-human era

Non permanent lecturer, Department of Communication, Faculty of Social and Political Sciences, Universitas Indonesia UI Depok Campus, 16424

sarimonikagustin@gmail.com

Introduction

In the beginning of 2018, the world was shocked by the news about a data leak scandal of 50 million Facebook users by a political consulting agency, Cambridge Analytica (CA). This news was revealed by a former employee of CA, Christopher Wylie. Wylie revealed that the use of this data contributed to the victory of Trump as the US President in the 2016 US general election. This data helped political consultants to create personal political campaigns in accordance with the psychography of users so that political consultants were able to frame and construct political reality in accordance with the reality desired by Facebook users who were also voters in the general election. This process, according to Wylie, is called Psychology Operation (see Pertiwi, 2018; Ayuwuragil, 2018; Lavinda, 2018).

How is this data used? Wylie claimed that all Facebook users' data was used. A blueprint, which consists of at least 27 pages of presentations made by CA, revealed that CA used several methods, namely research, intensive surveys,

data modeling, and optimizing the use of algorithms to target as many as 10,000 different advertisements to the audience. This practice was then carried out to different audiences according to their personal data in the months leading up to the 2016 US presidential election. According to a document presented a few weeks after Trump was elected, the campaign ads were distributed and seen billions of times by potential voters (Pratomo, 2018).

Following this phenomenon, various parties have expressed their concern. The European Union, for example, urged Facebook to announce whether the personal data of citizens across the European Union was also taken and used by CA. In addition to the pressure of the European Union, several companies also pulled their advertisements on Facebook. Commerzbank and Mozilla, for instance, pulled their ads on Facebook after the scandal, which reportedly made the world's largest social networking company lost up to $ 45 billion (Rp 826.5 trillion) in market share after the scandal surfaced. Mozilla said it would freeze advertisements until Facebook took further actions to strengthen its basic privacy regulations (see Sidik, 2018; Natalia, 2018). This data leak scandal is also troubling users in Indonesia, given that CA also operates in Indonesia. Indonesian Ministry of Communication and Information requested an explanation of Facebook's headquarter in Indonesia related to this case and intended to accelerate the discussion of the Personal Data Protection Act (see Adam, 2018; Haryanto, 2018; Sidik, 2018).

Facebook itself suffered a large loss (reportedly Facebook shares fell by 6.8% and lost around 70 trillion rupiah per day) and acknowledged that there had been a data leak (Pratomo, 2018). Facebook then took the initial steps needed to overcome this, one of which is to limit the placement of applications that have access to its users. The applications' developers must get Facebook's approval before getting more detailed data about their users. Facebook even plans to investigate users' data usage from all applications that have been connected through Facebook (Sidik, 2018).

Apart from the steps taken by Facebook to overcome this problem, users who feel aggrieved by this scandal then bring up a global invitation to delete their Facebook accounts known as the #detelefacebook movement. This movement emerged following an invitation from one of Whatsapp's founders, Brian Acton, on his Twitter account, an invitation which was retweeted more than 1,800 Twitter users (See Reiny, 2018; Pratomo 2018). This invitation was then backed by SpaceX and Tesla CEO Elon Musk, who later helped delete the Facebook accounts of the two companies.

This movement is a manifestation of the distrust of Facebook's users who are disappointed that their data has been used for political purposes. To make matter worse, the data was sold and then reused to incite users according to their profile psychography, benefitting the data buyers later. This shows that Facebook users were basically only used as data objects.

Research Question

Marshall McLuhan's book entitled *Understanding Media: The Extensions of Man* suggests that media is basically an extension of man. McLuhan states that the biggest effect of media is that it acts as an extension of human physical senses through technology. Print media, for example, is an extension of our speech capacity. Photography and cinema are extensions of our vision capacity. Based on McLuhan's logic, technology that extends the human senses is called a medium (Athique, 2013). McLuhan's argument was first made when the media era was growing rapidly and had not yet entered the digital era. In that era, the media was detached from the individual, an extension but not a part of life.

In the digital era, media has a different role. It is no longer an extension of man. In the case of Facebook, it is interesting to note that although data that is "thrown" into social media is no longer considered safe from things that are commodified, not everyone wants to delete their account. For some people, social media like Facebook is very important to strengthen their relationships with distant families, old friends, or even share photos for their business needs. On the other hand, if the user still wants to delete their Facebook account, there is no denying that a lot of data stored on Facebook, such as uploaded photo album or video, is also being considered to be deleted (Reiny, 2018). Data on social media accounts is like additional brain memory that can be used when needed.

In addition to this phenomenon, another example in regard to the development of the field of the Human Resource Department (HRD), various companies have considered using social media in the process of hiring employees. Allegedly, currently 93% of the recruitment process uses social media to screen prospective employees. Data shows that the recruitment process through social media is 79% through LinkedIn, 26% through Facebook and 14% through Twitter (Fa, 2018). This data shows that social media plays an important role in the lives of its users. In the process of recruiting employees, one thing that HRD does is finding as much information as possible about prospective employees' data to find out whether they meet the qualifications required by companies. Not only using social media, HRD also checks the social media accounts of job applicants. In fact, the Indonesian Ministry of Communication and Information reminded the public, especially adolescents, to regulate their social media content as it will affect their track record later when they attempt to find work. Why the adolescents? According to the Ministry of Communication and Information, teenagers are allegedly found to use social media for more neg-

ative than positive activities (Suci, 2017).

This proves that the role of social media has developed into the "second self". For example, it acts as an official account in matters of work and the formal world. The term second self was once explained by Susan De Weger (2015), according to whom refers to online identity or a virtual life that is lived in parallel with the real life. In fact, according to De Weger, it is important to improve our second selves by communicating and promoting work results to gather audiences and support.

I see this "second-self" phenomenon as an extension of the digital human body, so that it can be called the Digital Body. Following this, how is the digital body seen as an Extended Self in Post-Human Era?

In searching for the digital body issues, there are several forms of study. Most biodigital studies are found, which see the body from the perspective of Biology and Health (see https://www.biodigital.com/). In addition, the use of technology in the body such as body scanners was also found (see https://grail.cs.washington.edu/projects/digital-human/). Other studies from a demographic perspective, for example, see the relation between the use of information and communication technology (ITC) and the body (see https://www.demographic-research.org/volumes/vol38/4/38-4.pdf). Social perspectives are centered on the effects of using digital media on the body, but most studies tend to focus on health issues. Viewed from various previous studies, there is no study that explains what a digital body is socially (definitively), particularly related to extended self as part of social embodiment in digital world. This writing significantly giving social broadview about what the definition of digital body is as the basis of other social writing about the phenomenon, especially in post-human context.

Literature Review
About the Body

Discussions about body are never only about the body itself. The study of the body has attracted the interest of academics from various cross-disciplines, such as philosophy, natural sciences, and philosophical sciences. In its development, the topics of body study developed in various disciplines and a very large contribution occurred in various fields.

According to Plato, the body is a prison / tomb of the soul. The human body can also be considered as a machine, as stated by Descartes. Sartre (Synnott, 2003) once said, "*I am my body and my body is me.*" From the body's existential experience as ambiguity, Merleau-Ponty (Arneson, 2007) shows the weakness of the modern paradigm as well as the weakness of the postmodern paradigm of communication. Through his thoughts, Merleau-Ponty describes intracultural and intercultural communication with visualization as a central thing in communication activities. The essence of Merleau-Ponty's argument

is that humans, through the body, unite with the world "outside the body". The body becomes the center of human existence; Humans exist because of the presence of the body. The human body is always in two moods, which are the atmosphere of "Being" - etre (I am my body) and the atmosphere of "Having" - avoir (I have my body).

Merleau-Ponty shows the weakness of the modern paradigm which sees that the transmission regime only sees the body in an atmosphere of belonging. Like a machine, the transmission regime sees that a communication event is a mechanical connection, in which there is a process of decoding and encoding, between the sender to the receiver. Therefore, associated with the body, Merleau-Ponty argues that the body can indeed be mechanical a machine for the soul. However, the body can also not be mechanical and emit meaning. For example, when we are angry or embarrassed, the body gives signs of communication such as blushing before we realize that we are in a state of anger or shame. This phenomenon shows that the body does not encode or use mechanical rules when giving communication signals. Therefore, the body can be said communicate by itself and give meaning without going through the transmission process.

Merleau-Ponty also shows the weakness of the postmodernist paradigm which rejects the transmission regime and sees that communication must be returned to cultural locality. Merleau-Ponty's thinking accepts the presence of a transmission regime that was rejected by postmodern because in everyday life, the body could act as a machine in the event of human communication. Sometimes humans control their communication activities; humans control their bodies by doing body discipline or body control, such as fasting, losing weight, or controlling emotions. Merleau-Ponty shows that in short, body expressions are not studied or constructed, but rather it emits meanings that tend to be universal in every culture in the world. Therefore, Merleau-Ponty thinking concerning the body is imbued with ambiguity. The body has two meanings, namely the body as a machine and the body as the subject. Thus, according to Merleau-Ponty, the body can indeed be like a machine (in regard to belonging), yet it is also a subject (in regard to "being").

Based on his argument on the body-subject, Merleau-Ponty believes that he could overcome Descartes's dualism, where the body could be played as a medium in accordance with the demands of the scenario. That the body is the body of the subject can be expressed differently by saying that the body gives meaning. Meaning is also a very important theme in Merleau-Ponty's philosophy. What is typical of humans is that it is capable of displaying meaning. This is related to Merleau-Ponty's argument on bodily communication, which stipulates that thoughts or meanings do not precede words, but rather incarnate in the words themselves. Words and thoughts cannot be

separated, just as the body cannot be separated from the soul. The mind becomes whole because it is incarnated in words. Language is the incarnation of the mind. The mind is truly present not only in words, but also in all contexts such as the tone used, gestures.

According to Sugiharto (2000), the body is interpreted by various bodies. The body is seen as a material intention, a configuration of identity, patterns of behavior, or a metaphor for certain cognitive maps. From that point of view, there are conflicting tendencies, namely the body as interiority, the body as exteriority, and the body without form. In regard to the body of interiority, the experience of our body is determined by how we learn to understand it, or in other words by the interiority of the body. If we change our perceptions, the experience of the body and our world changes too. In regard to the body as an exteriority, the conception has wild tendencies that can threaten the stability of the social order, the civilization of public life, and the sanity of reasoning. Hence, it must be tamed through various patterns of training and education. This fact shows the paradox of modernity as a major characteristic of mature modernity is the appearance of a reflexive self (reflexive self).

Lastly, in terms of the formless body, the concept began to develop at the end of the twentieth century. In this period, various changes and developments occurred in the society. The changes that occurred brought a variety of effects that disintegrated the basic concepts of the body. One of the important impacts was the process of redefining the body, including various technological innovations concerning the body such as trans-sexual alteration or cloning. This gives a new meaning to the body. The body shape that was originally inviolable became blurred because it turns out that with existing technological innovations, the body (body shape) can be changed or reconstructed like replacing engine parts.

Foucault's research also leaves an impact on basic categorization in understanding the body (male and female). The concept of gender, according to Foucault, is no longer seen as natural. The body's image, behavior, and self-understanding in the network of social relations are effects produced by various practices, institutions, and discourses. Thus, the body is likened to a body that loses form, or in other words, a formless body (Sugiharto, 2000). For Foucault, the body is the place where discourse resides, including the discourse of gender and sexuality.

Various explanations about the body above show that body discussion has become a long enough academic discussion.

Extended Self in Digital World

The concept of extended self was first put forward by Russel W. Belk in 1988, when the digital era was not yet as massive at this time. Belk argues that "consciously or not, intentionally or not,

we consider what we have as part of ourselves".

Belk's perspective is based on the thinking of William James (1890 in Belk, 1988), which became the rationale for "Self" in the modern era. James argues that the Self is the total unity of what we say is ours, not only the body and the physical, but also the clothes and residence, wife and children, ancestors and friends, reputation and work, land, cruises and bank accounts. If all is owned privately and goes well, then one feels like a winner. However, if everything is lost, then one feels down. Maybe not in the same degree, but in the same emotional state.

According to Belk, the main category of extended self is the body, internal processes, ideas and experiences, and people, places, and things that have an important meaning for someone. These objects are memory markers that are either intentionally or unintentionally not used to recall previous experiences, relationships with other people or with ourselves before. In Belk's perspective (Bartleby, 2012), humans are seen from what they have, and all that humans have is part of themselves. Thus, to understand Belk's thinking, we must examine the relationship between private ownership and self.

Nevertheless, over time, the concept of extended self has been extensified by looking at the condition of the current digital era. There are 5 changes related to the current digital era and the extended self, namely (Belk, 2013): Dematerialization, Re embodiment, Sharing, Co-construction of Self, and Distributed Memory. These five changes ultimately have implications for our understanding of self (self), ownership, and our relationship with goods in the digital world.

(a) Dematerialization

The digital world changes the form of our ownership, from the previous material form to the current digital form. In this era, information, communication system, photos, videos, music, calculations, messages, written words, and data we have are largely invisible, so we choose to "call" or bring them up. This is what is meant by dematerialization that is the change in something material to non-material. The big question is whether the change in our ownership becomes non-material, whether our ownership continues to be an integrated part of our extended self or different from material ownership. This dematerialization process can be seen from two aspects.

First, Attachment and Singularization. Lehdonvirta (2012 in Belk, 2013) emphasizes this difference by arguing that there is no non-material consumption that actually occurs. Slater (1997 in Belk, 2013) also emphasizes that even visible material commodities have large non-material components, such as design, packaging and image ads. Lehdonvirta also adds that we spend money on virtual objects when we invest in services such as watching movies and gambling. He further argues that virtual objects are no less

real or able to satisfy our desires than material objects, except that their use is limited to certain situations such as garden equipment and kitchens utensils used in different situations. Finally, Lehdonvirta argues that phenomenologically, digital goods are very real for their owners and in the world of the internet, they are still material objects but only virtual.

In this regard, Knott and Molesworth (2010, in Belk, 2013) suggest that virtual digital objects work differently from material objects. According to them, virtual consumption can fulfill 4 functions:

1. Stimulates consumers' desire to have material and virtual goods
2. Actualize imagination such as wealth and status in video games
3. Actualize fantasies that are far from reality such as being a magician or space hijacker that has magical aspects
4. Facilitate experiments such as becoming criminals in video games or becoming rich producers of goods

Everything is incorporated into a virtual identity, which can be expressed through material or virtual objects. This external and internal identity is an imaginary construction of our identity, which later becomes a constant identity. Because virtual objects then become one of the things that are important to someone, then, according to Lehdonvirta, virtual objects are now a valuable commodity for cyber crime. Thus, efforts to hack and steal virtual "treasures" to be sold later become very rampant.

Second, Almost, but Not Quite, the Same. Siddiqui & Turley (2006 in Belk, 2013) examine one's feelings about e-mail, e-cards, e-books, digital journals, photos, newspapers, audio/video files, and musical instruments in comparison to material objects. They found that there is an uncertainty about the control and ownership of digital objects, which then leads to the act of backing up copies, both printed and non-printed.

Ownership of virtual assets, that are often duplicated, is difficult to consider as something unique, unchanging or singular, even if we have modified them according to our wishes. Thus, even though virtual objects can be said to be self-extension or extended self, owning them is not as effective as ownership of material objects. In addition, virtual objects are also limited to only operating in different realities. Ownership in the virtual world only applies and can be seen as self-extension in the virtual community. For example, our Facebook profile, timeline and friends on Facebook, can only be part of our extended self for those who have access and only appear online.

The results of Cushing's study (2012, in Belk, 2013) show that older consumers (aged 58-67 years) do not really view ownership of digital property as part of their extended self. For example, one of the informants said that he had spent most of their lives with physical objects; hence, the virtual objects he possessed were not considered as the representation of his self-identity, compared to his ownership of physical objects or assets. This is different from the younger generation, most of whose lives are already in the digital world and tied to virtual property ownership. This shows that digital ownership forms an extended self. For those who are active in the digital world, such as real time video game players, users of blogs, virtual forums, and social media, digital content is very important. Virtual objects (such as music) that are shared virtually symbolize that we are part of a virtual community. Ownership of virtual objects is also important for those who are active in the virtual community. So bound they are to virtual objects that an owner of music collection can hardly feel to remove content such as songs or albums that they no longer listen to.

(b) Re embodiment

Other changes related to the digital era and extended self are physical forms. There is a famous cartoon, the New Yorker, which says that "On the Internet, no one knows you're a dog." This shows that in the digital world, we can choose our own representations that are appropriate or far from the actual reality of ourselves in the real world. The digital age opens up a space of equality where gender, race, class, and physical inadequacy can be avoided. Bolter, Yee and Meadows (in Belk, 2013) have their own views on this. Bolter (1996) characterizes it as an online "visual escape", which ultimately leads to "new self-construction and definitions". In the digital world, the symbol given is an Avatar. Yee (2007) defines an avatar as "a digital representation of ourselves". Meanwhile Meadows (2008) explains that when we make avatars with the same gender, age, and race as we are in the real world, we enter at the psycho-physiological level. Additionally, we can identify ourselves with that avatar.

Re embodiment in avatars is characterized by Biocca (1997) as a progressive process. By designing your own avatar, giving it a name, learning to operate it, and being comfortable with it, we gradually not only unite with the avatar but increasingly identify ourselves as the avatar. We do not just put avatars as our alternative bodies, but we also have several choices in choosing, modifying, and accessorizing this self representation. The virtual world allows us to find out who we are by letting us to be who we are. This process raises:

1. Attachment to Avatar

   Those who have avatars may have their own biographical memories attached to their characters in the virtual world, including interactions and friendships with other characters, life missions and experiences that may be different from the real world, or even in some cases sexual relations, virtual marriage and divorce. This is ironic considering the

creation code of most of these characters is actually owned by game companies.

2. Proteus Effects
The virtual body is very thin and never tangible. The fantasy that keeps saying that we have the power and ability in virtual media makes ourselves believe in it and become a life, a fantasy of desire.

3. Multiplicity
Research shows that MMOG players and users of the virtual world have multiple characters. For example, Tian and Belk (2005) observe the battle between "home self" and "work self" at the time and place where the two are united. Regardless, a variety of multiple self, sub-personalities, alter ego or other self observed by these researchers become part of one's identity. It seems that the identity adopted online can be said as a form of "identity tourism". Naming is an important initial action of online identity construction, but naming and demographics alone are not enough to provide a back-story or biography that allows long-term deception. It is important to note that this identity tourism allows one to experiment with various identities and lead to dissociative identity disorder.

(c)Sharing

Sharing is basically nothing new. Humans are accustomed to sharing as humanitarian actions and the digital era facilitate this widely. Face-to-face meetings rarely unite with feelings of unknown or invisibility, as if it is free for us to open and reveal ourselve, but at the same time also to "play fire" with other people (toxic disinhibition). It can be said that people can express their "true self" online, better than in a face-to-face context. In addition to sharing positive things, many also share things that are considered bad experiences, embarrassing, or even "sinful". This sharing activity is related to:

1. Self Revelation
It is interesting to know that if we meet new people, it will be considered rude, arrogant, or naive if we directly showcase our physical assets such as our house, car, or the portfolio of our experiences. However, it is generally accepted that we show photos that we posted, our online profiles, or discuss our blog posts.

2. Loss of Control
Everything that was previously considered private is now public. We practice to control ourselves tightly, but basically it is much more difficult to control digital self-representation when others have redistributed our private information to unintentional audience.

3. Shared Digital Possessions and Aggregate Self
When everything is shared, it becomes relevant if the level of togetherness also increases along with self-disclosure. In the digital world, we seem to be in a imaginary community whose members may not know each other, except for their pseudonyms and contributions.

4. Shared Sense of (Cyber)Space
Feelings of being part of online world develops a feeling of togetherness. Sharing in the online world without ever meeting then raises the feeling of "regular" / accustomed, and puts the digital world as "third place", in addition to houses (first place) and workplaces (second place), where people gather, enjoy themselves , and feel welcomed. Oldenburg (1999) mentions the criteria of the third place as a neutral place, free of status, a place of conversation, open access, everyday environment, low profile, with a playful atmosphere and far from home.

(d) Co-construction of Self

Because of its public nature, social media invites other people's comments. The presence of other people later helped self-reconstruction and as a result self-development. This is similar to the Looking-glass Self from Cooley in a new version. Turkle (2011) calls it Collaborative Self. This process is related to:

1. Affirmation Seeking
Friends also help the co-construction process and reaffirm themselves through their posts, tagging, and comments. Furthermore, because the messages are made by someone else, then the messages seem to be unselfish compared to self-made messages.

2. Building Aggregate Extended Self
Self affirmation is sometimes also an affirmation of self that develops through confirmation from outside oneself, such as friends and lovers, for example.

(e) Distributed Memory

In the digital world, there is a new set of devices and technologies for recording and archiving our memory. We increasingly make documents and notes of our lives through digital photos, social media updates, sharing photos and videos, archiving blogs, electronic calendars, and other traces that we leave behind in the digital world. The problem of whether this then impacts the accuracy of our memory is another matter. Distributed memory raises discussions about:

1. Digital Clutter
In the digital world, the need of accessing and knowing the media uses becomes important, especially related to memory data storage. As an extension of memory storage, a digital data warehouse is needed to make memory calling process easier.

2. Narratives of The Self
Identity is not found in behavior or reactions of other people's reactions toward us. Identity is the capacity to maintain the self-narrative.

3. Digital Cues to Sense of Past
   Digital memory also exists in the level of collective memory that is created digitally where the new extended self has developed.

Methodology

The research adopts the qualitative approach, relying primarily on observation and personal interviews. I have involved in the digital social world since 2008 and begun to closely observe the use of social media, especially in self-concept and social-self development study. Interviews were conducted with informants who were experienced in data-changing era from material to non-material, in the development of the digital era, and had social media account(s) in the past 10 years to see the development of their social self through their social media account (especially those who have Facebook account and reject the #delete-facebook movement due to the case mentioned).

Discussion

Digital Body: Body and Soul, Words and Thoughts in Post-Human Era.

In starting the discussion, questions arise. In the phenomenon of the digital era, how does our non-material digital ownership become part of the Self? Is this invisible ownership also part of the body? Or does the Self digitally displayed become an extension of the physical body which then unites with the Self?

In Plato's thought, the body is a prison or a tomb for the soul. Plato showed there is a dualism of the body; the body consists of the physical body as a machine, and an invisible body as a soul. The physical present of human is a human existence, even though for this era, the presence of the body to signify an existence is no longer needed. Then, does the presence of the soul become an important point of our existence? This question can be answered by Merleau-Ponty's thinking about Body Ambiguity. The body has two meanings, namely the body as a machine (in the atmosphere of belonging) and the body as a subject (in the atmosphere "being"). Then, where is the soul in this matter? The soul is present in both meanings. The presence of the soul in the body as a machine, or as the owner of the body, then makes the body's behavior in accordance with the soul's will. The soul is also present in regard to it being a subject; even when the soul does not materialize in a physical body, it still exists in forms other than in the physical body.

With this understanding, then in the virtual world in this digital era, the presence of the Self and the Extended Self becomes very relevant. In harmony with the body that cannot be separated from the soul, so should words and thoughts. Words and thoughts are forms of body ownership that are not physical. It is non-material in nature. In a dematerialized digital world, words are present in a landscape that can be regulated by the mind, but the mind is present in the landscape of being, whose presence, even without words, can be felt. Words become physical bodies in the digital world. It is written in the digital media in the forms of comments or status, and thoughts become souls in non-material digital bodies. The mind is present in the landscape of being; it is felt when one has an access to the online realm, but even when the access is absent, it is always there. On the other hand, words only appear in the online world.

Self and Extended Self in Digital Era

The position of data and the virtual life that we live in needs to be discussed. Are our online identities parallel to our real life? According to De Weger, if we have a virtual life that is parallel to our lives in the real world, it can be said that our virtual life becomes the "Second Self". However, the assumption that virtual life is in harmony and parallel with the real life is too simple. For example, it is possible for one's virtual life in social media to be different from their real life, or in some cases, the real name of the social media account's owner can be much different from their name in social media (see *https://www.bbc.com/indonesia/majalah/2015/12/151217_trensosial_facebook)*. Thus, which one does the person claim to be part of the Self?

In Belk's perspective, we consider what we have (own) as part of ourselves. Belk adopted James's argument that states ownership is part of us, including ownership of non-physical things such as internal processes of our thoughts, ideas and experiences, memories of other people, and places and objects that have significance for someone. Belk perceives that the digital era, which is not physical, has several important changes to be noted, namely Dematerialization, Re embodiment, Sharing, Co-construction of Self, and Distributed Memory. This discussion of Belk's perspective, raises the phenomenon of extended-self characteristics in the digital era, namely:

A. Controlled-Dematerialized Self

The digital world is transforming our ownership into digital, no longer in the physical material. This is the dematerialization of the information we have physically such as photos, videos, music, messages, and written words. These objects, which were originally physically material, in the digital era can be transformed into non-material, neatly stored in the virtual world. In the case of Facebook data leaks, important data that has been dematerialized is stored and assumed as personal data that is maintained with the support of Facebook's security options. Thus, when the stored data is taken covertly and manipulated to discover information on Facebook users, skepticism over Facebook's work and the alleged "freedom" of the virtual world emerges. Anger expressed by Facebook users provides a reason to collectively delete Facebook accounts (#delete-facebook), which according to Belk's perspective on Dematerialization indicates two things.

First, there is a strong attachment to non-material data. Facebook accounts' owners basically invest in these non-material data and believe that they own the data. The data itself turns out to be closely related to the social identity of Facebook users because some data has the power signify their social status. In addition, virtual assets can be a valuable commodity for Facebook users. The data they store virtually can be a source of real income in the digital era. For example, photographers can store their photos on their Facebook accounts, which later can be taken and sold. Likewise, vloggers depend their economic income on their media content on YouTube. Clear and concrete ownership and security are the main issues because the data that they have in the virtual world provides economical support. According to an informant, he stores data that is non-material because it is more practical and he depends on the data at work. With the development of the digital devices, data previously obtained by manual calculations now can be more practical and can be accepted in the digital form without having to be carried anywhere. He admitted that he has strong attachment to the digital data.

Second, the anger of Facebook users also shows that there is a short-term control position, where accounts' owners only have the data in accordance with applicable provisions and the nature of the digital media, where the control of data is only valid if the Facebook users open access and online. If not, then the position of control over ownership is weak. Data can float in the virtual world, giving rise to discussions of the ownership of temporary non-material data.

It can be concluded that our attachment to data that exists in the virtual world in this digital era (social media for example) makes data a self extension (extended self). Loss of power over data or outside intervention sparks anger. However, the attachment to the data is not accompanied with full control over the ownership of the data. Because of its non-material nature and dependency on internet access, it makes the attachment to the data not in a position of "being owned" continuously. Data only remains when there are access and online.

B. Hiperreality-Re embodiment Self

The digital age changes the space for users to appear as they wish. The appearance of the physical body cannot be manipulated in such way when it is material. With extensive space in the digital media, the physical body becomes non-material that can be formed at one's will. Humans can redefine their bodies in the digital space. Users of digital media can create their body shapes as they wish. Users of digital media can choose an Avatar to represent themselves, manipulate photos of themselves, or choose to be someone else. In addition, digital media also allows users to create not one, but more characters as an activity to body recreation. The body shape that

was originally inviolable became blurred because it turns out that with existing technological innovations, the body (body shape) can be changed and reconstructed like replacing engine parts. Furthermore, the digital era gives more space to the process of body changing not by replacing parts, but creating "new bodies".

Re embodiment is not only a matter of creating a new body, but also a simulation of the body. That is, when the physical body changes into a different format, the digital body becomes a simulation for the physical body. One informant does not create new characters, but actually has an account containing the actual data. He creates a Facebook account with real name, actual self data, actual biography, actual real life, but the photos and composition of his timeline is a simulation of his life. He has formed a new body with the same but different Self. Different as in it is simulated. The photo on his Facebook account is a simulation of his body. Simulated is not reality, but a simulation of reality. Simulation in cyberspace can be a hyperreality, as if the life reality of informant's is more real in the digital world than the reality of everyday life. The informant feels his life goes according to the timeline of his Facebook account, so the hyperreality of informant's life happens. This simulation body then becomes an extended self because the media user feels the attachment of his simulated identity with him as the creator of a simulated body in the digital world.

C. Social-Supportive Self

Humans are social beings and sharing is one of their characteristics. The digital age allows humans to do more extensive sharing activities. In the digital era, Belk suspects that one proof of the extension of the Self is the broader self-disclosure of ownership, both physical and non-physical ownership. This disclosure then trains us to select what we should "open" to the digital world. Belk estimates that new communities will emerge and it has members who only know each other's shared identities in the digital world. The existence of this community then creates a shared feeling.

This phenomenon delivered by Belk is interesting because in the digital era, especially in the context of social media, people are not directly face to face. This allows users of digital accounts to have complete freedom to interact with anyone in the virtual world. Besides that, not only being part of a new community, account users can also break away from the community at anytime. However, the sense of togetherness that emerged as a result of social interactions that emerged in the digital world, binding not only digitally, but also socially. People (in the digital world) start asking each other if their interactions are interrupted or if they want to know more. This non-physical relationship binds emotions and socially binds users to increase the quantity and

quality of their social interactions. Fellow users who often interact, begin to feel they have an attachment not only as members of the same community, but as a friend. In fact, some media users distinguish friends in the real world from friends in the digital world. Their friendship is based on from the interaction quantity through communication in the digital world. And if the relationship has been confirmed, sharing activities in the digital world must get special attention and treatment. Some informants are very close because they often communicate through Facebook accounts, for example, then when one shares something (which may be liked or not by others), then others feel obliged to provide support in the form of comments or symbols of support.

D. Developed-Extended Self

In Belk's perspective, the digital world is a place of co-construction of Self. One's self is supported to continue to develop and be affirmed by messages of support that arise in their interactions in the digital world. In author's opinion, the self-construction referred by Belk through the joint construction and affirmation of social interaction allows an extended Self to become a more complete Self than the Self in the real world. For example, one informant, A, who has a virtual friendship with B. When A shares something on his Facebook account, B immediately approves it by giving likes or positive comments. This strengthens A in terms of confirming his opinion and A can show himself through his opinion. A becomes more stable with his opinion, and when someone else gives a positive or negative comment, then A has become a fully developed Self so that more confidence brings his new Self as a whole, in the digital world and the reality.

E. Social-Affiliated Self

The digital world gives us additional memory because it gives more space to record and archive memory. As a memory store, the digital world is like a digital data storage warehouse that is always ready to provide the memory data we need. With the distributed memory, the memory is not lost and is permanent. The developing self is helped by a memory trace to develop or evaluate themselves. Digital data is an artifact that when viewed, has an important meaning that is associated in the context of the related artifact. By looking at what is stored in the data, the lost part of the memory is rediscovered even the memories associated with the data can be re-emerged, such as experiences, places, events, past social interaction relationships and others. This artifact becomes a lost puzzle that connects one memory to another. The self is socially affiliated through data in digital memory.

Horcrux of Extended Self in Post-Human Era

The *Harry Potter* Book Series comprise of seven novels that have become phenomenal as they make J.K Rowling, the author, the first writer to become a billionaire (Watson, et al, 2004). The series have sold more than 450 million copies worldwide and have been adapted into films of the same name produced by Warner Bros. The series have also become the most successful series of all time, with all of the series' novels included in the Box Office list (https: // www. box-officemojo.com/alltime/world/). The series tell the life of a child named *Harry Potter* and his two best friends, Hermione Granger and Ron Wesley, in a magic world led by the Ministry of Magic. This series illustrate the lives of magicians and a conflict between good and evil in the magic world.

In one of her books, Rowling created a new concept, namely *horcrux*. *Horcrux* comes from French "dehors" which means "outside" and "crux" which means "soul". Combined, it can be interpreted as "outer soul". The core of the 7th book of *Harry Potter* shows that these *horcrux*es are represented by objects that are "filled" (inserted) with a part of a person's soul as a way to prolong the person's life (Vendetti, 2013).

In other words, based on the context of the *Harry Potter* book, *horcrux*es refer to a phenomenon where a person (a witch) can use black magic to divide their souls into several parts and hide them in selected objects. These objects are called *horcrux*es. This practice can be done by the witch after committing a crime of humanity, such as killing. By killing innocent people, our souls will split. By storing it in various objects, the witch becomes immortal because it has backup souls in places that can be hidden in several objects (Pejhman, 2005). These objects can be anything that appears in everyday life, such as diaries, necklaces, crowns, jewelry, trophies, or malignant objects that people avoid (Mishra, 2016).

*Horcrux*es are represented by objects that are "filled" (inserted) with a part of a person's soul as a way to prolong life. By storing souls in various objects, a person becomes immortal because he has a "back-up" soul in places that he can hide in an object. In my opinion, there are two things that can be categorized as *horcrux*es in the digital world, namely.

First, Digital data (photos, choices of music, messages, videos, written words, etc.). Data is an object that is part of the Self which is then stored virtually in the digital era. With the development of the digital world, one of the characteristics of data is the change in form to non-material. This non-material data is part of the souls of social media users for example because it is associated with social identity and some of them have power as a status symbol.

Second, Avatar. Avatar is a form of self that is simulated into a digital body, and its existence is sometimes more real than the physical body itself. That is why this simulated body becomes an extended Self because the account's owner feels his simulated identity (Avatar) with himself as the creator of the digital body itself.

In *Harry Potter*, *horcrux* can be created if someone has committed a crime of humanity, such as killing. This does not happen in the real world, but by the same analogy, we can liken a digital body that contains souls in the form of objects such as digital data and avatars can only occur after we "kill" some parts of us and move them into digital form. Why "killing"? Because of its nature which cannot be fully controlled (considering that access to data and Avatars can only be done online), we basically give part of our Self to the control of another party, so that full control of our Self is indirectly "killed". In fact, by releasing a portion of the Self and storing it in the form of a digital object, the released Self, is immortal, more than the real Self that can experience physical death. The part of self which is released then becomes a *horcrux* from an extended self in a post-human world.

Conclusion

One of the important things about the body is the redefinition of the body. Various technological innovations concerning the body, such as trans-sexual alteration or cloning, give a new meaning to the body. The body that was originally inviolable becomes blurred because it turns out that with existing technological innovations, the body can be changed or reconstructed like replacing engine parts. In this digital era, the body can be transformed into a non-material form and reconstructed. Digital data can be embedded and Avatars can be formed or created at one's will. The creation of Avatar and digital data planting was then followed by the characteristics of Extended-Self in the digital world as previously discussed. This extended-self then became *horcrux* that couldn't be separated with original body because it became part of the body in different form, namely Digital Body.

The conclusions of this writing is: Digital body is a non-material body containing *Horcrux*es and digital objects of dwelling words and thoughts in the forms of Digital Data and Avatars, which are Extended-Self in a post-human era with several characteristics, namely Controlled-Dematerialized Self, Hyperreality-Re embodiment Self, Social-Supportive Self, Developed-Extended Self, and Social-Affiliated Self.

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