Power Relations in Education: Smart-Domestic and Technology of Material

Achmad Ricky Zulfahmiddin(✉) and Marina Ratna Dila

Architecture, Faculty of Engineering, Mulawarman University, Samarinda, Indonesia
Middyndmiddy@gmail.com

Abstract. In practice of power, the unit of domestic time to time has always being dociles target which maintain and perpetuate a power of regime by involving the role of Academical Institutions in the Power/Knowledge Nexus relations. This situation demands transformation in domestic units in any discourse of its development, especially in cyberforce situations that asking the development of the IoT market to be applied in house and change it into a smart home. The role of the state become weak due to decreased activity in land use, thus the state necessary the new policy which contain applied new space in house, as a residential situation which causes increased usage of land use in domestic activity and around their units; a space dedicated to Academical Institutions as a curriculum oriented towards the development of Material Technology, so that domestic units can strengthen the role of the State in its participation in cyberforce and to lead the IoT market.

Keywords: Domestic · Power/Knowledge Nexus · Technology of Material

1 Introduction

Environment of house, which basically functions to accommodate domestic units, in its development influenced by various events so that it has an impact to the facade, transformation of forms, domestics activities and any discourses in it. One of the events that most influenced this discourse was the regime of academics which had a nexus with the regime of power [1], as a regime of truth. This causes individual toughness begin to be formed both morally related to cognition, attitudes, and perspectives on the world which are contained in their basic environment: the house to live in.

Foucault explains this concept through his discourse regarding the academic illusion which believes that knowledge is always 'a-political'. For him this idea is impossible, because of knowledge is always closely related to power because power relations are always accompanied by a body of knowledge as an instrument that provides validation of academic discourse itself. Each of these discourses develops and influences an individual narratives in shaping reality: about dealing with their individual self-situation, so that they could form an environment according to their perception of the ideal world taught by the educational curriculum.

This discourse then creates a value that is agreed as the original position in the dwelling culture, so that family as the smallest unit in the development scheme, appears

T. D. Larasati et al. (Eds.): ICTROPS 2022, ABSR 31, pp. 298–311, 2023.
https://doi.org/10.2991/978-94-6463-180-7_33

to be the target of the docile from a major epoch of a state of policy which is conveyed as a bias of the education regime. However, this discourse clashes with a variety of digital phenomena, as an Industry 4.0 epoch in a global inclusiveness and connection scheme. This discourse drags the domestic unit into a cyber-force situation in the big-data scheme. Spaces in the house are transitioning from containers that accommodate domestic situations, therefore through digital roles their functions are also increased as production and economic units. This situation drags the domestic unit into a precariat-producing units in a global work environment in a local living environment.

The role of the state become weakened due to the lack of activities and land use that signifies the territory of the state due to the transition of domestic activities into cyber. Therefore, the state needs a new policy scheme for domestic units in the use of lands within their units [2] related to exploration of organic materials become technological device, as an effort of the state (which accommodates any domestic's unit) to participate in cyber-force in a different role than the previous one; from digital technologies consumers, to become suppliers of technology devices that accommodate digital space.

2 Methods

2.1 Research Location

The location of this research is focused on houses, as an environment for domestic units that have family numbers who have involvement in formal educational institutions, from high school, and advanced levels in Indonesia.

2.2 Research Procedures

This study uses a qualitative method with an emphasis on grounded theory combined with case-study research and discussed deductively. According to (Creswell, 2019), this research is aimed at discussing complex abstractions, accompanied by various case studies to support the discussion arguments, so as to produce practical and applicable statements.

This research is exploratory at the discursive level, by unraveling a basic phenomenon from history, application and current factual conditions which are then confronted with other events that are added and change the structure of the phenomena discussed previously so as to produce a new hypothesis, and encourage the birth of policy recommendations in form of architectural space in the domestic area.

Exploration of this phenomenon is based on a basic theory, and confronts it with other theories used in development practice and describes the possibilities that can occur in the area of discussion.

2.3 Data Analysis

Data analysis uses literature studies from printed books, electronic books, journals, and news media articles which are then discussed deductively, from general to specific related to practice and its application to the reality of the Environment and Development unit.

The limit of this research is the scope of the environment, namely the domestic area, as the most basic social environment, and its relation to the involvement of that environment in formal education institutions (academics).

3 Result and Discussion

3.1 Domestics: Space and the Power of Education

The house which functions to accommodate domestic units, in its progress is affected by various events so it has an impact on the facade, activities, and discourses in it. One of most is; education. It is because, through knowledge, individual thought begin to be formed both morally related to cognition, attitudes, and perspectives on the world in which they are located. In this concept, truth is an effect of falsification on falsehood or opposition to the accepted truth of the time.

Foucault [1] explained this concept through his discourse on the academic illusion which believes that knowledge is always a-political. This idea is impossible, he said, because knowledge is always closely related to power. After all, power relations are always accompanied by a body of knowledge that provides validation of the truth of academic discourse itself.

Each of these discourses develops and affected individual narratives [3] in forming reality: about dealing with his situation so that with it he reaches the whole and forms an environment according to his perception of the world offered by the educational regime. This is why settlement governance is always different time to time, from traditional groups to modern groups. The ancient Javanese society, for example, has the pinnacle of knowledge that function as philosophy of life, which call Architecture's appearance and the practices of imagination: *Manunggaling Kawula Gusti* [4], of course, prioritizes the value of micro-macro attachment to cosmic nature. The government regime in the agrarian sector creates a paradigm that the family is seen as a *farmer* and *Dewi Sri* (the goddess of fertility who is also seen as the Goddess of Agriculture) as *The-Farmer*. This was then taught by the *pujangga*, as an education stakeholders at that time with teaches as poetry, thus forming a cultural thinking discourse and influencing the spatial conception of society in a cultural area in shaping its place, as a cultural value [5]. The architecture of the residential houses at this time, apart from being a place to live, also served as a place to manifest the sacredness of the government regime towards cosmic beliefs in an inclusive manner.

It also explains why modern civilization houses, moslem's house for example, is present a prayer room in its embodiment; an empty room that contains complete furniture dedicated to The Other, even though it is contrary to the principles of modernism which carries the proposition of effectiveness and efficiency in land use. This is an anomie in the stages of development of modernism that continues to be attached to society which departs from the historical aspect that is attached to the elements of anthropomorphism [6, 7].

The presence of a "sacred" space in the house is truly needed, as an extension of government policies at that time, as a power/knowledge nexus that functions to control individual ego since the domestic unit. This is confirmed by proclaiming the conception of *pamali*, plagues, myths, discourses, and so on as teaching materials with ethical aspects

as indicators of educational success. This kind of curriculum encourages individuals in the family to become a moral person [8] so that the house is not only a unit that accommodates domestics [5], but also a space that accommodates moral learning, by prioritizing involvement individual in a simulation of the world where he lives [9].

The family as the smallest unit in the development scheme, in this discussion, became the target of a document or a major policy epic presented in the bias of the Academic Institution.

Freeman Butt, in the Cultural History of Western Education (1955) explains the main concept of pedagogical education, where education is defined by him as an activity of receiving and imparting knowledge so that culture can be passed on across generations as a tradition of the value of knowledge. This certainly confirms the dynamic relationship between power and knowledge as a reciprocal process. Power is formed, maintained, and supported by knowledge. On the other hand, power builds a regime of truth that allows the presence and acceptance of this knowledge in an inclusive manner [10].

The context of this Power/Knowledge Nexus in its implementation forms a paradigm for social discourse [11], to doctrines what is "right" and what is "wrong" so that it has an impact on the formation of individual ideals in forming space and influencing the shape of the place where the individual is being [12], which then influences other individuals around him as a sign of a "right", with which the individual then establishes a new moral person.

The involvement of domestic units in the formal education system has an impact on the growth of mental symptoms in dealing with educational situations which have implications for life in general. This clearly shows that the domestic unit shifts from a unit that accommodates individual beings, becomes an economic being and the house becomes a labor-producing unit. It is for this that a modern family is built. This discourse is further developed in the next generation by bringing these views in forming a new family, as a modern family tradition.

In modernism discourse, the necessity for rationality is an important things to understanding situation of Development. The positivism foundations of science have an almost comprehensive impact on aspects of domestic life; in purpose of building space and place in doing dwelling. At this basis, the modern family understands the environment as a place where it lives in a morally rational manner and forms it in modern ways: positive, structured, functional, and equilibrium by the ideals of the development of the nation aimed at its time. The effective and efficient argument is one of the value-added in the formation of the house, which this paradigm is built through education and trends in building houses that show the existence of a new ideal in reshaping the face of civilization.

In the millennium era, momentum of knowledge in education is increasingly shifting to the use of digital networks and cyber-society networks. This is indicated by the growing consumption of electronic gadgets produced by foreign industries. It also growing with the growth of social media applications after the 2010s. With an attractive appearance and display, as well as UI/UX features in the experience of accessing information in it, it causes the addition of a new space in individual thinking: to make cyberspace. Through this space, the notion of the agreed environment becomes globally formed and increasingly ignores the reality of the environment in which it is located [13].

The impact on individuals in domestic units is the increasing demand for privacy space in the house, where there are more and more room dividers and individuals then freely lock the door from the inside which affects social interaction between individuals in the family [2]. Behind the partition, someone can access all information from cyberspace for games, entertainment, dating, or learning that inspires him in responding to common problems in his life or learning inside and outside academic institutions.

This discourse shows that education does not only occur in a formal academic environment, but also in any information produced and reproduced in the surrounding environment, both physical and non-physical (cyber and virtual networks) [14].

The phenomena mentioned above show that in the area of development, the discourse on Education towards individuals in the family has its dualism – which then gives the perception of individual families in forming an architectural platform. What is conveyed by educational institutions is a formal concentration, but is not in line with the growth of individual activities involved with minor discourses on cyber reality. Meanwhile, the privacy shown by the appearance of room dividers in family activities facilitates the acceptance of minor information in the cyber reality.

The result is the growing symptom of "truth behind a truth" in the social world which gives an impulsive impulse to individuals (private participants in cyber information networks) in treating and shaping domestic space, as a cultural transformation [2]. This new culture in the domestic area focuses on the history and ecosystem of anthropocentric human thought, which is characterized by material artifacts as representatives of the ideas of domestic traditions.

3.2 Smart-Domestics in Industry of 4.0

The epoch of cyberdigital has been proclaimed through Revolution 4.0 which has been echoed since 2018 with one of its main slogans: Big Data. The existence of cyberdigital is certainly a key answer for achieving connectivity between places and inclusiveness for the formation of ideas about global space in "The Future We Want". This slogan requires demands concentration on network development in mastering the IoT (Internet of Things) market, including; Artificial Intelligence, e-Learning, as well as smart-home applications in the domestic area as the smallest unit in Development.

Although cyber is not the best solution for domestic activities, the Covid-19 pandemic that occurred a few years ago prompted any family [15] to lockdown and fully participate [16] in cyber, and also stimulate creativity on place. This has become a new proposition in the Global Development, in which any state must participate. This discourse involves almost all countries in the world to participate in the development of the digital era when America and China are still involved in an increasingly heated space force [16].

The main characteristic of this force situation (digital war) is where the individual does not align with himself. This situation arises such as the inability of the individual to actualize his self, such as: ideals, hobbies, life's goals, and so on. This is because people who are involved in war situations must give their mind and bodies to the forces that overshadow their state. Meanwhile, in some countries, the domestic problem that emerged during the pandemic was that the role of the state towards the domestic unit had weakened because the local market still had to depend on the private sector and/or foreigners. House that are digitally connected and that are transformed into smart-home

then become under the supervision of foreign companies [17] www. (world wide web) as a global information system controlled by certain foreign regimes. Of course, the house then becomes an environment that can be monitored online, in the Total Surveillance scheme.

The impact on the global education force is the direction of the involvement of the education force in the ongoing space force through national regulations related to education that prepare students to become a digital-based workforce as well as a symptom of the emergence of a new social class: the precariat class.

The precariat class itself is a working class that is not bound by a permanent work system (freelance) so that corporate institutions are not responsible for infrastructure, time management, risk, and so on. This can be seen where students in following SFH practices have a dependence on the Internet, and many domestic units are buying new devices such as laptops, smartphones, etc. as infrastructure in Education [14]. Each of these devices is then connected to a central domain system that shows our activities on the cyber network, as well as our actual location [17]. This practice, if continued, will have an impact on shifting individual behavior in their production patterns so that the domestic unit shifts its role from a unit providing labor and capital, to a unit providing labor, capital, as well as infrastructure.

This situation shows that under the power of the state in the house (lockdown), the domestic unit experiences a new mental transition where the intelligence of individuals does increase but not with individual behavior and motivation in their involvement in existential space which is manifested through spatial activities in architecture and house. Especially with the momentum of the Individual Revolution and changes in escape space [2], the domestic face will be transformed into smart-domestics.

Smart-domestics itself is characterized by changing dwelling patterns in smart-home features. However, what should be observed more closely in this review is that any action in the house will be identified through digital features that can be accessed on smartphones – which are linked again to the global domain system www. Owned by foreign regimes [17].

The latest technology that is closest to its reach is VR/AR (Virtual Reality/Augmented Reality). But in its development, this technology will be more updated and not only create mixed-reality and may even create Artificial Reality. This unimaginable technological advancement would have almost become utopian, if there had been no Digital Revolution in the past which was forcefully applied to all regions of the world – which even reached domestic house [18] in small villages through the SFH and WFH schemes during the Covid-19 lockdown.

The activities of the state are transform completely in the cyber world and reduce their activities in the actual world. Earth becomes a desolate environment, and only digital support infrastructure works will work dominantly. In other words, at this point the State has lacked, or even almost lost its control even to the community as well as the land they own. Or even, in the future, the role of the State will actually weaken so that it cannot carry out complex responsibilities, especially when the bureaucracy has been taken over by artificial intelligence. In a sense, a completely new institutional role will emerge that functions as a social regulator in accommodating the aspirations, rights,

protections, and so on for the community in a form that may be even more independent than the private sector.

The New-Normal itself becomes a new cultural narrative (social-development) that is applied globally as an addition for individuals in domestic daily life, which shifts from primordial space-time to global space-time, on an understanding of urgency that is also global. The direct effect of this phenomenon is the emergence of the need for global narrative education that brings solutions to the same tradition in a different cultural environment structure.

This discourse synchronization with the global development agenda that has been previously formulated in the SDG's discourse which in addition to discussing Education on SDG4, also has a context for the Cities and Environment regime at the SDG11 point. At SDG4 point, the aim of this agenda is to ensure inclusive and equal quality education, while also supporting lifelong learning opportunities for all. Meanwhile, at SDG11, the goal to be achieved is 'Sustainable cities and communities' with the aim of building inclusive, safe, resilient and sustainable cities and settlements.

The discourse on SDG's itself departs from discussions of experts related to the context of well-beings and human-beings, especially on the sustainability aspect. This is where the dilemma of humanity's situation in development lies, where humans are seen as economic entities (Human Resources) and not human as beings in their existence, or vita activa or zoon politicon and so on that show their free will. This diction is attracting, because humans become entities that "produce" according to market demand, and not creative agents who doing opus.

The New-Normal discourse itself has a synthesis with the postulate of 'Our New Paradigm' in the New-SDG's which carries slogans such as 'connectivity', 'inclusiveness', 'intersectionallity', and 'interdependent' which demands connectivity between multinational regions which is consequent on formation of a social constellation. The simple practice of this discourse is the realization of a place that can represent the will, ideals, understanding and ideology adhered to by a global community connected through cyberspace so that the existence of cyberspace as a place for *IoT* and Big Data has a role in the succession of achieving connectivity between places, as The Future We Want.

3.3 Policy Advice

In this scheme, the domestic unit will function as a unit that carries out organic commodity planting activities. It could be vegetables or plants that have tough stems, such as cassava or papaya. However, this commodity is not in the form of a large tree, so it can still be done outside or inside the house. Students in the domestic unit will play a role at the exploration and research level based on the curriculum provided by the educational institution where they are located, so as to produce a prototype that is ready to be processed by the institution at the next level (Table 1).

All of these activities are under the auspices of an academic institution, an institution that facilitates mass research conducted in every domestic unit that has students in it, or which has relationships with academic institutions to achieve outcomes as shown in the table. Academic institutions determine, as well as facilitate any research related to material technology so that they can be processed into basic materials to become hardware in digital technology devices. Here, hardware from electronic devices, maybe

Table 1. Logical framework analysis for technology of material

Type	Specification	Activity	Involvement	Output	Outcome
Planting	Planting native species in the space provided intentionality in/around the house	Planting by giving more attention to the ecosystem chain and the habitat of the ecosystem. Planting with emphasis on nursery products to be propagated on a massive scale	All family members living in a domestic unit All members of society who live in a domestic area (urban area of the city)	Activation use of land in the house and has a high level of productivity Improving people's production power in the agrarian sector	Production of organic and native species quality material device commodities so that they have good sustainability values Actively increasing land use by all citizens, which has connectivity with state policies
Research	Conduct research based on the results of planting to be further developed on the educational curriculum based on the student study program in the residence	The planting material is obtained through micro-scale academical institution where the participants are located Explore the potential of materials for use in certain industries that provide renewal of digital technology device material	Students living in domestic units based on the study program and curriculum used in the education system Individual domestic unit or micro business actor Business owners and scientific institutions	More insight related to local materials (native species) that can be used on scientific basis Increase the production power of the community in the industrial sector and have scientific accountability	Production of organic and native species quality material device commodities so that they have good sustainability values Gives multiple benefits by obtaining patents and buying concentration (market hegemony) Innovation towards unprocessed natural resources thus establishing the state's hegemony over the digital-based global market

made from cassava, or maybe kale, or maybe moss! But still with the same durability as plastic, by research of course, as the basic material used as a material for digital technology devices so far.

The purpose of this institutional role is to provide physical devices made of natural and natural materials so that they can be used for the use of electronic objects that accommodate cyber reality. The participation of the state in this case does not need to be involved in the force related to space and it is enough to create a place from the cyber reality. In turn, space will follow place because the place architecture can provide the medium, catalyst, and instrument for the realization of the Power/Knowledge Nexus. This is because the place is designed to provide allocation, canalization, circulation, and coding of reciprocal relationships that provide specific effects for the placement it accommodates (Table 2).

Table 2. Community Scheme for technology of material

Domestic	Kampoong/Village	Academic[1]	Urban-city	Academic[2]	Government	Global
Planting Local production Local research Land owner Human resource	Native Collecting Local collector Land supervisor Community liaison with government Socialization supervisor Material treatment centre	Research Quality control Establish and supervise the study program scale curriculum Consulting Project supervising	Collecting Massive collector Material nursery supplier Cultural Certification issuer Material techno policy connection between cities	Research Translating industrial theme Set the standard Establish and supervise the general scale curriculum Apply the product to the industrial market Research and innovation centre	General Supervisor Making industrial theme Search and supply the industrial market Exporting products	Market Market user
		Local University		Ministry		State

This scheme is certainly fairness in the justice of development scheme, where the domestic situation finds a new original position. In a small unit, the house can produce the needed Organic Resources. However, of course, limited land limits the number of commodities that can be planted and researched. Therefore, this scheme must certainly be extended to the village stage which regulates the types of commodities grown in domestic units. Of course, the selection of the type of commodity needs to consider the context of the native species from the surrounding nature, so that each village, sub-district, or even sub-district will have different commodities. As a result, the commodities that can be produced will certainly be more diverse.

In the domestic unit, planting can be done using soft commodities such as kale, spinach, mustard greens, and so on that do not have large roots so they do not require large land, so planting may be carried out on land that does not touch the ground, such as multi-story buildings. However, at the village level, planting can be done more massively and using larger commodities, such as large trees. This encourages the care and interaction between humans and the land to be more improved. In this scheme, the neighborhood associations and community associations of course have more roles so that they require involvement with academic institutions. Furthermore, the role of this institution can also be to become a warehouse for providing seeds, or maybe even an agent doing business with the community! Of course this can increase the circulation of economic cycles at the domestic level.

All of these planted commodities at an advanced level will be brought to an educational institution as an institution that can carry out further research and innovation in accordance with the established disciplines. The domestic unit submits the results of its independent research to this institution, then this institution has the role of conducting further research as well as determining the theme and content of further research to be continued as a policy scheme, as an Education curriculum.

At this level, the curriculum can be formed to be more stable and has reached the conceptual constant to be achieved in the ideals of Development. Furthermore, of course, this Technology of Material scheme can encourage domestic units to carry out more in-depth explorations related to their involvement in cyberspace, where, educational institutions can further target students to build their own operating system as an indicator of learning achievement that can provide legal protection towards the domestic community which has begun to transition into smart-domestic (Fig. 1).

Its application in domestic architecture is not complicated and quite easy; The unit only needs to provide a space of at least 2 m^2 in or around the land of the house. This space can be located inside the building as an interior or outside as a house exterior. On the exterior side, space can be done on land that is treated with soil or on planting media such as poly bags or pots.

In architectural principles, these things can add an aesthetic element to the house. However, the difference is in the activity of using these elements which are treated actively and connected to the curriculum provided by educational institutions. This connection will create a mass research scheme, and the active participation of the education force in the reality in which it is located depends on the study program taken by individuals in the domestic unit.

The output of this policy is the supply of organic material prototypes that are following the needs of the educational curriculum and then reprocessed by educational institutions before being handed over to the state as a commodity to be exported throughout the world. This, of course, will apply in all global markets, because the materials used are materials from native species so that they have the unique properties of each material in each country (Fig. 2).

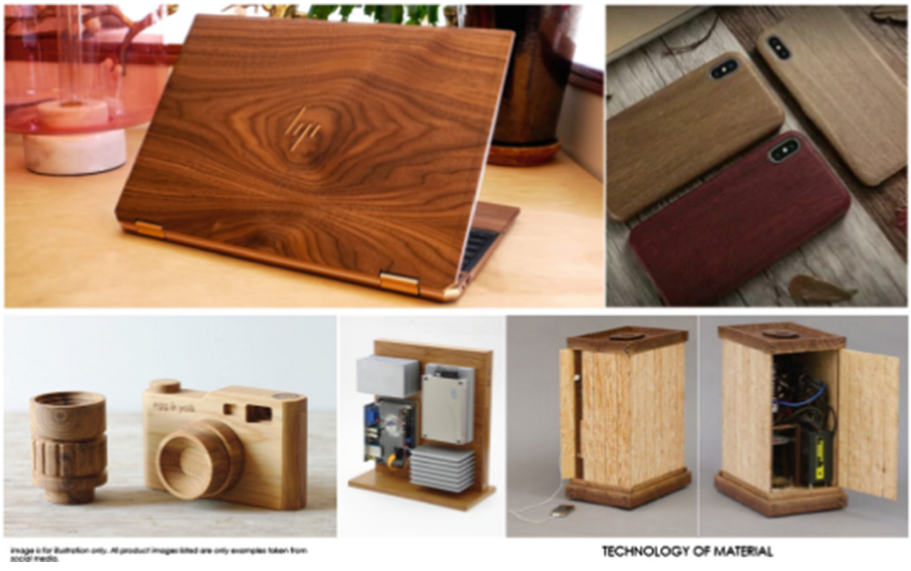

Fig. 1. Illustration of application technology of material

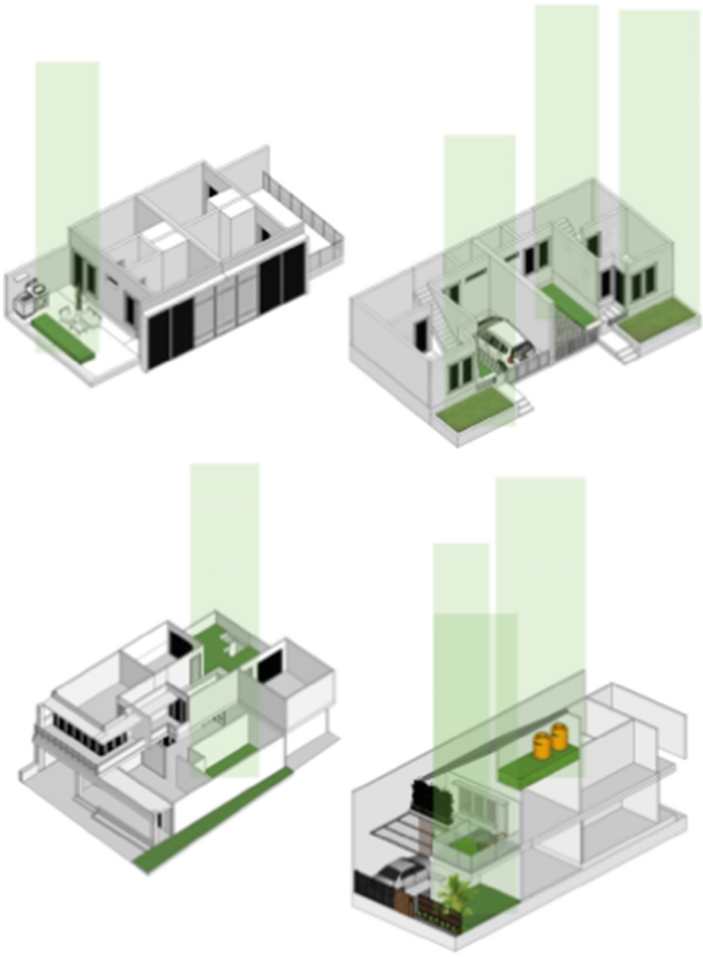

Fig. 2. The application of policy in transforming house

This policy scheme does not require a large area of land in the house. Its only requires 5–7% a few percent of the total area of the house, which is actively used in planting curriculum. This can be done in a house that treads to the ground or with many levels, which use the planting media. However, in its development, this policy practice requires providing space for independent research, or material exploration in the context of further research.

4 Conclusion

4.1 Domestification and Technology of Material

Although the domestic unit is the smallest in a state's development scheme, it has a crucial role in the defense and sustainability of a country because it is a document-producing and productive institution that reacts to state power.

In facing to cyber force situation that is still heating up, the domestic role in many state are still come as an user and consumer by product providers. The problem is in the content that is available spontaneously without any canalizes that can stem the flow of information to form a body of knowledge in the constellation of thinking of individuals in the domestic unit. This is crucial considering that Educational Institutions hold a key element in the State Development in a power relation; Power/Knowledge Nexus. This euphoria of content from social media is commensurate with the role of educational institutions in generating and controlling epistemologies, theoretical structures, taxonomies of formal knowledge, and cultural codes that underlie the identities and roles of various individuals and groups in society [19].

State participation in cyber situations can indeed open public to the global market, but at the same time reduce the intensity of domestic activities on land within the political territory of a country. The failure of the Government's rationality and the development of new technologies has encouraged the birth of the idea of a "new society", which is based on a process of subject transformation by disciplinary power, which relies on a surveillance system.

The exercise of power is a relationship between subjects, where the actions of one subject can influence the actions of other subjects. Power can thus provoke resistance against itself. The body is both the main target of the practice of power and the object of Knowledge. The body in this case is transformed over time by various technologies of power. Every aspect of the body is purposive modified through certain power technologies. The main role of architectural space in this case is to express and practice governmental rationality in solving the problems encountered, through spatial distribution, arrangement of regularities, and the provision of facilities. Architecture and design are used to instill awareness of self-discipline (sense of self-discipline) and internalize normalizing values in every individual who fills domestic situations to produce docile bodies.

Foucault himself explains the very fundamental spatial context in every practice of power (exercise of power). Architecture through its spatial arrangement can determine human activities through allocation, canalization, coding, or the relationship between them. The arrangement of space for an activity requires order, and this order is the result of a hierarchy of spatial arrangement based on the power contained in the cultural order of the people who inhabit the architectural container.

In its participation in cyber force, the State through the Technology of Material policy can participate as an institution that provides materials for the production of devices (hardware) used as electronic gadgets, while the two cyber force giants are at war for data and software. The factor of state control over its political land in this scheme is shown by its domestic activity and productivity of land use. The manifestation of this policy is the provision and/or addition of a new room in the house that functions as a

living laboratory, where each domestic unit carries out planting [20] as well as personal research related to growing commodities so that they can be produced for use materials from electronic devices that are ready to use. Of course, this situation must be supported by the curriculum of educational institutions, as an instrument of rationality from the practice of state power.

The Technology of Material as an activation of domestic units in using land in the formation of a house environment that accommodates domestic units. This situation does not only talk about green and sustainable movements but also active activities that depart from economic values and innovation activities carried out in each domestic unit. In this context, the function of the house shifts from the unit that produces Human Resources to the unit that produces Organic Resources, while the human existence shifts to being beings who carry out exploration. This situation takes advantage of the behavior that has emerged from the precariat climate, which shifts the context of exploitation to the existential freedom of individuals in carrying out factors of production.

The goals is to provide physical devices made of natural materials, so that they can be used for the use of electronic objects that accommodate the reality of consumers. The participation of the state in this case does not need to be involved in the force related to space and it is enough to create a place from the cyber reality. In turn, space will follow place because the place architecture can provide the medium, catalyst, and instrument for the realization of Power/Knowledge Nexus. This is because the designed place provides allocation, canalization, circulation, and coding of reciprocal relationships that provide specific effects for the spacement it accommodates [9].

This idea is neither impossible nor utopian, considering that the country has urgency and urgency to the global market situation. In this situation, the state only needs to be the institution that encourages the simultaneous occurrence of mass production schemes; even at the domestic level. These preoccupations will certainly cause bonding of emotions to the land they manage, because governance has been carried out by almost every individual in almost all levels of society who have families, and who receive education.

Acknowledgements. We thank to all the participants, institutions and sponsorship that participating in the study and writings.

References

1. Foucault, M. In Theories of Authorship: a Reader. 282–291 (1981).
2. Zulfahmiddin. The Effect of SFH on The Transformation of Domestic Space. (Institut Teknologi Bandung, 2021).
3. Hays, M. . Architecture's appearance and the practices of imagination. *Log* 205–213 (2016).
4. Adiyanto, J. Konsekensi Filsafati Manunggaling Kawula Gusti pada Arsitektur Jawa. (Institut Teknologi Sepuluh Nopember, 2011).
5. Widiastuti, I. The Living Culture and Typo-Morphology of Vernacular House in Kerala. *J. Int. Soc. Study Vernac. Settlements* **2**, (2013).
6. Hur, J. ., Koo, M. & Hofmann, W. When Temptations Come Alive: How Anthropomorphism Undermines Self-Control. *J. Consum. Res.* **2**, 340–358 (2015).

7. Wilson, B. . Forming God: Divine Anthropomorphism in Luke-Acts. *J. Biblic. Lit.* **4**, 775–795 (2021).
8. Abbey, R. & Spinner-Halev, J. Rawls, Mill, and the Puzzle of Political Liberalism. *J. Polit.* **1**, 124–136 (2012).
9. Hirst, P. *Foucault and Architecture, in Space and Power: politics, war and architecture.* (Polity Press, 2005).
10. Doherty, R. Chapter 13: Critically framing education policy: Foucault, discourse and governmentality. *Counterpoints* 193–204 (2007).
11. Gotman, K. The "Scene of Discourse": Foucault and the Theater of Truth (on Parrhēsía). *Cult. Crit.* 28–71 (2021).
12. Archer, J. Social theory of space: Architecture and the production of self, culture, and society. *J. Soc. Archit. Hist.* **4**, 430–433 (2005).
13. Jones, N. *Spaces Mapped and Monstrous In Spaces Mapped and Monstrous.* (Columbia University Press, 2020).
14. Kupchik, A. *et al. Schools under surveillance: Cultures of control in public education.* (Rutgers University Press, 2009).
15. Zhang, J. *et al.* Acute stress, behavioural symptoms and mood states among school-age children with attention-deficit/hyperactive disorder during the COVID-19 outbreak. *Asian J Psychiatr* (2020) doi: https://doi.org/10.1016/j.ajp.2020.102077.
16. Huang, Y. & Zhao, N. Generalized anxiety disorder, depressive symptoms and sleep quality during COVID-19 outbreak in China: a web-based cross-sectional survey. *Psychiatry Res.* (2020) doi: https://doi.org/10.1016/j.psychres.2020.112954.
17. Richards, N. . The dangers of surveillance. *Harv. Law Rev.* **7**, 1934–1965 (2013).
18. Banaei, M., Ahmadi, A., Gramann, K. & Hatami, J. Emotional evaluation of architectural interior forms based on personality differences using virtual reality. *Front. Archit. Res.* **1**, 138–147 (2020).
19. Wilmott, C. *Mobile mapping: Space, cartography and the digital.* (Amsterdam University Press, 2020).
20. Elsadek, M., Liu, B. & Lian, Z. Green façades: Their contribution to stress recovery and well-being in high-density cities. *Urban For. Urban Green.* (2019) doi: https://doi.org/10.1016/j.ufug.2019.126446.