



# The Commodification of “Stay at Home” in the COVID-19 Pandemic Era in Indonesia

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## **Author's contribution**

*The sole author designed, analysed, interpreted and prepared the manuscript.*

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## **ABSTRACT**

The COVID-19 pandemic disease spreading around the world, including Indonesia, makes changes in lifestyle. Stay at home is a jargon to break the chain of virus transmission by working from home, learning at home, and praying at home. All activities are mostly done online and virtually. It certainly becomes the competitive market for the industry of media providing the services for, at least, those three activities when staying at home. In the critical paradigm area, this study discusses how ‘stay at home’ experiences the commodification and it changes into a market for the industry of media related to technology, service provider, application, and advertisement. The findings related to the level of share capitalism and high supply and demand were presented in a descriptive qualitative method. The commodification of stay at home changes the behavior pattern of people who are staying at home related to both relations and interaction, consumption patterns, and the changing needs. The nature of stay at home in people’s lives as the center of life realization, the center of cultural activity, a place for interacting with each other, in the scope of family or community, has changed into a market. Stay at home has a place to communicate people’s necessities starting from the cultural aspect, social, economy, and psychology has changed in a digital home with a virtual theme.

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## 1. INTRODUCTION

“My House is My Palace/*Rumahku istanaku*” is a poetic expression illustrating that a house is the most comfortable place ever to live. Going home becomes a pleasure thing after doing some activities outside in a long time. Many people spend their time to take a rest at home, to interact with other people in the house, such as the family members. A house is a place to shelter, a place to contemplate, and a place to build a better life as well.

In the condition of COVID-19 pandemic spreading around the world, including Indonesia, a house becomes the last basis to fight for and avoid the coronavirus transmission. However, different from the previous situation, a house becomes a center of people’s daily activity. The things used to do outside a house are currently done inside the house and it is a home-centered. Stay at home is a primary jargon delivering the message to work from home, learning at home, and praying at home as the effort to break the chain of coronavirus transmission or COVID-19 pandemic disease. Nearly all countries in the world apply that policy, including Indonesia. The Indonesian president, Joko Widodo, clearly stated that the policy on having productive activity at home needed to be performed to reduce the coronavirus transmission or COVID-19 disease. The policy on learning from home, working from home, and praying at home considered as one of the attempts to reduce the COVID-19 transmission was delivered by the Indonesian president, Joko Widodo, on March 15, 2020. This situation is supported by a high number of coronavirus transmissions in Indonesia. Per- May 6, 2020, the total case confirmed positive for COVID-19 becomes 12.438 after the additional number of 367 people. Meanwhile, the total mortality caused by COVID-19 becomes 895 people after 23 people being added. Not only the public, but even most government activities are also performed at each officer’s home.

To facilitate any kinds of activities done at home, the new technology and media become the primary choices. The society is served with various applications to overcome the issues related to working, learning, and praying. The teleconference application named Zoom and several applications occur the alternatives, such as Whatsapp, Google Hangouts Meet, Skype,

Facetime, Slack, Cisco Webex becomes one of the long-range conferences and also becomes an alternative for the staff who work from home by conducting an online meeting. All of them offer easiness and some designs for fulfilling the needs during the time of working, learning, and praying at home. In addition, YouTube becomes a choice for some programs needed by society in general, such as for learning and praying. Thus, in specific, TVRI cooperates with the Ministry of Education and Culture to provide school-based learning through a television. Meanwhile, for worshipping services, Christians choose YouTube as the main choice with a recording concept and live-streaming.

The technology under the pretext of facilitating all activities during the ‘*stay at home*’ period is not free of charge. All of them should be paid. The needs of a data package replace the needs of transportation and daily cost during the normal season. The capitalist group positions this condition as “a blessing in disguise” to acquire more profit than before. It surely reminds us about the news in the media reporting Eric Yuan, the CEO of Zoom, because he acquired tens of millions dollars or above 60 trillion rupiahs in only some weeks. It is not including the profit obtained by the operators providing the data package. The technology of new media under the pretext of delivering the information rapidly and repeatedly and creating “*density of information*” and “*density of emotion*” are the two things playing a role in people’s daily activity and they are shifting automatically. The commodification of ‘*stay at home*’ integrated with the people’s daily life becomes the fantastic potential that cannot be ignored amid this COVID-19 pandemic condition.

The commodification of stay at home may be missed from the observation and it seems exaggerated. Nevertheless, amid the COVID-19 pandemic disease, the industry of media and the technology of telecommunication services are competing to facilitate all needs for working, learning, and praying centralized at home. ‘*Stay at home*’ does not simply experience the commodification, but it also becomes the commodity and the arena of an open market for the competition of media industry and service provider and communication technology, including the application for a teleconference, and strengthens the advertisement industry. The jargon ‘*stay at home*’ becomes the arena for providing the prospective new opportunities to

yield and obtain profit from the people who are working, learning, and praying (temple's worship services) at home. Whereas, in other parties, there is an aspect of convenience for the people to maintain and preserve life amid the completely restricted condition due to the coronavirus disease or COVID-19 pandemic disease.

## 2. LITERATURE REVIEW

Commodification, as a value shifting for the exchange rate, has contact with various aspects of primary needs in people's daily life. Not only for goods and services, but commodification obviously also targets the dimension of normative and the people's basis in their lifetime. Commodification linked with the transformation process of goods and services and the use-value becomes a commodity having an exchange rate in the market. It is certainly peculiar because the product of media is generally in the form of information and entertainment. Meanwhile, both types of product cannot be measured like movable assets in the conventional economic measurements. The tangibility aspect will be relatively different from other goods and services. The commodification eliminates the product from the significant social context and it becomes a more useful product in the business aspect and the ideology of 'free market' value. Long ago, there was an explanation that capitalism dominates all dimensions of people's lives so that the interaction in people's lives was used to be indicated by the weak authentic sense of life. According to Sumartono (2016) the freedom to actualize the dimension of humanity in society as an authentic characteristic of people's lives that can explain their self-freedom is then changed by the activity of exchange value of money that objectively causes the life isolation [1].

The target of commodification aims at the people's most basic needs and primary needs, such as food, clothes, house, and the aspect of the ethos of self-reliance related to the solidarity of togetherness. The shifting and even the construction towards food become the commodity with a different class in the reality of society. Food is built with, at least, two different definitions, such as "food is..." and "food as...". The meaning of food is changed according to the current social dimension. Food is not only a need to overcome hunger. It appears as the food assessment illusion univocally. In the end, the meaning of food is reinforced in the monodimensional area, namely commodity. According to Vivero-Pol (2017) the mindset of getting profit by the capitalist groups in

structuring the system of food industry leads to the food commoditization that shifts the people's maintenance functions. Hence, the holistic approach of the actual meaning of food needs to struggle for the normative appreciation towards people, including solidarity and justice, environment, health (health-related product and health system), and sense [2].

According to Wardani (2018) a society with different cultures certainly has a different habit of wearing clothes. For example, in Indonesia, the majority of people are Moslems. It makes the country to be the potential market for the *hijab* fashion industry. In reality, the way the female Moslems dress up by wearing a *hijab* is a normative matter and it is a part of daily things. However, a certain party uses the most effective way by using the technology of media as a commodification path. Media, specifically television, is built through some programs containing the reference of *Hijab* fashion for female Moslems in Indonesia. One of the programs is "*Dua Hijab*" aired by Trans 7. The program is not only as of the media of communication and information, but it is also as the media for the ideological collision and is used as the power to be able to organize the society. Society still tends to ignore the actual meaning, substantial meaning, and it is finally trapped in commodity fetishism making the society to be consumptive and it becomes a source of profit for the capital owners [3].

Flock, Breitung, and Lixung (2013) based to their research, explain that the globalization stream, neoliberalism, and Post-Fordism are considered as the main power behind the municipal development, including the shifting of the meaning of house as the place to live becomes the determinant of social status and political status by commodification the type of house being built. The production of the commodification of domicile in urban society affects the polarization of social-economy, the classification of activity, and lifestyle. The market has resulted in the structure of price and it tends to create a structure of separated spatial-social. This opinion refers to the findings in some areas in the center of Chinese town, such as Yuxiu and Tianhe that were heterogenous and it has been obviously changed into the homogenization and the domination of unaffordable housing commodities. It is expected that this will not happen to the rural community so that the country will not be transformed into the commodity market [4].

It cannot be denied that modern technology significantly partakes to make people independent. However, people's self-reliance finally experiences the commodification of identity. As an example, according to Banda (2019), the philosophy of *ubuntu* in the Nguni tribe, South Africa is promoted as the people's work ethics by using online marketing as the strategy. Commodification is defined as a trend, by the technology company, to treat people as a commodity to be traded in their network. Commodification related the people's identity with the ownership of technology commodity resulting in materialism. In the end, it forms the relationship between the commodification of people's identity and self-privatization, and high interconnectivity occurred outside the people. This also affects the relationship of people that are connected online yet are not connected in the real-life; besides, the non-deleted traces in social media makes the people cannot hide from the world [5].

According to Mosco (in Fithratullah, 2019), it cannot be denied that commodification appears as the effect of globalization and the market expansion by using the available elements in people's life, for example, the culture that is then commercialized and packaged in a new form so that it can be sold under the pretext of providing more benefits for the people's lives globally. Hence, it can be seen that the positive and negative aspects of commodification go hand-in-hand. Commodification is considered as the extra benefit and a part of rescue efforts so that the elements of commodification are not extinct. It has common effects because, on the other side, it is considered as exploitation and the idea that all things have an exchange rate can decrease the degree of people's life. Commodification results in a strong relationship between lifestyle at home and commercialization. In the areas of Mosco's thinking, it seems to result in the exploitative domino effect. On the other hand, consumers need the media to preserve their life. On the other hand, it is capitalized by the capital owner, in this case, it is the media owner, to acquire the amount of profit as maximum as possible. The industry will extensively push the high level of consumption towards the product they have and, at the same time, it is created as the basic needs for the users [6].

### 3. METHODOLOGY

The commodification of stay at home becomes a context of newness or 'a state of the art' for

several commodification events for economic importance. Based on the descriptive qualitative method, the study in the commodification of stay at home is presented in a descriptive qualitative method illustrating a study included in the relevant category. Specifically, according to Denzin (2000) the qualitative study is an area between some disciplines/knowledge, cross-disciplinary, and counter-disciplinary. The facts about the commodification of 'stay at home' and the existence of a new market for media industry relating to either media technology, service provider, or advertising market in this approach of this observation aimed at understanding the phenomenon of research subject holistically and comprehensively related to behavior, perception, motivation, action, and the like. They are described in the form of words and language in a specific and natural context by using several natural methods. The paradigmatic area in this observation is focused on the understanding of meanings that are reformed in understanding the relationship of strength in the interaction made by several parties [7].

The commodification of stay at home in this pandemic era is inextricably linked to the economic and political interests of media. According to Littlejohn and Foss (2009), the stock of capitalists and the increase in supply and demand will certainly become the primary highlight done critically. It is said that even though there are many diversities in the critical tradition, however, all of them have three similarities in basic privileges. The first is trying to understand the system considered as valid, structure of strength, and the belief or the ideology dominating the society using a certain viewpoint whereby the interests presented by the structures of strength. The second is exposing the exploiting social conditions and a set of strengths to promote the emancipation or the more freedom and the more affluent society. The third is creating awareness to connect the theory and the action [8].

The criteria of quality from the study on the commodification of stay at home in the COVID-19 pandemic era in the critical paradigm were historical situatedness, the erosion of ignorance and misapprehension, and stimulating *actions*. According to Guba and Lincoln (1989), the data and information were obtained using the data collected from the written sources, from books, journals, archives, media mass articles, and relevant supporting documentation. This observation measures the goodness/ research

quality or criteria by proposing the historical situatedness by concerning the history, social, culture, economy, and the politic of the text [9].

#### **4. FINDINGS AND RECOMMENDATION**

Stay at home is inextricably linked to life that happened at home. Home or residential area is one of people's basic needs. A house is a place to live containing a specific social characteristic in it, such as a place where personal contact occurs. A house is one of the architectural products having a crucial role in people's life. Domicile is the expression and the actualization of the sense of function, behavior, and the structure of ideas from the occupant's group. The nature of 'house' in the people's life is the center for the realization of the living, the center of cultural activity, and a place for people to interact with each other in the scope of family or society. A house can communicate the occupant's needs colored with life, such as culture, social, economy, and psychology. A house is developed along with the biological cycle and the change in the occupant's socio-economy. Muiaty (2008) said that a house is a place to live for getting protection and doing social activity in both family and society so that the interaction between house and the occupants is the thing provided by the house to the occupants and the thing done by the occupants towards the house [10].

Elaborating the intensity level and the important meaning of people's need for a house based on the hierarchy of need from Maslow, Budihardjo (in Supriani, 2010) arranges them as follows: a) a house provides protections from any natural disturbances and animals and it functions as a place to take a rest and to fulfill the physical function. b) A house should be able to create a comfortable feeling, to be a place to perform the ritual activities, to store precious wealth, and it can guarantee the personal right. c) A house provides an opportunity to interact and the communication activity close to the surrounding environment, such as friends, neighbors, and family. d) A house provides an opportunity to grow the self-esteem called by Pedro Arrupe as "Status Conferring Function"; a person's success is reflected from his/her house and the environment around the house. e) A house is considered as a place for self-actualization that is "manifested" in the form of a place to creativity and the interpretation of personal life [11].

Staying at home becomes the arena for the dynamic of daily life to happen simultaneously.

Highmore (in Laksana) explains that the dynamic of daily life in the framework of the three groups of time conception, namely (everyday time), life-time (personal time), and large-scale time (time for humanity). Everyday time is certainly the time we spend on daily activity without any deep feelings and it is not too personal. It is a busy time going on as it is. Meanwhile, life-time or personal time is the time conception when we narrate our personal life (time diary) and when we are being intimate with ourselves. The large-scale time or time for humanity is when we realize our dreams and the bigger development in society and when connecting ourselves with the social world and a wider civilization [12].

A house becomes a place to facilitate the dynamic of the daily life of people living in it to build the spiritual orientation in the attempt of a search for truth; especially, the archeological truth to prove the sense of life or to be a reference for someone's way of life. One of the drift factors is the availability of humans as the man on the journey (Homo Viator) that walks to a certain point of life orientation affecting life implementation. Not only being alive, but they also result in a life with quality and full of meanings. The attempt for the meaning of life is followed by the primary motivation to achieve some goals (courage), such as bravery, persistence, and zest for a better and happy life.

Hence, it cannot be denied that each person living in a house becomes a part of the attempt to preserve life. People can only survive by preserving human value itself. According to Frick (2017), the human value is measured by how the people completely live as humans and how big the people's efforts to maintain survival. This moral action is not simply to maximize the number of people's precious lives but it also maximizes the goal and the end of humanity. The reasons will lead moral reasons to appreciate and to preserve life [13].

Appreciating and preserving people's life should certainly be followed with morale consideration requiring the attempt to ensure mankind's survival. We witness that life is often threatened due to the developing technology, such as nuclear technology. Besides appreciating and preserving the human value, it is also used for avoiding the threat of people's life extinction. This attempt, simply, can even be done by strengthening the relationship between parents and children. The philosophy of 'Transhumanism' as stated by Bostrom (in Frick,

2017) predicts the occurrence of people's biological modification so that, one day, homo sapiens will be evolved to a stage known as "post-human"[13].

Stay at Home obviously becomes a source of profit for the capital owners, especially for the service provider of internet-based digital applications. The work activity, learning, and even praying done at home are changed into a market with varied factors of supply and demand. One of the big and dominant markets during the 'stay at home' period is the increased number of internet users. By report of Wardi (2020) the total internet user nowadays in Indonesia reaches 175 million people. The number is 64 percent of the total population of the digital user that reaches 272.1 million people. Meanwhile, the social media user becomes 160 million people from 272.1 million digital network users in Indonesia [14].

The increased number of internet users during the 'stay at home' period strongly affects the rise of data traffic. Since the activities were done at home during the COVID-19 pandemic era and the implementation of Large-Scale Social Restrictions in some areas, the internet service provider, such as IndiHome and Biznet, recorded the rise of data traffic and new users. It happened since the government applied policy on working from home, learning at home, and praying at home due to the impact of coronavirus disease that has been spreading.

According to CNN Indonesia (2020), the traffic increased by 13 percent at night, while it increased by 15 percent compared to the average traffic. The rising traffic also happened to the daily user for Indihome interactive TV which increased by 3 million people, namely from 8 million people to 11 million people. During WFH, the demand to install new Indihome service was increasing. The total new customer at the beginning of this pandemic era in Indonesia in the middle of March 2020 increased by 30 percent up to 40 percent compared to the total in the previous month. The increased number of internet users mostly occurred in the residential area during office hours. The internal data of state-owned telecommunication company, Telkomsel, showed that the accumulation of broadband service percentage reached 16 percent since the policy on 'stay at home' had been applied as the impact of COVID-19 disease [15].

By Piliang (2004), that through the development of the several instantaneous and virtual forms of communication and information technology, face-to-face interaction is now taken over by the interactive media, the relation mediated by social media. All memories about place and time with family are currently taken over by the computer, smartphone, Ipad, and the like that can store, recall, and display all memories [16].

Transferring the schools/colleges activity to home-based activity called 'learning at home' becomes a big opportunity for the provider of online learning applications and internet service provider to collaborate for obtaining profit under the pretext of overcoming all available rise. CNN Indonesia (2020) reported the rise of data traffic is dominated by the increased number of users for online learning application, such as Ruangguru, Paket Ilmupedia, and Google Classroom by 5404 percent. It is also motivated by the increased number of customers that use the convenience of e-learning access through a free quota package of 30GB presented by Telkomsel for some applications, such as Ruangguru and Paket Ilmupedia. Moreover, there is an increased number for the service users of supporting applications to work from home, namely video conference services such as Zoom, Microsoft Teams, and CloudX owned by Telkomsel, by more than 443 percent. Meanwhile, the traffic data for social media applications tend to be stable. It is different from a series of instant message applications, such as WhatsApp, Line, and Telegram, recording the increased traffic by 40 percent. The online game application also increased by 34 percent. The increased traffic of online payload games is also followed by the increased number of the active users of the portal game and media platform owned by Telkomsel, Dunia Games, by 56 percent compared to the same period in the previous month. Meanwhile, the data traffic for video streaming services, such as YouTube and MAXstream, Telkomsel recorded that there was increased payload traffic by 17 percent. The company also experiences the increased number of data traffic every day by around 2 percent. So, the increase is around 15 percent until this week. Meanwhile, the detail of data traffic from the beginning to the end of March 2020 is that 52 percent for streaming service, 13 percent for instant messaging, 13 percent for social media, 11 percent for browsing, and 3 percent for VOIP. Smartfren recorded an increased number of data traffic up to 15 percent. This becomes a fact that the students and university students also

become the target of the market activity. Before the COVID-19 pandemic era, they will only use their quality time with family or even taking a rest, but amid this COVID-19 pandemic era, stay at home for them is the time for virtual activity. It certainly requires an extra cost for data package or for paying the internet network cost [15].

Not only being seen as a market but 'stay at home' also constructs the new behavior in consuming the Internet. Kamaliah (2020) by the findings based on the data show that out of 124 respondents, the 58.1 percent is from the Jakarta metropolitan area (*Jabodetabek/Jakarta-Bogor-Depok-Tangerang-Bekasi*). First, the change in using video call; it shows that the use of video call increases by around 31.4 percent of the people during the pandemic era. Nonetheless, the majority of people admit that they use free internet calls, such as WhatsApp Call. Secondly, movie streaming; online video conference increases by 33.5 percent during the pandemic era. It also happens to online video or movie streaming that they are increasing from 76.6 percent to 85.5 percent. Thirdly, the change in the search for using the Internet; before the COVID-19 pandemic era, the order of the search for using the Internet network in the society is the network quality, affordable price, and attractive bundling, but now the order changes [17].

During the COVID-19 pandemic era, the considerations are network quality, affordable price, and followed by the network speed. Interestingly, there is an increase of 12.1 percent for the network speed, 5.7 percent for price-related matter, and 1.6 percent for network quality. The new behavioral change of people who are living in a house is certainly different from the atmosphere of a relationship between the family members in a conventional family appeared face-to-face. According to Prasanti (2016) the family members use the concrete time-spatial in doing some interactions in the family; dining room, living room, and lounge, where the natural communication takes place [18].

Annur (2020) states that the government seems to give an opportunity for the commodification of 'stay at home' by disbursing funds and providing subsidy to the Internet service provider companies regarding the high number of students and university students who learn at home states that the highest increase of Internet traffic is online learning application reaching more than 5.404 percent. One of the drift factors

is because the companies provide free quota package up to 30 Gigabyte (GB) for using the online learning platform. This free quota is available for accessing RuangGuru, Zenius, Bahaso, Cakap, Sekolahmu, Rumah Belajar, Quipper, and hundreds of university's e-learning sites. The use of the Internet for the supporting applications during working from home, such as Zoom, Microsoft Teams, and CloudX Telkomsel, was increased by more than 443 percent. This red-plate company also provides a free quota package up to 60 GB to access CloudX. The rise of data traffic is also experienced by XL Axiata of around 10-15 percent compared to normal days. The average use of data for a video call is around 30-60 minutes. The data usage for conference call applications is as follows: Google Hangouts 3 MB, Zoom 90 MB, and Webex 750 MB [17].

Not only affecting the Internet service provider and digital-based application but 'stay at home' also obviously becomes a good prospect for the advertising market, especially in the television industry. The life condition, during the COVID-19 period and 'stay at home' period, is a part of the structure and the element of advertisement narration communication to build the implication of constructed meaning. The actors of the advertising industry use all kinds of sign elements, such as COVID-19 and 'stay at home', to improve the message's attractiveness in the competition of advertisement messages in the mass media. The sign elements become the strength of the brand of product commodity intended to be marketed. The advertisement with all attempts and the strengths for using the sign, image, information, and the interpretation is intended to achieve success in affecting perceptions, understandings, and community behavior. The display shows two sides all at once, namely the reality of the product or the mask of reality.

The increased number of television audiences due to the high number of people's activities done at home is believed to take a part in changing the behavior of advertiser in the free to air television (FTA TV) and digital platform. Based on the data taken from Nielsen Television Audience Measurement (TAM) per March 23, 2020, the result of monitoring in 11 cities showed the average number of TV audiences started to increase every week from the average rating of 12 percent to 13.8 percent or around 1 million TV audiences. The increased number of television audiences made the behavior of advertiser

change and it is in line with the changes of activity in the community performing the job from home learning from home. Many advertisers change their strategy; all off-air campaign is canceled and it is transferred to TV and digital form, especially free streaming service because all people stay at home. The number of advertisements increases, especially from companies for the fast-moving consumer goods, pharmacy, and e-commerce. The high number of advertisements with a high number of audiences during the stay at home is certainly a natural memory impact of thought containing something that we call as *sense* and *feeling*, and other natural characteristics [19]. Currently, those are taken over by the memory of an artificial computer, reminder machine, electronic note, or digital agenda. One interesting point is that watching TV for the conventional family is a time to be together, but the digital family has lost the physical dimension and it is taken over by the occurrence of virtual dimension. The effect is that the family becomes an interesting advertising market with a high value.

Nielsen Indonesia stated that some companies in Indonesia made the COVID-19 pandemic era as the business opportunity. The companies related to vitamin, supplement, and cough syrup/pills become popular. The advertisement from those companies becomes a trend in some media. Nielsen also reported that at the beginning of applying the 'stay at home' policy in March, the television aired 300 to 601 spots per day with a total shopping advertisement of 15.3 billion rupiahs to 20 billion rupiahs per day. Along with the increased number of COVID-19 cases, health issues become a vital concern for society. This stimulates the industry doers, especially for vitamin and medicine, to take the opportunity to increase the sales of their product by adding spot and budget for advertisement in both electronic media like television and digital media. The increase in purchasing the advertisement is due to the high attention of the people who monitor the development of COVID-19 case through media [19].

The commodification of stay at home targeting the activity of praying at home has started when the churches in Indonesia started to announce the online church services or virtual worship services. Catholic Church also announces about online worship services. It was not done only through social media, but they also announced it in the official media of [tribunnews.com](http://tribunnews.com) in March 28<sup>th</sup>, 2020 with "*Live Streaming Misa Online*

*Sabtu-Minggu 28, 29 Maret: Lengkap Jadwal Misa Online Gereja Katolik* Mass Live-Streaming or Online Mass on Saturday to Monday, March 28<sup>th</sup> and 29<sup>th</sup>: A Complete Schedule for Online Mass at Catholic Church" as the headline. This announcement is for not only the Catholic churches in Jakarta, but it is also for all Catholic Churches in Indonesia.

Communion of Churches in Indonesia mentioned that the churches in Indonesia conducted online or digital worship meetings. The members and the priest also kept in contact and provided the pastoral care through phone calls. The church has also made an alternative communion and worship services by using social media and digital technology by developing an e-church. Also, in these days, some churches have also applied the e-church. Like GKI Pondok Indah and JPCC, they have not conducted the worship services at church but the sermon still exists and meditation is delivered through radio and/or video streaming and the residents can join through the e-church.

By conducting online worship services or virtual church service, it certainly becomes a significant market for the media industry since the number of Christians in Indonesia, at least, reaches more than 10 percent of the total population in Indonesia. The commodification of 'stay at home' for worship services is clearly shown. For example, the activity in one of the churches in Jakarta, the worship services through online church services video with a headline "*Panduan Kebaktian Minggu 22 Maret 2020 HKBP Distrik DKI Jakarta/The Liturgy of Church Services on Sunday, 22 Maret, March 22<sup>nd</sup>, 2020 by Batak Christian Protestant Church (HKBP/Huria Kristen Batak Protestan) at DKI Jakarta*" aired through the YouTube channel of Kairos HKBP and the YouTube channel of Batak Christian Protestant Church (HKBP/Huria Kristen Batak Protestan) at DKI Jakarta is seen and accessed by 59,000 people in a day.

The convergent media has entered the dimension of people's feelings and affected their daily life. The facts that had been presented became proof that the phenomenon of changing information technology using media had reached the domestic area and it even reached the family area resulting in the digital family. This kind of family, which optimizes the role of technology, certainly wants to use it continuously and more. McLuhan even concludes that the media is the message. It means that the discovery or the

development of communication technology changes the human culture; in this case, the communication process in a family changes into a digital family.

## 5. CONCLUSION

Global capitalism is successful to design and provide a polish in daily life by co-modifying the stay at home policy amid the COVID-19 pandemic era. The success of commodification is followed with the capability to make an arena and the people's most domestic platform of life, namely staying at home becomes the market of the media industry. It makes the people realize that everything exists in this world if there is an area, can be made as a commodity only. The global community activity amid this pandemic era even shows exploitation and the commodification of all kinds of resources and product consumption until reaching the peak point. The society seems to have no choice. All of them relent and tend to be a part of people who are worshipping (fetish). The COVID-19 pandemic era becomes the era of worshipping the technology, so it allows the development of materialism ideology in worldly life. Communication happens shortly and at a very short time. The communication process happens rapidly so that there is no space and time in a moment to contemplate or to reflect. From the economic aspect, for poor families amid the 'stay at home' condition, they do not only need basic needs but also data package aids.

Amid this situation that can be signaled, it can threaten and deceive the human existence as an independent and freedom individual navigated by the media of digital-based information and communication technology to the human as an individual and a person. Therefore, this study recommends a re-humanization concept that can be used as a critic for dehumanization in mitigating the total negativity by constructing emancipation, participation, and communication. Consequently, the commodification of 'stay at home' in working, learning, and praying at home using technology can be fought for the attempt to return the human to the nature of humanity. The attempt to returning can be done by increasing the meeting between the house occupants. Then, it is followed by constructing the intense communication and interaction with the fellow house occupants. Thus, stay at home becomes a new arena to increase the personal life quality, family relationship, and even to be new

ammunition to fix the social relation and to build a new harmonization for the entire world.

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## COMPETING INTERESTS

Author has declared that no competing interests exist.

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