



## **CHALLENGES AND STRATEGIES FOR MAINTAINING SELF-AUTHENTICITY IN THE DIGITAL AGE: A PHILOSOPHICAL AND SOCIAL ANALYSIS**

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### **Abstract**

Technological advancements in the digital era reflected in social media have influenced almost every aspect of human life. In addition to bringing benefits to life, it turns out that social media also includes effects that endanger individual self-authenticity. This article presents some of the impacts of social media that potentially threaten self-authenticity, and the author offers several alternative ways to maintain self-authenticity in the digital era. This article is based on qualitative research with a literature study as the data collection method. The data is obtained from current literature relevant to the research problem in the form of books, journal articles, and other research results. The data analysis method used is content analysis. This study found that six impacts of social media have the potential to endanger self-authenticity, which narrowed down to two fundamental impacts. On that basis, this article offers two alternative ways for individuals to maintain self-authenticity in social media: being authentic and responsible and thinking critically and reflectively about self-existence.

**Keywords:** *Self-Authenticity, Individual, Crowd, Digital Era*

### **A. Introduction**

The digital era, which is characterized by technological sophistication, has brought changes to almost all aspects of human life. Digital technology has created its own world of communication, work, and creation. The reality that technology has built, especially in today's social media, has become hyperreality. Hyperreality is a pseudo-reality and full of fabrication that is made in such a way that it seems more real than the reality of daily life (Fiqron, 2023). Hyperreality erases the distinction between the real and the imaginary. Various content on social media obscures an individual's awareness of

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something, whether something is the real reality or just imaginary. This process in turn gives rise to the assumption that whatever is in the media is the real reality. (Stellarosa, 2020, p. 23)

The hyperreality created by technology creates a fear in individuals to present themselves as they are. This fear is triggered by the things they witness on social media. Social media content is dominant in stimulating "ideal images" in appearance and ownership. This is commonplace, because social media content generally only shows the good sides. These ideal images cause fear and worry about the judgment of others. As a result, individuals force themselves to appear according to what they see on social media. The shadow of fear to appear as it is seen in the use of photo filters. Photo filters are considered capable of displaying beauty, such as a person's beauty or good looks. The pseudo-beauty that is far from reality is displayed to the surface through posts on social media (Soewandi & Wijinarko, 2021). The case clearly shows that today, human beings are experiencing a crisis of self-authenticity in the individual realm.

In addition, social media is also a kind of arena to show off each other's greatness. This phenomenon is referred to as self-image simulation. It is said that this is because something displayed is not something whole, but only the protrusion of certain aspects. Goffman in Anasari mentions that in social interaction, people present an image of themselves that they consider acceptable to others. This effort aims to create an impression that is in accordance with a specific purpose. Various attributes are used for self-presentation: family, romantic relationships, places of recreation and lifestyle. These various attributes are a tool used to create an impression on the audience (Anasari & Handoyo, 2015). Social media then becomes a space for image simulation by showing and exchanging anything that is considered valuable. This kind of trend also targets teenagers who are in the stage of searching for their identity in terms of age category. This trend indicates lability in thinking and acting. In the process of finding their identity, teenagers often imitate anything they think can bring them pride. (Safitri, Karomi, & Faridi, 2024)

Initially, social media was created with a positive purpose, namely to be a space for interaction between individuals. However, in its development, the various features provided by social media stimulated the creation of a new world. A new world that has the potential to manipulate identities. Fake accounts, photo and video filters are among the many social media features that stimulate the creation of a world of identity manipulation. Fake accounts are often used as a tool to hurl insults to achieve certain goals without responsibility. True self-identity hides behind a zone of no responsibility. Fake accounts display an image of courage to the surface but in reality live as cowards and losers. Likewise, photo and video filters that display images of beauty to the surface, but in the reality of the real self harbor the fear of disability in the eyes of others. These

features provoke individuals to present themselves full of falsehood in order to achieve certain goals. Furthermore, this identity forgery is used by some people to commit fraud, in order to generate personal profits that harm others (Kurniasih, 2023). Social media has featured two contradictory faces. Individuals in using social media are in tension between remaining authentic or dissolving in temptation, libinal stimulation (sexual, economic, political and so on), and dissolving in the persuasion offered by the masses of netizens on social media. (Drianus, 2018)

This description wants to show that the current digital era brings one of the big challenges for individuals, namely how to maintain self-authenticity. Taking care of self-authenticity anticipates individuals not to drift in the current of pseudo-reality created by social media technology, and not to fall into what people say through netizens' comments. Maintaining self-authenticity means living a life in accordance with principles and values that are based on self-reflection, as well as being responsible for whatever is considered a life orientation.

Several previous studies such as in the article Trianto Soewandi and Robertus Wijanarko show that the problem of *Branding Self* on social media has made individuals lose their authenticity. Individuals image themselves as others want them to, even if it is contrary to themselves. Individuals experience concern for the opinions of others, which ultimately drives them to do *Personal Branding*. The action was still carried out even though he was deceiving himself. This article offers Sartre's thought as a way out to bring man to freedom and self-authenticity (Soewandi & Wijnarko, 2021). Shely Cathrin through her article tries to reflect on the relationship between humans and gadgets in the midst of the rapid flow of digital technology. Gadgets do bring benefits to humans, but they are dangerous technological devices because the system has its own logic. To maintain human autonomy over technology, the article states that humans need to respond to technology like a subject, and humans must be aware that technology exists for humans and not the other way around (Cathrin, 2019). Za'in Fiqron highlighted Kierkegaard's religious existentialism as an offer to face the problem of hyperreality in the digital era. In the midst of technological sophistication with various complexities that are negative, Kierkegaard offers an alternative to wrestling with inner seriousness. It is intended so as not to be trapped in the inauthenticity of the individual. Many problems cannot be solved by ratio, so God is needed as a basis in life. (Fiqron, 2023)

This article departs from the question, how can individuals take care of their authenticity in the midst of the rapid flow of digitalization? Therefore, this article seeks to highlight several social media problems that can obscure the authenticity of individuals, as well as alternative ways for individuals to maintain their authenticity in the use of social media.

## **B. Method**

The research method used in this paper is qualitative with a literature study approach. Data collection is carried out through the study of the latest literature relevant to the research problem. Data sources include books, journal articles, and research results that support the study of topics. This approach was chosen to explore and analyze various theoretical and empirical perspectives that have been available in previous scientific works.

The data analysis method used is content analysis. This technique allows researchers to explore, interpret, and understand the content of literary sources systematically and in-depth. The analysis process is carried out by identifying themes, patterns, and meanings that are relevant to the focus of the research. Thus, this approach is expected to be able to make a significant contribution in formulating answers to research questions and producing comprehensive and data-based conclusions.

## **C. Finding and Discussion**

### **1. Self-Authenticity**

The concept of self rests on three aspects, namely the material aspect, the relational aspect, and the reflective aspect (Siegel, 2005, p. 5). Material aspects include the physical such as the existence of the body of each individual. The body, including the voice and face, is something unique to the individual. This peculiarity will be clearly found, for example, in the phenomenon of memory to a person. Generally, when an individual remembers or remembers someone, it always leads to a face or voice.

Next is the relational aspect. This aspect refers to the interaction or involvement of individuals in social and cultural relationships. This relationship in turn forms a collective identity related to values, norms, and common orientation. In this aspect, individuals are known through the collective identity of society and its environment, such as: ethnicity, nation, language, religion, and so on. Individuals in this aspect are formed from their relationships with other people or society.

The last is the reflective aspect. This aspect refers to the conscious activity of individuals who are able to distance themselves from the physical self and the relational self. In other words, the self in this aspect is able to distance itself from its daily life. Individuals are able to think about their existence, question and evaluate the entire life they live, and build an ideal of self that is the goal of their life movement. In this aspect, the individual finds meaning for his existence, so that with it, the individual can become his authentic self. The ability of reflective self to distance from daily life is the starting point for individuals to achieve freedom, meaning, and set responsibilities for their lives.

Based on the explanation of this aspect of the self, the authentic self referred to in this article is in the last aspect, the reflective aspect of the self. In this aspect, individuals have the ability to question and reflect on their existence. Through this aspect, individuals can identify themselves authentically. Authenticity can simply be understood as something that is original, pure, and as it is. Authenticity refers to the process of an individual's consciousness in living life in accordance with his principles, values, and responsibilities. Self-authenticity also means the process of anticipating external influences and pressures, such as the desire to meet the expectations of others, fear of not being considered abnormal, and other public opinion insinuations.

In the realm of praxis, the authentic self can be seen in several indications, such as: emotional honesty, self-acceptance, and self-autonomy (Lubis, Khalifaur, & Lesmana, 2023). Emotional honesty is an honest expression of thoughts and feelings without hypocrisy. Self-acceptance means accepting all of your strengths and weaknesses without comparing them with others. Self-autonomy means being independent in making decisions and actions, so that it does not rely on what people say. This autonomy becomes possible if the self has independence in its will and self-awareness.

In the treasures of philosophy, the study of the self has a special place in existentialist thought. Existentialism is a school of philosophy that began in the late 19th century in a figure known as the father of existentialism, Soren Kierkegaard. Existentialism gained widespread influence after World War II and continues to impact modern thinking and serve as a basis for discussions about individual freedom, responsibility, and the meaning of life. The main figures in this school are Soren Kierkegaard, Friedrich Nietzsche, Martin Heidegger, Gabriel Marcel, Jean-Paul Sartre, and Albert Camus.

The authentic self is always linked to the meaning of existence that the individual obtains from reflection on his or her existence in the world. The process of self-reflection will face various phenomena of existence. One of the phenomena of existence that must be faced is anxiety (*anxiety*). In the existentialist view, anxiety is not to be fought but embraced. Anxiety is accepted and placed as an integral part of existence. Anxiety in turn paves the way for the individual in his search for the meaning of his existence (Fiqron, 2023). Reflection on existence is the main requirement for finding the authentic self is always linked to anxiety. Anxiety is not something negative at all. Anxiety is an important aspect of the experience of existence. Anxiety encourages individuals to live authentically and dare to face reality with freedom and responsibility. The acceptance of anxiety itself is a hallmark of freedom. Human beings are declared to have freedom when they dare to accept the whole reality of their existence, then determine their own choices and responsibilities. The anxiety referred to here is different from fear. Fear is passive and

gives rise to a rash (reactionary) attitude, while anxiety stimulates people to act and directs individuals to a meditative attitude (Pabubung, 2022).

## 2. Authentic Self-Awareness Versus Mass Consciousness

Every individual in the world is certainly not alone. He is present along with others, be it other individuals or objects. Being together takes the form of what is referred to as a relationship. In this relationship, individuals are often tempted to identify themselves with others. Individuals who have identified themselves with others, are known by the term mob or crowd. This starts from the temptation of the individual to understand himself not from himself, but from the understanding of others he meets (Pabubung, 2022). In daily relationships, individuals often dissolve in a general view of something. When an individual has identified himself with another, that is where the individual loses self-authenticity.

In Heidegger's reading, the authentic self (*Dasein*) fell into the crowd (*das man*) that are not authentic. This process of falling occurs through four stages, namely the temptation stage (*temptation*), soothing (*tranquillizing*), alienation (*alienation*), and self-attachment (*self-entangling*) (Jena, 2015). The level of temptation is the stage where *Dasein* paving the way to inauthenticity, through chatter and gossip, without any attempt to provide meaning and interpretation. The pleasure of chatting and gossiping then immerses *Dasein* into the masses (*das man*). Next is the calming stage, *Dasein* Immerse yourself in the pleasure of a conversation that brings calm. Chatting in this calming stage provides a kind of assurance for *Dasein* To not worry, just follow others. With that, one seemed to find fullness in his life. Furthermore, in the alieanization stage, when *Dasein* has immersed himself in the pleasure of chatting, *Dasein* began to forget the authentic way of being so that unconsciously, he had alienated himself. Finally, the self-attachment stage, which is the stage where *Dasein* have unconsciously become followers of the crowd or the masses. Heidegger illustrated this stage by saying, "*we welcome pleasure and enjoy ourselves just as they (the crowd) welcome pleasure; We read, see, and judge literature and art as they see and value*". (Heidegger, 1973, p. 27)

Authentic individuals are always pitted against individuals who are immersed in the crowd. An individual who is immersed in the mass means an individual who has lost his uniqueness. Its identity changes to the identity of a certain group, which is no longer seen as uniqueness but rather uniformity. In a demonstration, for example, a professor or a doctor is no longer known. What was identified from the action was a crowd of people protesting consisting of several members. In this example, the individual loses his or her unique identity, and is replaced by a number of numbers. The masses or crowds were the target of criticism by existentialist philosophers such as Kierkegaard. For

Kierkegaard, crowds obscure individual identities, while crowds are just a place for individuals who fear their identity. (Tjaya, 2005, p. 74)

The self for the individual can be understood through two sides. First, I as (*I*) and myself as (*me*). The term I (*I*) describes the concrete subjectivity of the individual me who has his own self. This term is intended for everything related to individual activities in existence. "I am the one who thinks," "I am the one who feels," "the various experiences that cause me to think and feel," these are some examples of me as (*I*). Furthermore, the term diri (*me*) describes a person who has been connected to social relations. In social relations, something that was initially in the territory of my ownership (*I*) then penetrated into the territory of joint ownership of other individuals. Something that is distinctive to me (*I*) when expressed to others, then its status becomes me (*me*). Thoughts that have been communicated in oral or written form, or feelings that have been expressed in the form of language, are examples of the self as me (*me*).

In Kierkegaard's case, the crowd that was the object of his criticism at that time was the Danish people who lived a religious life in a participatory manner. They were born into Christian families, raised as Christians, performing rituals as most Christians in their communities do. They call themselves Christians without ever thinking and deciding what Christianity means to them, as well as what their responsibilities are when they become Christians (Heidegger, 1973). Although Kierkegaard's criticism is based on the background of the community in his neighborhood, the criticism of individuals who are immersed in the crowd is universal. This criticism targets all individuals who are happy with the crowd, regardless of their background. The life that is lived in a participatory manner is a shallow life, or it can be an empty formalism. These individuals live the routines and habits of the public without a personal appreciation of what they are doing. If anyone thinks that Kierkegaard's criticism applies only to Christians in Denmark, then it is short-sighted. The essence of Kierkegaard's criticism is the awareness of distancing oneself from the crowd in order to achieve self-authenticity. Taking a distance does not mean leaving public life altogether. Kierkegaard certainly did not feel that bad.

Individuals who allow themselves to sink into the crowd, experience fear and worry towards the judgment of others. This fear makes a person move away from self-authenticity. In the context of the current digital era, Soewandi gave the right example in explaining this, namely the phenomenon of photo filters on social media (Soewandi & Wijnarko, 2021). A person edits a photo in such a way that it is considered beautiful or handsome on social media. This phenomenon shows that the reflective self-quality of the individual does not take place. Individuals who are immersed in crowd consciousness harbor fear when they are different from most people. In this consciousness, differences are considered a "sin". Individuals who live in crowd consciousness will feel threatened if

they are different from their society. He felt threatened to no longer be considered part of his group.

On the other hand, even though the individual is immersed in the consciousness of the masses, the individual actually still has a conscience that calls to question his existence again. The conscience referred to here is understood in an existential sense, which is a call that asks the individual to return to his or her authentic self. The conscience sends a message to the individual that he is in the tension between his fall in the crowd, and his authentic existence. The conscience challenges individuals to return to interpreting their lives authentically, as well as keeping their distance from the crowd. The conscience calls the me, who has been contaminated with the masses, to the authentic me. This call of conscience causes discomfort and anxiety for individuals to be in a crowd. Gently then, the individual is drawn into the silence of the true self.

### **3. Social Media Challenges to Self-Authenticity**

Social media platforms are becoming a digital space for many individuals to participate in them. Social media is an online media that is a forum for the information needed. Many features provided by social media, such as: communicating with each other (*Chatt* and calls), sharing with each other (*Share*), post, respond to a post (*like* and comments), and so on. Therefore, digital technology provides a platform for sharing, communicating, creating virtual content, and various other features. In addition, the information presented by digital social media technology offers ease and speed in accessing information flows. The global reach of social media can present an instantaneous flow of information (*real time*). The effectiveness of information can also be measured through the responses that appear. (Nurhasanah, Harahap, Rangkuti, Syaharani, & Wulandari, 2024)

Social media is a means of connecting many things in one timeline. This connectedness can be obtained easily and quickly. Social media through its virtual world, to a certain extent, is able to replace the real world. Remote communication is a clear example of this. Social media also provides comfort and security for a person to express themselves as they wish. This is certainly difficult to get in the real world. (Dwiangga, 2023)

Social media offers an alternative life for individuals in addition to everyday real life. Individuals seem to have two faces, the self in the real world and the self in the virtual world. The mass in the real world takes the form of a crowd of people with a body, while the mass in cyberspace comes in the form of a collection of accounts. These accounts with a mass character involve themselves by giving comments, both focused on public and individual issues. This group of accounts with mass characters on social media is called netizens or netizens.

The world created by social media undeniably does bring many benefits to make life easier as already mentioned. Therefore, the use of social media continues to increase. Based on the report *We Are Social*, the number of active social media users in Indonesia increased by 12.35% from 170 million users in 2021 to 191 million users as of January 2022 (Dwiangga, 2023). However, social media also brings various negative impacts to its users in addition to the positive effects as previously mentioned. The sophistication of technology in the digital era contains this contradiction. Social media works through the delivery of message content to the audience, but as Marshall explained in Rahima, the content of the message contained in the media does not affect the user more than the effect it causes (Rahima, 2023). The negative effects of digital technology from social media include: training according to trends or *Bandwagon Effect*, kepo other people's affairs, falsehood *Alter Ego*, superficial thinking, addictive dependence, and lastly, reductive objectification of reality and determination *Filter Bubble*. These six points will be discussed below:

The first social media phenomenon that has the potential to kill self-authenticity is the Bandwagon effect (*Bandwagon Effect*). The Bandwagon effect refers to the tendency to imitate the behavior of others, in the hope of being accepted by the social environment. Although, these behaviors are not in accordance with their personalities (Zatrahadi, Darmawati, Rahmad, Syarifah, & Arsy, 2023). In the context of social media, the Bandwagon effect phenomenon can be seen in an individual's tendency to follow popular actions or opinions, such as following certain trends, liking or sharing viral content, or joining a certain popular community. The attitude of training according to public trends on social media is the result of the insistence of false awareness to present themselves according to the expectations of the netizen community. The Bandwagon effect, in addition to polarizing public opinion, also makes individuals feel distressed by public populism. The intimidation of public populism against individuals arises due to the insistence on false consciousness in order to be accepted in their social group. In this context, social media users who do not use their critical reflective power will fall into the consciousness of the masses. When that happens, he begins to lose his self-authenticity.

Second, they are afraid of other people's affairs. Social media users either consciously or unconsciously follow other people's activities and lives, usually the lives of artists or *public figure* certain. Social media users actively monitor *Update* The latest social media posts from the figures he follows. Through this behavior, it is as if social media users know everything that the figure does. Here, Individuals want to make sure that they don't miss the latest news. This phenomenon gives birth to a dependence for users to engage with the privacy of other people's lives. This dependence is alleged to cause anxiety in users. (Nurhasanah, Harahap, Rangkuti, Syaharani, & Wulandari, 2024)

Third, the falsehood of the *alter ego*. The phenomenon of the emergence of various fake accounts to spread fake news and hate speech, is an example of "alter ego". The phenomenon of fake accounts as an embodiment of the alter ego is easily expressed using social media features. Short profile photos and bios (data), anonymity and separate accounts, are features that some people can take advantage of to express their *alter ego*.

Fourth, the superficiality of thinking. On the one hand, digital social media technology provides speed and ease in accessing information, but at the same time it causes a shallow thinking. This superficial thinking on social media refers to the tendency of users to consume and share information without deep reflection or analysis. Short and fast information, relying on *Headline* The speed and quantity of information are the cause of the appearance of superficial thinking. On the other hand, in the context of content creators (*Content Creator*) gives rise to a lot of creativity, but some of that creativity loses direction (Fiqron, 2023). This lost creativity can be seen in content creators who are competing to pursue viral titles, even without any educational content at all.

Fifth, addiction and alienation. Social media makes individuals drown and become addicted to the world they create. This addiction makes individuals continue to be engrossed in playing and being on social media. Constantly checking posts and updates are two things that make individuals forget about the real world of everyday life. Social media addiction leads to alienation from the real world. This addictive dependence and alienation does not in a few result in psycho-pathological disorders, such as being lazy, feeling guilty and lying frequently, irritability and panic (*stess*), excessive fear, restless hysteria (depression), and so on. This psycho-pathological disorder makes the individual no longer autonomous towards himself. This kind of phenomenon shows that technology is no longer for humans, but humans for technology. In an existentialist context, the main negative impact of social media technology as Cathrin expressed is that the individual loses control over himself. (Cathrin, 2019)

Sixth, reductive objectification of reality and determination *Filter Bubble*. Social media technology through its algorithms forms an equalization of human beings into a form of objectification of what should be liked, what should be followed, and what should be valued. This objectification creates a new culture, which is called popular culture. Popular culture makes various aspects of an individual's life influenced by the general public. Daily activities, clothing styles, culinary and so on, are determined by popular culture spread through social media. What is found on social media is then internalized into a part of an individual's life. Individuals become provoked by social media content to do something just because people are doing it. This kind of phenomenon will in turn make

individuals experience an identity crisis due to being busy considering public preferences. (Anam, 2022)

Social media algorithms document whatever an individual does in social media. When the internet is opened, matching news, images, and videos will be presented again. This phenomenon is known as (Aenulguri & Hambali, 2023) *bubble filter*. Social media algorithms can trap individuals into a limited understanding or viewpoint and bias towards certain issues. Through *Filter Bubble*, users will only see information from the same perspective, thus reducing exposure to different views. *Filter bubble* It also has an impact on the polarization of opinions and information. As a result, the information obtained by the user is only information that supports his or her views. So, this needs to be watched out for by users, considering that within certain limits, the logic of *Filter Bubble* creating leveling into certain forms of objectification and polarizing biased and narrow opinions.

In addition to the *bubble filter* determination above, the general form of determination can be seen in the tendency of individuals to find various solutions to their lives through social media. Individuals are looking for various solutions to their lives just by clicking on social media. Various problems experienced by individuals are then brought to social media to find solutions. Starting from personal problems such as romantic relationships, to broader social relations issues. This kind of effect leads individuals to no longer be reflective of their daily lives. All life problems seem to be able to find solutions when clicking on social media. The problem is no longer solved through self-reflection but simply consuming social media information and then being expressed and disseminated in the media.

Thus, the six negative effects of social media boil down to two fundamental effects, namely: the effect of determining the life of its users, and the effect that results in the loss of self-control.

#### **4. Maintaining Self-Authenticity in the Digital Age**

As previously described, social media has six negative effects that threaten an individual's self-authenticity. The six effects include: *the bandwagon* effect, *kepo* towards other people's affairs, *alter ego falsehood*, shallow thinking, addictive dependence and alienation, as well as reductive objectification of reality and determination of *bubble filters*. These six negative effects boil down to two fundamental effects, namely: determining the life of the user, and resulting in a loss of self-control. Anticipating these two fundamental effects, in this section the author offers an alternative way to maintain self-authenticity in the digital era.

Referring to the two fundamental effects that endanger self-authenticity, there are two things that can be an alternative way to take care of self-authenticity. First, be

authentic and responsible. Second, think critically and reflectively on self-existence. These two points will be explained as follows:

First, be yourself and be responsible. As explained in the previous section, individuals live in a world that is not alone (Tambunan, 2016). Individuals live together with others. Living together with others certainly cannot be refused, but it does not mean that living a life without identity. Living together in today's context is no longer limited to living in the real world every day, but also living in the digital world. Life in the real world is characterized by physicality, while in cyberspace it is characterized by accounts and their various activities. Each individual must give meaning and find value for their own life. With the meaning and value of life that he has achieved, individuals can be responsible for themselves and others. Living with others and benefiting others, but never being the other. That is the image of being yourself, living an authentic life. (Dwiangga, 2023)

Life for the existentialist is a choice that comes with responsibility. A life that is based on honesty as it is in behaving and acting. The compatibility between words and deeds, between appreciation and real actions. Authenticity here as ontological consciousness becomes an anchor for the focus of life. Awareness here keeps the subject from getting caught up and preoccupied with regrets of the past or fantasies for the future. This awareness does require continuous reflection and evaluation of whatever has been experienced in life. This kind of life is the opposite of a life of false consciousness, that is, a life full of imagery or self-adjustment to the demands of other people's desires. This life full of imagery is widely found on social media. A life of false consciousness is a life that just flows, without contemplation and struggle of the soul. The struggle of the soul full of question marks about the meaning of existence will inevitably be ignored by itself. In simple terms, a life of false consciousness can be understood as a life in which everything that is done is not accompanied by an appreciation of meaning. (Hardiman, 2005, p. 250)

Inauthenticity makes individuals lose their life orientation. This loss of orientation can be seen, for example, in the lack of courage to make decisions in life, so that in the end it is swayed in an uncertain situation. Tends to follow whatever the masses offer him. In the context of social media, netizens tend to imitate whatever the media shows, without questioning whether there is any benefit and contribution to them.

Second, think critically and reflectively on self-existence. Living with others certainly has consequences for influencing others. The comments of other parties, whether in the form of gossip or suggestions, will more or less affect the lives of individuals. However, the extent to which the influence has an impact on the individual, will return to the subject of the individual's self. This is where critical and reflective

thinking comes in. Individuals should carefully recognize the influences that arise. He must open himself to positive influences for the growth of his identity, on the contrary, resist the negative influences that arise from these interactions. This means that the comments of other parties do not mean that they are immediately accepted or rejected just like that, but are digested and reflected in such a way, so that they can be internalized into themselves. Each individual is responsible for himself in the sense that he is required to account for what he chooses. This is the consequence of human freedom.

In the digital era like today, the measure of truth is often determined by the public opinion of social media. *Like, comment, subscribe* become a marker for public opinion. The majority opinion is urgent and then becomes a determinant for the existence of the individual. Anything thrown on social media will be met with mixed responses; praise, cynicism, even insults (Adlin, 2016). Netizens' comments are a kind of truth that must be followed. The sinking of individuals in the masses in the context of social media can be seen in the attitude of training in giving comments, even if it is not understood. As a result, the world is filled with mediocrity, the death of expertise, and other superficialities. This is also caused by the individual's unawareness of himself, of the limitations that exist in him.

Individuals who drown in crowds or become *das man* in Heidegger's terms, it will make him behave imitatively. In the context of social media, this imitative behavior can be found in the surrender of an individual's life to "internet standards" (Hardiman, Aku Klik Maka Aku Ada, 2021, p. 168). The phenomenon of participating in comments on social media, from the beginning, has been anticipated by Heidegger. Heidegger mentions the chat (*Gerede*) which has sedative power for individuals. The sedation in question is a temporary sense of calm from various anxieties that affect its existence. Sedative power is anticipated because individuals are not able to be reflective of the life they experience. (Abun, Jamhari, & Hidayaturohim, 2019)

Social media technology defines an individual's life into mechanical patterns. This can be seen in the way the *bubble filter algorithm* works that keeps displaying the same information based on the user's internet browsing history. The mechanical pattern itself is opposed to the dynamic pattern, which is a pattern that continues to move and change according to the context of the life lived. Mechanical patterns are an inauthentic feature of life. The step to anticipate the urge of false awareness from social media is to distance yourself and stay consistent with your reflected personal values. Against external trends and pressures outside of oneself, individuals must remain adamant with the principles and values they believe in. Without this, individuals will be swayed in the flow of information and mass tendencies. The tendency of the masses is undeniably always

tempting individuals to participate in it. If an individual is not consistent with the principles and values he or she lives, then he cannot become an authentic self.

Technology must be realized and positioned as a means to facilitate human life. Technology is created by and for humans. The limit of technology is on the benefits and convenience of life. While technology has become a burden and interferes with the autonomy of human life, then technology should be put aside. Individuals must distance themselves when dealing with the effects of social media that erode their authenticity. Individuals must be aware that it is not for technology. Technology must be treated only as a means of life, while life should be reflected in its authentic meaning. Its existence is only anchored to here-here. Therefore, the way individuals live their lives should not be left to technology.

#### **D. Conclusion**

Social media, which is an integral part of the digital era, contains at least six challenges that have the potential to endanger individual authenticity. The six challenges are: *the bandwagon* effect, *kepo* on other people's affairs, *alter ego* falsehood, superficial thinking, addictive dependence and alienation, and reductive objectification of reality and *bubble filter* determination. These six effects boil down to two fundamental effects for the existence of the individual, namely determining the life of its user, and resulting in a loss of self-control in the individual. This study offers two alternative avenues for individuals to maintain their self-authenticity on social media. First, be authentic and responsible. Second, think critically and reflectively on self-existence. These two offers are certainly not in the practical-technical realm but in the individual's consciousness to direct the orientation and goals of his life.

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