

# The Implications of the Internet of Things on Cyber Law Reform in the Context of Modern Slavery Studies in the Era of Society 5.0

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**Abstract.** The development of information technology has a significant impact on people's lives, including excessive use of technology that has eroded the values of civilization and society as social beings. This study aims to determine the negative impacts of the use of technology that form indications of modern slavery. Using a mixed method research approach, this study combines quantitative data obtained from distributing questionnaires to respondents across generations and qualitative data from essays that express people's views on modern slavery. The results of the study show that the majority of respondents view the live streaming program on the Tiktok application begging for donations/gifts as a form of modern slavery practice. Even without direct coercion, begging for donations/gifts is a form of self-slavery. This phenomenon has the potential to damage the social order and affect economic aspects. Although it has been regulated by Law Number 11 of 2008 concerning Information and Electronic Transactions as amended by Law Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Information and Transactions and Law Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Information and Electronic Transactions (UU ITE), the regulation still needs to be amended to be able to limit the negative impacts of excessive use of technology. The author believes that regulatory updates in cyber law (Cyber Law) are a solution so that the era of Society 5.0 does not become an era of digital slavery.

**Keywords:** Cyber Law, Modern Slavery, Self Slavery, Society 5.0, Tiktok

## 1. Introduction

The history of slavery dates back to before Christ (BC). The Christian Bible states that the Prophet Abraham had slaves. The Book of Genesis mentions several times that the Prophet Abraham had male and female slaves, but does not specify how many. When the Prophet Abraham left his homeland of Ur-kasdim (a region in Babylon), he also took slaves with him to the Land of Canaan. It is further emphasized that Abraham obtained his slaves by purchasing them from foreigners in "Genesis Chapter 17 verse 23: After that, Abraham called his son

Ishmael and all those born in his house, as well as all those he had purchased with money, namely every male in his household, and he circumcised them on that very day, as God had commanded him." The story of the Prophet Abraham indicates that slavery and human trafficking were already practiced at that time. However, there is no scientific evidence of when and where slavery began.

An important discovery in the history of slavery, in 1901 a black stone block was found which was later called the **Codex Hammurabi** [1] (a collection of laws) in Susa, Babylon. Hammurabi was the king of Babylon who ruled from 1792-1750 BC. The Codex Hammurabi consists of 282 articles. One of the laws in the Codex Hammurabi that indicates the existence of slavery is "***a person who is in debt can be freed from their debt by giving their wife or child to the person they owe for a period of three years***".

After Christ, slavery of black people had been going on since the British Empire in the 14th century took control of some African countries. Discussing the slavery of black people will lead to slavery in the United States, which is common knowledge. However, slavery of black people did not only occur in the United States. Several countries also practiced slavery, such as Argentina, Brazil, France, Greece, and Bolivia. However, the slavery of black people became a separate historical note for the superpower. Sentiment towards racial differences further sharpened the idea that slavery of black people occurred in the United States. Historical records show that slavery continued until the early 19th century. Finally, on December 2, 1995, the United Nations officially abolished slavery and designated this date as International Anti-Slavery Day.

Entering the modern era of the 20th century, human slavery was no longer permitted and was prohibited by law throughout the world. However, slavery was not immediately abolished but underwent a shift. Classical slavery, which used to be found openly, is now packaged in a more modern form in this era of technological advancement that is inseparable from human life, or what is known as modern slavery [2]. Modern slavery is when an individual is exploited by others, for personal or commercial gain [2]. Simply put, modern slavery is the loss of freedom due to coercion, threats, violence, deception, or abuse of power committed against an individual, whether willingly or unwillingly. According to the Australian Government website, some forms or types of modern slavery include human trafficking, forced labor, forced marriage, servitude, debt bondage, deceptive recruiting, and child labor [3]. Modern slavery is a serious crime for the whole world. Based on data from the 2022 Global Estimate of Modern Slavery by Walk Free, the International Labor Organization, and the International Organization for Migration, there are 49.6 million people who are victims of modern slavery, forced labor, and forced marriage [4]. This number is a concern for all countries in terms of the continuity of human dignity in the era of Society 5.0. Based on this data, digital slavery has not yet been found. However, digital slavery could be part of modern slavery that indirectly restricts human freedom, carried out by non-human entities.

Modern slavery is a crime committed in an organized manner. For example, human trafficking is characterized by the following actions, methods, and purposes [3]:

1. Actions

- a. Physically removed from a region
- b. Becoming a dual citizen or foreign citizen or losing original citizenship

## 2. Methods

- a. Forced to do illegal things
- b. Under the control of others, even if not visibly apparent
- c. Having no choice or control over what is done at the destination.

## 3. Purpose

- a. Slavery
- b. Forced labor
- c. Exploitation

Human civilization has shifted from the conventional to the virtual era, with people beginning to spend more time socializing virtually. Humans have become dependent on information technology in the Society 5.0 era [5], which has had a negative impact, as humans seem unable to escape the Internet of Things. In the author's hypothesis, it is concluded that humans have become slaves and are enslaved by information technology.

## 2. Method

Research using the mixed method combines quantitative and qualitative data with a case study approach strategy [6]. A case study is: The researcher explores in depth a program, and event, and activity, a process, or one or more individuals. The case (s) are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time. The problems identified were then investigated further using the following research methods:

### 2.1 Research subject

The sample selection in this study was purposive sampling. The sample consisted of individuals or communities who utilize information technology.

### 2.2 Data collection techniques

The questionnaire and essay questions were distributed randomly via Google Forms to active Gmail users. The data was then collected based on who was willing to participate in filling out the questionnaire and essay questions. A literature study was also conducted to gather preliminary data on internet users. The sources consisted of primary sources, secondary sources, and tertiary sources. Primary sources included internet user data and data on cases of internet abuse. Secondary sources included previous research results, books, academic papers, journals, and mass media that discussed the theme of this study. Tertiary sources included dictionaries and encyclopedias.

### 2.3 Data analysis techniques

The data analysis technique chosen was interpretive qualitative, which is self-interpretation by describing everything behind the existing data. According to Miles and Huberman, analysis is

divided into four stages, namely data collection; data condensation; data presentation; and drawing conclusions. Data collection, as the first stage, is carried out through various methods such as distributing questionnaires and essay questions, literature studies, observation, and audio and audio-visual recording [7]. The second stage is simplifying the data so that it is easier to analyze. The third stage is structured description and the fourth stage is drawing conclusions.

### **3. Results and Discussion**

Society 5.0 is a phase in which technological development is at the center of modern civilization. Following the era of electronic communication, humanity has entered the digital technology era, characterized by interconnected information networks. The development of the internet has facilitated the creation of new spaces and media, changing the socio-cultural characteristics of society and giving rise to a variety of contemporary cultures. The concept of cyberspace has fostered a type of society characterized by high interactivity in the communication process. In this ecosystem, the public is no longer merely passive consumers of media content, but also actively functions as producers and distributors of content. This transformation of roles represents a fundamental shift in the patterns of individual participation in the dissemination of information [8]. These changes in roles and dynamics illustrate a leap in civilization, in which society is beginning to reshape its social, economic, and cultural structures, bringing us to a new phase in the history of human progress. However, technological advances do not always have a positive impact if they are not balanced with critical awareness. In this era of rapid technological development, humans are often unaware that they are becoming slaves to the digital system. Some people use technological media as a means of seeking fame in an undignified manner, even degrading themselves in front of the virtual world. This is not because they are forced by others, but because of the encouragement of a system that creates false pleasure.

Indonesia, as a country with a complex and dynamic culture, currently faces challenges and opportunities from technological developments. The massive application of technology, although on the one hand considered a tool that has the potential to make human life easier, has also given rise to new and worrying social phenomena. Instead of being used for collaboration and innovation, digital platforms are often exploited for personal gain or the exploitation of others for financial benefit, as seen in the phenomenon of soliciting donations or gifts on social media. This phenomenon is often driven by an instant lifestyle and the desire to get rich without hard work, which fundamentally contradicts the goals of Society 5.0. As a result, many individuals are willing to engage in unethical or dangerous acts to obtain digital money from viewers. This raises ethical, moral, and protection issues in the digital space that cannot be ignored [9]. Therefore, the development towards Society 5.0 is a double-edged sword. Technology offers convenience and efficiency, but on the other hand, it also creates new vulnerabilities that can erode social values and trigger forms of modern exploitation. This analysis complements the picture of Society 5.0 with a critical perspective on the dangers hidden behind rapid digitalization.

The TikTok app has become a highly popular entertainment medium around the world today, including in Indonesia. It is not only used for entertainment, but also as a very trendy

business medium. As the diagram below shows, the TikTok app has become an integral part of global society.

According to the Central Statistics Agency [10], 184.95 million Indonesians are TikTok users [11]. This makes Indonesia the country with the most TikTok users in the world, followed by the United States, which has the second-most TikTok users.

However, it turns out that the use of the TikTok app around the world is suspected of having a negative impact on national security. The TikTok app is considered a tool for stealing data from users with the aim of disrupting a country's national security. This suspicion is reinforced by the ban on the use of the TikTok app in the United States. The US government has begun to worry that the use of the TikTok app could have an impact on national security issues. In the author's view, this ban adds to the suspicion that there are indications of a country being weakened/infiltrated by the TikTok app, which is packaged in the form of entertainment media. This suspicion is based on the fact that TikTok's core business relies on the extraction of user data. As shown by the results of research conducted by Madison (2022) [12], TikTok automatically collects a lot of information from its users, such as information on internet user activity, location data, and other network data. Every interaction, such as repeat views, viewing duration, likes, sharing actions, and even swiping the screen, is transformed into highly valuable data commodities. In this paradigm, user participation is essentially unpaid digital labor.

Users often do not realize the economic value of their footprints, which act as producers of sophisticated platform monetization engines. The value generated from data is manifested through microtargeted advertising and the sale of behavioral insights, which is enormous, but there is almost no equivalent value returned to users as the source. This creates a highly unequal economic relationship, raising suspicions of a contemporary analogy to exploitative relationships, where labor in this case produces exploitable data without commensurate compensation. In other words, users become products that are wholly owned and controlled by corporate logic.

Additionally, algorithmic control reinforces suspicions that the TikTok application is one of the threats to civilization in the era of society 5.0 [13]. The TikTok algorithm is not a neutral curation tool; TikTok is a persuasive machine that actively shapes perceptions, emotions, and, most importantly, the user's defense mechanisms, slowly but surely eroding the capacity for critical thinking and truly autonomous decision-making. This represents a subtle form of cognitive slavery, which can be misused to influence public opinion in a coordinated manner [14]. Bots, fake accounts, and algorithms can be synchronized to flood the platform with certain narratives and suppress alternative points of view. The author's hypothesis does not rule out the possibility that the population could collectively become slaves to controlled information, losing the ability to distinguish between reality and fabrication, which could ultimately lead to the decline of civilization.

The phenomenon of live streaming and donations/gift features seems to be part of the digital economy manifested to create a market where individuals entertain audiences with the aim of obtaining rewards for their services, even if it means degrading their dignity. In the concept of a pivotal resource in the modern economy, human capital becomes a commodity that can be bought, sold, and even stolen [13]. In this ecosystem, financial rewards and virtual validation such as likes, shares, and comments serve as powerful motivators that can encourage individuals to progressively erode the boundaries of their privacy and personal dignity. This

enables a paradigm in which users enslave themselves in order to obtain rewards. TikTok users have entered into an unequal digital social contract, where users exchange their autonomy and integrity for money and social validation. This can be assumed to be a new form of slavery packaged by internal psychological drives and economic reasons. It creates conditions that reflect the characteristics of modern slavery, the manipulation of voluntary consciousness, by reducing users to exploitable resources, potentially encouraging the normalization of unlimited digital work [13].

The TikTok platform has created a digital entity with undeniable influence. This phenomenon is a manifestation of the concept of “Autonomous Technique” proposed by Jacques Ellul. Technology has evolved not as a neutral tool but as a system that develops for its own interests. This mechanism is in line with Ellul's famous view that “Technique exists because it is technique.” The golden age will be because it will be. Any other answer is superfluous [15]. This means that technological progress does not require moral or ethical justification. Within the TikTok app, this logic programs social interactions into efficient transactions, voluntarily trapping users within it. They seek self-validation when, in fact, they have become part of a mechanism that subtly imposes a form of modern slavery.

Based on online media searches, there is even one area in Bojongkembang Village, Cikembar District, Sukabumi Regency, where almost all of its residents have switched from farming to becoming live streaming hosts on the TikTok app [16]. The lure of gifts has certainly made people prefer to sit in front of their screens, thinking that simply dancing will earn them easy money. and some can even go live on TikTok for nearly 24 hours a day. This phenomenon may be pleasing to some parties, but from the author's perspective, it represents a regression in human civilization. According to the Central Statistics Agency, Sukabumi is one of Indonesia's largest rice-producing regions. The declining public interest in agriculture poses a significant risk to Indonesia's food security. Based on visual cues, the three observed accounts likely operate from the same location, with extensive daily broadcast hours. This pattern suggests a high economic dependence on viewer donations, as shown in Figure 1.

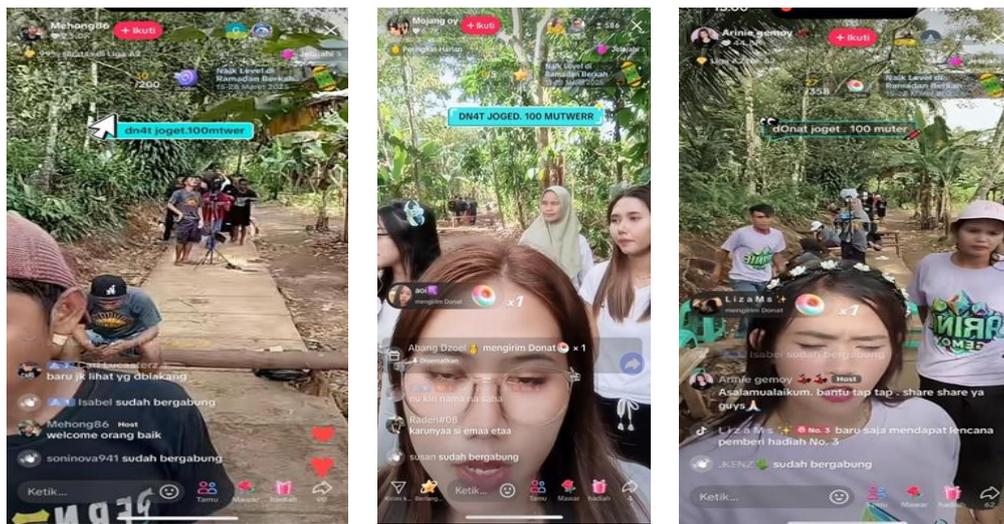


Figure 1. Example of a TikTok User Account that Offers Gifts

This phenomenon is similar to the backwash effect. The backwash effect refers to all detrimental changes resulting from the economic expansion of a region due to causes outside that region, whether economic or non-economic [17]. An example is the shift of jobs from the agricultural sector to the digital economy, such as through the TikTok platform, which acts as a digital city. This change encourages the migration of human resources from rural areas to the digital world. The impact of this migration includes a decline in agricultural productivity due to a reduction in the agricultural workforce.

The author hypothesizes that the impact of the use of the Internet of Things, particularly in the excessive use of the TikTok application, will give rise to new crimes in society. In “Strain theory,” Robert K. Merton states that crime is a product of society, and individuals commit crimes because they cannot succeed within the boundaries society has created for them [18]. This can be interpreted to mean that individuals commit crimes because of their inability to follow the boundaries set by society itself. The inability to utilize the Internet of Things is something that will give rise to new types of cybercrime. Cybercrime is defined as crime requiring knowledge of computer technology, such as sabotaging or stealing computer data or using a computer to commit some other crime [19]. These are crimes committed through the use of computers and/or the internet [20].

The results of the author's research on the phenomenon of begging for gifts on entertainment media yielded surprising results that were beyond the author's predictions. Based on questionnaires and essays distributed online about the trend of begging for gifts on TikTok Live among the public, the author's hypothesis before the questionnaires and essays were distributed was that Generation Z would enjoy the TikTok Live program and be apathetic towards the phenomenon of begging for gifts. However, the facts show that out of a total of 304 respondents who participated in filling out the questionnaire and essay, 287 people from Generation Z rejected the live program on the TikTok app for begging for donations/gifts and agreed with the author that this action could be called a form of modern slavery, namely digital slavery carried out consciously without coercion. The remaining 17 respondents were from Generation Y and X.

Generation Z is a group that has been familiar with digital technology since birth. With the stigma that has been instilled in society that Generation Z is an instant generation that only relies on social media to earn income, this stigma has been refuted by research conducted by the author. The results of this data illustrate the behavior patterns of a generation living in a digitally connected world and playing a leading role in the transformation toward civilization. They do not approve of people begging for donations/gifts on TikTok Live and hope that the TikTok app will be blocked in Indonesia.

**Table 1.** Percentage of Live Tiktok Self-Slavery

| Response category | Percentage | Status   | Indicator      |
|-------------------|------------|----------|----------------|
| Strogly Agree     | 49%        | Majority | High Awareness |
| Agree             | 36,5%      | High     | Recognition    |
| Disagree          | 8,5%       | Low      | Low Perception |
| Neutral           | 5,6%       | Lowest   | Apahty         |

Description: 304 respondents answered the question that people who live on the TikTok application who beg for donations or gifts, such as mud baths, sadbor, excessive mukbang can be said to be enslaving themselves.

The table above shows that out of 304 participants, 85.5% agree that this form of slavery disguised as technology is no longer just a figment of the imagination. Self-enslavement is considered harmless to anyone, but it is important to be aware that enslavement by technology is a threat to human civilization and can even be suspected as a form of propaganda threatening a country's human resources by certain companies. As quoted from the Modern Slavery Wheel theory, this is a form of slavery that operates covertly. It explains that modern slavery can continue to exist because of a cycle that involves a process of persuasion, repeated dependence, and an unfair reward system in both formal and informal contexts [21]. Slavery, which has historically been closely associated with physical violence, has transformed in the modern era. Sociologist Christian Fuchs puts forward the concept of unpaid digital labor, where users unknowingly generate economic value for companies through their interactions and data. Although this theory focuses on unpaid work, the concept can be expanded to analyze practices on social media that exploit users [22].

According to Ibnu Azka, the phenomenon occurring through the TikTok app demonstrates an evolution of Fuchs' concept. Users receive financial rewards in the form of donations/gifts, but these rewards are often not commensurate with the risks involved. This practice forces individuals to perform dangerous actions, illustrating a more extreme form of exploitation [23]. This is a form of slavery in which users, even though they are paid, must risk their safety for uncertain profits. This shows that exploitation in digital slavery is not only limited to the absence of pay, but also includes the commodification of human life and dignity itself. This process is subtle and not easily visible, so victims are often unaware that they are being exploited both socially and psychologically. Conceptually, the view that questions the assumption of slaves as absolute property can be applied metaphorically to the dynamics of exploitation on social media. Although there is no physical ownership, there is a hidden form of "ownership" in which individuals who beg for donations/gifts on TikTok de facto become the "property" of the audience/viewers. Performing degrading acts for virtual rewards, which in turn commodifies one's dignity and autonomy [24].

The author's research findings reveal two different perspectives on the phenomenon of begging for money on the TikTok app. First, on the one hand, Generation Z supports the importance of protecting human dignity and dignity, with certain limitations. The essence of this criticism lies in the fundamental question: "Where are the limits of human dignity?" According to Biemond & van Exel, the limits of human dignity lie in the recognition that every individual has intrinsic value that must be protected, even though these limits are highly subjective and vary among different communities. A person's dignity is exceeded when they lose the right to control their own life (*self-determination*) and feel unrecognized, belittled, or ignored in social contexts and relationships [25]. Respondents argued that not all activities involving seeking gifts/donations on digital platforms can be equated with degradation of dignity when compared to the reality of conventional economic pressures, where an employee must obey their superiors in order to maintain their salary. This comparison shows that the potential for exploitation and economic dependence is widespread, so that studies that only focus on digital practices are considered too limited. Defining dignity violations must be linked to sociological facts and social institutions in a region. What is considered a violation in one

place may be an accepted way of life in another. Therefore, claims of dignity violations cannot be based on assumptions but must have sociological indicators to avoid misinterpretation. Implicitly, the real problem may not be the act of asking for gifts itself, but the existence of masterminds or organized structures that coerce and exploit individuals. In the author's opinion, this thinking stems from a failure to agree on the limits of human dignity. This vulnerability occurs because of ignorance of boundaries, making it easy for someone to be exploited and even support acts of degradation against others. In fact, human dignity is absolute; once someone is degraded, their dignity is already damaged.

Second, it shows a strong sense of critical awareness and ethics in responding to today's digital phenomena. This attitude is rooted in the understanding that the limits of human dignity have been violated by content that seeks to make money by degrading oneself, such as mud bathing. In principle, digital applications must be used wisely, not merely as a means of making money that disregards honor. We believe that money should be earned through dignified hard work, not by degrading human dignity. It is clear that business models based on content that degrades dignity will inevitably decline and become unsustainable, leaving users without income and without self-respect. Therefore, there is a need to focus on more beneficial content, such as the use of technology for national progress to build a wise society in the future. Generation Z must understand and know the absolute limits of human dignity. Digital moral dilemmas conclude that Generation Z is still characterized by a high level of concern for the environment, paying attention to digital ethics in the internet of things, and maintaining their social awareness and moral responsibility towards the issues around them.

The role of the Internet of Things is crucial in various aspects of human life. The Internet of Things can even indirectly force humans to follow trends. From the results of the author's research, it was found that some respondents felt pressured to follow viral trends on social media even though there was no coercion from other parties. This pressure should be interpreted as an addiction to technology, whereby humans must follow the dictates of information technology.

**Table 2.** The Percentage of the Internet of Things as a Pressure/Coercion

| Response category | Percentage | Status   | Indicator                     |
|-------------------|------------|----------|-------------------------------|
| Never             | 51,3%      | Majority | Absence of Perceived Coercion |
| Sometimes         | 26%        | High     | Occasional Digital Pressure   |
| Rarely            | 15,5%      | Low      | Minimal Algorithmic Coercion  |
| Always            | 7,2%       | Lowest   | Constant Digital Slavery      |

Description: 304 respondents' answers to the question about feeling pressured to follow every trend on social media, such as on TikTok.

Table 2 above shows that humans are on the verge of enslaving themselves due to pressure from the Internet of Things. 33.2% of 304 respondents feel pressured and obligated to follow trends on social media such as TikTok. This is a significant number that could damage

the fabric of society. It is very concerning that humans should be controlling the Internet of Things, but the opposite is happening. In his 1964 theory “One-Dimensional Man,” Herbert Marcuse[26] stated that humans would become dependent on technology. Technology has become a form of social control, which can be interpreted as slavery built by technology itself.

*In the social reality, despite all change, the domination of man by man is still the historical continuum that links pretechnological and technological Reason. However, the society which projects and undertakes the technological transformation of nature alters the base of domination by gradually replacing personal dependence (of the slave on the master, the serf on the lord of the manor, the lord on the donor of the fief, etc.) It is my purpose to demonstrate the internal instrumentalist character of this scientific rationality by virtue of which it is a priori technology, and the a priori of a specific technology—namely, technology as form of social control and domination. In this universe, technology also provides the great rationalization of the unfreedom of man and demonstrates the "technical" impossibility of being autonomous, of determining one's own life. For this unfreedom appears neither as irrational nor as political, but rather as submission to the technical apparatus which enlarges the comforts of life and increases the productivity of labor.*

More specifically, based on the results of the study, the author developed a theory of “self-slavery,” defined as a condition in which a person willingly sacrifices their self-esteem or exploits themselves for the purpose of destroying their dignity and integrity as a civilized human being. Self-slavery is similar to the theory of voluntary slavery. However, voluntary slavery [27] has a fundamental difference in that it is based on an agreement between two parties who bind themselves in a legally recognized contract/agreement/settlement and are aware that there may be pressure or coercion from the contract. For example, X is bound by a legally binding contract with Y, with the following conditions:

- a) X has a legal obligation to comply with all of Y's orders;
- b) X cannot release itself from this obligation during the term of the contract;
- c) Y can release X from this obligation;
- d) Y can legally compel X to comply with Y's orders.

The habit of asking for donations/gifts on the TikTok platform during live streams is not a matter of creativity, but rather shows how people are increasingly confused about their identity and are slowly abandoning the basic values of human dignity. When humans are willing to be enslaved by the system for the sake of happiness, what happens is not progress but regression in the shadow of technological progress and the creative economy in the form of new exploitation. All societies agree that slavery is an act that violates human norms as a form of criminal discrimination. Therefore, all forms of slavery should be criminalized if they exceed the limits of human dignity. Criminalization serves as a general prevalence (general prevention) so that people do not commit crimes or violations or psychological pressure due to the existence of strict criminal sanctions. The objectives of criminalization include:

1. Maintaining orderly community life
2. Protecting community members from malicious acts
3. Reintegrating lawbreakers into society [28].

Criminalization focuses on the nature of the wrongful act or actus reus. This can be seen as follows:

*The first thing to say about criminalization is that it involves the sanction-based regulations of acts. Criminalization is regulatory insofar as it is designed to reduce the incidence of the sort of acts it targets, this something on which we can all agree, even as we disagree on why such reduction is valuable. It employs sanctions for the purposes of regulating acts rather than relying on other devices: say preventive measures that would screen out access to those acts. Preventive measures will have a place in any criminal justice system, thin about the role of security checks and surveillance cameras, but they are not criminalizing. Finally, criminalization is primarily designed to regulate acts rather than anything else, its particular focus being the actus reus or guilty deed. If criminalization targets dispositions, for example, that will only be to the extent that the dispositions are manifested in acts. And if it target relationship that will only be to the extent that they are conspiratorial relationship formed for planning or executing[29].*

Criminalization is not solely intended to restrict freedom or curtail rights, but rather, as a country governed by the rule of law, it is only appropriate that there be restrictions on human behavior that do not violate human rights.

**Table 3.** Percentage of Supporters of Cyber Law Reform Regarding the Phenomenon of Begging for Gifts on TikTok

| Response category | Percentage | Status   | Indicator                |
|-------------------|------------|----------|--------------------------|
| Strogly Agree     | 22%        | High     | Standard Legal Support   |
| Agree             | 51,3%      | Majority | Urgent Reform Advocacy   |
| Disagree          | 7,3%       | Lowest   | Legal Indifference       |
| Neutral           | 19,4%      | Low      | Resistance to Regulation |

Description: Responses from 304 respondents to the question of the need for legal reform regarding online beggars.

The table above shows that 73.3% of respondents support legal regulations for users who beg for gifts on TikTok. This shows the public's concern about addiction and psychological manipulation that occurs through interactive features and rapid monetization on digital platforms. The concept of evolutionary mismatch, an addictive behavior occurs when there is an unpreparedness to evolve and adapt to the way modern technology works today. In the past, adaptive behavioral evolution was a way of maintaining survival and social interaction. Hunt revealed that behavioral addictions (e.g., video games, social media) often emulate ancestrally beneficial behaviours, making them appealing yet often irrelevant to contemporary success [30]. Social media mimics behaviors that were once evolutionarily important, but in the modern context can distract individuals from meaningful life goals, which social media algorithms exploit to attract excessive attention. As stated by General Paul M. Nakasone, Director of National Security for the United States, in his Posture Statement before the 117th United States

Congress, concerns about TikTok's algorithms reflect a potential threat to information sovereignty [31]. Algorithms not only recommend content, but also have the capacity to systematically regulate public narratives, including encouraging repetitive and emotional patterns of interaction. This makes users who frequently live stream to beg for gifts feel a sense of pleasure and digital addiction, which causes psychological dependence similar to substance addiction, such as drug use. In the author's opinion, digital addiction can be categorized as a non-substance addiction.

Reforms in cyber law are urgently needed to regulate the design of algorithms and mechanisms of digital platforms, in order to protect the public from psychological exploitation and potentially damaging dependency. The government must take a firm stance in restricting the use of applications that damage the dignity and integrity of society, especially for Indonesian citizens. Application developers and the government have a crucial responsibility in limiting deviant behavior in society, such as the excessive use of the TikTok application. Currently, Indonesia has a law that regulates cybercrime, namely Law Number 11 of 2008 concerning Electronic Information and Transactions (State Gazette of the Republic of Indonesia of 2008 Number 58, Supplement to State Gazette of the Republic of Indonesia Number 4843) as amended by Law -Law Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Information and Electronic Transactions (State Gazette of the Republic of Indonesia of 2016 Number 251, Supplement to the State Gazette of the Republic of Indonesia Number 5952). And Law (UU) Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE Law).

The ITE Law generally regulates the first objective, which is to support the development of Information Technology through legal infrastructure and regulations so that the use of Information Technology is carried out safely to prevent its misuse by taking into account the religious and socio-cultural values of Indonesian society. Second, to maintain a clean, healthy, ethical, productive, and fair digital space in Indonesia, it is necessary to regulate the use of Information Technology and Electronic Transactions that provide legal certainty, justice, and protect the public interest from all types of disturbances resulting from the misuse of Electronic Information, Electronic Documents, Information Technology, and/or Electronic Transactions that disturb public order. The Indonesian state is not anti-globalization, but it also upholds the civilized human values contained in Pancasila. Therefore, there needs to be restrictions on how people behave.

In addition to the ITE Law, there is also Presidential Regulation of the Republic of Indonesia Number 47 of 2023 concerning the National Cyber Security Strategy and Cyber Crisis Management (Perpres 47 of 2023). Perpres 47 of 2023 was prompted by concerns that technological advances have the potential to trigger cyber attacks that could cause social and economic losses and threaten national sovereignty, thus necessitating the preparation of a national cyber security and cyber crisis management strategy. The aim is, of course, to protect the entire nation and national interests from the misuse of technology and to prevent and deal with cyber crime.

The two regulations above generally only regulate actions committed due to misuse that is detrimental to other parties or directly threatens national security. Therefore, from the author's point of view, it is not enough to restrict the behavior of society, which is developing so rapidly due to digital technology. Therefore, legal reform is necessary. Updating regulations in cyber

law is a solution that is hoped for by both the author and the respondents involved in this study so that the Society 5.0 era does not become an era of digital slavery.

#### 4. Conclusion

Society 5.0 marks an important phase in the development of society that places technology at the center of modern civilization. The Internet of Things has become a basic human need in today's era, bringing both positive and negative impacts. The inability to limit oneself in the use of the Internet of Things has given rise to the modern social phenomenon of slavery. Modern slavery is the loss of freedom due to coercion, threats, violence, fraud, and abuse of power committed against an individual, whether willingly or unwillingly, packaged as if it were not slavery. Modern slavery is no longer difficult to find in everyday life; even in the lives of individuals, every family has the potential to be enslaved.

Similarly, based on the author's research, a new form of slavery has been discovered, namely self-slavery. Self-slavery is a dependence on something that leads to the exploitation of oneself for that thing. In this case, digital slavery refers to the excessive use of the internet of things, where people depend on the internet of things as a source of income by begging online, which sometimes forces others to donate in the form of gifts or online donations, such as through the Tiktok live program. Of the 304 respondents who participated in filling out a questionnaire on self-slavery, 85.5% agreed that begging for donations/gifts online is slavery disguised as technology. Although it does not harm anyone, it is important to be aware that slavery by technology is a threat to human civilization.

Therefore, live TikTok programs specifically for users who beg for donations/gifts, which damage human dignity, must be restricted through cyber law reform. The aim is to regulate behavior and protect the public from addiction and psychological manipulation that occurs on digital platforms. Cyber law reform is a shared responsibility among the government, app developers, and app users. Updating the ITE Law is the expected solution to ensure that the Society 5.0 era truly becomes a momentum for the advancement of a civilized civilization, not a regression of human civilization.

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