

EMPTINESS THROUGH THE PERSPECTIVE OF EXISTENTIALISM AND RELIGION IN THE DIGITAL AGE

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Abstract

This study aims to provide an understanding of how the emptiness is felt by humans, especially in the digital era through the philosophical views of existentialism and religion. The research conducted is qualitative in nature and uses library research methods sourced from books, journals, dictionaries, and other scientific articles. The emptiness felt by humans as research objects is analyzed descriptively to create a comprehensive understanding. The results of this study found that the emptiness felt by humans in the digital era can occur due to digital dependency and fatigue, which is closely related to the perspective of human existence at the aesthetic and ethical stages. In addition, emptiness can also appear suddenly which can be related to existential problems or psychological mechanisms. To overcome the emptiness so far discovered is to move on to a higher stage of human existence, ending with a religious stage which also represents a view of emptiness through a religious perspective. However, religious views still suggest that digital technology in human life is something negative, while if it is used wisely, digital technology should be able to carry out its function as a means of fulfilling the needs of human life instead of becoming a potential source of emptiness.

Keywords: The Void, Philosophy, Digital Age, Existentialism, Religion.

Abstrak

Kajian ini bertujuan untuk memberikan pemahaman tentang bagaimana kekosongan yang dirasakan oleh manusia khususnya di era digital melalui pandangan filosofis eksistensialisme dan agama. Penelitian yang dilakukan bersifat kualitatif dan menggunakan metode penelitian kepustakaan yang bersumber dari buku, jurnal, kamus, dan artikel ilmiah lainnya. Kekosongan yang dirasakan oleh manusia sebagai objek penelitian dianalisis secara deskriptif untuk menciptakan pemahaman yang komprehensif. Hasil penelitian ini menemukan bahwa kekosongan yang dirasakan manusia di era digital dapat terjadi karena ketergantungan dan kelelahan digital, yang erat kaitannya dengan cara pandang eksistensi manusia pada tahapan estetis dan etis. Selain itu, kekosongan juga bisa muncul secara tiba-tiba yang bisa terkait dengan masalah eksistensial atau mekanisme psikologis. Mengatasi kekosongan yang selama ini ditemukan berarti melangkah ke tahap yang lebih tinggi dari keberadaan manusia, diakhiri dengan tahap religius yang juga merepresentasikan pandangan tentang kekosongan melalui perspektif agama. Namun, pandangan agama masih menganggap bahwa teknologi digital dalam kehidupan manusia adalah sesuatu yang negatif, sedangkan jika dimanfaatkan secara bijak, seharusnya teknologi digital dapat menjalankan fungsinya sebagai sarana pemenuhan kebutuhan hidup manusia bukan menjadi sumber potensi kesejahteraan kekosongan.

Kata Kunci: Kehampaan, Filsafat, Era Digital, Eksistensialisme, Agama.

INTRODUCTION

The development of increasingly advanced technology has also changed the process of human life because technology offers a more efficient life.¹ Including how they socialize, meet their needs and lifestyle, even how to worship, one of which can be fulfilled through electronic religious books. Humans in their daily lives have complex needs and seem to be made easier by the presence of technology.² Coupled with its increasingly rapid development, new discoveries have emerged that provide convenience compared to old discoveries.³ The fulfillment of these needs is also considered to be able to make a human being have better life satisfaction.⁴ However, the use of technology in human daily life has an impact on the emergence of several phenomena including the growing addiction to technology, how individuals are increasingly dependent on the technology around them every day.⁵ Or vice versa, namely how individuals start to feel tired because they are exposed to too much by digital technology.⁶

Even though human life needs have been helped to fulfill thanks to digital technology, there are other factors that can affect life satisfaction for humans, namely a person's mental state.⁷ Which is represented by the feelings one has. Among these feelings is emptiness. As the desire for knowledge is a basic human nature, individuals spend a lot of time actively seeking information,⁸ including what they feel. Through the development of technology and the digital world, individuals can search for information massively freely and easily even though the truth has not been proven which they then believe to be the truth. Thus, there are not a few individuals who get lost or experience misconceptions about their lives, both in essence and in understanding what they feel, including emptiness. Pickard says that there has been an increase in misinformation or

¹ Chatfield, Tom. Are computers making our lives too easy. BBC. 2015.

² Daghan, Gökhan. "Views of students about technology, effects of technology on daily living and their professional preferences." *Turkish Online Journal of Educational Technology-TOJET* 16.4 (2017): 187-194.

³ Kidi, O., and S. Sos. "Teknologi dan Aktivitas dalam Kehidupan Manusia." *Jurnal Media* (2018).

⁴ Nevado-Peña, Domingo, Víctor-Raúl López-Ruiz, and José-Luis Alfaro-Navarro. "Improving quality of life perception with ICT use and technological capacity in Europe." *Technological Forecasting and Social Change* 148 (2019): 119734.

⁵ Gerhart, Natalie. "Technology addiction: How social network sites impact our lives." *Informing Science* 20 (2017): 179.

⁶ Korunovska, Jana, and Sarah Spiekermann. "The Effects of Information and Communication Technology Use on Human Energy and Fatigue: A Review." *arXiv preprint arXiv:1910.01970* (2019).

⁷ Lombardo, Patrick, et al. "The fundamental association between mental health and life satisfaction: results from successive waves of a Canadian national survey." *BMC public health* 18.1 (2018): 1-9.

⁸ Kelly, Christopher A., and Tali Sharot. "Individual differences in information-seeking." *Nature communications* 12.1 (2021): 7062.

'misinformation' which has led scientists to conclude that humans are currently living in an era of 'misinformation society'.⁹

The subject of this research is the emptiness in humans which will be analyzed descriptively through the perspective of existentialism and religion in the digital era with the aim of obtaining an overview of the facts of a phenomenon.¹⁰ Data collection in this study was carried out using literature studies from books, journals, dictionaries, and other scientific articles. The selected literary sources are classified into several categories, including primary literary sources, which are sources of information in the form of original essays written in full, secondary literary sources, namely reference sources indicating the existence of primary literature, or literature containing information that is most needed by users and presented briefly, and tertiary literature which is a summary of secondary sources.¹¹

Defines emptiness as an absolute, permanent, independent void, but not empty of existence and meaning.¹² Emptiness as the absence of a core can provide an alternative to the philosophy of substance, between existence and non-existence, as well as a clear choice between existence and nothingness. However, emptiness can also be felt as meaninglessness, nihilism and absolute nothingness. The Cambridge Dictionary describes feelings of emptiness as a state in which a person feels devoid of emotion or purpose; a sad and frightening feeling that nothing matters.¹³ Aristotle stated that emptiness is not a nothing or something, but a concept between nothing and being. Aristotle's thinking rejects other thoughts which state that emptiness is absolute emptiness.¹⁴

Interpreting the feeling of emptiness felt by humans can be seen from the nature and essence of humans. Thoughts about human nature are also explained through several schools, one of which is existentialism which describes that human nature is the actual existence or embodiment of humans.¹⁵ Human existence is explained by Soren Aabye Kierkegaard's view through several stages, including the aesthetic stage which sees the orientation of human life as fully directed to gain pleasure, the ethical stage as a further and deeper stage of the aesthetic stage,

⁹ Neyazi, Taberez Ahmed, Antonis Kalogeropoulos, and Rasmus K. Nielsen. "Misinformation concerns and online news participation among internet users in India." *Social Media+ Society* 7.2 (2021): 20563051211009013.

¹⁰ Sangadji, Etta Mamang, and S. Sopiah. "Metodologi Penelitian Pendekatan Praktis dalam Penelitian." Yogyakarta: CV Andi Offset (2010).

¹¹ Manan, Abdul. "Pemanfaatan Sumber Kepustakaan Dalam Proses Penelitian." *BACA: JURNAL DOKUMENTASI DAN INFORMASI* 21.6 (1997): 10-13.

¹² Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

¹³ Emptiness. (n.d.). In *Cambridge Dictionary*. Retrieved July 10, 2021, from <https://dictionary.cambridge.org/dictionary/english/emptiness>

¹⁴ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

¹⁵ Idi, Abdullah, and Jalaluddin Jalaluddin. *Filsafat Pendidikan; Manusia, Filsafat Dan Pendidikan*. PT. Rajagrafindo Persada, 2017.

and the religious stage occurs when humans begin to believe in the concept of divinity or spiritual beliefs.¹⁶ Entering the spiritual stage, emptiness is also interpreted by various religions which have their own views related to emptiness. Emptiness through a religious perspective is explored through the perspectives of Buddhism, Hinduism, Christianity and Islam.

RESEARCH METHOD

This research tries to analyze and explain the emptiness felt by humans, especially in the digital era. How do human stages through their nature look at the emptiness that is felt and how religion reacts to it. This is felt to have high urgency because so far there has been little research explaining emptiness, coupled with the increasingly rapid advancement of time and technology, allegedly influencing how humans in the next generation think and make sense of life.

RESULTS AND DISCUSSION

Digital technology is developing very rapidly over time. Humans who used to communicate by speaking directly are now starting to switch and are helped by digital intermediaries such as mobile phones, short messages, or through media applications and social networks. Life necessities such as buying groceries that were previously met by buying directly at the store, can now be met with a delivery system.¹⁷ The Covid-19 pandemic, which peaked several years ago, has had a significant impact on the massive development of digital technology due to the surge in the use of digital technology. Restrictions that occur between individuals to interact and carry out activities, forcing people to migrate almost completely to rely on digital technology.¹⁸

Even though digital transformation has occurred so far, the Covid-19 Pandemic has contributed to strengthening cultural changes at the level of Indonesian society, which in turn creates digital culture.¹⁹ Since then, the dependence on digital technology that has indeed occurred in humans.²⁰ Has increased sharply. In Indonesia, the number of internet users as a digital technology application continues to increase from year to year, namely an increase of 45 million people during the pandemic. In addition, there has also been an increase in the frequency and duration of internet use.

¹⁶ Abidin, Zainal. "Memahami manusia melalui filsafat." Bandung: Remaja Rosdakarya (2000).

¹⁷ Putri, Nabila Sarita, Janti Gunawan, and Berto Mulia Wibawa. "Identifikasi Faktor yang Mempengaruhi Niat Keberlanjutan Penggunaan Layanan Online Food Delivery di Masa Pandemi Covid-19." *Jurnal Sains Dan Seni ITS* 10.1 (2021): D89-D94.

¹⁸ Pandey, Neena, and Abhipsa Pal. "Impact of digital surge during Covid-19 pandemic: A viewpoint on research and practice." *International journal of information management* 55 (2020): 102171.

¹⁹ Arianto, Bambang. "Pandemi Covid-19 dan Transformasi Budaya Digital di Indonesia." *Titian: Jurnal Ilmu Humaniora* 5.2 (2021): 233-250.

²⁰ Gerhart, Natalie. "Technology addiction: How social network sites impact our lives." *Informing Science* 20 (2017): 179.

The development of digital technology, especially after Covid-19, has resulted in disruption, which on the one hand, the latest technology has a good impact that can be maximized to facilitate the fulfillment of human needs.²¹ But on the other hand, it provides changes in how humans interpret their lives. This is manifested by the emergence of one of the characteristics of Generation Z or Millennials, namely the tendency to self-diagnose relying on what they read and find on the internet.²² Or what is later called self-diagnosis. Through what they find on the internet, some people proclaim themselves to have certain mental illnesses, or validate that they are associated with certain characteristics or astrology. While this change may be a positive thing because it helps individuals to know and identify themselves, the truth of untested information or the way each individual digests information is different, can lead them to get lost in wrong information or 'misinformation'.²³

In addition, the dependence on technology that occurs also seems to give a new meaning that human life is less meaningful without accompanying digital technology, individuals tend to feel anxious when away from digital technology such as the internet and mobile phones.²⁴ As time goes by, more and more studies reveal that some young people are compulsive in using the Internet and exhibit addictive behaviour.²⁵ There have also been several criminal cases such as desperate behavior to steal money or other valuables in order to buy the latest cell phone for his girlfriend.²⁶ This also relates to how individuals interpret the social status attached to them. There is research that states that having a certain brand of cell phone can be a measure of how high the social status is.

Recently there was also a case of attempted suicide by a 16-year-old teenager because he lost his personal cell phone.²⁷ which is technology that closely accompanies his daily life. Through the previous presentations and based on some of these cases, it can be seen that digital technology has a very important meaning for humans in this era. It's as if digital technology is their way to find the truth and to live a life, and if this digital technology disappears, they will feel

²¹ Arianto, Bambang. "Pandemi Covid-19 dan Transformasi Budaya Digital di Indonesia." *Titian: Jurnal Ilmu Humaniora* 5.2 (2021): 233-250.

²² McKinsey. *Addressing the unprecedented behavioral-health challenges facing Generation Z*. McKinsey & Company. 2022.

²³ Muhammed T, Sadiq, and Saji K. Mathew. "The disaster of misinformation: a review of research in social media." *International journal of data science and analytics* 13.4 (2022): 271-285.

²⁴ Primastika, Widia. *Hidup Tanpa Internet adalah Kecemasan Khas Masyarakat Modern*. Tirto.id. 2019.

²⁵ Mahanti, Jayashree, Bhim Chandra Mondal, and Birbal Saha. "Internet Dependency of Undergraduate Students: An Empirical Study." *American International Journal of Research in Humanities, Arts and Social Sciences* 15.2 (2016): 171-174.

²⁶ Setyadi, Agus. *Gadis Cantik di Banda Aceh Nekat Curi Emas untuk Belikan Pacar Iphone*. Detik.com. 2022.

²⁷ Sudarno, Achmad. *Terungkap, Remaja di Bogor Nekat Lompat dari Lantai 3 Mal BTM Gegara HP Hilang*. Liputan6.com.2023.

anxious,²⁸ lacking, empty, as if life is meaningless, which feeling is associated with what is called with emptiness.²⁹

However, it seems that the emptiness that occurs in this digital era is not only due to dependence on technology. Someone who has qualified digital technology resources in their daily life can feel exhausted both physically and mentally due to fatigue in using digital technology.³⁰ Digital fatigue can psychologically affect the mind as a function of awareness, feeling, or motivation. This causes disturbances such as feeling depressed, loss of interest and motivation, dependence, mood disorders and various other behaviors.³¹ Furthermore, it is alleged that there is also a void that is not bound by digital technology. To examine the various kinds of emptiness that can appear in this digital era, regardless of being influenced by the use of digital technology or not, it can be explained by examining the meaning of the emptiness itself.

Feelings of emptiness or emptiness are associated with space or empty states, feelings without emotion, attraction, or purpose.³² Defines emptiness as an absolute, permanent, independent void, but not empty of existence and meaning. However, on the other hand, he also stated that emptiness can be felt as meaninglessness, nihilism, and absolute nothingness.³³ In emptiness, a person can contemplate looking for answers or feel that he, what he is doing, and his whole life have less meaning and question the significance and how important his presence is.³⁴

This feeling experienced by humans is not clearly defined where it comes from. Is the void in actual reality, or is the void a representation or a result created by man in his mind. Regarding this, Aristotle stated that emptiness is not a nothing or something, but a concept between nothing and being. Aristotle's thoughts reject other thoughts which state that emptiness is absolute emptiness.³⁵ Humans, as creatures who are always looking for meaning in their lives,³⁶ will be disturbed by the presence of emptiness. This emptiness is not only felt by individuals who

²⁸ Primastika, Widia. *Hidup Tanpa Internet adalah Kecemasan Khas Masyarakat Modern*. Tirto.id. 2019.

²⁹ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

³⁰ Bachleda, Catherine, and Lamyae Darhiri. "Internet addiction and mental and physical fatigue." *The International Technology Management Review* 7.1 (2018): 25-33.

³¹ Febreza, Fadlan, and Junaidi Junaidi. "Fenomena "Digital Fatigue" Pada Mahasiswa Jurusan Sosiologi Fakultas Ilmu Sosial Universitas Negeri Padang." *Naradidik: Journal of Education and Pedagogy* 1.3 (2022): 315-326.

³² Emptiness. (n.d.). In *Collins Dictionary*. Retrieved October 26, 2021, from <https://www.collinsdictionary.com/dictionary/english/emptiness>

³³ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

³⁴ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

³⁵ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

³⁶ Fridayanti, Fridayanti. "Pemaknaan Hidup (meaning in life) dalam kajian psikologi." *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 18.2 (2013): 789-198.

have lost something, but can also be felt even though someone has done things that can meet their needs or things that interest them³⁷ that should make humans feel full.

The emptiness does not have a definite shape and intensity, so that the emptiness felt by everyone can be different³⁸ whether it is due to technological dependency, the impact of technological fatigue, or the emptiness that is felt suddenly. This emptiness felt by humans can be seen from the perspective of existentialism as one of the streams that explains human nature. Existentialism sees human nature as the actual existence or embodiment of humans. Human nature is what controls humans as a whole. Other schools state that human essence is seen as a substance, spirit or dualism, but existentialism views it from the perspective of human existence itself in the world.³⁹ Soren Aabye Kierkegaard has the view that human existence contains three stages in his life, namely the aesthetic, ethical, and religious stages.⁴⁰

In this digital era, ownership of modern digital technology and how much exposure and influence a person has on the internet are considered as things that show human existence through the validation of self-worth and confidence.⁴¹ Apart from that, in connection with the massive exposure to digital technology to humans in this era, the phenomenon of influencers has also emerged which has influenced many young people to aspire to become influencers.⁴² These aspirations arise because influencers are famous for making a lot of money by utilizing social media as digital technology, besides that because they want to be famous, heard, and have flexible working hours.⁴³

Becoming influencers is also related to humans seeing their existence. Humans as individual beings who actively think, will always seek their position and position in the world⁴⁴ so that self-existence is very important. Humans in the digital era whose social status and existence depend on ownership of digital technology (Salbiah, 2020) and how influential they are on the internet (Croes & Bartels, 2021) are very attached to worldly life. Soren Aabye Kierkegaard's view states that humans at the aesthetically oriented stage of life are fully directed to get pleasure. At this stage humans prioritize fulfilling the satisfaction of hedonistic pleasures so that humans

³⁷ Herron, Shona Joyce, and Fabio Sani. "Understanding the typical presentation of emptiness: a study of lived-experience." *Journal of Mental Health* 31.2 (2022): 188-195.

³⁸ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

³⁹ Idi, Abdullah, and Jalaluddin Jalaluddin. *Filsafat Pendidikan; Manusia, Filsafat Dan Pendidikan*. PT. Rajagrafindo Persada, 2017.

⁴⁰ English, Lawrence. *More than Music: Cultural Stirrings From Pink Floyd's 'The Dark Side of the Moon'*. Algora Publishing, 2021.

⁴¹ Onifade, T. *The Effects of Social Media Validation* (Doctoral dissertation, Bournemouth University, 2022). Bournemouth Poole, United Kingdom: Bournemouth University. 2022

⁴² Meifitri, Melvia. "Fenomena Influencer Sebagai Salah Satu Bentuk Cita-Cita Baru di Kalangan Generasi Zoomer." *Komunikasiana: Journal of Communication Studies* 2.2 (2020): 69-82.

⁴³ Locke, Taylor. "86% of young people say they want to post social media content for money." (2019).

⁴⁴ Fridayanti, Fridayanti. "Pemaknaan Hidup (meaning in life) dalam kajian psikologi." *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 18.2 (2013): 789-198.

act according to mood. Therefore, it can be said that humans in this digital era are mostly in the aesthetic stage. This view also states that humans who focus on the aesthetic stage live for themselves, for their personal pleasure and interests and are called humans who live without a soul.

Humans who live by only following what is trending in society and not based on their calling will focus on what is happening outside and not what is inside them. Humans only live according to trends and what society considers good, good, advanced at that time. Therefore, humans at this stage tend to fluctuate with the flow of change, there is no calling of the heart, and it is like living without a soul⁴⁵. Emptiness can be felt if one has lived a life that is superficial, full of pretense or inauthentic.⁴⁶ Without principles and morals that are adhered to within, humans will easily question their existence in the world because what is implemented seems fake.⁴⁷

In addition, in the context of humans who are dependent on digital technology, in questioning its existence they tend to look to what they consider great, namely digital technology itself. Referring to Soren Aabye Kierkegaard's view, it is this aesthetic stage in human existence that is the most vulnerable to feelings of emptiness or emptiness. So that human life which is still at this aesthetic stage answers the emptiness that occurs when humans are too dependent on technology. There is no specific way to overcome this feeling of emptiness yet, but because the aesthetic stage is considered to be the most fragile, the thing that can be done is to evolve into an ethical human being, looking for meaning, principles and morals that are in accordance with the heart so that they are not easily influenced by the currents of life uncertain.

In contrast to the emptiness that arises from being too dependent on digital technology so that they only see the meaning of their life through their ownership and influence in the digital world, the emptiness is also likely to arise due to exhaustion of the digital world. When individuals are surrounded by a lot of information and spend a lot of time dealing with the internet and social media, which are a manifestation of digital technology, some individuals will choose to stay away and leave digital technology.⁴⁸ Individuals who feel tired and away from social media or the internet as a whole will then look for other meanings about their lives because humans are

⁴⁵ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁴⁶ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁴⁷ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁴⁸ Liu, Yixuan, and Jianping He. "“Why Are You Running Away From Social Media?” Analysis of the Factors Influencing Social Media Fatigue: An Empirical Data Study Based on Chinese Youth." *Frontiers in Psychology* 12 (2021): 674641.

never satisfied⁴⁹ and have the basic motivation to seek meaning in life as fulfillment of their psychological needs.⁵⁰

It is the space between fatigue and the search for meaning that is then vulnerable to emptiness. It can be said, individuals who feel exhausted with the digital world are starting to realize that what is in digital technology is no longer in accordance with what they are looking for, because this digital technology has a stronger 'tiring' effect than 'refreshing'.⁵¹ Therefore, it is not surprising that one by one individuals are starting to leave social media and reduce their use of digital technology to find other meanings in their lives. When viewed from the perspective of existentialism according to Soren Aabye Kierkegaard, humans who then 'migrate' from the aesthetic stage that focuses on worldly life and seek other meanings in their lives enter the ethical stage.

At this stage, a human being should begin to accept moral virtues and choose to bind himself to them so that he no longer focuses on the principle of hedonism. Humans at the ethical stage should also no longer depend on trends but on what they believe in, humans have principles that they adhere to so that they have a strong identity and personality⁵². However, before humans move completely to the ethical stage and find their identity, humans must go through a stage of searching for the meaning of life.⁵³ This is where emptiness may appear, when the individual is exhausted and starts looking for other meanings, but the individual is not yet aware of what is being experienced, so he can get lost in searching for that meaning.⁵⁴

Meaning must be learned, discovered, or created, and the process can be difficult and is often associated with unwanted psychological effects.⁵⁵ The emptiness associated with the existence of humans is described as "incompleteness of being" and is considered to be felt significantly more than all forms of interpersonal loneliness.⁵⁶ The statement supports that humans are like empty and soulless if they have no principles, constant thinking, without hope or

⁴⁹ Santoso, Meilanny Budiarti. "Mengurai Konsep Dasar Manusia Sebagai Individu Melalui Relasi Sosial Yang Dibangunnya." *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4.1 (2017): 104-109.

⁵⁰ Steger, Michael F., and Todd B. Kashdan. "Stability and specificity of meaning in life and life satisfaction over one year." *Journal of Happiness Studies* 8 (2007): 161-179.

⁵¹ Korunovska, Jana, and Sarah Spiekermann. "The Effects of Information and Communication Technology Use on Human Energy and Fatigue: A Review." *arXiv preprint arXiv:1910.01970* (2019).

⁵² Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁵³ Steger, Michael F., and Todd B. Kashdan. "Stability and specificity of meaning in life and life satisfaction over one year." *Journal of Happiness Studies* 8 (2007): 161-179.

⁵⁴ Vickers, Neil J. "Animal communication: when i'm calling you, will you answer too?." *Current biology* 27.14 (2017): R713-R715.

⁵⁵ Park, Nansook, Myungsook Park, and Christopher Peterson. "When is the search for meaning related to life satisfaction?." *Applied Psychology: Health and Well-PrimastikBeinjalag* 2.1 (2010): 1-13.

⁵⁶ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

meaning or anything to hold on to. This existential emptiness can cause humans to feel insignificant and unimportant in their presence in life.⁵⁷

There are parallels between the emptiness created by reliance on technology and the emptiness created by digital technology exhaustion. The void for humans in this era is interpreted as 'something' that requires fulfillment, in accordance with the statement of Gay Watson,⁵⁸ which states that emptiness is associated with something lost, lost, and an uncertain and silent void space is something that needs to be filled with distraction and the search for certainty⁵⁹. Referring to this statement, humans who depend on digital technology will seek and fill the void they feel by looking for tools to fulfill digital technology immediately.

This explains why there are many criminal cases and are determined to steal or end their lives due to the absence of digital technology in life they. Meanwhile, humans who are tired of the digital world will look for other meanings in their lives, but when they haven't found it, it can result in emptiness and their search will become increasingly disoriented which results in them getting lost⁶⁰ because whatever they try to fill the empty space they have. This is because humans have a desire to have certainty or something that is permanent.⁶¹ In addition, emptiness may act as a defense against feelings,⁶² so that the opposite of what humans "glorify" will make them feel empty.

The last possible void is void that appears suddenly⁶³ and is unrelated to digital addiction or burnout. This emptiness may occur due to existential problems⁶⁴ or psychological mechanisms.⁶⁵ This emptiness also does not crave the fulfillment of something specific, this feeling of emptiness will not disappear by fulfilling our needs, desires and interests for something.⁶⁶ This feeling of emptiness may just appear without being triggered by external events or from outside oneself.⁶⁷

⁵⁷ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁵⁸ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

⁵⁹ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

⁶⁰ Vickers, Neil J. "Animal communication: when i'm calling you, will you answer too?." *Current biology* 27.14 (2017): R713-R715.

⁶¹ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

⁶² Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁶³ Didonna, Fabrizio, and Yolanda Rosillo Gonzalez. "Mindfulness and feelings of emptiness." *Clinical handbook of mindfulness* (2009): 125-151.

⁶⁴ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁶⁵ Herron, Shona Joyce, and Fabio Sani. "Understanding the typical presentation of emptiness: a study of lived-experience." *Journal of Mental Health* 31.2 (2022): 188-195.

⁶⁶ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁶⁷ Didonna, Fabrizio, and Yolanda Rosillo Gonzalez. "Mindfulness and feelings of emptiness." *Clinical handbook of mindfulness* (2009): 125-151.

So even though humans are constantly surrounded by other humans and endlessly doing the things they like, they will still feel empty. According to several psychological perspectives, emptiness is related to various feelings such as loneliness, sadness, numbness, or being disconnected from the outside world. Therefore, it is possible that these feelings arise due to deeper psychological issues such as trauma, signs of mental disorders, or other unpleasant experiences⁶⁸ but are not realized.

Even though it is different from the emptiness that is directly related to digital technology, it still has something in common because this feeling of emptiness arises from a collection of uncomfortable feelings that exist in humans. So far it can be concluded that emptiness occurs because there are no principles or beliefs that are firmly held by humans, humans are either dependent on digital technology, tired of digital technology, or neither but still feel empty because they have not found what they believe is the meaning of their life. Emptiness is a complex thing, as a negative emotional state that is experienced in different ways by different individuals.⁶⁹

A human being can have good relationships with family, partners, friends, or with colleagues at work and still feel emptiness⁷⁰ Likewise, the emptiness that tries to be removed by socializing a lot or by continuing to use digital technology will not have much effect because emptiness cannot simply be removed. Humans in generally perceive feelings of emptiness and loneliness as distinct from themselves and cling to the illusion that their inner emptiness can be eradicated, avoided, or filled to try to dispel the emptiness in various ways but ignore what is inside him, it may not be possible. If humans are hit by emptiness, then they will feel dissociated, apart from their relationship with themselves and the reality of external life.⁷¹

Experts through dissected research direct that in order to deal with emptiness, one must first understand what the definition of emptiness is and what is felt and understand the meaning of life or the meaning of personal existence. Sartre considered people who live to please others or constantly assume roles to meet other people's expectations as inauthentic and have poor self-confidence. To give meaning to human life in the universe, the solution is to assume responsibility, live authentically, and become an essential person by upholding the principle of "choosing one's self".⁷² Contemporary philosopher Thomas Nagel shares his thoughts that most humans have lived life from a subjective point of view, which means that humans are only

⁶⁸Herron, Shona Joyce, and Fabio Sani. "Understanding the typical presentation of emptiness: a study of lived-experience." *Journal of Mental Health* 31.2 (2022): 188-195.

⁶⁹ D'Agostino, Alessandra, et al. "The feeling of emptiness: a review of a complex subjective experience." *Harvard review of psychiatry* 28.5 (2020): 287-295.

⁷⁰ Didonna, Fabrizio, and Yolanda Rosillo Gonzalez. "Mindfulness and feelings of emptiness." *Clinical handbook of mindfulness* (2009): 125-151.

⁷¹ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁷² Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

concerned with what affects them personally, filled with fear of things that are considered bad such as death, extinction, and others.⁷³ Through this, it is found that one way to avoid emptiness is the other way around, that is, humans are advised to try not to feel emptiness too deeply and to divert their daily attention to the positive things and things they value most.⁷⁴

The perspective of existentialism at the aesthetic and ethical stages has been discussed to explain the emptiness that occurs in the digital era, but it has not been answered how the solution to overcome this emptiness apart from 'moving' to the next human stage. Emptiness at the aesthetic stage occurs because humans live too much thinking about the world,⁷⁵ in this context it is how their existence is seen through how influential they are on the internet or how much exposure or ownership they have to digital technology tools while humans are at the ethical stage who are 'tired' of technology digital has started to find meaning in life outside of these technologies but is prone to getting lost⁷⁶ and creating emptiness. The emptiness in humans at this aesthetic and ethical stage also has something in common, namely a negative connotation which tends to indicate that this emptiness is meaninglessness, nihilism, and absolute nothingness.⁷⁷ However, it is different from the last human stage according to Soren Aabye Kierkegaard in the perspective of existentialism, namely the religious stage.

The Religious Stage occurs when humans begin to believe in the concept of divinity or spiritual beliefs. Humans at this stage do not use rational thinking or scientific considerations, but focus on subjective beliefs based on faith.⁷⁸ This stage is far from worldly life, so that humans who choose the religious path only follow God's path and are no longer interested in universal human values (ethical existence) or in personal and societal demands or their time (aesthetic stage). Humans basically always think and question about everything in the world and about life.⁷⁹ Humans naturally seek and long for God, from feelings to the use of reason (philosophy). God is related to the concept of religion and belief, where one religion is defined as the whole opinion about God, the world, life, death, behavior and good and bad based on revelation.⁸⁰ Through the perspective of existentialism, humans at the religious stage are very close to the concept of

⁷³ Bendassolli, Pedro F. "Emptiness and work: A meaning-making perspective." *Integrative psychological and behavioral science* 51.4 (2017): 598-617.

⁷⁴ Didonna, Fabrizio, and Yolanda Rosillo Gonzalez. "Mindfulness and feelings of emptiness." *Clinical handbook of mindfulness* (2009): 125-151.

⁷⁵ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁷⁶ Vickers, Neil J. "Animal communication: when i'm calling you, will you answer too?." *Current biology* 27.14 (2017): R713-R715.

⁷⁷ Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

⁷⁸ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁷⁹ Santoso, Meilanny Budiarti. "Mengurai Konsep Dasar Manusia Sebagai Individu Melalui Relasi Sosial Yang Dibangunnya." *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4.1 (2017): 104-109.

⁸⁰ Masrofah, M. (2014). *Aplikasi Konsep Sapere Aude*. http://eprints.walisongo.ac.id/id/eprint/3857/3/104111005_Bab2.pdf

divinity and religion which is held as a guide for human life. In Indonesia itself, there are several religions or beliefs that are recognized by the state and adhered to by Indonesian people in general, some of which are Buddhism, Hinduism, Christianity and Islam. Even though humans have 'migrated' to the last human stage, namely the religious stage that focuses on faith,⁸¹ in fact humans cannot be separated from the potential for emptiness. This statement is obtained from the perspective of emptiness through religions. However, in contrast to the emptiness at the previous stage, at the religious stage, emptiness is generally seen as something positive and brings people closer to God. Therefore, up to this stage emptiness has both negative and positive connotations. The negative meaning, emptiness relates to something lacking, or the absence of something, which relates to emptiness at the aesthetic or ethical stage, while the positive meaning, emptiness is a possibility and contemplation,⁸² something that can be brought to in reality⁸³ which is more suitable to be applied to humans at the religious stage.

Even though there are several different views and teachings contained in religion, how religion or belief views emptiness actually has the same core, namely how the concept of God and strong belief in humans make emptiness a means to find inner peace. The first concept of emptiness in religion is through a Buddhist perspective. The Buddha has his own teachings regarding emptiness called sunyata which is an emptiness or emptiness, a metaphysical concept related to ultimate reality and mediative mental states.⁸⁴ According to the Buddha, emptiness marks the difference between how things appear and how they really are, along with the accompanying attitudes that are considered spiritually beneficial.⁸⁵ Instead of seeing emptiness as dark and negative, Buddhist thought sees emptiness as something positive. According to the Buddha, who is supported by Sartre, that humans are basically empty, there is no essential and permanent self.⁸⁶ Far from being a painful emotional state, the realization of emptiness provides a method for ending suffering and attaining enlightenment.⁸⁷ Unlike the emptiness in aesthetic humans, this emptiness according to Buddha does not lead humans to get lost in a meaningless crisis of existence.

⁸¹ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

⁸² Watson, Gay. *A philosophy of emptiness*. Reaktion Books, 2014.

⁸³ Bendassolli, Pedro F. "Emptiness and work: A meaning-making perspective." *Integrative psychological and behavioral science* 51.4 (2017): 598-617.

⁸⁴ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁸⁵ Williams, P. (1998). Buddhist concept of emptiness. *Routledge Encyclopedia of Philosophy*. 10.4324/9780415249126-F057

⁸⁶ Lancer, Darlene. "Perspectives of Emptiness." *Psychology and Behavioral Science International Journal* 12.4 (2019).

⁸⁷ Williams, P. (1998). Buddhist concept of emptiness. *Routledge Encyclopedia of Philosophy*. 10.4324/9780415249126-F057

The second perspective on emptiness comes from Hinduism which is also the same as Buddhism, has a special mystical terminology regarding emptiness, referred to as "purity of mind" whose practice is hereinafter referred to as karmayoga.⁸⁸ Sankara, Hindu philosopher and spiritual teacher describes the process of karmayoga as a 'task' that is carried out by various castes and stages of life in Hinduism, performed with faith in the mind and dedication to God which leads to purification of the mind and is intended to attain prosperity and heaven. Someone who has practiced this and achieved purity of mind, will achieve the highest good which is a means of being 'ready' to receive knowledge.⁸⁹ In Hinduism, there is Om which is the primordial sound from which all other sounds and creations arise, Om is the vibration of the universe which signifies the Supreme Power.⁹⁰ There is a meaning of emptiness or emptiness in Om which is interpreted as an experience of enlightenment that makes personal transformation occur.⁹¹ For humans in this century, the emptiness of emptiness is a fundamental problem because it gives the meaning "meaningless the meaning of life".⁹² Thus, emptiness is a path of transformative spirituality in which it is possible for a person to transcend himself from the limitations of self-identity, tradition, and religion or belief, including an understanding of the Divine. Emptiness can be a cornerstone of one's spirituality in the journey of life with other people where human values are upheld and diversity is celebrated.

In terms of Christianity, emptiness is mentioned through two terms, the first is emptiness and the second is nothingness. The mention of emptiness with emptiness can be seen how Mother Teresa used the diction of emptiness and darkness to express the meaning of the emptiness she experienced.⁹³ However, there is another opinion by Eckhart, a German theologian, who associates emptiness with God, but mentions emptiness as nothingness instead of emptiness. Eckhart uses one phrase for God, namely "[the] nameless nothingness".⁹⁴ God is beyond all names that are made by humans to call Him. The concept that God is emptiness becomes the basis for building relationships between God and humans. According to Eckhart, because God is emptiness, then emptiness is something bad and leads astray, but is considered a way to God. Eckhart emphasized that if the individual wants to have a relationship with God, then the

⁸⁸ Yudhita, Rena Sesaria. "VIRGINS, WIVES, OR WIDOWS."

⁸⁹ Thatamanil, John J. *The immanent divine: God, creation, and the human predicament*. Fortress Press, 2006.

⁹⁰ Kumar, Sanjay, et al. "Meditation on OM: Relevance from ancient texts and contemporary science." *International journal of yoga* 3.1 (2010): 2.

⁹¹ Yudhita, Rena Sesaria. "VIRGINS, WIVES, OR WIDOWS."

⁹² Roy, Louis. *Mystical consciousness: Western perspectives and dialogue with Japanese thinkers*. SUNY Press, 2003.

⁹³ Yudhita, Rena Sesaria. "VIRGINS, WIVES, OR WIDOWS."

⁹⁴ Roy, Louis. *Mystical consciousness: Western perspectives and dialogue with Japanese thinkers*. SUNY Press, 2003.

individual must first be reduced to emptiness, emptiness, or nothingness.⁹⁵ The void will occur because of "de-imaging," "vacant," or "free" as experienced by Mother Teresa. Meanwhile, to be able to experience emptiness, requires a process of understanding that the divine will is not 'extrinsic' but 'intrinsic'.⁹⁶ Emptiness is related to the existence of God as nothing or not being because God is formless. God is not this and not that. That's where humans must empty their souls as a way to have a relationship with God.⁹⁷

In contrast to the perspective of emptiness in previous religions which tended to say that emptiness is the path to God, in the Islamic religion, this perspective tends to point to how this emptiness must be overcome, and the method is to get closer to God.⁹⁸ So that the void in the Islamic perspective is more of a solution to overcome it is not a definition. Although, the view of emptiness according to other religions can also be said to be a solution to see emptiness in a more positive perspective and the existentialist view that considers 'moving' at the religious stage can be considered as a way to overcome emptiness.⁹⁹ Overcoming the void in the Islamic religion can be seen by exploring the concept of Sufism. Zakaria al-Anshari (852-925 H) defined Sufism as a way to teach how to purify oneself, improve morals and build physical and spiritual life to achieve true life.¹⁰⁰ Sufism is considered as one of the teachings of Islam which can be used as a reference to provide solutions to various problems in modern society.¹⁰¹ However, according to al-Junaidi Al-Baghdadi, Sufism is sometimes underestimated because it is considered to be distant and even hostile to the world.

In looking at the current digital era, Nurcholish Madjid or Cak Nur, a Muslim academic, views the modern century as a century of technology that ignores human dignity, and one of them concerns humanity's most profound self, namely the spiritual field. The same thing was also conveyed by Sayed Husein Nasr that modern humans have lost in a world that has exhausted its

⁹⁵ Roy, Louis. *Mystical consciousness: Western perspectives and dialogue with Japanese thinkers*. SUNY Press, 2003.

⁹⁶ Roy, Louis. *Mystical consciousness: Western perspectives and dialogue with Japanese thinkers*. SUNY Press, 2003.

⁹⁷ Yudhita, Rena Sesaria. "VIRGINS, WIVES, OR WIDOWS."

⁹⁸ Fitrawati, Fitrawati. "Tasawuf Sebagai Solusi dari Kosongnya Spiritualitas Pada Masyarakat Modern Akibat Perkembangan Teknologi." *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdid* 24.2 (2021): 160-175.

⁹⁹ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

¹⁰⁰ Khoiruddin, M. Arif. "Peran Tasawuf Dalam Kehidupan Masyarakat Modern." *Tribakti: Jurnal Pemikiran Keislaman* 27.1 (2016): 113-130.

¹⁰¹ Fitrawati, Fitrawati. "Tasawuf Sebagai Solusi dari Kosongnya Spiritualitas Pada Masyarakat Modern Akibat Perkembangan Teknologi." *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan Tajdid* 24.2 (2021): 160-175.

sacred values due to deifying science.¹⁰² This is consistent with the emptiness in humans at the aesthetic and ethical stage which in this study is associated with how the development of digital technology results in both dependency and exhaustion of digital technology.

The suitability of Sufism as a solution to the emptiness that is felt is driven by the statement of Sayyed Hossein Nasr, a Muslim philosopher and academic, who stated that Sufism is an alternative for today's modern life, especially for societies classified as The Post Industrial Society, namely societies that have reached the level of abundant material prosperity with sophisticated and automated equipment, which ultimately results in an individual losing the vision of divinity and causing emptiness, due to his deification of matter. Through the statements of Muslim academics and philosophers, one can see how the current digital era is associated with something that has a negative impact on humans, including the emptiness that can arise. In this digital era, Western modernism is also considered to have destroyed religion from its soul and dragged its humanity to the lowest level.¹⁰³ This is also encouraged by the statement of psychologist Clive Hazell, that some people who face emptiness try to resolve their painful feelings by becoming addicted to drugs or obsessive activities (be it compulsive sex, gambling or work) or engaging in violence.¹⁰⁴

Even though there are slight differences in some religions in their perspective of assessing emptiness, there is one similarity, namely how the view of existentialism at the religious stage seems to assume that the advancement of digital technology is something negative that keeps people away from God or the real truth. This is also driven by how the solution to emptiness according to existentialism's view can be concluded by carrying out a 'hijrah' or moving to the next human stage,¹⁰⁵ so that it seems that to overcome emptiness or to interpret emptiness as a positive thing, it must be done by staying away from worldly life or in this case, stay away from living in the digital era by using technology in life.

Existentialists argue that humans in modern times or at this time in the digital era, live in alienation from God, from nature, from other humans, from their true selves. Humans who live crowded in urban areas, do unreasonably dense jobs, and are entertained by light news in the mass media, show that humans live life on the surface of life, so that individuals who seem to have

¹⁰² Rakhmawati, Rakhmawati. "Sumbangsih Islam Dalam Menanggulangi Kehampaan Spiritual Masyarakat Modern; Telaah Atas Pemikiran Tasawuf Sayed Husein Nasr." *Farabi (e-Journal)* 11.1 (2014): 66-82.

¹⁰³ Rakhmawati, Rakhmawati. "Sumbangsih Islam Dalam Menanggulangi Kehampaan Spiritual Masyarakat Modern; Telaah Atas Pemikiran Tasawuf Sayed Husein Nasr." *Farabi (e-Journal)* 11.1 (2014): 66-82.

¹⁰⁴ Hazell, Clive. *The experience of emptiness*. AuthorHouse, 2003.

¹⁰⁵ Aryati, Azizah. "Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7.2 (2018): 79-94.

everything can still feel empty, restless, dissatisfied.¹⁰⁶ However, living in the digital era with the use of technology in everyday life doesn't seem all that bad. Through the analysis of this research, those who are lost and face emptiness are those who are unable to find a balance in using digital technology in life, so they become dependent or feel exhausted when faced with digital technology.

Meanwhile, individuals who are careful and have found a balance in the use of digital technology can experience the benefits in life¹⁰⁷ without falling into a trap that results in the emergence of emptiness. As for the emptiness that arises from within without any connection with digital technology, the use of digital technology can certainly still help it in everyday life, because after all digital technology is developed to facilitate human life through relationships between individuals and access to various resources that are fast, easy. And cost-effective.¹⁰⁸ For humans who have reached the religious stage, digital technology can help facilitate matters of worship, such as reciting the Koran and reading the Bible using an application, helping to find religious information via the internet, and so on. Thus, this digital technology should be able to accompany humans at all stages if used wisely, thereby minimizing the emergence of potential emptiness.

CONCLUSION

The digital era can bring up a number of things that have a negative connotation such as dependence or digital exhaustion, which have the potential to mislead individuals in making sense of life and result in emptiness. In the perspective of existentialism's human nature, the stage of life that is most vulnerable to emptiness is the aesthetic stage, associated with humans who experience dependence on digital technology and tend to fluctuate with the flow of change, such as living without a soul. One way of overcoming emptiness is by moving to a higher stage of life, but being at a higher stage of life does not mean that you are completely free from the potential for emptiness. At the ethical stage which is considered a higher stage, emptiness can still occur due to fatigue from digital technology which triggers humans to seek other meanings for their lives and creates space for emptiness. The emptiness that occurs at the aesthetic and ethical stages in the digital era has something in common, which is interpreted as 'something' that requires fulfillment. There is also another potential emptiness that may occur, namely emptiness that appears suddenly which can be related to existential problems or psychological mechanisms.

At the highest stage of life, namely religious which can also represent the view of emptiness through a religious perspective, emptiness generally has a positive connotation so that

¹⁰⁶ Bigelow, Gordon E. "A primer of existentialism." *College English* 23.3 (1961): 171-178.

¹⁰⁷ Dodgen-Magee, Doreen. *Devised!: Balancing life and technology in a digital world*. Rowman & Littlefield, 2018.

¹⁰⁸ Kapur, R. (2018). Significance Of Digital Technology. *International Journal of Transformations in Business Management*, 8(2), 20-33.

humans at the religious stage actually make emptiness a means to find peace within themselves or emphasize that emptiness must be overcome by drawing closer to God. Through this, the religious stage and religious perspective view that the progress of digital technology is something negative that makes humans far from God. However, it is alleged that humans who are vulnerable to emptiness in this digital era are those who are unable to find a balance in the use of digital technology in life. If accompanied by its wise use, digital technology should be able to carry out its function as a means of fulfilling the needs of human life instead of being a potential source of emptiness.

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