



CYBER PERSONA TRAP AND ITS PROLONGED ALTERNATIVES IN CONTEMPORARY METALITERACY

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ABSTRACT

This article exposes how virtual identity or cyber persona deals with metaliteracy today. While traditional identities show particular social constructions, cyber persona asserts ambiguity of sharing culture between cyberspace and real world. The differences also shift enlightenment in literacy into paradox as a consequence of cyber persona trap. Literacy extends to multiliteracy and metaliteracy that enable further possibilities to blur private and public boundaries through interpretations of information. This also encourages the trend of hoax as mismatch between facts and contexts. Hoax exposes absence of reflection on information, or the absence of literacy, in a sharing culture. If literacy defines reading culture, metaliteracy means interpreting in sharing culture. Nevertheless, the interpretation does not enhance understanding because the information is intended for justification of a single truth. Through qualitative method, the analysis includes how metaliteracy shows paradox rather than congruence between virtual and real world. Continuous understanding becomes an alternative to get into the cyber persona. One information alone is never enough to understand realities. In conclusion, cyber persona enables individuals to extend literacy but with a two-edge of blade; information allows further understanding, but could also be used to justify certain ideological truths.

Keywords cyber persona, hoax, identity, metaliteracy, sharing culture

INTRODUCTION

The phenomenon of increasing globalization in today's world has brought about significant transformations in various aspects of everyday life. One of the key factors contributing to this shift is the advent of the internet era, which has facilitated the seamless flow of information and technology across borders, allowing people to access and consume them with great ease (Wahyuni, et al., 2023; Wijaya, et al., 2023). Consequently,

individuals have become more deeply immersed in the digital realm, actively participating in various online activities. However, it is important to note that this digital or cyber condition is far from being ordinary, as it introduces profound changes in both the concept of time and the notion of place.

In terms of time, the traditional understanding of identities has expanded into the realm of digital identities. Previously, identities were primarily shaped through social constructs within physical communities (Wahyuni, et al., 2023; Wijaya, et al., 2023). However, in the present era, individuals have the opportunity to construct their own identities in a more individualistic sense, often referred to as personas. These personas are not bound by the constraints of physicality, but rather are crafted and curated in the digital space, enabling individuals to present different facets of themselves to the world (Wahyuni, et al., 2023; Wijaya, et al., 2023).

Similarly, the concept of place has also undergone a significant transformation in the wake of increasing digitalization. The traditional notion of physical places has now been expanded to encompass the vast cyber world. In this new digital landscape, places have transformed into spaces, which are not confined to specific geographical locations but rather exist in the virtual realm (Wahyuni, et al., 2023; Wijaya, et al., 2023). This shift has blurred the boundaries between physical and digital spaces, allowing individuals to navigate and interact with various online environments.

These two fundamental changes, namely the shift from identities to personas and from places to spaces, have also had a profound impact on the concept of literacy. Traditionally, literacy has been defined as the ability to read and write, and has been associated with the acquisition of knowledge and the dissemination of information through speech and literature works (Griesbaum, et al., 2023; Oktavia, et al., 2023). However, in the digital age, literacy has taken on a new dimension, often referred to as metaliteracy. Metaliteracy encompasses a broader and more nuanced understanding of literacy in the digital context, encompassing not only the traditional skills of reading and writing, but also the ability to critically navigate and evaluate information in an increasingly complex and interconnected world (Griesbaum, et al., 2023; Oktavia, et al., 2023).

Furthermore, the shift to metaliteracy has also brought about a change in the values associated with literacy. In the digital realm, the range of literacies has become more diverse and varied, reflecting the multitude of ways in which information is shared, consumed, and created (Griesbaum, et al., 2023; Oktavia, et al., 2023). The traditional notions of fixed ideas and rigid interpretations are being challenged, as individuals are now able to engage with a wide range of perspectives and ideas, often in real-time, through various online platforms and digital media. The increasing globalization and digitalization of today's world have ushered in significant changes in various aspects of everyday life, including the matter of cyber persona trap (Griesbaum, et al., 2023; Oktavia, et al., 2023). The rise of the internet era has not only facilitated the flow of information

and technology, but has also transformed the way in which individuals construct their identities and navigate physical and digital spaces. These changes have also had a profound impact on the concept of literacy, with metaliteracy emerging as a new framework that encompasses the diverse and evolving ways in which individuals engage with information in the digital age (Griesbaum, et al., 2023; Oktavia, et al., 2023). As we continue to navigate this ever-changing landscape, it is crucial to critically examine and adapt our understanding of literacy to effectively navigate and participate in the digital realm.

This paper has a particular purpose on answering how cyber persona constructs and is constructed as well in contemporary metaliteracy? Metaliteracy actually brings in more opportunities, possibilities, and also ambiguities to places and identities (Griesbaum, et al., 2023; Oktavia, et al., 2023). That condition indicates speech and writing in plural senses. While traditional identities show particular social construction, cyber persona asserts ambiguity of sharing culture between cyberspace and real world. The differences also shift the purpose of enlightenment in literacy into paradox. Literacy extends to multiliteracy and metaliteracy in the sense that fixed definitions must be revisited into more possible meanings (Berghel, 2017; Palupi, 2020). By using qualitative method, this paper is exposed in several sub chapters; introduction, cyber persona in today's internet era, metaliteracy in sharing culture, diverse understanding as an alternative, conclusion, and references.

RESEACRH METHOD

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Written through description, online and offline scripts are used to explain correlations between cyber persona, digital sphere, and metaliteracy alongside cultural studies ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes obtaining sources, reading and watching sources carefully, comparing with other issues, quoting into paper, and writing down in reference lists. The research data comes from realities of cyber persona and meta literacy. Each of them is read then broken down into its every particular element.

RESULT & DISCUSSION

Cyber Persona in Today's Internet Era

Digital issues on the cyber sphere seem to be unexpected. However, people still can identify one from another through what is known as individual and social networks of interconnectedness (Held & McGrew, 2007; Popescu, 2021). If it is an individual, it may be known since it is identified. When it comes to being social, it may be unexpected because of dense interactions within. These interactions emphasize the mobility of identity

in the digital sphere by forming a complex web of ties that affect social behavior and self-perception. In this setting, people frequently curate their online personas to reflect desirable characteristics or affiliations that might not match their real-life identities. This is known as self-presentation. People could watch this difference on virtuality where cyberspace is situated. It is real in itself even though it may be unreal compared with the real world as cyberspace is not totally different from the real world (Berghel, 2017; Palupi, 2020). People are forced to manage many identities as the lines between the real and virtual worlds become more opaque, complicating conventional ideas of selfhood. Virtuality is a new form of reality, unreal but still imaginary in cyberspace.

Virtuality reflects cyber culture where everything is beyond velocity: real but not concrete (Shields, 2011; Çakır, 2022). In this setting, the quick speed of technological development constantly modifies society norms and expectations, forcing people to change who they are in order to stay relevant. People try to escape velocity by speeding up through technology. Technology in virtuality is seen specifically on computer and online access in the post-industrial era. People are beyond specialization; technology has been claimed and internalized as well. Interesting point about virtuality is cyber persona as a specific identity in the virtual world. Cyberspace can be viewed as three layers (physical, logical, and social) made up of five components (geographic, physical network, logical network, cyber persona, and persona) (Çakır, 2022; The United States Army, 2010). It is crucial to comprehend how people curate their cyber personas in connection to their real-world experiences because these layers and components work together to produce a complex identity that is constantly negotiated and recreated.

Physical layer is about geographic and physical network components. Logical layer is seen through the logical network. Social layer is on persona and cyber persona. Here, cyber persona is related to the real world through a logical network between physical appearance and digital identification (Çakır, 2022; The United States Army, 2010). People in geographical and physical networks state only in the real world only, but through logical assumptions, wired people could easily get cyber persona access. The persona component consists of people on the network while cyber persona component includes person's identification on the network (The United States Army, 2010; Xu, et al., 2022). People cannot say that both aspects are so certain since multiplicity is there.

People could have many accounts of identification while some people could use one same identity as cyber persona. Authenticity and self-representation are called into doubt by this phenomenon, as users struggle to sustain several identities that may be intended for distinct audiences or objectives. The capacity to create one's online persona adds a performative element, where people could experience pressure to live up to social norms, which further muddies the authenticity of authentic self-expression. People refer to the identity of the cyber persona in imaginary space but closely related to real space (The United States Army, 2010; Xu, et al., 2022). The ability to customize one's online persona to suit different social circumstances highlights the mobility of identity in this setting and creates a complex tapestry of interactions that can both strengthen and strain interpersonal

connections. Somehow, it ignores historical lines by the complexity of space and time by migrating it to an online world. When real space and time in the online world is different from the virtual world, humans start to be disembodied. People no longer have real bodies like in the real world, but imaginary ones (The United States Army, 2010; Xu, et al., 2022). It is such representations of man which come in the virtual world. Therefore, the cyber persona is imaginary since the human body is not really included here.

It is true that technology has been proven to influence mental health as it may promise individuals to create a new reality, but usually triggered by social comparisons (Berghel, 2017; Palupi, 2020). People who use social media are frequently inundated with well-chosen depictions of other people's lives, which can leave them feeling inadequate or unsatisfied when their own experiences diverge from those idealized images. The phenomena of social comparison has the potential to generate a feedback loop in which users continuously look to likes and comments for validation, thus creating a cycle of reliance on outside approval. So, digital users often hunt for likes, comments from followers and even chase verified status, where sometimes happiness and sadness are synonymous with whether the response is positive or not. In fact, this individual is a human being who is trying to realize her/himself with a new persona, even though the persona he uses may be very different from the real world (Berghel, 2017; Palupi, 2020). In the end, the person will try his best to appear in the real world as the persona in cyberspace. Unfortunately, sometimes even the individual himself is fooled by the persona she/he actually displays.

People often think and always separate the virtual world and the real world. In fact, cyberspace is the real world with different models, existing in the same reality. The only difference is that the virtual world has the intensity of sound, images, text or visuals without direct physical encounters like the real world (Held & McGrew, 2007; Popescu, 2021). This behavior certainly has a big impact on a person's mental state, because the individual will display his fictitious persona on social media as much as possible. Then, of course this will trigger actions that are filled with unease or worry, such as fear that his mask will be revealed and known to the public (Held & McGrew, 2007; Popescu, 2021).

Furthermore, if the mask is revealed, it is certain that it will lead to an attitude of alienation or social isolation, and usually this will lead to bullying behavior on social media. So that in the end, individuals no longer have a comfortable place, either real or virtual. Fatally, this can lead to deviant actions, such as stress and even suicide (The United States Army, 2010; Xu, et al., 2022). However, even though it contributes to triggering negative impacts, the presence of technology is basically created to make it easier for humans to do many things, such as transactions and interactions. It is critical to understand that although technology can make some problems worse, it can also present excellent chances for community development and connection, underscoring the need for a balanced view of its place in people's lives. So, technology should not be a scapegoat, but it is human maturity in technology that should be anyone's concern.

Human is rather seen as an agent on his material and intelligent aspects rather than its real body in a cyber persona. Cyber persona is related to the minds of people rather than his whole body because cyber persona is extension of human existence (Jain, 2009; Lim, 2008). This notion emphasizes how identity in the digital sphere is becoming more abstract, with one's online presence being defined more by their thoughts and feelings than by their physical appearance. At some point, it is true that borders between public and private space are eroded, but material issues indicate that people are still related to the real world. For example, identities in the virtual world still need some photos as identifications. People have to traverse both the physical and virtual worlds at the same time, which is illustrated by their dependence on tangible markers. As a result, it is not just about a person's outward appearance but also about the experiences that shape their identity.

Experiences of people are representations of the real world applied in the virtual world. Some people could just put their real appearance as they experience it in the real world, but some may not (Jain, 2009; Lim, 2008). This decision captures the nuanced relationship that exists between performance and authenticity in digital environments, where people frequently struggle with the pressure to live up to predetermined standards. Other people also may have different perspectives on relations between experienced worlds; therefore, they may be different in cyber persona. Cyber persona could be a totally similar mirror from the real world as people put it on the same symbolic experience. However, the reality is never really the same because of the reductions (Jain, 2009; Lim, 2008). Identities are always based on partial experience as intentioned by others. People may put everything in cyber persona the same as the starting point, but interactions that are experienced are already interpreted. It is the interaction of symbols that shape the cyber persona itself.

Cyber persona also includes the intelligent aspect of the human mind. Since it is imaginary, symbols and representations of cyberspace where cyber persona lives are not real, but structured in minds. This mental construct highlights how crucial subjective interpretation is in forming an individual's online persona as people move through a symbolic landscape. It is like a multitude; composed of a set of singularities-and by singularity as a social subject whose difference cannot be reduced to sameness, a difference that remains different (Hardt & Negri, 2004; Pasopati, et al., 2022). Humans are viewed as autonomous subjects under contemporary settings, but this is different in the virtual world. People are built by their interactions with machines and other users in the virtual world, which forces them to rethink how they see themselves in connection to technology. People suffer from fragmentation as a result, unable to completely inhabit the virtual world as long as their bodies are fixed in the physical world. However, cyber persona presents an alternative that functions in the context of symbolic communication (Jain, 2009; Lim, 2008). Cyber personalities interact beyond recognition, but they all come together to form a single, cohesive experience. Human identities are always changing due to conversations and interactions with other people.

There are four main personal contents which consist of cyber persona (Jain, 2009; Lim, 2008). First, general information consists of identification of people by name, marital status, religions, real address, or anything that is related to the real world. Second, personal networks as information in interaction among others which prove that cyber persona is already social. Third, the preferences of individuals are more dynamic so that identities can also change in everyday life both on virtual or physical space (Hardt & Negri 2004; Pasopati et al., 2022). Fourth, prolonging events of cyber persona outside the context. Others would be interested in sharing information whether it is photographs on Facebook, news via Twitter or their opinion as well. They show the contextual nature of meaning in digital interactions, and how it can vary from one person to another. This is indeed one main part of sharing culture.

From the first to fourth aspect above, people can see that information is getting flexible. First one is fixed and does not provide fluidity since it is so closely related to the real world (Hardt & Negri, 2004; Pasopati, et al., 2022). People seldom react to this point negatively but just to clarify it. If it conforms to what others think then so it is. Second and third points are more flexible ones. People will care if the information interests them. For example, a cyber persona is interested in others who have the same hobbies or communities as preferences. It is useless if people just come to the virtual world without expressing actions since the world is already provided with social requirements (Hardt & Negri, 2004; Pasopati, et al., 2022). In the fourth aspect, people may refer to it from the first to the third aspect, but since the world is also beyond velocity, the events also could change easily. People could play a constant role but their actions' interpretations may not be it. It is possible just to respond to the fourth aspect without considering the first one. Those identities are in a person but in the virtual world are different (Hardt & Negri, 2004; Pasopati, et al., 2022). People could criticize others as subjective as they can be. There are no justifications of something in the virtual world. People could appreciate or criticize based on what events that people share, not on who posts that.

Identity is morphing rapidly into the digital age. The real vs. online dynamic is very complicated for a person in general because identity norms are being pushed all the time. This ongoing transition encourages people to reflect upon the notions of self, and how these are rearticulated in digital space due to its permeable identity. People can attain some critical points of cyber persona from what are written above both in certain aspects and examples. Cyber personas establish personalization of digital identities, but also limited to personalized agents. On one hand, people could show who they really are through unlimited expressive actions in the virtual world even though it may reveal the taboo of society (Fershtman, et al., 2011; Hamdani, et al., 2023). They could say to others by saying some fixed and flexible identities for their own preferences. They also could hide some points so as not to be talked about. In other words, People may say that cyber personas could get their own meaning by constructing it. On the other hand, cyber persona is just a kind of agent of the virtual world's structure. People's consciousness is only limited to certain forms that are provided by the digital world. Diversities are there but they are just

personalized for the requirements. Actually, the virtual world, in this view, is not totally free because it still contains binary oppositions (Fershtman, et al., 2011; Hamdani, et al., 2023). For example, the different gender is still there which could be a good point for someone but such oppression for others. Another example is when people hide their fixed identities; others may ask why they do not put it in the biodata. The system may also ask the same question in requirements, but people could refuse it.

The establishment of digital identities above also reveal limited user's attitude in limitless cyberspace. What people call flexible identities must be referred to as fixed ones. It is not different from the real world which just sees through partial identities (Fershtman, et al., 2011; Hamdani, et al., 2023). The utopia of cyberspace which is said to reveal the world and identities inside is impossible. It is rather like a dystopia where actual personal attitudes. Through the gap, People may come to other conditions that cyber persona is underlined in covered identities than real ones. Some identities are mirrored from real ones but also unexpected spheres where people could do anything. Some people would like to ask more people to sign petitions or attend some real events but others may spread the information in how to kill people or to make suicide bombs. Indeed, cyberspace is beyond good and bad and could be said only in conditioned age (Fershtman, et al., 2011; Hamdani, et al., 2023).

Besides, even though it contains different cyber persona, it may also come to unified responses. Since it is so interest-based, power-based responses may also arise. People who would like to gain more power could collect more endorsement here. Therefore, it could be political or not. It is also based on interpretations which are so subjective as needed in power-gaining issues (Fershtman, et al., 2011; Hamdani, et al., 2023). Cyber persona could be the subject or object of others depending on how people see it. The interactions of cyber persona are choices between escape from and continuation of the real world.

Besides, cyber personas in the cyber sphere are closely related to contextual understanding in such open discourse (Held & McGrew, 2007; Popescu, 2021)). The fluidity of identities shapes unexpectedly changes through the dynamic condition of it. The contextual issues of the cyber sphere are indicated through several characteristics. First, information flows in news are fixed identities but comments to them are unknown. News is meant to be value-free as another characteristic of the virtual world which is beyond velocity. The comments are contextually seen through who responds to it. Dialogues could come when there is response from others beside usual news. For example, news could show many values, but they could only be political or even cultural when people respond to them. People may see that events are not contextual, but behaviors are (The United States Army, 2010; Xu, et al., 2022). Second, personal events could not be said to be private but also not to be totally shared. When people say something in the virtual world, it is already social and spread to others. It is true that what people say in the virtual world does not always mean so in the real world because it is like a different room.

However, since the virtual world is closely related to the real world, there are no rooms between them. What is said in the virtual world could be done so in the real world (Berghel, 2017; Palupi, 2020). Third, contexts in cyber persona's behaviors are not a determined one. Fluidity of identities comes together with its flexibility and ambiguity as well. What is a set cyber persona cannot just be said as universal as everyone is the same. Otherwise, the virtual world is universal but inside it is particular. It may be such a contrast but flexibility could not be generalized by some degrees. Cyber persona is not about continuation of identities, but to confirm its fluidity is such a good point to go. Fourth, since cyber persona is fluid and flexible, they do not move as they are the center of themselves. They are conditioned and at the same time constructed (Berghel, 2017; Wahyuni, et al., 2023). There is no standard among cyber personas but ethics is needed as not quite different from the real world. For example, a cyber persona may be free to talk about anything in the virtual world but he may still be bullied because of some moral conditions.

This traditional idea of self is challenged in these online forms because as there are exchanges between social interactions and contextual understandings made, it reinforces modes for creating alternative expressions of identity that exist on a spectrum as well. As people become more and more connected online, the lines of public versus private reach a certain form as identity fluidity begins to alter people's identities in ways they may never have considered before (Berghel, 2017; Castells, 2010; Wahyuni, et al., 2023). The cyber persona is established as a set of cultural discourses through the traits assigned to them, they are contextualised in relation to larger culture narratives and experiences.

Metaliteracy in Sharing Culture

As seen above, identities in the real and virtual worlds face such tensions between them. Real world indicates such traditional identities in visible condition. The traditional identities relate to self as the main idea of an individual person. Virtual world shows other identities which are flexible yet possible. This brings such ambiguity in the real world between what is truly stated and made by chosen identities (Griesbaum, et al., 2023; Turkle, 2011; Xu, et al., 2022). Those two identities today are not totally separated but affected each other. The tensions also spread to literacy. Literacy, derived from Latin word *litteratus* means educated and learned, is widened towards other possibilities today. Literacy today becomes multiliteracy which includes various meanings related to many worlds including metaliteracy of the virtual world.

Metaliteracy itself puts its typology in the sense of enabling further possibilities through interpretations of information. Open social media today shapes such sharing of knowledge among people (Berghel, 2017; Turkle, 2011; Wahyuni, et al., 2023). People share something more meaningful than what they say to one another in this digital agora. People tend to exchange identity and experience that alters vastly the way humans relate; not just with other people but possibly even with themselves. Any post, tweet or shared

article is part of a story-telling collective — whose edges fill in everyone’s contemporary understanding truth and authenticity and loyalty. This gives room to the testing of individual authenticity and creates an environment that is too liberal in respect to where one person stops representing themselves, and their surroundings start. Developed by Tom Mackey and Trudi Jacobson, metaliteracy would like to map conditions, actors, and behaviors in today's internet era. Metaliteracy challenges traditional skills-based approaches to information literacy by recognizing related literacy types and incorporating emerging technologies (Griesbaum, et al., 2023; Xu, et al., 2022). By mapping such definitions into metaliteracy perspective, a more comprehensive approach to social media and its positive view is expected.

Metaliteracy learning falls into four domains; behavioral in skills and competencies of knowing digital world, cognitive in comprehension, organization, application, and evaluation of the learning, affective in changes of emotions and attitudes through engagement with learning activities, and metacognitive in reflective understanding of how and why they learn, what they do and do not know, their preconceptions, and how to continue to learn (Canvas Network, 2023; Pasopati, 2021). The learning is so defined that every aspect of the digital world is mapped in regular activities. From behavioral to metacognitive aspects, skills are expected to understand what the digital world means today. Moreover, metaliteracy by Mackey and Jacobson is meant to make people ready to understand the contents of digital worlds (Mackey & Jacobson, 2011; Pasopati, 2021). The contents are related to personal privacy, information ethics, intellectual properties, and also technological and informational environment. This metaliteracy is shaped as formal courses with certificates given at the end of the courses (Metaliteracy MOOC, 2023; Pasopati, 2021). In other words, metaliteracy developed by those two persons would define what the digital world is, how to deal with it, and how to make use of it.

However, the concept of metaliteracy above is not enough to explain the digital world. The definitions above only state the concepts without trying to explain any cultural aspect of the digital world. Metaliteracy is not just about usual literacy but situated in the digital world (Griesbaum, et al., 2023; Xu, et al., 2022). Metaliteracy is actually such cultural points where there are tensions between what is real and what is virtual. Culturally, metaliteracy has to face three problems in the digital world today. First, problems of identities. As stated in the explanation of cyber persona above, traditional literacy in traditional identities has shifted into metaliteracy. There is such a difference between understanding what is real and what is virtual. While traditional identities could easily define people from names or religions, cyber persona is so varied that it does not always reflect real world's identities (Griesbaum, et al., 2023; Turkle, 2011; Xu, et al., 2022). Metaliteracy in this point explains that identities are no longer stagnant but shaped like networks where everything is related to each other. That shift in what constitutes identity extends even deeper, leading to a basic philosophical question about selfhood for the computer generation. People use online platforms to self-construct and deconstruct in an ever-moving performance, breaking down traditional ideas about authenticity. Every

interaction, every shared post is one small brushstroke of their digital identity and raises questions on how these personae that they create influence not only the idea about themselves but also virtual versus reality self (Griesbaum, et al., 2023; Turkle, 2011; Xu, et al., 2022). Second, sharing culture as the main actions in the digital world today. The concept has shifted from 'I think therefore I am' into 'I share therefore I am. This condition has made people what they have given not just what they are. People are getting more fluid in the sense that what they share is considered as what they actually are (Griesbaum, et al., 2023; Xu, et al., 2022). Culture is no longer defined as ascribed statuses but possible meaning that people want to achieve. Third, the rising hoax in today's digital world. Metaliteracy also emerges from the trend of hoax as mismatch between facts and contexts.

Hoax exposes absence of reflection on information, or the absence of literacy, in a sharing culture. What is easily seen in the real world could be set differently in a digital sense. Hoax is the result of ambiguity between real and virtual world or what is described as post-truth today (Berghel, 2017; Palupi, 2020). Hoaxes have been proven to cause a lot of negative things in social life. Of course, for every fake news there is someone who plans, writes and spreads it. This action is a process used for a specific purpose, namely forming public opinion towards a person, situation or certain event.

Diverse Understanding as an Alternative

While literacy defines reading culture, metaliteracy at once means interpreting in sharing culture. Nevertheless, the interpretation does not merely enhance understanding because the information is intended for justification of a single truth. This can be seen in hoax as using information for justifications. Metaliteracy shows paradox rather than congruence between virtual and real world (Berghel, 2017; Palupi, 2020). There is no such fixed definition as stated in metaliteracy by Mackey and Jacobson. Indeed, metaliteracy questions traditional concepts of truth and knowledge by exposing the dynamic and intricate nature that defines people's current digital culture in which interpretations are always under negotiation as opposed to being taken for granted. There are always things which could escape definitions. Metaliteracy actually gives more diverse conditions of the human world.

Continuous understanding then becomes an alternative for literacy to get into the cyber persona area. One information alone is never enough to understand realities (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006). As the digital world provides a massive flow of information, it should also bring in many possible understandings of various worlds. Metaliteracy by Mackey and Jacobson is how to understand the digital world from the perspective of the real world. The future of technology must realize that the internet cannot be thought of merely an extension or foundation laid on top of reality, but rather its own unique medium and environment where realities coalesce. Actually, the

digital world should also be seen as itself where possibilities come to life. Meanwhile, people still consider the digital world to support the real world.

What Mackey and Jacobson do is to use the digital world to enrich real world's knowledge. What they do actually focuses only on the positive idea of the digital world. That positive way is used to eliminate any negative ways of digital issues. Negative aspects of metaliteracy, as stated in hoaxes, then are considered automatically erased when positive ones are emphasized. However, hoaxes are still there and rising because of knowledge in metaliteracy. This paradox is not known by those two people because they just want to take advantage of the digital world (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006). They believe the immediate access to false information is well worth any dangers or ethical concerns involved in creating a world where lies can go viral at will and help foment confusion and distrust. Digital world actually is a condition of diverse information which could make anything possible to come. It may bring in understanding and justifications.

How to deal with various issues today is to understand that there is much knowledge and truths as well in the digital world. The various truths cannot easily be reduced into several definitions. Truths could only be seen as a match between facts and fiction (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006). It may be getting difficult for digital persona since this identity does not have any reference to any social construction. Social constructions could only be found in the real world therefore understanding between real and virtual is needed here. The complexity is to reconcile these both territories where identity lines blend, and human beings become their lives in disparities having questions about portrayal in respective realms. At the point of digital identities, the concept itself is such a doubt. People can refer to digital identity as identity in the digital world and also identity which is digital. Since identity is fluid, people still cannot omit its fixed aspect as seen in dynamic entities in its critical experience (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006).

Here, fluidity is the same with the form of water. People can see that the form of water is the same as the form of the place. Besides, people still cannot ignore that water is a fixed concept. Water could follow the form of the place, but what is inside water is fixed as fluid too. Identity in the digital world is different from the real one. People can say that people live digitally here. To live in a digital world is to live in an unreal condition but it is real enough to be lived (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006). It may have such cultures which may be different from real ones, but the term comes into space. In spaces, time and space does not really matter as long as contextual understanding comes before conceptual one. It is a world which is so existential. It is not given but is really constructed (Azzahra & Pasopati, 2021; Thesen & Pletzen, 2006). It may bring in several broadened concepts but also contain fixed identities inside. In unreal conditions, everything is just like relations among others. People still cannot touch the things for real, but the concepts are borne in mind.

People can say that the digital world is so representational here. It is not real entities which do actions, but the assumptions of them which play roles in digital arenas. For example, identities in Facebook and Twitter must not relate to real conditions. People could have their identities in the digital world as long as it comforts with its conditions or commonly known as cyberpunk (Shields, 2011; Çakır, 2022). It may be different if the identities correspond with the real world, but what is in the digital world stays there. In real conditions, it is not good to insult people by races and religions, but in the digital world it is different. People could have different identities from their real ones to insult others or even to study the diversities (Shields, 2011; Çakır, 2022). Indeed, the digital world provides people with other forms of identities for different uses also.

It could be different from how it means with identity which is digital. It is real people who live in the digital world. In this issue, it does not provide people with multiple identities since it is a real one but online. People would like to check whether identities are real or not. It is just identities but digitized (Çakır, 2022; Wijaya, et al., 2023). Different from identities in the digital world, digitized identities are real in the use of the unreal world. The main idea is still representational since it is characteristic of the digital world. It is like the stock market which does not contain real money but represents it. For example, online transactions are done for real things and money, but the process is so representational by just putting certain profiles and credit cards for transactions. At this point, the digital world still provides people with alternative spaces for identities which are digitized (Çakır, 2022; Wijaya, et al., 2023).

CONCLUSION & RECOMMENDATIONS

Cyber persona enables individuals to extend literacy to cyberspace. By having digital identities, many possibilities could come to real life. Some identities are mirrored from real ones, but not on the surface. People cannot say that cyber persona is totally real in cyberspace since it is just representations of real ones. It is also an unexpected sphere where people could do anything. The expansion is not without problems because metaliteracy shows a two-edge of blade; much information allows further understanding, but those could also be used to justify certain ideological truths. This is when hoax could only be understood through diverse views on widen literacy in metaliteracy. Metaliteracy shows paradox rather than congruence between virtual and real world. There is no such fixed definition as stated in metaliteracy by Mackey and Jacobson. There are always things which could escape definitions. Metaliteracy actually gives more diverse conditions of the human world. Normalizing the changing nature of digital identities helps people to remain aware and mindful about themselves as well as those around which is necessary for how people need to be (especially online) so that further interactions can stay more in sync with life.

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