

Digital Nomad Work Trends in Indonesia After the Pandemic

Ardhani Wahyu Eka Pramudya¹, Handar Beni Dwi Prasetyo², J. A. Wempi³

^{1,2,3}LSPR Institute of Communication and Business, Jakarta, Indonesia

Email: 22173170024@lspr.edu

Abstract

After the Covid-19 epidemic, there has been a change in working style from people who are required to work from home to working from anywhere. Digital Nomad is a trend that has become popular in Indonesia since the government announced that people can work hybridly. This trend entered through Instagram social media, where tourists come and work in Bali, or what we know as Work from Bali. Seeing how this phenomenon has developed, it is now important to understand the application of digital nomads in post-pandemic Indonesia. This research uses interpretive qualitative methods so that researchers can interpret digital nomad trends, while data collection is carried out through document studies and literature studies. The results of this study show that the use of the digital nomad concept is growing in Indonesia, and many companies and government institutions are implementing remote working, thus supporting this trend to continue as long as we work digitally.

Keywords: *Post Pandemic, Work from Home, Work from Anywhere, Digital Nomad Trends.*



A. INTRODUCTION

Due of the Covid-19 outbreak, which has compelled individuals to work from home from school, work, and religion, Indonesia's President Joko Widodo has asked firms to work from home. This strategy, which is opposed by some employees with low technological capabilities, is supported by Circular Letter No. 19 of 2020 of the Minister of Administrative Reform and Bureaucratic Reform (PANRB) and DKI Jakarta's policy, namely Large-Scale Social Restrictions. As a result of the ongoing Covid19 pandemic, Indonesia's Work from Home policy has both beneficial and negative consequences. While some employees may love working from home, others may find it tedious.

The regulation has both positive and negative ramifications, notably for individuals in the service industry who are unlikely to complete their work online due to on-site duties. In Indonesia, the COVID-19 pandemic has had a substantial influence on people's transportation, work, and communication. Government restrictions reduced mobility significantly in the early phases, followed by a strong comeback once the economy reopened. People's mobility choices, however, are not highly related to the number of new cases or deaths. This phenomena could be explained by factors such as pressing economic requirements, job arrangements, and cognitive biases The Work from Home policy implemented in Indonesia as a response of the Covid-19 virus has both positive and negative consequences. While some employees may love working from home, others may find it tedious. Workers

in the service business are unlikely to complete their task online because they work on-site. Despite these difficulties, the strategy has both beneficial and negative consequences for the workforce (Yan Ing & Chatib Basri, n.d.).

Following the Covid19 pandemic, the term "Digital Nomad" was used to describe those who operate remotely or online and are not restricted to a single region or country (Cook, 2023). This trend began after Indonesia passed the PSBB law, when travel vloggers went on holiday to Bali (Prabawati, 2020). The phrase "Digital Nomad" was coined in Indonesia, enticing visitors to Bali for both pleasure and remote work, emphasizing the necessity of workplace flexibility and adaptation. Digital nomadism, which combines travel with virtual work, is a developing trend among young Millennials and Generation Z. These individuals, who are associated with digitalization, work remotely using a single device and an internet connection. While traveling, they value connectivity, productivity, and work-related activities. Gig employment, itinerant labor, and worldwide travel adventures are all important components of digital nomadism. They value mobility and enjoy collaborative work environments (Šímová, 2023). Digital Nomads, who are frequently seen in cafes, shops, and public locations, are changing the way offices in Indonesia operate. Following the trend of working digitally in the United States, Asia Pacific, and Europe, many offices are embracing remote, hybrid, and work-from-anywhere models. This flexible work approach is in line with the needs of Indonesia's digital workforce, allowing for more flexible and engaging work experience (Hannonen, 2020).

The use of digital work is undoubtedly advantageous for everybody who works via an Internet connection. However, if they are workers who are still living independently, are not married, and have a low pay. These groups may struggle to adapt to the digital era, which the government is aggressively promoting. To provide a more relaxed and comfortable work atmosphere, Indonesian enterprises are rapidly adopting the notion of working in a flexible environment (WFA), or remote work. This work paradigm enables employees to work from anywhere, at any time, and without regard for space or time constraints, allowing them to balance daily activities with schoolwork and other commitments (Zhu, 2022).

The impacts of isolation at home during the previous Covid 19 pandemic had a significant influence on the Digitalization sector, particularly in Indonesia. The Digital Industry has evolved significantly during 2020-2022, and it is presently in 2023. Indonesians are increasingly working through online platforms / digitally, as it is very advantageous for employee equity and the implementation of Work Life Balance (Irawanto et al., 2021). Since 2023, Indonesia's digital literacy has expanded dramatically, making the digitalization sector critical. Many local and private businesses are embracing digital or hybrid work. With rising digital literacy, the practice of working digitally has the potential to extend throughout Indonesia. However, uneven diffusion may offer difficulties in each region.

The researchers intend to apply the Cultural Studies theoretical framework, which was pioneered by Stuart Hall and popularized by John Fiske. Culture is

defined as a set of social practices that generate, distribute, and exchange meaning. Culture is a social feature that is linked to meaning and is interwoven into a variety of sectors such as economics, law, governance, and education. It is formed as a result of communication (Fiske, 1991). We intend to incorporate not only Cultural Studies theory but also New Media theory into our project. Because the Digital Nomad lifestyle is new. As a result, New Media Theory is well suited to the description and explanation of Digital Nomad. The term "new media" refers to a movement in media logic that demonstrates innovation. The ubiquitous availability of information on the Internet has spurred discussions regarding the role of new media and developing technologies in the classroom. *New New Media* (2013) by Paul Levinson divides 21st-century media into three categories: old media, new media, and "new new media." Old media, such as print, radio, and television, use a one-way flow of information, whereas new media, typically online, does not always deviate from the old media paradigm (Akpan & Kennedy, 2020).

The research gap in this area is related to the introduction of the WFE work trend following the pandemic, which resulted in the acceptance of flexible working and the Digital Nomad work trend. Many offices have returned to WFO despite the pandemic. The novelty stems from the scarcity of research on the application of the Digital Nomad work trend in Indonesia, which provides fresh insights for future research. The research question is, How and what influence will the introduction of the digital working trend have in Indonesia?

B. LITERATUR REVIEW

1. Digital Nomad

Academic research has focused on the application of information and communication technologies (ICT) in tourism. According to media reports, ICT consequences go beyond tourism supply, potentially redefining the role of travel in everyday life. To escape traditional, location-dependent working structures, digital nomads, or young professionals who use ICT to work from anywhere, are adopting a travel-based lifestyle. They desire a more holistic way of life in which work and pleasure are not separated by spatial and temporal barriers (Reichenberger, 2018).

Because of socioeconomic shifts, wireless communication technologies, and transportation advancements, the digital economy has witnessed the emergence of new forms of work and employment. Work and leisure activities are combined by digital nomads, also known as neo-nomads, lifestyle-migrants, and lifestyle-migrants. They are not confused for leisure-seeking tourists, but they benefit from the relativization of geographical distances and employ identical working infrastructure regardless of location (Orel, 2019).

The growth of the digital nomad community, characterized as young professionals working online while maintaining a location-independent, travel-reliant lifestyle, has resulted from the digital labor market. This lifestyle, which is sometimes associated with the knowmad society or the "vanlife" lifestyle, is

characterized by high mobility, simplicity, digital storytelling, and social media sharing of experiences (Pacheco & Azevedo, 2023).

WFA, or Remote Working, is work that can be done from anywhere and completed on time. We still collect work from the workplace even if we work from home. Companies' directors and managers are concerned about productivity levels because of the possibility of forgetting and other tasks. WFA calls into question the typical office-based strategy by requiring a balance between work and personal life (Rizmalidi & Jayadi, 2022). However, not all firms are afraid of it, and most organizations require their workers to work flexibly and to be available anywhere and at any time as long as the necessary job is finished on time (Xiong et al., 2023).

2. Cultural Studies

Cultural studies by Turner and Hall emphasize the necessity of understanding the relationship between cultural practice and historical institutions of influence and control. This area rejects the assumption that it is the "keeper of the conscience." The study of attention, a limited commodity, is critical in understanding how digital mediation impacts social life, economic advancement, and political movements (Murray, 2020).

Cultural Studies, developed by Richard Hoggart, is closely related to literacy studies. Hoggart's *The Uses of Literacy* shifts the focus from elitist to mainstream culture, concentrating on how ordinary people interact with popular media. It highlights the existence of alternative ways of being in the world and the ability of popular culture to be self-correcting, such as the development of taste, political progressivism or the emancipation of the imagination. It is not anti-intellectual, but rather supports intellectual emancipation for all (Rutten et al., 2013).

Turner's cultural studies delve into the tangled web between digital culture and traditional cultural studies. Digital culture, with its ephemerality, rapidity, and various levels of meaning, may appear incompatible with non-field approaches that explore "what we wear, hear, watch, and eat." Our attention is now directed by the digital world, with clothing that responds to our recorded bodies, hearing that is deeply personal, and meals served by gig economies and smart crockpots (Murray, 2020).

Cultural studies, which is frequently viewed as a subject of love and protection, is frequently subjected to internal deviances and external attacks. These debates frequently miss the field's institutional and material conditions of possibility. Cultural studies, which is frequently regarded as a politically active pursuit, frequently ignores its own conditions of possibility. This lack of understanding and respect for these factors is a key barrier to the continued existence of cultural studies as a unique intellectual area. Addressing these issues is critical to ensuring the field's future growth and progress (Ang, 2020).

Cultural studies sensibility is an intellectual method created by Stuart Hall and his colleagues in Birmingham that focuses on understanding culture and the world via active meaning-making and power interactions. This sensibility stresses

that culture is a continuous social process that develops and reconstructs ways of life, and that understanding culture necessitates an examination of activities in their many contexts. Hall's intellectual charm has aided the global spread of cultural studies as a unique discipline (Ang, 2020).

3. New Media

Convergence investigates the shifting categories of old and new media, focusing on how these boundaries are assigned to technologies and artifacts over time. The essays investigate how these definitions shape specific media and their interactions, arguing that media interactions are embedded in biographical understandings of time, with understandings emerging within larger time trajectories and narratives associated with technological objects and systems. With the World Wide Web sparking hope about its possibilities, digital media has become an important aspect of the digital world. However, detractors contend that these distinctions are false and simplistic, because old and new media are continually intertwined and remedied. Rather than an attribute defining media, they should be understood as a relational idea, a range of ways individuals perceive and envisage their relationship with technology. Distinctions between old and new media appear inadequate to media researchers when describing media evolution. Both old and new media continue to be effective tools for understanding and navigating media change, influencing current views and interactions with various technology. The essays in this special issue strive to establish critical perspectives while questioning the use of these concepts in media analysis (Lesage & Natale, 2019).

The new media, particularly digital platforms, offers a wide range of methods for investigating intimate relationships, bringing both potential and obstacles. Because of the volatile nature of online interactions, researchers have difficulties in data processing, ethical approval, and data collection. Addressing these challenges is critical for understanding the ever-changing landscape of media research, which connects with ever-shifting practices and understandings of intimacy. Theorists are focusing on the concept of 'pleasure' to investigate the distinctiveness of new media. However, most research focuses on mapping access and use rates, ignoring differences in quality or depth of experience. Despite a growing body of research on the productive use of new media, little is known about what users find appealing, enjoyable, and irritating about new media use in various circumstances. Media pleasure has developed in cultural studies, with newer work emphasizing on user/audience pleasures and downplaying the producer's role. John Fiske, a key proponent of the political economy of the media viewpoint, questions the concept of a broad audience and emphasizes the diversity of wants and desires. Media texts are not meaning purveyors, but rather meaning provokers, with semiotic and social types of cultural resistance combining to question dominant ideas (Kerr et al., 2006).

Journals such as *New Media and Society* and *Convergence* have long focused on the concept of media's 'newness' as a driver for change in media and communication studies. More nuanced terms such as *Social Media + Society* and *Big*

Data and Society have emerged. Rather than empirical study, research on the complex interaction between new and old media frequently relies on theoretical and conceptual considerations. The ideas of Natale and Gershon underline the continually renegotiated nature of media in contemporary society. They contend that people's attitudes and ideas shape their media consumption, affecting which gadgets and media they utilize for specific objectives. From a lifeworld viewpoint, this study investigates the relativity and relationality of old and modern media, concentrating on individual beliefs throughout time. It identifies and characterizes seven conceptualizations of old and new media, providing a nuanced way to understanding the link between old and new media (Menke & Schwarzenegger, 2019).

C. METHOD

The way qualitative approaches approach academic inquiry is different from quantitative research; they rely on text and image data, different procedures in data analysis, and a variety of designs. When writing a methods section for a qualitative research project, one should inform the reader about the purpose of the research, specific design, role of the researcher, data sources, recording techniques, several stages of analysis, and the methodological integrity or accuracy of the research. data obtained. More specialized methods (i.e. techniques, designs, or inquiry procedures) are used in qualitative research beyond these general characteristics (Creswell & Poth, 2018). As qualitative research in the social sciences has developed since the early 1990s, new methodologies have developed in this sector. They come from the field of social sciences and contain protocols for writing, analyzing, and collecting data. There are many existing approaches, including the five qualitative inquiry approaches by Creswell and Poth (2018) and Creswell (2016), the 28 categories defined by Tesch (1990), and the 22 types in Wolcott's (2009) tree. (Creswell & David Creswell, n.d.) (Creswell & David Creswell, n.d.).

The method used in this research is an interpretive qualitative method with data collection methods through document study and literature study. Interpretive qualitative research itself, according to Jane Stokes, is research that is based on the interpretation of the world based on 25 concepts that generally do not provide numerical figures like ethnomethodology or certain types of interviews. In other words, interpretive means how someone interprets whatever they research based on their own thoughts and focuses on signs and texts as the object of their study. In this research, through document studies and literature studies, researchers are expected to be able to explain the application of digital nomads in post-pandemic Indonesia (Matthew B. Miles, n.d.).

Researchers will process data through data analysis techniques using the method by Miles and Huberman, which is divided into three interconnected streams. The first is data reduction, which is the first stage in the qualitative data analysis methodology. Simplifying, categorizing, and eliminating unnecessary data so that the data produces relevant information and makes it easier to draw conclusions is

known as data reduction. The very large data volume and data complexity require data analysis through reduction steps. This step is used to determine whether the data is relevant to the final goal (Matthew B. Miles, n.d.).

Third, drawing conclusions, which is the final stage in the qualitative data analysis approach, is drawing conclusions and confirming data, which is done by looking at the results of data reduction while still referring to the research objectives to be achieved. This step seeks to identify the meaning of the data obtained by looking for relationships, similarities, or differences in order to draw conclusions as a solution to existing problems (Matthew B. Miles, n.d.).

D. RESULTS AND DISCUSSION

This study focuses on people who work flexibly, without regard for space or time, frequently in cafes, residences, or public places. Changes in working conditions and increasing mobility over long distances are driving this transition. This shift has resulted in a new generation of independent location freelancers, young entrepreneurs, and online entrepreneurs. Muller (2016, 344), characterizes mobile workers as digital nomads who can work from anyplace with a laptop and internet access and no longer rely on traditional offices. This change in working conditions is the outcome of altering working conditions as well as greater mobility over long distances (Hannonen, 2020).

A Digital Nomad (DN) is a self-sufficient professional who relies primarily on digital media and communication. They are not constrained by the constraints of traditional companies, which favor things such as lower living costs and better weather. DNs are typically educated professionals in their 30s with passports that allow them to work temporarily in several countries. They favor locations with lower living costs, pleasant weather, a variety of recreational activities, and cultural diversity. The DN way of life prioritizes self-actualization over basic human needs including food, shelter, and protection.

The COVID-19 pandemic restrictions have substantially hampered travel around the world by placing individuals at higher risk of disease transmission (Law, 2006). Indeed, one of the reasons why the COVID-19 virus spread so quickly is hypermobility, as well as the fact that most governments were late in implementing restrictions (Barbieri et al., 2021). The government responded to the outbreak of the pandemic by implementing strict border controls (Richter, 2020). For the DN community, this means staying in one area longer than planned, which violates one of the main values of DN-location independence (especially open borders) (Bozzi, 2020) (Ehn et al., 2022).

DNs enjoy travel and geographic independence in novel ways, self-actualizing through self-improvement, resource discovery, and knowledge sharing. They frequently use "Visa Runs" in border scenarios to avoid time-consuming visa reapplication procedures. This entails resetting the stay time in the present country by relocating swiftly from one place of residence to another. Other related tactics include the ability to freely cross borders (Ehn et al., 2022).

DN embraces the dangers of travel and geographic freedom in creative and dynamic ways. In an effort to self-actualize, they create and improve ways, discover new resources, and share useful knowledge with their peers over a fast internet connection. In border contexts, for example (Butcher, 2021), DNs often rely on so-called "Visa Runs"—a commonly used strategy to avoid often time-consuming visa reapplication procedures (Green, 2015). This technique consists of moving in a short time from the current place of residence (country A) to neighboring country B in order to reset the period of stay in Country A. There are many other comparable strategies, although most of them imply freedom to cross borders (Ehn et al., 2022).

Digital nomads choose to live in locations they like because it is "convenient" for them to stay for a long period of time during a "global pandemic". According to certain data evidence found in several academic studies, many content producers have become digital nomads since the middle of the Covid-19 epidemic, and they are more interested in being digital nomads than being content creators. According to several Digital Nomads in journal article data that researchers reviewed, the Digital Nomad idea is a unique and interesting concept because it allows everyone to provide useful information digitally with wide (global) network coverage. They also stated that being a digital nomad can help someone to gain knowledge related to daily work. This digital nomad behavior is driven by a sense of freedom, where people can manage their time and move locations freely without being dependent on work schedules. This allows digital nomads to expand their flexibility because they feel dissatisfied with the lifestyle they live (Ehn et al., 2022).

Remote workers, known as digital nomads, have grown in popularity because to social media platforms such as Instagram and Twitter. They are originally from Bali and operate as freelancers or FreeLance providers. Because to the Covid-19 outbreak, Indonesians were obliged to work from home, resulting in a shift in work practices. The latest trend is "Work From Anywhere," in which nomads work through digital platforms with limited internet access. As a result of this shift, digital nomads are becoming more popular.

The Digital Nomad trend in Indonesia has expanded from Instagram to office workers, schools, and students, and is currently being implemented in government offices and state-owned enterprises. The Indonesian government, led by the Minister of Tourism and Creative Economy, has implemented a unique Visa program for Digital Nomads in order to boost the economy, attract tourists, and showcase Indonesia to the rest of the world.

New Media, a type of internet technology, is a versatile and engaging platform that facilitates the Digital Nomad work trend. It has six distinct features: digital, interactive, hypertextual, virtual, networked, and simulated. Data is processed via digital media, providing for simple access and storage of work-related information. Interactive media encourages user participation and personal ties. Hypertextual media enables for instant access to information via networks, but virtual media generates virtual reality. Networked media disseminates information to consumers, enhancing involvement and facilitating cross-location relationships.

Simulated media, such as Metaverse, allows for remote work while preserving office presence (Rahmanita Ginting, 2021).

E. CONCLUSION

Based on work flexibility and the ability to access media from anywhere, the digital nomad trend was born which has become popular in Indonesia since the Covid-19 endemic. Through Instagram social media, nomads update their way of working as freelancers, which is then applied to other professions so that it becomes a new habit. In implementing digital nomads, nomads undertake remote working activities located precisely in Bali, Indonesia. These nomads feel that Bali is a place with a comfortable, safe and cool atmosphere to live in for a long time. And these Nomad's had previously traveled everywhere but felt they had not found their soul or a comfortable soul to live in. And finally, they chose Indonesia, precisely on the island of Bali, Denpasar is one of the destinations for Digital Nomads for living, working and tourism.

As time goes by, the Digital Nomad concept continues to develop until it is being implemented by many companies and government institutions. The existence of this trend is even increasingly supported by various parties with the growing use of virtual offices, for example, Metanesia designed by Telkom. Metanesia allows workers to work from anywhere just by presenting themselves virtually in an office that is also virtual. This is in line with the Work from Everywhere work concept which is the foundation of the Digital Nomad work trend. This Digital Nomad work trend is of course also accompanied by various kinds of technological developments based on New Media.

REFERENCES

1. Akpan, B., & Kennedy, T. J. (2020). Springer Texts in Education Science Education in Theory and Practice an Introductory Guide to Learning Theory. <http://www.springer.com/series/13812>
2. Ang, I. (2020). On cultural studies, again. *International Journal of Cultural Studies*, 23(3), 285–291. <https://doi.org/10.1177/1367877919891732>
3. Butcher, T. (2021). Book Review: Rachael A Woldoff and Robert C Litchfield, *Digital Nomads: In Search of Meaningful Work in the New Economy*. *Work, Employment and Society*, 36(5), 995–996. <https://doi.org/10.1177/09500170211043056>
4. Cook, D. (2023). What is a digital nomad? Definition and taxonomy in the era of mainstream remote work. *World Leisure Journal*. <https://doi.org/10.1080/16078055.2023.2190608>
5. Creswell, J. W., & David Creswell, J. (n.d.). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.
6. Ehn, K., Jorge, A., & Marques-Pita, M. (2022). Digital Nomads and the Covid-19 Pandemic: Narratives About Relocation in a Time of Lockdowns and Reduced

- Mobility. *Social Media + Society*, 8(1), 20563051221084960. <https://doi.org/10.1177/20563051221084958>
7. Fiske, J. (1991). For cultural interpretation: A study of the culture of homelessness. *Critical Studies in Mass Communication*, 8(4), 455–474. <https://doi.org/10.1080/15295039109366809>
 8. Hannonen, O. (2020). In search of a digital nomad: defining the phenomenon. *Information Technology & Tourism*, 22(3), 335–353. <https://doi.org/10.1007/s40558-020-00177-z>
 9. Irawanto, D. W., Novianti, K. R., & Roz, K. (2021). Work from home: Measuring satisfaction between work–life balance and work stress during the COVID-19 pandemic in Indonesia. *Economies*. <https://www.mdpi.com/2227-7099/9/3/96>
 10. Kerr, A., Kücklich, J., & Brereton, P. (2006). New media – new pleasures? *International Journal of Cultural Studies*, 9(1), 63–82. <https://doi.org/10.1177/1367877906061165>
 11. Lesage, F., & Natale, S. (2019). Rethinking the distinctions between old and new media: Introduction. *Convergence*, 25(4), 575–589. <https://doi.org/10.1177/1354856519863364>
 12. Matthew B. Miles, A. M. H. J. S. (n.d.). *Qualitative Data Analysis. A Methods Sourcebook 3 rd Edition* by Matthew B. Miles, A. Michael Huberman, Johnny Saldaña. Retrieved November 22, 2023, from <https://www.jstor.org/stable/24332877>
 13. Menke, M., & Schwarzenegger, C. (2019). On the relativity of old and new media: A lifeworld perspective. *Convergence*, 25(4), 657–672. <https://doi.org/10.1177/1354856519834480>
 14. Murray, S. (2020). Postdigital cultural studies. *International Journal of Cultural Studies*, 23(4), 441–450. <https://doi.org/10.1177/1367877920918599>
 15. Orel, M. (2019). Coworking environments and digital nomadism: balancing work and leisure whilst on the move. *World Leisure Journal*, 61(3), 215–227. <https://doi.org/10.1080/16078055.2019.1639275>
 16. Pacheco, C., & Azevedo, A. (2023). Mapping the journey of the CoLiving experience of digital nomads, using verbal and visual narratives. *World Leisure Journal*, 65(2), 192–217. <https://doi.org/10.1080/16078055.2022.2156593>
 17. Prabawati, N. P. D. (2020). Desa Canggu, Bali Sebuah Basecamp Bagi Digital Nomad? Identifikasi Produk Wisata Berdasarkan 4 A (Attraction, Amenity, Accessibility, Ancilliary). *Jurnal Kepariwisata Indonesia: Jurnal* <http://103.149.47.33/index.php/jki/article/view/160>
 18. Rahmanita Ginting, A. Y. A. R. S. O. M. A. L. S. S. D. P. K. T. E. A. P. S. T. R. D. A. S. A. F. E. E. Fauzi. (2021). *Etika Komunikasi dalam Media Sosial: Saring Sebelum Sharing* (Rifqi Fauzi, Ed.). insania.
 19. Reichenberger, I. (2018). Digital nomads – a quest for holistic freedom in work and leisure. *Annals of Leisure Research*, 21(3), 364–380. <https://doi.org/10.1080/11745398.2017.1358098>

20. Rizmaldi, M., & Jayadi, R. (2022). How remote working can affect employee performance using Scrum in software development companies. *Journal of Theoretical and Applied Information*
<http://www.jatit.org/volumes/Vol100No24/24Vol100No24.pdf>
21. Rutten, K., Rodman, G. B., Wright, H. K., & Soetaert, R. (2013). Cultural studies and critical literacies. *International Journal of Cultural Studies*, 16(5), 443–456.
<https://doi.org/10.1177/1367877912474544>
22. Šimová, T. (2023). A research framework for digital nomadism: a bibliometric study. *World Leisure Journal*, 65(2), 175–191.
<https://doi.org/10.1080/16078055.2022.2134200>
23. Xiong, A., Xia, S., He, Q., Ameen, N., Yan, J., & Jones, P. (2023). When will employees accept remote working? The impact of gender and internet skills. *Journal of Innovation & Knowledge*, 8(3), 100402.
<https://doi.org/https://doi.org/10.1016/j.jik.2023.100402>
24. Yan Ing, L., & Chatib Basri, M. (n.d.). COVID-19 in Indonesia; Impacts on the Economy and Ways to Recovery. www.routledge.com/
25. Zhu, J. (2022). Work-from-home: Perspectives of employees' work-life balance in Indonesia amid COVID-19 pandemic. *Current Issues in Tourism, Gastronomy, and Tourist*
https://www.researchgate.net/profile/Jinsheng-Zhu-2/publication/360631497_Work-From-Home_Perspectives_of_employees_work-life-balance_in_Indonesia_amid_COVID-19_pandemic/links/6282e0eadcb5ce0499d6acb5/Work-From-Home-Perspectives-of-employees-work-life-balance-in-Indonesia-amid-COVID-19-pandemic.pdf