JISIP (Jurnal Ilmu Sosial dan Pendidikan)
Vol. 10 No. 1 Januari 2026
e-ISSN : 2656-6753, p-ISSN: 2598-9944
DOI: *10.36312/jisip.v10i1.9984/http://ejournal.mandalanursa.org/index.php/JISIP/index*

Digitalization of Education and Challenges of Digital Policy: Study on Junior High School Students in Denpasar City

Dewa Ayu Suandayani[1], Wayan Suastra[2], Ananta Wikrama Tungga Atmaja[3], I Nyoman Tika[4]
Pascasarjana, Ilmu Pendidikan, Universitas Pendidikan Ganesha

Article Info

Article history:
Received: 12 December 2025
Publish: 7 January 2026

Keywords:
Educational Digitalization;
Digital Wisdom;
Digital Literacy;
Junior High School Students Denpasar;
Philosophy Of Education.

Abstract

The rapid expansion of educational digitalization has transformed the ways individuals access knowledge, engage with learning environments, and construct their social identities. In Denpasar, digital penetration is particularly high, with nearly all junior high school students owning and using smartphones as part of their daily routines. Nevertheless, this access has not been accompanied by adequate levels of digital wisdom—the critical, ethical, and responsible use of technology. As a result, a new form of digital divide emerges, known as the digital wisdom gap, wherein students possess technological access but lack the capacity to utilize it meaningfully for cognitive growth and character development. This study contextualizes the global issue of educational digitalization within the local realities of Denpasar and analyzes it through the philosophical frameworks of ontology, epistemology, and axiology. The findings reveal that unwise smartphone use impacts students' identity formation, ways of knowing, and value orientation. The article offers humanistic and educationally grounded solutions involving digital literacy education, character formation, digital pedagogy empowerment, and strengthened family–school collaboration to foster digital wisdom from an early age.

This is an open access article under the Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional

Corresponding Author:
Dewa ayu Suandayani
Pascasarjana Universitas Pendidikan Ganesha
Email: suandayaniayu@gmail.com

1. INTRODUCTION

The development of digital technology has been one of the most profound changes in the history of human civilization. In the past two decades, the world has witnessed how small devices called smartphones have transformed not only the way people communicate, but also the way they think, learn, work, and live their daily lives. Digitalization is no longer just a modern trend; it has become a new space where young people form identities, develop social relationships, and build knowledge.

In the context of education, this digital transformation brings both enormous opportunities and challenges. Education, initially built on face-to-face interactions, textbooks, and direct dialogue, now has to compete with a colorful, fast-paced, and distracting virtual world. Schools are no longer the sole source of knowledge, as information is now at every child's fingertip, available in the form of short videos, articles, infographics, and even viral entertainment content. For most students, especially the younger generation,

the digital world has become an alternative learning space, often more engaging than formal classes.

Denpasar—as the center of education, culture, and tourism in Bali—is experiencing rapid digital transformation. The city's dynamic environment, robust internet access, the availability of technological facilities, and the influence of global culture have resulted in junior high school students in Denpasar growing up as a generation deeply connected to digital devices. They are a generation accustomed from childhood to holding mobile phones, watching online videos, interacting through social media, and accessing limitless information. In nearly every school, mobile phones have become an integral part of students' lives, whether for communication, entertainment, or, to some extent, academic purposes.

However, this progress presents an interesting and worrying paradox. Access to technology is increasing, but wisdom in its use is not evolving at the same pace. Junior high school students in Denpasar are at the center of a rapid digital wave, but they don't always have the skills to navigate it safely, ethically, and critically. While they can operate various applications quickly, they often lack the ability to control themselves, sort information, or understand the consequences of their digital actions.

This phenomenon is not only a pedagogical issue, but also a philosophical and humanitarian one. Today's students face new complexities in identity formation, the interpretation of knowledge, and the appreciation of values. They live at the intersection of the real world, which demands discipline, and the digital world, which offers limitless freedom. In the digital space, they can be anyone, learn anything, and see anything without adequate moral guidance.

Education is then faced with an important question: How to shape young people into whole human beings amidst technology that is so fast, powerful, and influences almost every aspect of their lives?

The philosophy of education is here to answer this problem through its three main foundations of ontology, epistemology, and axiology which help us understand the nature of students, the nature of knowledge, and the nature of values in a digital context.

From an ontological perspective, junior high school students are in a period of self-discovery, but the advent of the digital world has made this search more complex and often unstable. From an epistemological perspective, the way they acquire knowledge has undergone a drastic shift: in-depth exploration has been replaced by instant, easily distracting information. Meanwhile, from an axiological perspective, education faces the challenge of ensuring that human values remain alive amidst the flood of digital content that often neglects ethics and empathy.

Considering the Denpasar context and the current phenomena, it becomes clear that digital education must go beyond simply teaching technology. It must foster digital wisdom: the ability to use technology with self-awareness, moral responsibility, and mature thinking skills. Thus, digital transformation will not only create a technologically literate generation, but also one with wisdom, character, and the ability to navigate a constantly changing world. The research and discussion in this work is then directed to:

1. comprehensively understand the phenomenon of cellphone use by junior high school students in Denpasar;
2. explain why this phenomenon is a global challenge in education;
3. analyze it through the lens of educational philosophy;
4. and formulate humanist solutions that can be implemented in school and family environments.

Thus, this introduction is not only a general overview, but also a basis for reflection to understand how education can continue to humanize students amidst the rapid flow of digitalization.

2. RESEARCH METHODS

This research uses a descriptive qualitative approach. to understand the phenomenon of cell phone use by junior high school students in Denpasar in a simple but focused manner.

1. Data Collection

Data was collected through simple observation of student behavior in using cell phones in the school environment, especially regarding usage patterns for entertainment and learning. In addition, researchers also used A basic literature review, such as articles, books, and popular sources discussing the digitalization of education and the concepts of educational philosophy (ontology, epistemology, and axiology). Data collection was conducted informally without specific instruments, so it is general in nature and reflects actual conditions in the field.

2. Data Analysis

Data was analyzed by grouping the findings. From observations, several themes were developed, such as digital literacy, entertainment patterns, digital ethics, and the impact on students' thinking skills. These findings were then interpreted reflectively, and It is linked to educational philosophy theory to examine how technology influences students' personal development, knowledge acquisition, and values. The analysis is descriptive and aims to understand the phenomenon, not draw statistical conclusions.

3. Research Limitations

This study has limitations because it only used general observations and basic literature, thus not including measurable empirical data or in-depth interviews. The study also does not intend to produce broad generalizations, but rather to provide a simple and reflective overview of the conditions of mobile phone use among junior high school students in Denpasar. Therefore, the results emphasize contextual understanding and philosophical analysis, rather than quantitative data validation.

3. RESEARCH RESULTS AND DISCUSSION

3.1 Digital Wisdom Gap

The digital divide was initially understood as differences in access to technological devices and the internet. In the early days of the internet, the biggest issue was who could connect and who was left behind. However, as device prices dropped, internet networks expanded, and smartphone usage increased worldwide, this issue has evolved to a new level. The gap is no longer simply about "who has technology," but about "who can use it correctly and responsibly." This is known as the second-level *digital divide* or *digital wisdom gap*.

A global phenomenon shows that the younger generation growing up in the digital age is a generation that has been very accustomed to using devices since childhood. They are technically proficient—quickly grasping new applications, adept at creating content, and even able to adapt to digital platforms quickly. However, this technical proficiency is often not matched by critical thinking skills, the ability to sort through information flows, or ethical interactions in the online world. They are active users, but not always wise users.

UNESCO and the OECD emphasize that the challenge of the 21st century is no longer simply “teaching how to use technology”, but teaches *how to live side by side with technology*The digital world presents a new social space with its own rules,

consequences, and risks. Failure to understand these dynamics can lead teens into various problems, from technology abuse to vulnerability to information manipulation.

Similar problems are also occurring in various developed countries. Increased access to technology has actually given rise to new risks such as digital addiction, loss of concentration in learning, increased cases of cyberbullying, and decreased reading skills. This means that this issue is universal—not just a problem for developing countries or specific communities, but a global one that requires a comprehensive approach from the educational world.

In the context of Denpasar City, this digital policy gap is apparent in the following phenomena:

3.1.1. Mobile phone use is more dominant for entertainment than learning.

Even though students have cell phones that they can use to search for articles, e-books, or educational videos, the reality is that most screen time is spent on social media, games, and entertainment content. This suggests that technology, which should be a tool for education, has instead become a source of distraction.

3.1.2. Information received without verification

The flow of information on the internet is rapid, but not all students have the ability to verify its veracity. Memes, video clips, and fake news are often believed without careful analysis. This reflects a lack of information literacy, a core component of digital wisdom.

3.1.3. Negative behavior on social media

Cases such as abusive comments, sharing photos without permission, and digital bullying are becoming a concern in schools. These behaviors reflect students' lack of understanding that digital spaces also have ethics, norms, and legal consequences that must be adhered to.

3.1.4. Gadget addiction and its impacts

Many students experience anxiety when away from their phones or constantly think about unopened notifications. This pattern leads to sleep disturbances, reduced attention during learning, and decreased social interaction in the real world. Digital addiction also has the potential to hinder emotional development and self-regulation skills.

3.1.5. Lack of ability to manage time when using technology

Students often struggle to manage when to study, when to rest, and when to use their phones for entertainment. As a result, study time becomes unstructured and academic quality declines. This highlights the importance of self-management education in the digital age.

All these phenomena show that the *global issue of digitalization is not just about devices and access*, but rather about how humans—especially the younger generation—coexist in the digital environment with full awareness and responsibility. This challenge is complex, encompassing cognitive, emotional, social, and moral aspects.

Therefore, education plays an important role in building digital *wisdom* (digital wisdom), namely the ability to use technology critically, ethically, productively, and humanely. Without adequate education, technology, which should be a tool for progress, has the potential to become a barrier to student development.

3.2 Rapid Digitalization, Unbalanced Policies

Denpasar, the administrative center of Bali Province, is a city experiencing rapid modernization. The development of tourism, the creative economy, and global mobility has made Denpasar a highly connected city by digital technology. Stable internet access, the availability of increasingly affordable devices, and an urban culture that demands high connectivity have made digital technology an integral part of the lives of teenagers, including junior high school students.

However, these development dynamics have not been accompanied by improvements in digital policy. The emerging phenomenon indicates an imbalance between digital access and access to digital resources. And the ability to use technology ethically, critically, and productively**.** This is in line with global findings that rapid technological penetration often outpaces the cultural and pedagogical readiness of societies (UNESCO, 2022).

The following is an expanded description of the four main phenomena of digitalization in Denpasar.

3.2.1. Cell Phones as Part of Teenage Identity

The phenomenon of using mobile phones as a symbol of social identity is a common characteristic of the digital age generation of teenagers, including teenagers in Denpasar. According to research by Sherry Turkle (2015), modern teenagers construct their identities not only through direct interactions but also through self-presentation on social media. This is particularly evident among junior high school students who are in the process of searching for identity and social acceptance.

In Denpasar, junior high school students often feel "invisible" if they don't own a cell phone or aren't active on digital platforms like Instagram, TikTok, and WhatsApp. Some schools have even observed a tendency for students to compare themselves to their peers based on the latest phone or number of social media followers. This social pressure to always be visible and connected gives rise to the following phenomena:

a. Very High Intensity of Use

Survey data on adolescent device usage in urban Indonesian cities (APJII, 2023) shows that students aged 12–15 can spend 6–8 hours per day online. In Denpasar, this situation is exacerbated by public Wi-Fi access and hotspots available in schools, restaurants, and shopping centers. This intensity of use has become a habitual pattern that is difficult to control.

b. Psychological Pressure to Always Be Online (FOMO)

Teenagers' anxiety due to fear of being left behind by news or trends is called *Fear of Missing Out (FOMO)*Teenagers in Denpasar often feel compelled to respond quickly to messages, constantly update their statuses, or participate in viral challenges to avoid feeling left behind in their social group. This pressure creates psychological instability and can lead to digital stress (*digital fatigue*).

c. Unlimited Content Exposure

Unlimited access exposes students to a wide variety of content, both educational and harmful. Teachers at several public and private junior high schools in Denpasar reported that students had been exposed to violent content, extreme prank videos, and even adult content they accidentally discovered on social media. Without adequate digital literacy, this exposure can impact their moral values and behavior.

3.2.2. Usage Patterns That Do Not Support Learning

Although mobile phones have great potential as learning tools—such as accessing information, reading e-books, doing digital assignments, and watching educational videos—the usage that occurs in Denpasar tends not to support the learning process.

a. Dominance of Short-Form Content

Apps like TikTok and Instagram Reels have become popular platforms for middle school students. Short-form video content with a fast-paced entertainment style makes teenagers accustomed to instant visual stimulation. According to UNESCO (2021), consuming fast-paced content can reduce focus and hinder deep thinking skills (*deep thinking*).

In Denpasar, many teachers report that students have difficulty concentrating on material that requires extensive analysis. Students' focus is easily diverted by phone notifications.

b. Minimal Use of Cell Phones for Learning

While cell phones can be a powerful learning tool when used correctly, the reality is that students prefer entertainment to opening e-books or watching instructional videos.

This "potential vs reality" phenomenon reflects digital *wisdom gap*—the skills to use technology productively have not developed as quickly as the penetration of the technology.

c. Unproductive Chatting Activities

In class WhatsApp groups, teachers often complain that academic conversations are drowned out by non-lesson chatter. Meanwhile, digital forums created for academic discussions are often devoid of comments. This suggests that technology utilization is not yet geared toward educational goals.

3.2.3. The Growing Challenge of Digital Ethics

Digitalization expands the space for student interaction, but it also expands the potential for ethical lapses. According to Ribble (2015), digital etiquette is a crucial competency for 21st-century students. However, in Denpasar, challenges to digital ethics are increasingly apparent.

a. Unauthorized Uploads

Students often post photos of friends eating, playing, or even doing funny or embarrassing things—without asking permission. While these actions are often considered joking, they can be hurtful and violate privacy.

b. Increasing Cases of Cyberbullying

Several junior high schools in Denpasar have reported cases of teasing in chat groups, teasing on social media, and even the distribution of photoshopped photos intended to embarrass peers. Cyberbullying can cause psychological trauma and disrupt motivation to learn.

c. Distribution of Dangerous Content

Teenagers often share content without considering its impact or legality. This phenomenon indicates that students lack adequate digital ethics skills.

d. Impulsive Negative Comments

The seemingly free-flowing nature of cyberspace allows students to use rude, insulting, or sarcastic language without considering the consequences. Yet, digital footprints are permanent and can impact the future.

3.2.4. Impact on Critical Thinking Skills

Digitalization not only affects behavior, but also students' thinking patterns.

a. The Habit of Seeking Instant Answers

Students are accustomed to relying on Google to find answers, rather than constructing their own logic. According to the OECD (2020), this habit weakens analytical and problem-solving skills.

b. Difficulty Understanding Long Texts

Students tend to be reluctant to read long texts such as academic articles or literacy readings. As a result, they are less equipped to understand complex arguments and deep knowledge structures.

c. Trust in Viral Opinions

Teenagers are more likely to believe viral information or influencers than academic sources. This is dangerous because it can shape biased thinking.

d. Passive in the Learning Process

Instead of actively asking questions or seeking references, many students become passive consumers of digital information. This results in low creativity and critical thinking.

3.3 Almost all junior high school students have cell phones, but they are not yet wise in using them.

Denpasar, the center of government, education, and tourism in Bali, is a region that has rapidly adopted digital technology. The dominant development of the tourism sector, the intensity of global cultural interactions, and high socioeconomic mobility have made Denpasar residents, including teenagers, very familiar with technology. In the school environment, digitalization is evident in the use of mobile phones by almost all students, both at school and at home. This high technology penetration could actually present a significant opportunity for education. However, the reality on the ground shows that mobile phone use by junior high school students in Denpasar has not been accompanied by a digital policy. The following phenomenon illustrates a more complex and profound condition.

3.3.1. Almost all junior high school students have cell phones.

In recent years, cell phone ownership among junior high school students in Denpasar has increased dramatically. Informal observations conducted by teachers and school officials indicate that over 90% of students own personal cell phones, with most having owned a device since seventh grade. This is due to several factors:

a. Social Environmental Demands

Families in Denpasar tend to give their children cell phones from elementary school age for communication and supervision. Furthermore, urban culture demands that students stay connected with friends and extracurricular activities, which use digital platforms for coordination.

b. Post-Pandemic Academic Needs

The COVID-19 pandemic forced all schools to switch to online learning. Students who previously lacked devices were given phones by their parents to keep up with the times. After in-person school returned, phones continued to be used to support digital assignments, access materials, and academic communication.

c. Psychological and Social Pressure

For students, not having a cell phone means losing access to the social world of their peers. This gives rise to the phenomenon of *Fear of Missing Out*

(FOMO) makes students feel helpless or left behind if they don't have a cell phone. This social pressure is so strong among teenagers that cell phone ownership has become the new norm.

However, behind the high level of device ownership, questions arise: **Are students really able to use it to learn effectively?** The facts show otherwise.

3.3.2. HP is used more for entertainment than for studying

Despite the immense potential of smartphones as a learning tool, usage patterns among Denpasar junior high school students indicate that the majority of screen time is spent on entertainment. Apps like TikTok, Instagram, YouTube, and online games are top choices, far outpacing educational apps.

a. Preference for Fast Visual Content

Students tend to prefer short, entertaining videos. This type of content provides instant gratification but doesn't promote critical thinking or literacy skills. This aligns with UNESCO's (2021) findings that modern adolescents are increasingly losing patience for consuming lengthy information.

b. Interest in Learning Decreases in the Digital Environment

Learning apps like Google Classroom, Ruangguru, Zenius, or e-books are typically only accessed when teachers assign assignments. Most students view smartphones as entertainment devices, not academic tools. This situation creates a gap between technology's potential to improve learning and actual usage patterns in the field.

c. Influence of Algorithms

Social media algorithms are designed to retain user attention. Students who initially open their phones to study are often distracted by recommendations for entertainment content. This pattern leads to reduced learning effectiveness and a decreased ability to focus.

3.3.3. Digital Literacy Is Still Low

Although junior high school students in Denpasar are proficient in using mobile phones, their digital literacy skills are far from adequate. Digital literacy encompasses not only technical skills but also cognitive, ethical, and social skills, as explained by Paul Gilster and reinforced by the European Digital Competence Framework (DigComp).

Some forms of low digital literacy among students include:

a. Difficulty in distinguishing between true and false information

Students often receive information from social media without verifying it. They readily believe viral news, memes, and celebrity opinions without understanding the credibility of the source. This is a serious problem because hoaxes and misinformation can create false perceptions and trigger conflict.

b. Lack of Understanding of Digital Ethics

Students often upload content without considering privacy, norms, or potential repercussions. They don't realize that digital uploads are permanent and can impact their future reputations.

c. Not Understanding Digital Privacy

Many students don't enable basic security features like two-step verification or account privacy. They also frequently post their location, activity schedules, or personal information that could compromise their safety.

d. Easily distracted

One survey conducted in junior high schools in Denpasar (teacher observations, 2023) showed that 70% of students admitted to having difficulty

concentrating while studying if their cell phones were within reach. Digital distractions hinder learning and lower academic performance.

3.3.4. The Emergence of Ethical and Social Issues

Rapid digitalization without adequate guidance has led to increasing ethical and social issues in schools. Teachers and homeroom teachers at several junior high schools in Denpasar reported the following phenomena:

a. Bullying in Chat Groups (Cyberbullying)

These cases are becoming increasingly frequent. They take the form of teasing, sarcasm, exclusion, and even insults delivered via digital messages. The impact is not only emotional, but also affects the victim's motivation to learn and mental health.

b. Negative Comments on Social Media

Students often feel free to comment without considering the implications. They don't yet understand that digital words have real social and emotional consequences.

c. Distribution of Photos or Videos Without Permission

This phenomenon is quite alarming. Photos of friends looking unprepared or videos of incidents at school are recorded and shared without their consent. This violates privacy and digital ethics.

d. Conflicts between Students Due to Digital Content

Viral content among student groups often triggers conflict. There have been cases where joking posts were taken seriously and sparked arguments that escalated into fights.

This phenomenon shows that digital technology is not only a communication tool, but also a new space that expands the potential for social conflict if not managed properly.

3.4 Analysis of Educational Philosophy from a Humanist Perspective on the Use of Cell Phones by Junior High School Students in Denpasar

The issue of cell phone use among junior high school students in Denpasar cannot be viewed solely as a technical issue or a matter of learning discipline. It touches on something much deeper: how young people grow, learn, understand themselves, and build their relationships with the world. Humanist educational philosophy attempts to view this reality not merely as a social phenomenon, but as a human struggle toward self-formation. In this context, the three branches of educational philosophy—ontology, epistemology, and axiology—provide a rich space for reflection on student development in the digital ecosystem.

3.4.1. Ontological Perspective: Exploring the Nature of Students in the Digital Era

Ontology talks about human *nature*, and when we talk about junior high school students, we're talking about young, growing individuals—with a keen sense of curiosity, heightened emotional sensitivity, and an intense search for identity. Digital technology, especially mobile phones, is not just a tool for them; it has become part of the space where they "exist" and construct meaning about themselves.

In the digital world, students can be anyone. They can present themselves as funny, confident, creative, or even completely different from their everyday reality. These digital identities, as Turkle (2011) notes, can be a safe space for expression, but they can also be misleading because they create a distance between the authentic self and the projected self.

Humanization in this context means:

- understand that when students use their cell phones excessively, they are actually looking for confession, *reception*, or *refuge from* the pressures of life,
- realizing that they are not yet fully able to distinguish between the identities they have chosen and the ones they feel are right,
- realizing that the digital world often offers instant answers to anxiety, but does not offer a deep understanding of self.

Ontology invites us to ask: Does digital space help students find themselves, or does it obscure their identity?

Humanist education must be present here, as a space that helps them rediscover their wholeness, not as a space that judges, but as a space that accompanies.

3.4.2. Epistemological Perspective: How Students Discover Knowledge, Meaning, and Experience

Epistemology examines how humans acquire knowledge. In humanist education, knowledge is not a collection of information, but rather meaningful experiences that foster wisdom. However, in the digital age, information arrives at a rapid pace. Denpasar junior high school students can learn a great deal with just a single touch. However, the depth of knowledge doesn't necessarily match the speed of access.

Humanist epistemological phenomena need to be understood with empathy:

- When students look for quick answers, it's often not because they're lazy, but because they live in a culture that demands speed, not depth.
- When they choose short videos over reading long texts, it may be because they have been conditioned by algorithms to enjoy instant things.
- When they feel confused about sorting out information, it is not simply a lack of ability, but because no one taught them how *to understand a world full of information*.

Humanist epistemology emphasizes that true knowledge grows from:

- dialog,
- curiosity,
- reflection process,
- courage to ask,
- meaningful personal experiences.

Thus, the task of education is not only to provide information, but to guide students to find meaning behind the information.

3.4.3. Axiological Perspective: Values, Empathy, and Humanity in the Digital Ecosystem

Axiology discusses values and morals. In humanist education, values are not rigid rules, but guidelines for life that foster harmonious relationships with oneself, others, and the environment.

When students use their cell phones unwisely—sharing photos of friends without permission, leaving negative comments, or getting caught up in excessive digital entertainment—it shows that they don't understand *human values* which should be present in every action.

Humanist education sees it as:

- a sign that students need emotional guidance, not just rules,
- proof that the digital world often makes them forget that behind the screen there are humans with feelings,
- a sign that they need a chance to learn empathy in real life.

Students don't do it because they're evil; they do it because they don't *know how to be a complete human being in the digital world*.

Humanist axiology emphasizes the values:

- empathy,
- responsibility,
- honesty,
- self-discipline,
- wisdom in using time and attention.

These values cannot grow from prohibition, but from mentoring, *exemplary behavior*, and *warm* dialogue *between* teachers, parents, and students.

3.5 Humanist Efforts Towards Liberating Digital Education

Facing the challenges of digital policy, education must not stop at providing rules or punishments. Education must be a space that...**free**, which helps students become whole human beings who are able to live wisely in the digital world.

The following are humanist approaches that can be taken:

3.5.1. Digital Literacy Education with a Touch of Empathy

Teaching digital ethics isn't just about telling students what's right and wrong, but also about encouraging students to experience the impact of their digital actions. For example:

- How does it feel when our photos are distributed without permission?
- how negative comments affect a person's feelings,
- how hoaxes can harm society.

With empathy, students are better able to make ethical decisions.

3.5.2. Strengthening Character Education through Experience, not Lectures

Students grow through real-life experiences, not theory. Humanistic character education involves:

- self-reflection activities,
- collaborative projects,
- open dialogue between teachers and students about their digital experiences,
- habituation of self-discipline, not coercion.

The power of humanist education lies closeness *of the relationship*, not just material.

3.5.3. Teachers as Life Facilitators, not Just Conveyors of Material

The teacher acts as a companion who helps students:

- finding the meaning of learning,
- navigating digital confusion,
- develop the ability to see the world critically,
- building digital integrity.

Teachers do not only teach “how to use a cell phone”, but teach “how to be a wise person in a world full of technology”.

3.5.4. Family–School Collaboration as a Policy-Making Community

In a humanist approach, parents are not just screen time regulators, but real role models who demonstrate:

- how to use technology in a balanced way,
- how to resolve digital conflicts with dialogue,
- How to practice human values in the digital world.

School and family should be two spaces that strengthen each other, not separate.

4. CONCLUSION

The analysis and discussion show that the digitalization of education in Denpasar has developed rapidly and has had a significant impact on the lives of junior high school students. Nearly all students own and use mobile phones daily, but this use has not been accompanied by the ability to manage technology wisely. This creates a digital *wisdom gap*, namely a condition where students are able to access technology, but do not yet have critical thinking skills, digital ethics, and self-control in its use.

From an ontological perspective, mobile phone use influences students' identity formation. The digital world opens up new avenues for expression, but also raises the risk of identity fragmentation and social pressure, especially as students are still in a sensitive stage of self-development. Students often construct digital identities that differ from their real selves, requiring guidance to develop a holistic understanding of themselves.

From an epistemological perspective, digitalization is changing the way students acquire knowledge. Rapid and abundant information does not automatically lead to deep understanding. Students often seek instant answers rather than engage in thoughtful processes. They also tend to rely on entertainment content and algorithms that limit perspectives, thus weakening literacy, concentration, and critical thinking skills.

From an axiological perspective, fundamental educational values such as responsibility, empathy, self-discipline, and ethical communication are often neglected in the digital space. Behaviors such as online bullying, unauthorized sharing of photos, negative comments, and excessive cell phone use indicate that students are not yet fully capable of applying moral values in a digital context.

Thus, the discussion shows that the issues faced go beyond the technical aspects of cell phone use, but encompass deeper humanitarian and educational issues. Digitalization is changing the way students are, think, and act; therefore, the solutions needed must also be holistic.

The solutions offered, namely digital literacy, strengthening character education, increasing teacher competence in digital pedagogy, and family-school collaboration, are important steps in building humanistic digital education. Education should help students not only master technology, but also become wise, critical, and responsible human beings in using it.

Overall, the analysis shows that the digitalization of education in Denpasar offers significant opportunities, but also challenges that need to be addressed with philosophical, pedagogical, and moral awareness. With the right approach, technology can be a tool that enriches students' learning and personal growth—not the other way around.

5. BIBLIOGRAPHY

APJII. (2023). *Laporan survei penetrasi internet Indonesia 2023*. Asosiasi Penyelenggara Jasa Internet Indonesia.

Dinas Pendidikan Kota Denpasar. (2023). *Profil pendidikan menengah Kota Denpasar*. Dinas Pendidikan Kepemudaan dan Olahraga Kota Denpasar.

Gilster, P. (1997). *Digital literacy*. Wiley.

Kemendikbud RI. (2023). *Kurikulum Merdeka: Panduan implementasi pembelajaran*. Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.

Kominfo RI. (2022). *Statistik pemanfaatan teknologi informasi pada remaja*. Kementerian Komunikasi dan Informatika Republik Indonesia.

Livingstone, S. (2014). Digital skills for youth: What do young people really need? *Journal of Learning and Media, 8*(2), 1–15.

Nasrullah, R. (2017). *Media sosial: Perspektif komunikasi, budaya, dan sosioteknologi*. Kencana.

OECD. (2020). *21st century skills and the importance of digital competence*. OECD Publishing.

Prensky, M. (2012). *From digital natives to digital wisdom: Hopeful essays for 21st century learning*. Corwin Press.

Ribble, M. (2015). *Digital citizenship in schools: Nine elements all students should know* (3rd ed.). International Society for Technology in Education (ISTE).

Turkle, S. (2011). *Alone together: Why we expect more from technology and less from each other*. Basic Books.

UNESCO. (2021). *Digital learning: Education in the age of technology*. UNESCO Publishing.

UNESCO. (2022). *Global education monitoring report 2022: Technology in education*. UNESCO Publishing.