

The Absence of the World as Existential Terror in the Phenomenon of Digital Loneliness: The Perspective of Hannah Arendt

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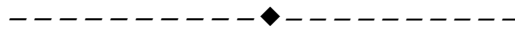
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Abstract

This study aims to reconceptualize the phenomenon of digital loneliness as an existential terror of worldlessness through Hannah Arendt's philosophical framework. The contemporary cyberspace architecture driven by surveillance capitalism, creates a paradox where the illusion of hyper-connectivity leads to mass alienation and ontological isolation. Employing qualitative library research and philosophical hermeneutics on Arendt's major works, this research traces the structural impacts of digital algorithms on human capacity for plural existence. Findings indicate that social media platforms do not facilitate authentic connection, they operate as a contemporary iron band of terror that systematically destroys the space of appearance and the common world. This algorithmic mechanization isolates individuals within echo chambers, amputates representative thinking, and plunges society into unreflective digital banality. The study concludes that digital loneliness is a manifestation of algorithmic totalitarianism that radically reduces individual existence. Therefore, emancipation from this atomization terror demands an ontological recovery. Transforming radical loneliness into reflective solitude and practicing the courage to stop and think as an absolute prerequisite to restore human dignity as social beings in a shared world.

Keywords: *Algorithms, Digital Banality, Digital Loneliness, Hannah Arendt, Wordlessness.*



A. INTRODUCTION

Technological discoveries have given humans the freedom to connect across unlimited distances and time. Sociologically, this phenomenon of transcending physical boundaries has been postulated by Manuel Castells (2010) who asserts that the architecture of information technology has given birth to *a space* of flows and timeless time. Human interaction is freed from geographical constraints and reorganized to operate instantly within a global network. This structural argument is reinforced by Anthony Giddens (2013) through the concept of *time-space distancing*, which describes how advanced technological systems are capable of extending social relations across nearly infinite temporal and spatial zones without requiring physical encounters.

At first, humans did not believe that this imagination could be realized through various discoveries resulting from human efforts in laboratories. Hannah Arendt (1998) notes that modernity did not begin with a change in ideas but with three major events that destroyed the pre-modern world. These three events were the discovery

of the American continent, the expropriation of church property, and Galileo's invention of the telescope, which broke through boundaries that had previously been unimaginable to humans. For Arendt, these three events ultimately became the gateway to a complex modernity and gave rise to various types of alienation.

This was compounded by the discovery of Archimedes' point, which changed humanity's perspective on the world. By viewing the universe using a universal point (Archimedean Point), humanity lost its connection with its physical surroundings. As a result, humanity experienced what Arendt called *Earth Alienation*. Human life is guided by science, no longer by *common sense*, which anchors *the visible common world*, but by mathematical abstractions that separate the subject from sensory experience (Arendt, 1998). If Earth Alienation causes humans to lose their physical footing, then World Alienation removes humans from the web of meaningful human relationships. In this condition, humans no longer escape to nature, but rather escape into their own narrow subjectivity. The world, which should be an in-between space that connects and separates individuals, has now collapsed and been replaced by isolated private spaces.

The most recent manifestation of this escape into isolated private space finds its perfect form in contemporary digital technology architecture. Device screens and social media algorithms have transformed into a new Archimedes point that radically engineers the way humans interact. Instead of creating an emancipatory public stage, digital technology traps individuals in solipsistic echo chambers. In this condition of lost shared reality, a sociological pathology known as digital loneliness has emerged. Modern society experiences a tragic anomaly: people feel existentially alienated and lose authentic social cohesion precisely when they are connected to thousands of virtual entities every second.

The status quo regarding the epidemic of loneliness amid this digital crowd is not merely a theoretical assumption, but an empirical reality that has been validated by various recent sociological studies. Turkle (2011) shows that contemporary society lives in the illusion of alone together, a condition in which humans crave virtual connectivity but at the same time reject the vulnerability of face-to-face interaction in the real world. This crisis is reinforced by Twenge's research report (2017) presents longitudinal demographic data showing that the generation that grew up with the highest penetration of gadgets paradoxically recorded the highest levels of loneliness, anxiety, and social isolation in human history. Furthermore, a comprehensive empirical study by Primack et al. (2017) proves the existence of a strong structural correlation: individuals with high frequency of social media use have double the risk of suffering from social isolation (perceived social isolation) compared to those who build relationships in physical spaces.

Further confirmation of the destructive power of social media on social bonds is also evidenced by causal experimental research. A comprehensive study conducted by Hunt et al. (2018) found that strict restrictions on social media access are directly proportional to a significant decrease in loneliness and depression. These empirical findings clearly debunk the utopian narrative that claims digital platforms are healthy

alternative social spaces. Instead of building deliberative communities, algorithmic architecture operates through a mechanism conceptualized by sociologist Byung-Chul Han (2018) as the expulsion of the Other. In this mechanism, users are conditioned to continuously consume homogeneous narratives that merely affirm their personal biases. The absence of real encounters with “the Other” results in digital interactions losing their depth of meaning. Technology designed to bring people closer together ultimately fragments society from a diverse communal order into a collection of narcissistic entities trapped in mass loneliness.

Mainstream social science studies generally still reduce the phenomenon of digital loneliness to merely a technical effect of screen addiction or purely as an individual mental health disorder. This approach fails to touch on the root of the real crisis. This phenomenon is not merely a sociological phenomenon related to human behavior. More profoundly, this crisis touches on the ontological roots of human existence itself. This is where Hannah Arendt's framework of thought becomes highly relevant and offers a fundamental analytical tool. From an Arendtian perspective, the existential loneliness that erodes digital society is actually a direct manifestation of the terror of worldlessness.

This article aims to dissect the phenomenon of digital loneliness not merely as an excess of information technology development, but as an ontological crisis over the destruction of the stage of contemporary society's existence. Through a reconstruction of Hannah Arendt's concept of worldlessness, this study seeks to analyze how digital architecture shackles individual existence, kills plurality, and destroys the space of appearance, which is an absolute requirement for meaningful social interaction.

B. LITERATURE REVIEW

1. Conceptual Evolution of Digital Loneliness: From Psychological to Sociological Pathology

Historically, classical literature formulated loneliness purely as a subjective psychological experience, namely a condition of painful discrepancy between the quality or quantity of social relationships desired by an individual and the actual reality they possess. Contemporary technological mediation escalates this basic meaning into what is specifically conceptualized as digital loneliness. Turkle (2011) defines this phenomenon as the illusion of companionship without the true demands of friendship, where individuals are constantly connected in a virtual network but neglect the depth of empathy, thus breeding existential alienation. From an applied sociological perspective, Primack et al. (2017) broaden this definition to perceived social isolation triggered by the substitution of organic interactions with excessive social media use. This sociological pathology strongly correlates with Bauman's (2000) concept of liquid modernity, where human bonds in cyberspace become highly fragile, instant, and easily melted. Furthermore, Fuchs's (2014) critical study highlights that this loneliness stems from the commodification of interactions by digital capitalism, which reduces the use-value of friendship into quantitative metrics (such

as follower counts and likes), ultimately distorting the ontological meaning of social relationships.

2. Worldlessness and the Death of the Public Sphere in Hannah Arendt's Perspective

To dissect the ontological crisis behind the digital loneliness phenomenon, Hannah Arendt's framework offers a fundamental analytical tool regarding the terror of worldlessness. Arendt (1998) identifies that modernity triggered the conditions of earth alienation and world alienation. These conditions uproot humans from meaningful webs of human relationships and force them to retreat into the subjectivity of an isolated private sphere. The collapse of the boundary between the private realm and the public sphere gave rise to the hegemony of the social realm, which dismantles the public sphere as a space of appearance. The absence of this intersubjective space triggers the death of common sense and breeds a crisis of judgment. In the condition of atomized masses, individuals lose the intellectual capacity to engage in representative thinking, causing them to fail in presenting others' perspectives and autonomously lose their moral compass.

3. Banality and the Totalitarianism of Digital Architecture

Information technology architecture does not automatically create a deliberative space; instead, it operates through mechanisms that expel the other (the expulsion of the Other). Digital platforms operate based on algorithms and echo chambers that systematically imprison users within homogeneous information bubbles and reject encounters with truly different subjects. The absence of authentic encounters replicates Arendt's concepts of the banality of evil and thoughtlessness. Individuals in cyberspace lose the capacity for internal dialogue (the two-in-one of thinking), and their actions are reduced to mechanistic motor reflexes merely following algorithmic designs. Structurally, Arendt (1962) asserts that radical loneliness is a fundamental prerequisite for totalitarian domination. In the cyber context, algorithms act as a contemporary iron band of terror that compresses the digital masses into a homogeneous metric crowd, yet simultaneously isolates and leaves them absolutely atomized from shared objective reality.

4. Research Gap and Study Novelty

A review of previous literature reveals a significant theoretical gap (research gap) in the discourse on digital loneliness. The majority of mainstream studies in clinical psychology (Cacioppo and Patrick 2009; Hunt et al. 2018) and empirical sociology (Primack et al. 2017; Turkle 2011a) tend to reduce this phenomenon merely to a behavioral pathology resulting from gadget addiction, a deficit in social skills, or merely the commodification of relations in the era of liquid modernity. These studies diagnose the symptoms at a surface level and offer individualistic technical solutions, such as limiting screen-time or digital detoxes. Existing literature has not touched upon the most fundamental ontological dimensions regarding how digital

architecture structurally destroys the fundamental conditions that enable humans to exist as plural and meaningful subjects. There is a void in a philosophical framework capable of explaining digital loneliness not merely as an emotional disorder, but as an existential crisis of the collapse of the stage of human reality.

This research emerges to fill this gap by offering a novelty in the form of a radical transposition of Hannah Arendt's political philosophy which was historically used to dissect 20th-century totalitarianism into the analysis of contemporary cyber architecture. The novelty of this study lies in the conceptualization of digital loneliness as the latest manifestation of the terror of worldlessness. Instead of viewing algorithms merely as technological instruments, this research provides a new theoretical distinction by positioning algorithms as an iron band of terror that breeds digital banality and kills the capacity for representative thinking. By marrying digital sociology with Arendtian ontology, this article elevates the discourse of digital loneliness from a mere psychological pathology to a structural atomization terror and offering a way out that transcends media literacy, namely the restoration of the *homo politicus* existence through the ontological courage to stop and think.

C. METHOD

This study employs a qualitative library research approach situated within the discipline of social and political philosophy (Snyder 2019). The material object of this research encompasses the phenomenon of digital loneliness and the structural architecture of contemporary cyber ecosystems. Meanwhile, the formal object utilized as the analytical framework is the ontological and political philosophy of Hannah Arendt, specifically her concepts of *worldlessness*, the collapse of the *space of appearance*, and the banality of evil. Primary data are derived from Arendt's authoritative texts, notably *The Human Condition* (1998) and *The Origins of Totalitarianism* (1962). Secondary data are synthesized from recent literature in digital sociology, cognitive psychology, and media studies that provide empirical justification regarding algorithmic disruption and social isolation.

Data analysis is conducted using the philosophical hermeneutics method, drawing upon the methodological framework of philosophical research proposed by Bakker and Zubair (1990), while being philosophically grounded in Gadamer's (2003) universal hermeneutics. In this approach, hermeneutics is not merely utilized for passive textual comprehension, but rather as an active instrument to uncover essential meanings, fuse horizons, and contextualize historical ideas within contemporary societal problems.

This philosophical analysis is executed through three continuous methodical stages (Zubair and Bakker 1990). *First*, phenomenological description, which factually outlines the anatomy of digital loneliness and the mechanisms of algorithmic architecture based on recent sociological findings. *Second*, philosophical interpretation, which delves into the ontological essence of Arendt's thought regarding totalitarianism and thoughtlessness, projecting it to diagnose the crisis of cyber society. *Third*, heuristics, an analytical step to discover novel understandings.

Through this heuristic process, the study synthesizes contemporary digital realities with Arendt's classical theory to produce a new critical conceptualization, specifically demonstrating that social media algorithms operate as an iron band of terror that replicates totalitarian conditions and extinguishes the authentic human existence in the public sphere.

D. RESULT AND DISCUSSION

1. Paradigm Shift from Psychological Pathology to Sociological Pathology

Before the discourse on digital space existed, loneliness in classical literature was defined purely as a subjective psychological experience. Peplau and Perlman (1982) formulated the most widely referenced basic definition in social psychology as a condition of painful discrepancy or gap between the quality and quantity of social relationships desired by an individual and the reality of the social relationships they actually have. When drawn into the context of digital society, this basic definition undergoes a radical escalation of meaning due to technological mediation and ultimately gives birth to what is specifically conceptualized as digital loneliness.

The emergence of a specific discourse linking loneliness to technological advances gained strong conceptual grounding through Sherry Turkle's work *Alone Together: Why We Expect More from Technology and Less from Each Other*. She defines this phenomenon of alienation by identifying that digital connectedness creates a condition of "...the illusion of companionship without the demands of friendship" (Turkle 2011a). Meanwhile, from an applied sociology perspective, the definition of digital loneliness is expanded to include the concept of perceived social isolation. In this perspective, digital loneliness is defined as the isolation of individuals from physical community participation, triggered by the substitution of organic interactions with excessive use of social media (Primack et al. 2017). This definition is in line with demographic formulations regarding the phenomenon of Generation Z, which understands digital loneliness as a communal disconnection between generations (Twenge 2017).

The definition of digital loneliness has evolved towards critical sociology and recognition theory which rejects definitions of digital loneliness that focus solely on the emotional suffering of the subject. Instead, this phenomenon is defined structurally as a symptomatic expression of distorted social recognition relations (Jacobs 2024). At the ontological level, the definition of digital loneliness is linked to algorithmic logic and echo chambers. This phenomenon is seen as an inevitable consequence of the expulsion of the Other (Han 2018).

Cacioppo and Patrick (2009) define loneliness as a cognitive and emotional response to perceptual deficits in social relationships, which are often associated with poor emotional regulation, past trauma, or innate social anxiety. However, the shift towards a sociological paradigm requires an interpretation of digital loneliness as a crisis of social structure in the era of liquid modernity. Bauman (2000) argues that in the contemporary era, human bonds have become very fragile, instantaneous, and easily dissolved. This sociological pathology is deeply rooted in the commodification

of human interaction within the digital capitalism ecosystem. Christian Fuchs (2014) asserts that digital platforms transform the use-value of friendship into mere exchange-value in the form of quantitative metrics. Another structural impact that reinforces digital loneliness as a sociological pathology is the destruction of deliberative public space (Fraser 1990; Habermas 1989). The symptoms of declining physical communal participation and the death of social capital, which have long been structural warnings (Putnam 2001) have reached a paradoxical extreme in the digital age. Society has lost the stage for diverse encounters that require rational dialectics and the exchange of equal perspectives (Benhabib 2013).

To analyze the phenomenon of digital loneliness requires a deep understanding of the structural root causes embedded within the architecture of technology itself. Human interactions are reduced to mere quantitative metrics oriented towards economic exchange value, such as the accumulation of likes and the number of followers (Fuchs 2014; Zuboff 2019). This relational existential void is exacerbated by algorithmic architecture designs that shackle users within solipsistic echo chambers. Digital platforms are deliberately designed to confine individuals within homogeneous information bubbles in order to maximize screen retention and engagement time (Pariser 2011). These algorithms automatically filter and reject subjects' encounters with different discourses and construct a network architecture that glorifies uniformity and systematically eliminates differences (Chun 2021; Sunstein 2017). When society is conditioned to be accustomed to uniform narratives and distanced from challenging dialectics, the fundamental ability to empathize and build social bonds in the midst of a diverse social order becomes dulled (Turkle 2011). Ultimately, this absence of intellectual and social friction gives rise to a deep structural alienation resulting from the death of authentic encounters with other entities in the digital ecosystem (Dijck 2013; Vaidhyathan 2018).

Structural alienation also intersects with the climate of instant interaction that produces extremely fragile social relations due to the acceleration of the pace of modern life (Rosa 2015). Digital connectivity facilities allow community bonds to be formed and destroyed at any time without requiring adequate moral accountability and without requiring agreement among users, thus creating a highly fluid landscape of interaction that dulls the depth of empathy between subjects (Aboujaoude 2012). Individuals may have thousands of connections within the network, but the nature of these bonds is commodified into mere affective transactions that are highly superficial and lacking in authentic emotional vulnerability (Illouz 2007).

Recent quantitative studies confirm that individuals who access social media platforms with high frequency and duration are far more vulnerable to escalating feelings of alienation and depression (Lin et al. 2016). This high probability of isolation is a clinical indicator that platform architecture often does not operate as a social bridge but rather acts as a substitute medium that draws individuals away from offline interactions and gradually exacerbates relational emptiness rather than alleviating it (Nowland et. al., 2018). Clinical trials prove that strict and controlled restrictions on social media access are directly proportional to a significant reduction

in loneliness and depression levels (Hunt et al., 2018). A series of structural evidence concludes that the crisis of alienation in digital spaces is a pathological reality that demands a more radical philosophical dismantling through the lens of the absence of the world and the death of plural existence.

2. Toward Hannah Arendt's Theory of Wordlessness

The modern phase is not merely a change of era, but an ontological crisis in which the past, present, and future have been permanently severed. This condition is understood as the loss of the authority of the past, which previously served as a light for human action in the world (Arendt 1976). Without a stable frame of reference, guidance, and guidelines, contemporary society lives in a void of meaning. This demands a new ability to think without the aid of traditional categories that usually serve as moral guides (Villa 1996). Therefore, the following theories are essential to understand in the effort to build a theoretical construct that will serve as an analytical tool.

3. The Break from the Tradition of the Modern Age of Darkness

The great leap towards modernity was triggered by three events that changed humanity's position in the universe. This shift was existential, because truth was no longer found through direct and communal sensory perception but through technological manipulation that distanced the subject from the real reality of Earth (Benhabib 1996). This condition becomes the basis for modern science to treat the universe only as an object of mathematical calculation. Instrumental rationality began to dominate all aspects of life. History was no longer seen as a narrative of unique, great deeds, but was instead regarded as a mechanistic biological or social process. Contemporary society is trapped in a toolmaker mentality that sees the world only as material to be processed, not as a space for free action. The absence of moral standards inherited from tradition created a dangerous void for humanity (Arendt 1995).

4. Social Sphere Hegemony and the Collapse of Public Sphere

The emergence of the social sphere is rooted in the blurring of the traditional boundaries between the private and public spheres. In the pre-modern era, matters of biological survival were strictly confined to the domestic sphere in order to allow citizens to participate freely in public affairs (Arendt 1998). This overflow creates a new hybrid realm that reduces the conception of the state to merely a giant household management system (Pitkin 1998). The public sphere is ideally understood as an existential stage where individuals display their uniqueness through actions and words in front of others, thereby enabling their existence.

The social realm structurally demands that all its members simply behave uniformly in accordance with standardized or mass-conformed social guidelines or norms. Plurality is an absolute requirement for the realization of an authentic political reality destroyed in order to achieve functional efficiency in the social system (Arendt 2003). When the social sphere was fully in power, the highest values in civilization

were not the creation of timeless works or the achievement of political freedom in the public sphere (Arendt). The obsession with material fulfillment destroys the stability of the objective world and replaces it with a giant consumptive process that devours all instruments that transcend mere physical survival (Bernstein 1996). When plurality is replaced by conventional conformity, individuals practically lose their footing for critically evaluating reality from different perspectives.

5. The Death of Common Sense, Banality, and the Crisis of Judgment

The collapse of public space triggers the death of common sense, which is philosophically understood not merely as everyday logic, but as a sixth sense that unites the five private senses of humans into a shared, accessible world. This isolation slowly erodes the foundations of factual truth and creates a condition where the boundaries between reality and ideological fiction become blurred (Canovan 1995). Authentic judgment actually requires representative thinking, which is the intellectual ability to bring other people's perspectives into one's own mind in order to achieve an enlarged mentality.

This dark phenomenon is not rooted in deep ideological hatred or radical evil intentions, but rather in an individual's absolute inability to critically reflect on their own actions (Arendt 1963). In a mechanistic bureaucratic structure, official language full of euphemisms and procedural rules functions as a psychological shield that blocks individuals from the friction of moral reality (Fry 2009). Her focus is on highlighting the horrific fact that extraordinary crimes can be committed by ordinary people operating within a normalized system. The normalization of cruelty is possible because the social system has placed administrative compliance and bureaucratic efficiency above individual moral responsibility (Arendt 2011). When the ability to think and judge is paralyzed, humanity falls into a double alienation: disconnected from the objective world and estranged from itself.

6. Radical Loneliness and the Gateway to Totalitarianism

The ontological difference between solitude, isolation, and radical loneliness is the main basis for understanding the collapse of modern human existence. In solitude, individuals are still able to engage in meaningful dialogue with themselves through productive inner thoughts (Arendt 1977). When the intermediary institutions that previously provided communal identity and cultural protection were destroyed, individuals were thrown naked into a homogeneous crowd that was internally disconnected from one another.

It is this acute psychological vulnerability born of radical loneliness that directly opens the door to the deadly penetration of totalitarian ideology. The alienated masses, having lost the instruments of reason to critically assess reality, become the easiest targets for systematic propaganda (Arendt 1962). Unlike classical tyranny, the totalitarian system penetrates deep into the last line of defense to destroy the inner space and private realm of human beings. This system operates on the dark assumption that humans are essentially superfluous entities and can therefore be

reduced to a mere collection of mechanistic reactions that have lost their moral autonomy.

7. Social Media as the Peak of the Dark Ages and the Social Realm

Contemporary society often naively celebrates the expansion of digital platforms as the pinnacle of information democratization. Darkness in the context of late modernity no longer manifests itself in the form of classic authoritarian censorship that obscures the truth, but rather through the banality of absolute visibility that dazzles and, paradoxically, obscures objective reality (Arendt 1976). Social hegemony reached its peak when digital interaction platforms completely destroyed the remaining boundaries between private and public affairs. Psychological needs, personal complaints, and affective consumption, which actually belong in the domestic sphere (*oikos*), now spill over and colonize the timeline (Arendt 1998). The dynamics of interaction are no longer oriented towards the pursuit of the common good or political action, but are subordinated to the satisfaction of narcissistic desires, the commodification of emotions, and the management of personal impressions that are continuously consumed by other users.

In the architecture of the digital social realm that manifests itself on social media, the ontological capacity of humans to act spontaneously is systematically replaced by the demand to simply behave in accordance with algorithmic metrics. Instead of giving birth to a discourse that reveals who the unique individual is, the interactions that occur are more like mechanistic reactions that are constantly measured and disciplined through the quantification of likes, reposts, and viral trends (Passerin d'Entrèves 1994). The most destructive impact of the hegemony of the digital social realm is the escalation of worldlessness, which is the most fatal epistemological obstacle to efforts to reconstruct individual existence. The relationships built on social media are merely fragile encounters between ego projections rather than encounters between individuals.

Social media, as the pinnacle of the incarnation of the social realm, effectively aborts the embryo of *homo politicus* before it can be born into the public sphere. When human interaction is reduced to a mere flow of affective data and the space of representation is distorted into a market for emotional commodities, the existential freedom to start something new (*natality*) becomes impossible to articulate (Arendt 1998; Young-Bruehl 1982). The collapse of the stage where humans can assert themselves marks a severe crisis of agency. Structural conditions that paralyze the birth of political will are then exploited and exacerbated by computational machine intervention.

8. Algorithms as Machines that Destroy Plurality and the Common World

Contemporary digital architecture driven absolutely by algorithmic logic has distorted the spatial conception of the common world which is an absolute prerequisite for human political existence. Instead of functioning as a metaphorical table that unites and simultaneously provides proportional distance between

individuals, algorithms destroy this table by creating closed, personalized corridors of reality (Arendt 1998). As a result, the dynamics of interaction within ecosystems such as X are not a discourse in the public sphere, but merely a solipsistic projection in which each subject is confronted only with the reflection of their own preferences. Interface design algorithms are never designed to recognize who a person is through the uniqueness of their actions, but only to process what demographic attributes and behavioral data traces they have. Through a deterministic categorization process, the unpredictability of the subject is forcibly melted into homogeneous data clusters solely for the sake of targeting efficiency. This grouping systematically kills the essence of existential diversity and cancels plurality.

Algorithmic rationality is the most recent and most totalitarian manifestation of social hegemony that demands the standardization of behavior over freedom of action. In an ecosystem controlled by mathematical probability, human spontaneity or the capacity to initiate something entirely new (natality) is diagnosed by the system as an anomaly or noise that must be immediately tamed. The transformation from independent political agents into a collection of data points that are only responsive to the drive for conformity marks the final victory of the social sphere over individual freedom. The destruction of the shared world and the suppression of plurality by algorithms directly paralyzes the most crucial intellectual capacity in the political domain namely representative thinking. The ability to assess reality objectively requires individuals to transcend their own subjectivity and imagine how an issue is evaluated from the perspectives of others in the public sphere (Arendt 1976). However, feed design algorithms construct echo chambers that aggressively eliminate alternative perspectives and repeatedly validate users' cognitive biases.

When the individual is completely reduced to a data proxy that is impervious to the friction of difference, the moral capacity for deep inner reflection (two-in-one soundless dialogue) slowly dries up and dies. Individuals who are constantly bombarded by visual stimulation without ever having a break to critically digest shared experiences will fall into a state of persistent thoughtlessness (Arendt 1963). This paralysis of reason is not merely a technical excess of social media use, but a structural precondition that transforms the digital space into a factory where evil can be produced without malicious intent.

9. Thoughtlessness and Digital Banality

In Hannah Arendt's genealogy of thought, thoughtlessness is positioned not as an intellectual weakness or a lack of cognitive education, but as an ontological failure of individuals to maintain an internal dialogue with themselves (the two-in-one of thinking). This activity is an absolute prerequisite for producing judgment (moral and political assessment) that reaches the perspectives of others (representative thinking). Empirically, the basic architecture of today's cyber ecosystem is driven by surveillance capitalism and structurally designed to destroy the slow deliberation space required by Arendt. Empirical research by Pennycook et al. (2021) on the spread of digital misinformation found that user participation is driven more by lazy thinking and

inattention than by full rationality. Digital interface architectures such as infinite scroll, real-time quantified social metrics (likes, shares), and gamification of interactions have been empirically proven to exploit human psychological vulnerabilities in order to harvest behavioral surplus (Zuboff 2019). The acceleration of this information cycle also radically narrows the collective attention span, forcing individuals to consume and respond to discourse in shallow, context-free fragments (Lorenz-Spreen et al. 2019).

The constellation of digital platforms constructs what can be conceptualized as a new style of totalitarian bureaucracy. As Arendt identified that Adolf Eichmann was not driven by radical criminal intent but by mechanical obedience to bureaucratic procedures, individuals in today's digital age hide behind the veil of the interface. In this ecosystem, users are isolated from the existential consequences of their actions and transform ethical participation into mere data metric aggregation. This condition replicates Arendt's warning about bureaucracy as power without a subject (rule by nobody). The logical consequence of the mechanization of digital architecture is the death of representative thinking, which is a fundamental prerequisite for the emergence of political judgment (Arendt 1976, 1992). When the internal conversation defined by Arendt as a two-in-one dialogue with oneself collapses due to constant stimulation interruptions and the ability to assess from multiple perspectives is destroyed by content homogeneity, digital society loses its moral orientation in the public sphere.

This ontological disruption to the capacity for thought in turn thwarts the possibility of an individual's existential transition to actualize themselves as homo politicus. In the digital ecosystem controlled by predictive algorithms, the unpredictability of human actions is systematically tamed and reduced to mere behavior that can be calculated, patterned, and monetized. Radical efforts to overcome the phenomenon of digital loneliness cannot be reduced solely to technical regulation or media literacy, but require the restoration of the ontological condition of humans from the existential terror of worldlessness. The reconstruction of sociological bonds in the contemporary landscape can only be realized if individuals dare to transform radical atomistic loneliness into reflective solitude and reclaim the space for internal deliberation (the two-in-one) in order to break the isolation conditioned by platform architecture. Emancipation from this terror of algorithmic loneliness requires humans to practice the courage to stop and think as an absolute prerequisite for returning to the common world and restoring their dignity as social beings meaningfully connected in a plural reality.

10. Digital Loneliness as the Terror of Atomization and Algorithmic Totalitarianism

In her magnum opus *The Origins of Totalitarianism*, Hannah Arendt draws a sharp ontological distinction between solitude (reflective aloneness) and loneliness (radical aloneness). Arendt asserts that loneliness as the feeling of having no place in the world (worldlessness) and feeling absolutely alienated is the psychological

essence and fundamental prerequisite for totalitarian domination. An epidemiological study by Primack et al. (2017) found a strong linear correlation between the duration and frequency of interactions on digital platforms and an increase in perceived social isolation and loneliness. Algorithms operate based on the principle of homophily (Bail et al. 2018) imprisons users in personal information bubbles. This commercial surveillance infrastructure systematically breaks down social order into individual data points disconnected from complex realities and creates what Zuboff (2019) calls exile for extraction.

In a structural analysis of the digital ecosystem, algorithms operate as a contemporary manifestation of the iron band of terror conceptualized by Arendt. Algorithms artificially squeeze individuals into reactive conformity such as the aggregation of trending topics and the mobilization of mass persecution (cancel culture), but at the same time liquidate the in-between space that ontologically enables rational discourse and plural encounters (Arendt 1998). Arendt, in *The Human Condition* asserts that worldlessness occurs when humans lose the footing of objective reality that mediates and binds their presence to one another. In the digital space, when algorithmic curation persistently feeds individuals with an artificial reality customized solely to validate personal biases, the factual foundation of the pluralistic common world is shattered into fragments of solipsistic reality (Arendt 1976). A digital society afflicted with feelings of existential superfluity will ultimately voluntarily surrender its agency and autonomy to the deterministic logic of the system solely for the sake of embracing the illusion of coherence and escaping the terror of radical loneliness.

E. CONCLUSION

This article examines digital loneliness not merely as a psychological pathology but as a profound sociological and ontological crisis. Although contemporary technology creates the illusion of hyper-connectivity, digital architecture actually fragments the communal social order and commodifies social relations into mere quantitative metrics. Using Hannah Arendt's framework, this existential loneliness is a direct manifestation of the terror of worldlessness. Platform algorithms operate like an iron belt of terror, confining users within solipsistic echo chambers that systematically eliminate encounters with plurality (the Other) and destroy the foundation of a shared world. The loss of this objective reality paralyzes the individual's capacity for representative thinking, causing digital society to fall into a state of thoughtlessness and digital banality where human actions are reduced to mechanistic reflexes. Digital loneliness is conceptualized as the terror of atomization that causes the masses to voluntarily surrender their autonomy to deterministic algorithmic systems. Emancipation from this crisis cannot be resolved solely through technical regulation. To overcome this terror, the digital community must transform radical loneliness into reflective solitude and practice the courage to stop and think as an absolute prerequisite for reclaiming the shared world and restoring human dignity.

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