

## Technology as a Means of Human Liberation in the Perspective of Herbert Marcuse

Dismas Kwirinus<sup>1</sup>, Pius Pandor<sup>2</sup>, Petrus Yuniarto<sup>3</sup>

<sup>1, 2</sup> Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia

<sup>3</sup> University of Santo Tomas, Manila, Licentiate Program in Major Pastoral Theology, Philippines

### Abstract

The focus of this research examines technology as a means of human liberation from the perspective of Herbert Marcuse. This research aims to investigate and look at new technology, namely technology that leads to the goal of complete human development. The development of human dignity is the goal of technology because technology is a means of human liberation to achieve its fullness. Technology is not a means of domination in various areas of life. Researchers used descriptive qualitative methods and critical reading of texts. Based on critical reading of the text, the researcher analyzes and combines materials related to Herbert Marcuse's views on *One Dimensional Man*. The findings in this research are that Marcuse does not reject technology because of the close relationship between technology and human development. Although it cannot be denied that industrial society, with its technology, oppresses humans, it does not invite humans to return to the pre-industrial or pre-technical era. Instead, it continues to turn to the liberating capabilities of technology and industrialization.

Keywords: Herbert Marcuse, Human Liberation, Industry, Power, Technology

## Introduction

Herbert Marcuse, a German-American humanist philosopher from the Frankfurt School, observed that technology has positive and negative impacts concerning freedom. The positive impact is that technology opens up space for human freedom. Meanwhile, the negative impact is that technology is not neutral, becomes a vehicle for reification, and threatens the existence of humans as subjects. The pleasure principle manipulates human freedom. Human freedom is determined and conditioned by prosperity and satisfaction with the results of technological progress (Zahid et al., 2022). Man does not realize that he is surrendering his freedom to slavery and oppression in a new form.

Based on the research conducted by researchers, much literature correlates with this research. Namely, Rosmiati's article entitled *Human Existence in the Repression of Modern Civilization*. The focus of this article is to trace back the problems of human existence in modern civilization, which has given birth to a system of oppression. In her analysis, which dissects the problem of human repression by starting from the human subconscious, Rosmiati concludes that humans can liberate themselves only through significant changes to the repressive nature of modern technology and industry so that their repressive nature no longer enslaves humans. Apart from the utopian character seen in his thinking, in general, his thinking has provided a sharp analysis that can be re-read as the basis for a more robust framework in efforts to realize a better civilization movement (Rosmiati, 2019).

Then, Fransiskus Andri Gultom's article, "One-Dimensional Societal Consumerism in Herbert Marcuse's Optics." This article focuses on technology products that need to be looked at because they are ambivalent; on the one hand, they are needed and necessary, but on the other hand, these products have become a kind of idol, a lifestyle, which is not a primary human need. This ambivalent situation is inevitable. However, this is where criticism needs to be expressed to escape the colonialism of technological rationality (Gultom, 2018).

The following literature is an article written by Theguh Saumantri. This article is entitled *Consumerism in Contemporary Society According to Herbert Marcuse*. In this article, Theguh aims to explain the thoughts of philosopher Herbert Marcuse regarding the phenomenon of consumerism in contemporary society. The method used is Library research with a philosophical approach. This research finds a paradigm shift in consumption in contemporary society. According to Marcuse, consumerism in today's society contains a totalitarian logic. The totalitarian tendencies of technology have formed one-dimensional patterns of thinking and behavior. The indication is that society cannot free itself from the influence and domination of technology. Technology has produced an abundance of goods. As a result, the goods produced by these production equipment are manipulated and indoctrinated as necessities required by individuals in advanced industrial societies (Saumantri, 2022).

Based on the previous studies above, this research will present Herbert Marcuse's thoughts with his writings, which are challenging and sharp in discussing the mistakes and failures of modern industrial society. Modern society is a repressive (repressed) society even though most people consider it to be a very liberal society (Marcuse, 1968). Modern individuals and society appear solely as tools in science, technological progress, or other things born from the enlightenment of reason, knowledge, and progress.

Marcuse was a spokesman for radical opinions in Europe and America. He is claimed to be the "Father of the New Left" (Brunkhorst, 1990; Suseno, 1992; Saeng, 2012). The thoughts of that time became a topic of debate in scientific journals and popular magazines.

Herbert Marcuse became an idol and hero of the youth movement. This all happened because Marcuse's ideas fit perfectly into the cultural and political environment of the 1960s. His uncompromising criticism of modern industrial society with all its oppressive technological advances.

This criticism articulates the dangers felt by the younger generation due to the cruelty of the Vietnam War, the oppression of blacks and minorities, and the gap between poverty and prosperity in consumer society.

Marcuse wanted a liberation movement. Liberation from a new style of slavery and oppression by modern industrial society. This slavery and oppression occur within a system of production, consumption, and social control. Technology for Marcuse is not neutral as long as it is used as a means of domination. For Marcuse, technology is essentially positive as a means of human liberation. However, in modern industrial society, the liberating essence of technology has disappeared.

### **Method**

This paper uses descriptive qualitative research methods and critical reading of the text. Researchers try to systematize various findings from various literature into a collection of meaningful sentences or explanations. Because we will analyze a collection of literature findings, the data that will be used in this research can also be called Library research. More specifically, Library research and critical reading of texts are carried out by reading and interpreting Herbert Marcuse's thought theories, books, journals, and documents that are closely related, either substantially or simply as complementary data, with discussions that are adjusted based on choice. The theme is the concentration of this research.

Researchers used two types of data in this research, namely primary data and secondary data. In collecting this data, the primary data used were works written by Herbert Marcuse, either in the form of books or articles whose studies were still relevant to the discussion of this research. Meanwhile, secondary data was obtained from other writings that are still related to the theme of this research so that it can be used as a comparison, sharpen the analysis, and enrich understanding. The approach that researchers used in this research is historical-factual. This approach is used because the object of this research is the thoughts of one figure, even though it is only one topic from all his thoughts or works. First of all, by collecting books, works, or writings related to the topic in question, we then look at the continuity in the development of the character's mind, both concerning the historical environment and the influences he experienced, as well as in his life journey. Researchers use this approach to understand Herbert Marcuse's thoughts regarding *One Dimensional Man*. After the materials are collected, data processing is carried out. In this case, the researcher used descriptive techniques. This technique aims to obtain information, propositions, conceptions, and fundamental essences or to explain all concepts of thought in an orderly manner.

### **Results and Discussion**

Herbert Marcuse was born to a Jewish family on July 19, 1898, in the Charlottenburg area of Berlin. Marcuse has assimilated well into the German environment and culture. He was born as the first of three children. His father was Carl Marcuse, and his mother was Gertrud Kreslavsky. He grew up in an upper-middle-class Jewish family. His father was a successful businessman who started a business in the textile trade and then expanded into real estate, while his mother was the daughter of a factory owner. Herbert Marcuse's father was politically also a supporter of the Social Democratic Party (SDP) (Gultom, 2018).

Regarding his education, Marcuse stated that he first attended Mommsen High School and then, in 1911, studied at the Kaiseress Augusta High School in Charlottenburg until he was called to join the military in 1916. Politically, Marcuse was a member of the SDP from 1917 to 1918. As a result of being disappointed with the behavior of SDP politicians and devastated by the murders of Rosa Luxemburg

and Karl Liebnecht on January 15, 1919, Marcuse decided to leave the party and continue his studies. Then, he began studying at Humboldt University in Berlin and continued to the University of Freiburg in Breisgau. The subjects he studied were the history of Jenan's new literature, philosophy, and political economy (*Nationalokonomie*). In 1922, Marcuse earned a doctorate in philosophy at the University of Freiburg with a dissertation on literature entitled *Der Deutsche Kunstlerroman* under the guidance of Prof. Philipp Witkop (Darmaji, 2013).

In 1925, Marcuse read the works of Karl Marx and Martin Heidegger. Martin Heidegger's phenomenal book entitled *Sein und Zeit*, published in 1927, became the subject of attention in the world of philosophy, which then made Marcuse decide to return to Freiburg to deepen philosophy and, at the same time, pursue a career in the academic field. Marcuse continued his education on Husserl and Heidegger, and these two figures greatly influenced his thinking, especially Heidegger. He worked as a personal assistant to Heidegger, who had taken over the cattedra or replaced Edmund Husserl (Sholahudin, 2020).

In 1951, Marcuse began teaching at Columbia University and became a senior staff member at the Russian Institute. Later, he taught at Harvard University. In 1954, he was appointed professor at Brandeis University and taught there for 11 years. In 1965, he was appointed professor at the University of California San Diego until his retirement in 1970 (Sulistiyowati, 2012).

Marcuse's philosophical thought has a unique and rich historical background and context. Several opposing thinkers influenced Marcuse. The struggle with the philosophy of Hegel and Heidegger enriched Marcuse's intellectual formation in the theoretical-metaphysical field and sensitivity to concrete humans. During its development, Marcuse was fascinated and accepted Marxism as an ideological belief. He saw that changing the situation and conditions of human life to achieve autonomous, free, prosperous, and happy individuals and society was only possible through Marxism. Furthermore, in line with the construction of critical theory and interdisciplinary methods at the Institute for Social Research in Frankfurt, Marcuse then came into contact with the thought of Sigmund Freud. Marcuse saw that Freudian psychoanalysis had a broad spatial horizon and scope and encompassed individual, social and political levels. The changes occurring in contemporary society need to be read and studied from a psychoanalytic perspective, considering that psychological problems have become political problems. Reading Marcuse's thoughts cannot be separated from those of the three philosophers mentioned above. Hegel, Marx, and Freud greatly influenced all his philosophical reflections. However, Marcuse did not simply follow their thoughts without criticizing him as an autonomous thinker and had his unique thoughts (Mulyatno, 2013).

### ***Some Problems of Technology for Freedom***

Before outlining the Marcusean path to liberation, we must first consider the technology problem for human freedom. We can look at two things: the totalitarian technological system and the technology and power of capitalism.

#### **Totalitarian Technological System**

Marcuse sees that today's technological systems encompass all natural and social realities. It was all in his hands, and no one influenced the anonymous system. The system is totalitarian. Applies to everyone and all levels of society. This system controls all forms of the political economy of capitalism and communism (Marcuse, 1991).

Technology has something to do with power. Technology can be a tool of oppression. Marcuse states that: "it is true, a totalitarian administration (government) could encourage the exploitation of resources and the creation of nuclear weapons (nuclear-military establishment) which could provide millions of jobs through enormous purchasing power" (Marcuse, 1991). Marcuse saw that industrialization with technology could be under collective or personal control (Nicolas, 1970; Raulet, 1992). This control can project a way of life for the whole.

Need and freedom go hand in hand. Marcuse sees that human freedom is manipulated and oppressed in the process and consumption. Humans assume that they have the freedom to consume anything. It has many options. However, it is being dictated by the production and consumption apparatus, the mass media, and advertising publications.

The production and consumption apparatus create human needs. Marcuse saw that "people recognize themselves in their commodities; they find their souls in the cars, luxury houses, and kitchen equipment they own" (Marcuse, 1991). The products advertised determine identity, lifestyle, social status, and life achievements. This phenomenon is called repressive tolerance, namely tolerance that gives the impression of providing broad freedom if the intention is nothing other than oppression. Coincidence was created, and humans were left free to enjoy it. Moreover, as consumerism increases, so does conquest increase.

Greater productivity enables greater consumption, and consumption ensures continued productivity. If people's buying intentions decrease, an economic system with neat management is created by manipulating needs. Even through propaganda in billboards or advertisements, people are influenced and manipulated to buy. Moreover, Ellul sees technology as having a totalitarian nature. This nature dominates completely without leaving space for humans to be themselves (Ellul, 1986; Arendt, 1998).

Humans become silent to criticize when all needs and satisfaction (the principle of happiness) are provided. Techniques cause rebellion in just a few people and extinguish the desires of millions. The revolutionary movement was restrained and controlled. Control can be carried out in various ways. The workers' revolutionary movement can be killed and controlled by forming trade unions or organizations defending the dignity of workers by capitalists (Donatus, 2015). Workers can be controlled by fulfilling their vital needs, such as providing health facilities, recreation, benefits, or management policies that are considered reasonable. Marcuse gives the example "now" the differences or contradictions between the worker-employer classes do not seem to exist. Employers and workers alike enjoy luxury goods.

Workers can enjoy luxury cars, television sets, vacations, and other basic pleasures. However, they must be paid for with overtime work and cooperative attitudes - collaborating with companies, including killing ideas or revolutionary movements from within themselves over injustice or colonialism. Modern human poverty is poverty for self-actualization due to silencing and controlling the fulfillment of human needs (Marcuse, 1969).

Poverty occurs not because of human oppression on humans; or even other upper classes. What oppresses and enslaves today is the totalitarian technological system, which is manifested in all aspects of human life (Marcuse, 1989). The superiority of technology to fulfill human satisfaction and needs silences the human desire to reject it. It even arouses the desire to deny it.

### Technology and the Power of Capitalism

The emergence of capitalism was caused, among other things, by the Industrial Revolution in the 18th/19th centuries (Heuken, 1991). This revolution was marked by the discovery of the steam

engine, steel, and electric power and the discovery of mass and efficient production methods. These discoveries broke the spirit of capitalism, which was born from the spirit of business and competition. Technology and capitalism support and accept each other. Capitalism will always give birth to and develop technology to create sophisticated and modern technology. This sophisticated technology will later help capitalism to launch and develop its business.

In modern industrial society, especially modern capitalism, technology is constructed and used as a tool of domination and oppression. Marcuse is aware that those in power have used technology to achieve goals that are sometimes against humanity. Modern industrial society tends towards totalitarianism due to mastery and knowledge based on techniques.

Totalitarianism, which controls technology, can penetrate every aspect of society's life while producing a system of total domination that occurs through the manipulation of needs by those with interests and aims (Marcuse, 1979). With all the aims and interests of domination, through technology, the capitalists produce, sell, and distribute commodities from which they gain profits and establish power. They can create a consumer society always thirsty for comfortable, enjoyable, and happy goods.

Technology controlled by capitalism can be a tool to defeat or dominate other nations. Technology has a relationship with politics. Governments that want to perpetuate power can use technology as an ideal vehicle or means. When society defies technology and makes it an alternative that determines prosperity and well-being, opportunities open up to continue domination (Raitz, 2000).

The government can use technology to improve welfare or to perpetuate power. However, the obstacle that arises is that technology is never neutral. Technology is under the power of economics or capital owners. So, the relationship between politics, capitalism, and technology as forces of domination, manipulation, and oppression becomes increasingly vital. Technology can be used as a means by capitalists to make profits.

### ***The Marcusean Way of Liberation***

Herbert Marcuse cared deeply about human destiny. He did not stand idly by and remain silent about the situation of slavery and oppression. He tries to analyze and criticize modern industrial society with its technology and look for ways of liberation to liberate humans in that situation. Marcuse does not mean throwing away technology because humans cannot be separated from technology. What can be done is to throw away the enslaving and oppressive nature of technology and look for alternatives and its liberating nature.

#### **The Basis for Liberation Derives from Human Freedom**

Marcuse talks about the liberation of humans from the shackles of slavery and the oppression of modern technological society. He condemned actions that manipulated freedom. For Marcuse, freedom is an a priori necessity of liberation (Marcuse, 1991). He made very sharp criticism and wanted radical social change so that humans could enjoy their freedom.

Marcuse was concerned about crime and oppression in the name of human freedom. According to Marcuse, a free human is a human who is a subject, a human who is an individual, and he can develop his possibilities. And this is an a priori necessity of liberation efforts (Marcuse, 1991).

In modern industrial society, humans experience degradation. He becomes an object of his conscience or desires as well as the system of society. He is controlled, regulated, and forced to do something that is imposed from outside. As an autonomous subject, freedom of action, freedom of will, and thought is not possible by an oppressive system (Schmidt, 1988; Marcuse, 1991).

Hegel's influence on Marcuse's thinking about subject-object is quite strong. Hegel argued that the subject is what exists in itself and at the same time exists for itself: "something exists in itself insofar as it has returned to itself from existing for another" (Marcuse, 1991; Gultom, 2018). From this, several opinions can be drawn that humans first exist for themselves; they are autonomous, accessible, and independent. It is undetermined, forced, and oppressed. He has the freedom to develop himself with everything that already exists. As a subject, he has an awareness of his existence. Moreover, he has the power of reflection, freedom, and comprehensive understanding.

The essential thing about freedom and self-awareness is awareness of one's independence from objects. Subjects are free to control objects and can use those objects for their purposes and fulfillment. However, if the object controls the subject, then what occurs is a condition of non-freedom. Humans experience this situation in modern society, where objects control and oppress subjects.

Subjects who are assimilated into objects lose their subjectivity. The subject has lost the ability to determine development and becomes the object of oppression. So, the basis of liberation is humans. Humans have dignity as creatures with intelligence and free will.

#### 'Emancipatory' Liberating Technology

Herbert Marcuse wanted a change from oppressive technology. With its technological systems, modern industrial society has destroyed the order and quality of human life. The right idea – of reconstruction and reconciliation between technology and humanity is to change the repressive nature of technology (Marcuse, 1991; Gultom, 2018). This idea intends to produce a free society and human liberation. Marcuse accepts technology because of the close relationship between technology and human development. Although it cannot be denied that industrial society, with its technology, oppresses humans, it does not invite humans to return to the pre-industrial or pre-technical era. Instead, it continues to turn to the liberating capabilities of technology and industrialization.

The idea of liberating technology is indeed inseparable from the power and greatness of technology, which is a means of human liberation. Examples include automation, which can reduce workload, make work lighter, and give much free time to personal development. But behind the power and greatness of this technology, there is an irrational force of modern society that uses it to gain profits and becomes a means of domination over humans (Adorno, 1989; Marcuse, 1991; Gultom, 2018). What is Marcuse's idea of liberating technology? Marcuse wants a radical change in technology and the need for new construction for the sake of liberation (Adorno, 1989; Marcuse, 1991; Gultom, 2018). New technology is technology that leads to the goal of complete human development. The development of human dignity is the goal of technology because technology is a means of human liberation to achieve its fullness. Technology is not a means of domination in various fields of life (economic, political, social, educational, and cultural).

Technology developed, such as in the military world, namely creating weapons of mass destruction or in the medical field for purposes beyond human values, such as abortion and euthanasia, needs to be supervised by society, not in the hands of technologists or authorities. A reversal of the aims of technology in capitalist society is necessary. So that organizations, systems, and elements used to pursue profit alone, especially in the use of technology, are reduced or even eliminated.

Technology needs to be reconstructed to serve the interests of human freedom and happiness. Marcuse saw that "as the conquest of nature by technology grows, so does the conquest of man by man. This conquest reduces the freedom that is an a priori necessity of liberation" (Marcuse, 1991; Gultom, 2018). Because technology tends to be used as an instrument of domination and to serve the interests of

those in power, land destruction, flooding, depletion of the ozone layer, environmental pollution, accumulation of rubbish, and the emergence of various diseases are proof of the mastery of conquest and exploitation of nature. Nature becomes an instrument and object in technological rationality.

For the sake of human liberation, science, and technology, in particular, must be snatched from the hands of those who abuse technology as a tool of establishment domination. Technology must be removed from its repressive nature and used for universal human liberation.

Today, humanity is at the peak of the technological era, also known as the fourth iteration of the industrial revolution. This condition is directly marked by the use of digital machines and the internet which have resulted in rapid and major changes in various aspects of human life and made it easier for humans to do various jobs. The fourth iteration of the Industrial Revolution refers to significant changes in the way humans process resources to produce goods in various sectors. This shift has implications for economic life, political life, and even socio-cultural life. This is evident when looking at the various applications of artificial intelligence in various areas of human life. The field of computer science known as artificial intelligence (AI) works to provide machines, such as computers, with the ability to perform tasks that are similar and equivalent to those performed by humans.

## Conclusion

Currently, there is not a single country in the world that is so isolated or isolated from world economic, political, or cultural events, and the same is true for the Indonesian state and nation. Changes in international life are also determining factors in facing national problems. For example, the entry into force of credit taxes and electricity tokens in Indonesia increased prices of primary human needs, fuel prices, and '*sembako*'. The next problem is increasing exploitation of natural resources, ecological damage, and looting of flora and fauna in Indonesia due to the concept of international free trade and the application of inappropriate technology.

Reflecting on the experiences of other countries in dealing with technological issues should be used as material for consideration and comparison to determine the direction and movement of our development. We hope that Marcuse's thoughts are still reasonably current for us in considering the issue of technological imperialism. Global capitalism can use technology as a means to suppress and oppress other nations. Technology can be a vehicle for exploitation and manipulation of the political, economic, educational, social, and cultural fields of a nation. Superpowers' use of advanced war technology can trigger other countries to join their political path. It cannot be denied that the development of science and technology brings changes in life behavior and challenges in cultural, moral, and religious values in today's society. Science and technology can become a destructive and imperialist ideology and force.

## References

- Adorno, T.W. (1989). *The Culture Industry Reconsidered*, in *Critical Theory and Society*. Routledge.
- Arendt, H. (1998). *The Human Condition*. University of Chicago Press.
- Brunkhorst, H., & Koch, G. (1990). *Herbert Marcuse zur Einführung*. Junius.
- Creswell, J.W. (2015). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, Third Edition. Pustaka Pelajar.
- Darmaji, A. (2013). "Herbert Marcuse Tentang Masyarakat Satu Dimensi." *Ilmu Ushuluddin*, 1(6), 515–26. <https://doi.org/10.15408/ilmuushuluddin.v1i6.1027>.
- Donatus, S.K. (2015). "Teori Kritis Dan Relevansinya Untuk Pengkajian Terhadap Realitas Sosial

- Bangsa.” *Jurnal Ledalero*, 14(1), 159. <https://doi.org/10.31385/jl.v14i1.11.159-181>.
- Ellul, J. (1986). *Manusia dan Teknologi*. Kanisius.
- Gultom, A.F. (2018). “Konsumtivisme Masyarakat Satu Dimensi Dalam Optik Herbert Marcuse.” *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 2(1), 17–30. <https://doi.org/10.21776/ub.waskita.2018.002.01.2>.
- Heuken, A. (1991). *Ensiklopedi Populer Politik Pembangunan Pancasila*. CLC.
- Marcuse, H. (1968). *Hegels Ontologie und die Grundlegung einer Theorie der Geschichtlichkeit*. Vittorio Klostermann.
- Marcuse, H. (1969). *An Essay on Liberation*. Beacon.
- Marcuse, H. (1979). “Einige gesellschaftliche Folgen moderner Technologie”, in *Schriften*, Bd. 3, (*Aufsätze aus der Zeitschrift für Sozial-forschung 1934-1941*). Frankfurt am Main: Suhrkamp.
- Marcuse, H. (1989). “From Ontology to Technology”, in *Critical Theory and Society*. New York: Routledge.
- Marcuse, H. (1991). *One Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. Beacon.
- Marcuse, H. (1998). *Technology, War and Fascism*, Douglas Kellner (ed.),. New York: Routledge.
- Marcuse, H. (2000). *Manusia Satu Dimensi*. (Judul asli: *One Dimensional Man*), terj. Silvester G. Sukur dan Yusup Priyasudiarja. YBB.
- Mulyatno, CB. (2013). “Demokrasi Sosial Menurut Herbert Marcuse.” *Arete* 2(2), 97–120. <http://journal.wima.ac.id/index.php/ARETE/article/view/819>.
- Nicolas, A. (1970). *Marcuse*. Paris: Seghers.
- Raitz, C. (2000). *Art, Alienation and Humanities A Critical Engagement with Herbert Marcuse*. New York: State University of New York Press.
- Raulet, G. (1992). *Marcuse Philosophie de L’émancipation*. Paris: P.U. de France.
- Rosmiati, Ai. (2019). Eksistensi Manusia Dalam Represi Peradaban Modern. *JAQFI: Jurnal Aqidah dan Filsafat Islam*, 4(2), 1-38.
- Saeng, V. (2012). *Herbert Marcuse Perang Semesta Melawan Kapitalisme Global*. Jakarta: Gramedia.
- Schmidt, A. (1988). “Existential Ontology and Historical Materialism in the Work of Herbert Marcuse”, in *Marcuse: Critical Theory and the Promise of Utopia*. Massachusetts: Bergin & Garvey Publishers.
- Sholahudin, U. (2020). “Membedah Teori Kritis Mazhab Frankfurt: Sejarah, Asumsi, Dan Kontribusinya Terhadap Perkembangan Teori Ilmu Sosial.” *Journal of Urban Sociology* 3(2), 71. <https://doi.org/10.30742/jus.v3i2.1246>.
- Sulistiyowati, T. (2012). “Dominasi Perkembangan Teknologi Informasi Terhadap Generasi Muslim Dalam Perspektif Teori Kritis.” *Jurnal Salam* 15(1). 15-29.
- Suseno, F.M. (1992). *Filsafat Sebagai Ilmu Kritis*. Kanisius.
- Suseno, F.M. (2005). *Pemikiran Karl Marx: Dari Sosialisme Utopis Ke Perselisihan Revisionisme*. Gramedia.
- Zahid, A., Sholikhah, R.A., & Mariyam, S. (2022). “Mahasiswa Iain Kediri Dan Dominasi Teknologi Herbert Marcuse.” *Resiprokal: Jurnal Riset Sosiologi Progresif Aktual* 3(2), 167–82. <https://doi.org/10.29303/resiprokal.v3i2.71>