FOUCAULDIAN ANALYSIS OF SOCIAL MEDIA: TRENDS, PANOPTICON, AND BIOPOLITICS

Disusun oleh:

-	Kenneth Edson Wijaya	232000602	SCCE 2023
-	Brian Christian Suroso	232202983	IBDA 2023
-	Bait Stefanus Marpaung	232203585	SCCE 2023
-	Billy Hartono	232202959	IBDA 2023

CALVIN INSTITUTE OF TECHNOLOGY

2025

Introduction

In the modern era, global society tends towards a digital-native behavior. The term “digitally native” was first introduced by Marc Prensky in 2001, describing the behavior of the young generation as all “native speakers” of the digital language. Young generations today are all “native speakers” of the digital language of computers, video games and the Internet (Prensky, 2001). It can also be defined as the era of a society that has been growing along with the development of digital technology. By February 2025, 70.5% of the global population will use mobile phones, with 5.56 billion people using the internet on them. Furthermore, people spend an average of 2.35 hours on social media (Kemp, 2025).

In its current usage, the term “digitally native” typically refers to individuals in a younger age range. However, there are a variety of people who spend excessive amounts of time on social media who come from diverse backgrounds and age groups, indicating a broader sociological shift (Bennett et al., 2008; Zuboff, 2019). Without realizing it, an immersive and constantly active environment has been created, and everyone within that social media space is pressured to remain active and stay aligned with the development of trends.

A panopticon is a prison designed originally by Jeremy Bentham. Bentham suggests the use of an asymmetric design: the prisoners cannot tell whether the guards are monitoring or not, while the guards always have access to monitor (Bentham, 1791). Sociologists such as Michel Foucault apply this design to sociology, making "society" obedient as a "prisoner" (Foucault). Growing research shows that social media can also be seen as a 21st-century panopticon, drawing on Foucault's idea (Stein, 2016). This surveillance, via social media by governments and between users, results in conformity among users' actions, which can be manipulated for economic purposes (Stein 2016; Putri et al. 2025, 160). The effects of conformity within society have also been observed and can be understood as self-surveillance driven by fear of being excluded (Neumann, 1980).

Much literature has succeeded in connecting social media as a 21st-century panopticon. However, existing analysis often remains confined only to the digital world–focusing on online interactions, especially on the act of posting on social media. This paper argues that individuals, constructed through ‘discipline’ within a constant surveillance mechanism, actively participate in

that mechanism. This participation serves to consolidate community expectations, ultimately forming what is known as a ‘trend’.

One aspect of social media is the trends that emerge and are established within it. Social media platforms rely on algorithms to generate profit (Bhargava et al., 2021, 322). In that sense, social media seeks to commodify attention. One of which is by establishing or boosting a trend so that platforms could get as much attention as possible. Cinelli notes that by using specific algorithms to feed human’s attention, social media is able to recreate an echoing chamber of information (hot or popular topic). This leads to what’s called a trend. (Cinelli, 2021, 1)

On the other hand, the algorithm also works to “help” users build their own preferred content in their own social media. This leads to users, consciously or not, starting to establish a trust system towards the algorithm and ending up being dependent on it. This dependency took the form of how users are inseparable and have a sense of need or demand to spend a huge amount of time inside social media.

This paper aims to achieve two primary objectives. First, it seeks to elucidate how Foucault’s Panopticon serves as an apt framework for understanding the trend as the crystallization of collective common ground among digital natives and its social dynamics. Second, it analyzes the implications of the ongoing trend for each individual, especially for digital natives, through a Foucauldian lens of surveillance and control.

Literature Review

Michel Foucault's Idea

Michel Foucault was a French historian and philosopher in the 20th century. This part will look at his ideas about power, constructing self, and panopticism.

Power

According to Foucault, power is highly dynamic (Poorghorban, 2023, 322). Power is not as simple as obligation or prohibition to those who don't have it (Foucault, 1995, 27). Power is not something that people possess and can also be said to not really exist. But, power is a potential that can be manifested and be called power relations in that manifestation (Poorghorban, 2023, 322). By this definition, power is everywhere because it comes from everywhere (Foucault, 1978, 93). It operates at all levels, even in the depths of society (Foucault, 1995, 27).

Foucault also defined several ways in which power operates in different times. Before the 18th century, sovereign power was the main type of power (Foucault, 1995, 8). Then, arising from the 17th century, power decentralized and became the disciplinary power (Cisney & Morar, 2015, 4). Next, in the 18th century, biopolitics appeared to be united with disciplinary power to create biopower (Cisney & Morar, 2015, 6).

Sovereign power is characterized by the idea of the right to take life and let live. The sovereign could take the lives of the subjects by indirectly assigning them to war or directly punishing them. However, this power became more limited, as the sovereign could only "take life and let live" under certain conditions. This paradigm of power also revolves around seizure. For example, the sovereign could exact taxes or labor from the population (Foucault, 1978, 135-136). So, this paradigm of power asserts itself to the dynamic of command and obedience.

Then, disciplinary power is characterized by the idea of normalization in the micro-individual context. It manifests in the form of disciplinary mechanisms and institutions like the military and education. It seeks to increase the usefulness and docility (optimization) of the subject. This paradigm of power shifts authority from juridical rule (sovereign power) to a different type of rule in the natural realm, that is a norm, which is legitimated through science. But, the law does

not disappear. It increasingly serves the role of normalizing instead of the expression of sovereign will (Cisney & Morar, 2015, 4-5).

Next, Biopower operates around two poles, that is the disciplinary power and biopolitics (Cisney & Morar, 2015, 4). Biopolitics is characterized by the idea of fostering life and disallowing it to the point of death (Foucault, 1978, 138). This can be seen as the opposite of sovereign power in the management of the population. Rather than exercising power primarily through death, as sovereign power did, biopolitics manages life by determining which forms of life should be protected, optimized, or neglected (Foucault, 1978, 139). In conclusion, biopolitics and disciplinary power constitute the modern paradigm of power relations, biopower (Cisney & Morar, 2015, 5).

Self Construction

According to Foucault, those types of policing power (disciplinary and biopolitics) will construct the individual. First, policing power will define the classification of behaviors and what is appropriate. For example, the madmen were seen as unique in the middle ages. Yet, they were classified as insane in the 18th century. Then, the individual will internalize this power and conform to it. For example, the madmen would seek rehabilitation to fix themselves (Hutton, 1988, 126-127).

In conclusion, power is productive in constructing the individual. It also means that human nature is not found inside the individual. According to Foucault, it's actually defined by the individuals themselves to the public according to the classification that has been made by the policing power around (Hutton, 1988, 127). This idea was often called by Foucault as confession.

Panopticon

Foucault also gave an example of how the disciplinary power can work in modern society to construct the individual. He used the design of the panopticon to explain that idea. Panopticon is a prison design by Jeremy Bentham that has a circular shape with a central tower. The main idea of this prison is that the guards in the tower can always monitor the prisoners when the prisoners could not see the guards at all. The prisoners are also individualized by being arranged in separate cells (Foucault, 1995, 200-202).

Foucault said this design can be a paradigmatic manifestation of the disciplinary society. First, the cells are separated for each prisoner so they won't have a collective identity of rebellion to overthrow the system. Then, the continuous visibility by the guards will change the individuals' conduct. They will behave as if they are being watched, even when they are not. Here, power becomes really effective because the uncertainty will produce self-surveillance, and the inmates will self-discipline themselves because they might be seen. Here, power doesn't depend on the sovereign authority, and so the authority becomes really diffuse and anonymous. Contrary to the sovereign power, the panoptic model will control and normalize individuals continuously and permanently (Foucault, 1995, 201-203; 208).

Foucault then argued that this panoptic model can be applied to other institutions (schools, hospitals, factories, etc.). Its power will be directly linked with the functions and goals of that institution (education, morality, etc) and enhance that institution with optimization and normalization. This type of panoptic schema, he argued, spreads throughout the social body and operates subtly and constantly at the foundations of society (Foucault, 1995, 206-208).

Panopticon as Framework for Social Media

Stein argued that the panoptic schema can be seen in social media in 3 types. First, one cannot observe the platform's data collection. Then, one cannot observe the government's data collection. Lastly, the users who post things on social media cannot see the potential multitude of contacts who can inspect their post (Stein, 2023, 10).

Regarding the last type, he argued that the users of social media can be both guards and inmates. Then, the users actually choose (not forced) to participate in this panoptic culture, so the notion that the inmates are conscious of the guards multiply. Then, social media does not exist solely for the creator of the post. Instead, posts are created to be consumed by other users. He also argued that the micro-penalties in the context of social media are not as Foucault has laid out (punishment), but in the context of reward (like & share). Then, the users will start to change their patterns or behavior online to conform to other users and algorithms (Stein, 2023, 10-13).

The method by which the users voluntarily subject themselves to social media's panoptic schema is by confession. This method obfuscates the power relation that is working. Social media users might "confess" themselves by their post thinking of freedom, but in reality, that post will be judged by others and discipline the post creators (Stein, 2023, 13).

Social Media's Algorithm and How It Works

As described before, the society of today tends to be dependent on many social media activities. This phenomenon introduces a new term to describe our "digital society": digital natives. Therefore, it is unsurprising that this new habit is causing a "shift" in how contemporary society operates.

Social media is an engineered digital platform that works on two primary principles. First, social media depends on the unpredictability of notifications and digital responses that create a dopamine effect every time it meets the user's expectation. This principle elucidates how users are increasingly eager to check their notifications and see the outcomes of their digital activities (posts, comments, etc.). This first principle is called the Intermittent Variable Rewards. (Arciaga & Pajo, 2025)

Second, social media uses its algorithm to maximize users' screentime. It works by learning each user's activities and preferences so that it can create a personalized feed. These feeds are designed to attract user's emotional reactions, so they tend to spend more time seeing more digital products that the algorithm offers. This second principle is called Algorithmic Curation and also elucidates how social media heavily depends on algorithms (Arciaga & Pajo, 2025)

An algorithm is a set of step-by-step coded instructions designed to perform specific calculations or tasks. The definition itself could be broad, but specifically, it could be seen as a machine learning model. This algorithm builds a model that learns from humans' behavior and preferences by identifying patterns, associations, and relationships (Kitchin, 2021, 115). Massive amounts of data will be used to train this model, as data is continuously produced every second. For instance, Kitchin shows how Facebook captures a date and time stamp of every interaction with the platform. All of this is being done to create a "digital twin" that represents certain people's behavior, even their response to certain things (Peng et al., 2025, 2). This leads to unlimited experiments on human responses at a relatively "cheap" price, without any risk whatsoever.

This algorithm can be designed to implement interventions that optimize specific outcomes (Zuboff, 2019). Bucher's idea of users' fear of being invincible enables the platform to produce a 'desired users' (Bucher, 2018, 89). These users must normalise their behavior or risk becoming invisible (Cotter, 2023, 898). Yet, this "punishment" is being obscured by giving visibility, growing their followers, and ultimately being successful. Furthermore, these interventions lead to

a snowball effect, causing social media to act as an “echo chamber” (Cinelli, 2021, 1). Leads to what is known as a trend or homogenised digital society.

Because algorithms can intervene, for example, on a social media platform, they can do many things to maximise users’ engagement. It’s not even an exaggeration to say, to a certain degree, that platforms have control over users. Many studies show that activation of the Gamma wave (releasing dopamine to become happy) increases by 62% during high-reward moments or when watching funny and entertaining videos (Satani et al., 2025, 2; Lembke, 2022). At this point, the platform can be seen as a “slot machine” that induces users to become addicted to waiting for outcomes or subsequent videos. Furthermore, Satani shows that individuals who spend more than 2 hours per day scrolling have difficulty stopping, as indicated by a 35% reduction in prefrontal impulse control. This makes the perfect platform to harvest users’ attention for profit.

Methodology

This study employs a qualitative approach, specifically through a conceptual research study. A conceptual research study is a research method that focuses on a deep analysis of previous research and studies to explain the occurring phenomenon or topic. This methodology does not involve any direct experiment on specific subjects, as it relies on prior studies and research. (Snyder, 2019)

This method starts by selecting literature and sources relevant to the topic of the research. Other than relevancy, the literature and sources are also selected based on its credibility and conceptual clarity. Furthermore, a specific variable or theoretical claim that could contribute to the topic of interest is determined from each source. These particular variables will be integrated to form a conceptual framework and analysis as the basis of this research. Finally, this framework will be contextualized for the issue of interest. (Snyder, 2023)

Conceptual Research Methodology is chosen because it allows researchers to develop a comprehensive understanding by building on existing theory, claims, or analytical conclusions. This method also enables the researcher to identify gaps in prior research and to develop the topic further. (Heinonen & Gruen, 2024)

Analysis

Digitally Native Context and Trend

As described before, the majority of people in this era are considered “digitally native”. This claim is further emphasized by the fact that today’s generations (Millennials to Gen Z) have been exposed to the internet since their youth. The median age of the earth’s population is around 30 years old as of 2025 (World Demographics 2025 (Population, Age, Sex, Trends) - Worldometer, n.d.). Knowing that this age group was born around 1995, it is safe to determine that they have been familiar with the internet and social media since their youth or early age, knowing its rising popularity in the early 2000s (Ortiz-Ospina & Roser, 2024). Furthermore, the number of individuals using the internet is 67.9% of the earth’s total population as of January 2025 (Maddalena, 2025), which determines how common the usage of the internet is in today’s society. In conclusion, the internet and social media have had a deep connection with modern society, and it is not surprising to know that the internet and social media also have a big influence on today’s social life.

This influence takes several forms, one of which is social diversity shaped by contents originating from social media (Avci et al., 2024). This diversity consists of the various uniformities of knowledge or social contexts raised by a social media topic, which is called as ‘common ground’ for each group of people (Rossignac-Milon et al., 2024). Furthermore, this 'common ground' is something that unites various individuals under the umbrella of knowledge of content originating from social media, so it can be said that this bridges the influence of digital interactions to real world interactions (Steinsbekk et al., 2024). This can be seen in daily interaction between two or more people when they discuss or take actions towards each other.

This common ground then moves further to become a demand on social interactions between people. In between these interactions, what connects them the most are the ‘commonality’ or ‘common ground’ between them. This explains the demand or expectation to find or acknowledge the commonality between two or more individuals in order to reach common ground as a way for them to interact (Schwyck et al., 2023).

Demands, or more precisely, expectations, have given rise to a new 'social norm' within a diverse society (Bovet et al., 2023). More specifically, this social norm serves as a reference for

the majority of individuals to follow the development of content, knowledge, or topics emerging on social media. This social norm often serves as a standard for each individual in assessing, understanding, or responding to things they observe both in the real world and on social media. Therefore, when an individual 'fails' to follow this social norm, a form of 'rejection' will be experienced by that individual by other individuals (Forestal, 2023). This ‘rejection’ is what is called ‘cancel culture’(Roldan et al., 2024).

A concrete example is the domestic violence case perpetrated by public figure Rizki Billar against Lesti Kejora in 2022. This case provides a unique example of an individual's failure to adhere to norms or standards imposed by a societal group, resulting in a form of rejection in the form of cancel culture. In this case, the form of error or failure to follow norms committed by public figure Rizky Billar was committing domestic violence against his wife, Lesti Kejora. Subsequently, the form of rejection carried out by other individuals who acknowledged this was negative responses, scorn, or bullying commonly known as cyberbullying (Effendi & Poppy Febriana, 2023). This reaffirms the previous principle regarding how each individual needs a common ground in interaction, and when that common ground is not achieved, the expected interaction also fails to be achieved.

A thing about common ground is that it can also form a new trend. A trend itself is a general direction, way, tendency, pattern, or development of a situation or the way people are behaving (Cambridge Dictionary, 2024). In this case, common ground as the similarity between a group of people could play a huge role in how a content, topic, idea, or innovation become a trend. This can be explained through how a content spreads or diffuses in a group of people. In a group of people with a common interest or common ground (common hobby, taste, background, etc), a content or idea that appears and accepted by one individual could be shared to other individuals in the same group. Moreover, this similarity will also boost the diffusion of the content as the decisions of one individual to accept are heavily influenced by the decisions of other individuals in the same group (Tur et al., 2024). This also leads to a new ‘demand’ to adopt an idea that is already adopted by the majority of people with the same interest or group. This demand is what is called the ‘fear of missing out’. This demand exists as a way for one individual to maintain their relationship with their group (Gupta & Sharma, 2021). Following this, it can also be concluded that the larger a group with a common ground, the greater the level of diffusion of the content or idea that could lead to a new trend or an amplification of an already established trend.

Panoptic Schema for a Digitally Native Society

In this digitally native context, the Foucauldian framework can be expanded to account for more complex layers. A new factor to be considered is the expectations of people of the same knowledge/background. This will affect the panoptic schema and biopolitics.

First of all, the expectations come from both physical and digital communities. This means that the asymmetrical surveillance and power needed for a panoptic schema can be expanded beyond digital social media users. One cannot see the potential of people watching and inspecting, both in digital and physical interactions. In this context, everyone, including physical and digital interactions, can be considered guards.

This also means that what can be considered as inmates may also be expanded. In this digitally native context, those who don't post and only spend their time in social media scrolling can also be considered inmates. Individuals are not free from the expectation of other people, both physical and digital. Individuals are expected to have the same knowledge and interest with others that also use social media. Then, individuals will start to search for the things that other people talk about, that is the trend, to be considered well by society. Individuals act in a particular way, according to the digitally native society (Mahaseth, 2024, 8)

The individuals will be disciplined through several ways. First, it can take the form of micro-penalties and punishments. According to Foucault, these punishments are essentially corrective. This means that the preferred punishments are exercise, rather than penalties modeled after judicial punishment (Foucault, 1995, 178-180). But, people are not really an institution. This means that the punishments cannot be directly controlled. In fact, the penalties for resisting the expectations are a lot closer to a judicial punishment, even though Foucault didn't say that such penalties could not be used.

This can be seen in the study case of cancel culture above. This type of penalty is not really an exercise, but it mainly inflicts guilt and judgement. Its impact upon the resisting individuals may not directly teach them, but it still will change their behaviour to conform so they might not get the penalties again. It will indirectly teach them to conform to people's expectations.

Then, discipline can also take the form of gratification or reward like what Stein has argued. This can be seen in the popularity feature of social media like "like" or "share" for a content/post. But it can be expanded for the passive user as well. As the case above, it can be seen that conforming to the same expectation can lead to better appreciation in communities. It can even

lead to better networking from social media like LinkedIn that may improve career (Davis et al., 2020). It can also bring social awareness and fortune if the social media is used as promotion of a company/product (Pricopoaia & Susanu, 2022). Such a reward will bring the individuals to do better to conform to that expectation.

As the panoptic model suggests, the individual inmates will not have a collective identity of rebellion. Realities such as individual profiles on social media show that there is a sense in which people are separated in their "cells". This means that it will be hard for the inmates to overthrow the social norms formed by social media interactions. Instead, individuals will be disciplined to conform to the collective identity of the guards to be a better guard for others.

The mode in which individuals subject themselves to this panoptic schema can be classified as confession. Yet, it's not only confessing through posts on social media. Confession can take place in many other ways such as communicating with people both physically and digitally. This can happen because the common ground in which social media control also affects real life communications. This means that the effect of the confession multiplies in comparison to only confessing online through posts.

This confession, as Foucault explained, will create an illusion of liberation (Foucault, 1978, 60). It means that individuals confessing will falsely think that they are being free showing themselves to the public. But, their confessions are going to be judged by others and they will be disciplined in that process.

Biopolitics Framework for Social Media

This massive usage of social media also presents a profound paradox. While billions of people use these platforms, much research and literature constantly link them to addiction and, ultimately, anxiety. This contradiction strongly raises the question: Is the relationship between a user and a social media platform truly mutual?

Notice that it is impossible that platforms such as Instagram, Facebook, and more are solely engineered to foster human connection. Bhargava and Velasquez show that these entities operate within an 'attention-based economy' with their primary objective of maximizing ad revenue. Furthermore, the user is treated by the platform as a commodity rather than as a client. (Bhargava et al., 2021, 322). Users' attention is the product sold to advertisers, generating revenue. 'Connection' is merely the bait used to sustain the extraction of data used for maximizing

attention/revenue. This demonstrates that the relationship between the user and the platform is not symbiotic, but rather parasitic.

However, a purely parasitic relationship is unsustainable; when the host feels only extraction, it will detach. Therefore, to sustain this asymmetry, the platform must offer something that makes it appear reciprocal. Bhargava shows that platforms are carefully engineered to exploit human desire for 'social validation and reciprocity', using features such as 'like' or 'snapstreaks' to trigger dopamine release and obscure the underlying extraction (Bhargava et al., 2021, 327). Consequently, this system functions as a digital panopticon that serves a biopolitics end.

This marks a fundamental shift of the discussion from the micro-disciplinary logic of the panopticon to the macro-regulatory strategy of biopolitics. The panopticon operates at the level of the individual; meanwhile, biopolitics operates at the level of the population. Here, the platform's objection is to control population behavior, with the underlying intent of promoting sustainable extraction. It achieves this by exercising the biopolitical power to 'foster life': actively amplifying specific trends and granting visibility to the 'desired user'. Bhargava notes that the system is designed to incentivize engagement through rewards (e.g., likes, views), so the content produced aligns with the platform's economic interests. In contrast, the algorithm 'disallows life to the point of death' for those who deviate.

This raises a fundamental question: what constitutes the 'culture' or 'trend' that the individual so desperately wants to merge with? To 'merge' with the culture simply means to align oneself with the algorithmically amplified behavior of the 'desired user'. This demonstrates that the platform exerts a form of 'biopolitics'–control over the bodies and minds of the population–so that the consumer of social media becomes compulsive rather than voluntary. This control is not accidental but carefully engineered, as this is the play to keep the user on screen by using dopamine.

Furthermore, the platform can exercise 'biopolitics' not through direct coercion, but through the strategic management of visibility–specifically by 'boosting' emerging trends. Algorithm functions as a predictive engine designed to identify 'potential stars'. These potential stars are then amplified through an intervention that serves as an echo chamber. By doing so, the platform effectively deploys them as 'proxies' to discipline the broader digital society into conformity. This echo in an echo chamber can be seen as a trend.

Characteristic of Trend

Trend can be seen as a manufactured ‘common ground’. Consequently, to engage in any form of digital interaction, an individual must normalize themself on the common ground, else they will be canceled. When the platform tries to boost the trend, the common ground itself widens. Romele also explains this phenomenon by asserting that digital connection is no longer predicated on interpersonal intimacy, but on statistical similarity (Romele, 2024, 126). Society as a consumer does not count in its mutual relationships, but only to the extent of participating in a particular category/trend. This implies that digital intimacy is transactional, where visibility and connection are granted only as long as both parties continue to consume and reproduce the same trend.

The platform’s economic profit depends on how homogeneous the user base is, as this makes users' behavior easier to monetize. Romele argues that digital systems are structurally ‘indifferent to personalities’, meaning algorithms aim to break down human complexity into general classes of actions and preferences (accumulated data points) (Romele, 2024, 138). This led to a big problem: the platform cannot simply enforce a singular, monolithic trend. Human attention is a scarce and fragile resource, which means users quickly abandon platforms that fail to provide immediate relevance.

Therefore, to prevent such disengagement, the platform engineer overlaps micro-trends. By positioning users at the intersection of multiple micro-trends simultaneously, the platform can create an illusion of personal complexity based on accumulated data points or “users’ preferences” (Lippold, 2017, 79). This is ‘homogenized groupings’ as trends nowadays can feel like unique ones, with one being bigger than the other, and so on.

However, this grouping can serve as a mechanism for localized normalization. Users may perceive their specific intersection of trends as unique, but it is, in fact, a pre-calculated behavioral script shared by thousands of others in the same cluster (Peng et al., 2025, 18). As Peng observes, the resulting behaviors within these groups are significantly ‘under-dispersed’ compared to “organic human” variability (Peng et al., 2025, 17). Consequently, the platform successfully transforms the user into what Romele calls a product of the ‘habitus machine’: a subject who internalized the algorithmic logic so profoundly that their “personal” choices are merely the reproduction of the “generic tendencies” assigned to their data category (Romele, 2024, 3).

This implies that biopolitics in social media algorithms, combined with disciplinary power from other users, both in digital and physical communities, relate and amplify each other. The

algorithms will amplify the trend and it will boost people's expectations of each other. Individuals will be disciplined by the panoptic schema, micro-penalties, and gratification to be normalized to the norm. Such conformation will also boost the trend of social media and it will benefit the social media platforms and companies economically.

Conclusion

In conclusion, disciplinary power normalizes people in the context of social media and trends through panoptic schema and several disciplinary acts like punishments and gratifications in the digitally native era. In this context, there is an asymmetry of visibility where individuals cannot see the potential of people, both physical or digital, that may observe and judge them. This creates a panoptic system that will discipline individuals. This mode of panoptic schema is carried out through confession.

Then, the social media itself will perform as biopolitics. The companies behind the platforms will operate the system for their economical gain. This can be done through algorithms that may amplify trends through several methods. By doing it, social media users that conform to the trend will be fostered by the algorithms and others that do not conform will be left out by the algorithms.

These two poles of power will combine into a biopower that creates the backbone of digitally native interactions in the context of social media. The disciplinary pole may subtly force individuals to conform to the common ground or trend. Then, the biopolitics pole will amplify that trend through algorithms.

Reference

Prensky, M. (2001). Digital Natives, Digital Immigrants Part 1. *On The Horizon the International Journal of Learning Futures*, *9*(5), 1–6. https://doi.org/10.1108/10748120110424816

Arciaga, J., & Pajo, P. (2025, June 21). *The Algorithmic Panopticon: Data Ethics, AI Governance, and the Sociopsychological Cost of the Attention Economy.* https://doi.org/10.13140/RG.2.2.29491.13601

Foucault, M. (1995). Discipline and punish: The birth of the prison (2nd ed.). Random House.

Foucault, M. (1978). The history of sexuality, vol. 1: An introduction (R. Hurley, Trans.). Pantheon Books.

Hutton, P. H. (1988). Foucault, Freud, and Technologies of the Self. In L. H. Martin, H. Gutman, & P. H. Hutton (Eds.), Technologies of the self (pp. 121-144). University of Massachusetts Press.

Cisney, V. W., & Morar, N. (2015). Biopower: Foucault and beyond. University of Chicago Press.

Mahaseth, H. (2024). Discipline and punish: Understanding Foucault's theory of panopticism. SSRN Electronic Journal. https://doi.org/10.2139/ssrn.4929094

Davis, J., Wolff, H., Forret, M. L., & Sullivan, S. E. (2020). Networking via LinkedIn: An examination of usage and career benefits. Journal of Vocational Behavior, 118, 103396. https://doi.org/10.1016/j.jvb.2020.103396

Pricopoaia, O., & Susanu, I. (2022). THE IMPACT OF USING SOCIAL MEDIA PLATFORMS IN BUSINESS PROMOTION. Proceedings of the International Management Conference. https://doi.org/10.24818/imc/2021/05.10

Stein, M. (2016, April). Michel Foucault, panopticism, and social media. Paper presented at the New York State Political Science Association Annual Conference, New Paltz, NY.

Poorghorban, Y. (2023). On Michel Foucault: Power/Knowledge, Discourse, and Subjectivity. OKARA Jurnal Bahasa Dan Sastra, 17(2), 318–328. https://doi.org/10.19105/ojbs.v17i2.9749

Ortiz-Ospina, E., & Roser, M. (2024, March 18). *The rise of social media*. Our World in Data. https://ourworldindata.org/rise-of-social-media

Maddalena, S. (2025, October 14). *Digital 2025 - We are Social Indonesia*. We Are Social Indonesia. https://wearesocial.com/id/blog/2025/02/digital-2025/

World Demographics 2025 (Population, age, sex, Trends) - Worldometer. (n.d.). Worldometer. https://www.worldometers.info/demographics/world-demographics/#median-age

Schwyck, M. E., Du, M., Li, Y., Chang, L. J., & Parkinson, C. (2023). Similarity Among Friends Serves as a Social Prior: The Assumption That "Birds of a Feather Flock Together" Shapes Social Decisions and Relationship Beliefs. *Personality and Social Psychology Bulletin, 50*(6), 014616722211402. https://doi.org/10.1177/01461672221140269

Effendi, A., & Poppy Febriana. (2023). Fenomena Cancel Culture Sebagai Kontrol Sosial pada Kasus KDRT Rizky Billar Terhadap Lesti Kejora. *Jurnal Riset Komunikasi (JURKOM),* 6(2), 21–33. https://doi.org/10.38194/jurkom.v6i2.713

Avci, H., Baams, L., & Kretschmer, T. (2024). A Systematic Review of Social Media Use and Adolescent Identity Development. *Adolescent Research Review*, 10(2), 219–236. https://doi.org/10.1007/s40894-024-00251-1

Rossignac-Milon, M., Schmalbach, B., Keller, V. N., James, Higgins, E. T., & Echterhoff, G. (2024). The role of target-specific shared reality in interpersonal

interactions and protective health behaviours. *European Journal of Social Psychology*. https://doi.org/10.1002/ejsp.3095

Steinsbekk, S., Bjørklund, O., Valkenburg, P., Nesi, J., & Wichstrøm, L. (2024). The new social landscape: Relationships among social media use, social skills, and offline friendships from age 10–18 years. *Computers in Human Behavior*, 156(108235), 108235. https://doi.org/10.1016/j.chb.2024.108235

Cambridge Dictionary. (2024). *TREND | meaning in the Cambridge English Dictionary*. Cambridge.org. https://dictionary.cambridge.org/dictionary/english/trend

Tur, E. M., Zeppini, P., & Frenken, K. (2024). Diffusion in small worlds with homophily and social reinforcement: A theoretical model. *Social Networks*, 76, 12–21. https://doi.org/10.1016/j.socnet.2023.05.004

Gupta, M., & Sharma, A. (2021). Fear of missing out: A brief overview of origin, theoretical underpinnings and relationship with mental health. *World Journal of Clinical Cases*, 9(19), 4881–4889. https://doi.org/10.12998/wjcc.v9.i19.4881

Bovet, V., Knutsen, D., & Fossard, M. (2023). Direct and indirect linguistic measures of common ground in dialogue studies involving a matching task: A systematic review. *Psychonomic Bulletin & Review.* https://doi.org/10.3758/s13423-023-02359-2

Roldan, C. J. L., Ong, A. K. S., & Tomas, D. Q. (2024). Cancel culture in a developing country: A belief in a just world behavioral analysis among generation Z. *Acta Psychologica*, 248(104378), 104378. https://doi.org/10.1016/j.actpsy.2024.104378

Forestal, J. (2023). Social Media, Social Control, and the Politics of Public Shaming. *American Political Science Review*, 118(4), 1–15. https://doi.org/10.1017/S0003055423001053

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(1), 333–339. ScienceDirect. https://doi.org/10.1016/j.jbusres.2019.07.039

Snyder, H. (2023). Designing the literature review for a strong contribution. *Journal of Decision Systems*, 33(4), 1–8. https://doi.org/10.1080/12460125.2023.2197704

Heinonen, K., & Gruen, T. (2024). Elevating conceptual research: Insights, approaches, and support. *AMS Review*, 14. https://doi.org/10.1007/s13162-024-00283-9

Kemp, S. (2025, February 5). Digital 2025: *Global Overview Report*. DataReportal; Kepios. https://datareportal.com/reports/digital-2025-global-overview-report

Abhijeet Satani, Kshma Kheskani Satani, Param Barodia, & Joshi, H. (2025). Modern Day High: The Neurocognitive Impact of Social Media Usage. *Cureus*. https://doi.org/10.7759/cureus.87496

Bentham, J. (2001). *IDEA OF A NEW PRINCIPLE OF CONSTRUCTION A PLAN OF MANAGEMENT IN A SERIES OF LETTERS, WRITTEN IN THE YEAR 1787, FROM CRECHEFF IN WHITE RUSSIA. TO A FRIEND IN ENGLAND*. https://ics.uci.edu/~djpatter/classes/2012_09_INF241/papers/PANOPTICON.pdf

Bhargava, V. R., & Velasquez, M. (2020). Ethics of the Attention Economy: The Problem of Social Media Addiction. *Business Ethics Quarterly*, *31*(3), 321–359. https://doi.org/10.1017/beq.2020.32

Bucher, T. (2018). *If...Then*. Oxford University Press.

Cinelli, M., Morales, G. D. F., Galeazzi, A., Quattrociocchi, W., & Starnini, M. (2021). The Echo Chamber Effect on Social Media. *Proceedings of the National Academy of Sciences*, *118*(9), 1–8. PNAS. https://doi.org/10.1073/pnas.2023301118

Cotter, K. (2019). Playing the Visibility game: How Digital Influencers and Algorithms Negotiate Influence on Instagram: *New Media & Society*, *21*(4), 895–913. https://doi.org/10.1177/%2F1461444818815684

Kitchin, R. (2021). *Data Lives*. Policy Press.

Lembke, A. (2021). *Dopamine Nation: Finding Balance in the Age of Indulgence*. Dutton.

Peng, T., Gui, G., Merlau, D. J., Fan, G. J., Sliman, M. B., Brucks, M., Johnson, E. J., Morwitz, V., Althenayyan, A., Bellezza, S., Donati, D., Fong, H., Friedman, E., Guevara, A., Hussein, M., Jerath, K., Kogut, B., Kumar, A., Lane, K., & Li, H. (2025). *A Mega-Study of Digital Twins Reveals Strengths, Weaknesses and Opportunities for Further Improvement*. ArXiv.org. https://arxiv.org/abs/2509.19088

Rahma Dhian Karisma Putri, Rahmanto, A. N., & Sudarmo Sudarmo. (2025). The All-Seeing Algorithm: Panopticon and Surveillance of the Docudrama "The Social Dilemma." *Journal Evaluation in Education (JEE)*, *6*(1), 159–165. https://doi.org/10.37251/jee.v6i1.1259

Romele, A. (2023). *Digital Habitus*. Taylor & Francis.

Zuboff, S. (2019). *THE AGE OF SURVEILLANCE CAPITALISM: The fight for a human future at the new frontier of power.* Public Affairs.

Cheney-Lippold, J. (2017). *We are data : algorithms and the making of our digital selves*. New York University Press.

Bennett, S., Maton, K., & Kervin, L. (2008). The 'digital natives' debate: A critical review of the evidence. *British Journal of Educational Technology*, *39*(5), 775–786. https://doi.org/10.1111/j.1467-8535.2007.00793.x