



SELF-HEALING, DIGITAL ACTIVISM AND ITS CONTINUANCE ON FALSE CONSCIOUSNESS

Chili Podhang Bethari¹, Jihan Nurul Savira Alyanto², Rommel Utungga Pasopati³

¹Petra Christian University, Surabaya, Indonesia
chilibthr@gmail.com

² Petra Christian University, Surabaya, Indonesia
jihannursavant@gmail.com

³ Universitas Dr. Soetomo, Surabaya, Indonesia
rommel@unitomo.ac.id

ABSTRACT

This article exposes the matter of false consciousness in self-healing as one of contemporary digital activism. Self-healing can be defined as a process in which the body becomes healthy or complete again. The idea itself has been adopted in a wide variety of social media namely Instagram and Tiktok. However, the concept of self-healing itself is shaped by shadow awareness as supported by false consciousness by Gyorgy Lukacs. This article uses qualitative method through explorative approach to understand new points of digital activism. In analysis, self-healing is not actualizing self-awareness, but only to comfort the mind and body from existing busy routines. Self-healing is not matter of amending true self, but as such escapism from busy daily routines. In conclusion, self-healing indeed deteriorates the ultimate idea of healing itself by indicating such false consciousness. It is not real, but plays as a mere illusory shadow.

Keywords: digital activism, false consciousness, self-healing, social media

INTRODUCTION

Massive improvement of technology reveals a lot of benefits and shortcomings, especially when it comes to its impact towards human's mobility and progress. Nowadays, one of its effects in which serves as a two-sided knife is where humans utilize social media to express various sides of themselves, notably life's progress, either in education or career. However, as social media platforms have risen in popularity, the once-dominant, utopian picture of online community has faded (MIT News, 2020). The social media then has become such platforms in which various individualistic-types of view arise. People start to think that each of them has the similar conceptions while the realities could be totally otherwise.

Along with the advantages of increasing connection and knowledge, social media has also become a platform where certain trends grow into existence. For instance, a trend

of self-healing which can be found in versatile social media platform namely Instagram and TikTok. Self-healing can be defined as, “able to become healthy or complete again, especially after injury or damage” (Cambridge Dictionary Online, 2023). On closer inspection, self-healing in this sense can be tied with physical injury and to recover, one needs to self-heal. Furthermore, self-healing firstly states indications from inner forms to reconnect the significances between body and soul alternatively besides medical diagnoses.

Nowadays, the idea of self-heal is not as narrow as laying on hospital bed. With rapid increment of social media, the idea of self-heal can be simple as navigating through one’s own social media account and find various form of entertainment. One specific activity which involves social media is called endless scroll (Marples, 2021; MIT News, 2020). One navigates through a never-ending line of photos and videos of those who are lucky to earn life and career balance which causes one to believe that certain activities sure able to amends all the damage caused by endless stress that can arises from work, relationship, or life in general. The social media posts ranging from fabulous outfits, gleaming luxuries, sophisticated cars, cutting-edge mobile gadgets to relaxation in a place full of green and blue where no honking cars nor pollution can be felt or a brief holiday inside a hectic city abroad and more (Marples, 2021; MIT News, 2020).

In accordance to the above idea, social media works through the social media industries who intensely construct their products to cultivate customer experience through the user interface and the algorithm, as well as to provoke human’s reaction towards negative information (Marples, 2021). The primary goal of social media corporations is to collect diverse information on the behavior of social media users to maintain their customers' attention for a longer amount of time. As a result, they may profit from the behavior and sell it to advertisers (Marples, 2021; MIT News, 2020). Thus, the idea of self-heal can be reflected towards how the advertisers cultivates and personalizes the social media content based on the individual and their behavior.

If one consumes contents that mainly highlights activities such as going on a holiday or shopping, then one is more likely to see similar kinds of contents. Worth to be noted that social media also holds the power to poke on human’s negativity through what seems like a benign content. For instance, when one finished a long hour of sitting in front of a desktop and amidst the chaotic situation one stumbles upon a content of someone

floating peacefully in the ocean, far away from the desk that one is currently at. The content itself foster a consciousness impacting individual or communities of people to adhere to ideals and beliefs that are counter to their own or the working class's interests. The phenomenon is called false consciousness and it was proposed by Gyorgy Lukacs, a Hungarian Marxist philosopher, who thinks deeper in sociology and political philosophy.

This article would like to expose indications of false consciousness in self-healing especially in its digital activism perspective. Its main purpose is to unbox conception that self-healing is actually such illusory condition cultivated through social media industries. Rather than pushing people to find more inner-self to gain better innermost self-healing, contemporary social media underlines more self-indication that people should consume more to bring more comfort to themselves. Therefore, self-healing is not similar to its origins, but it is matter of consumptive actions nowadays.

METHOD

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Written through description, online and offline scripts are used to explain correlations between Self-Healing and False Consciousness alongside with literary concepts and cultural studies ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes attaining sources, reading and listening to sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The premises and logics used in false consciousness' ideas are also drawn to underline matter of self-healing. Here, self-healing is the object while false consciousness is a tool to analyze. More elaborations related to opposite analysis are also provided in addition furthermore.

RESULTS AND DISCUSSIONS

Self-Healing: Origin, Discontent and Continuation

The concept of self-healing is not fixed at all. Somehow, it shapes further problematic indications in its process of understanding. It is originated from the idea that self should be healed from any bad thing (Ruini & Martara, 2021; Sony, 2022). This aspect also underlines matter of healing outside medical concepts. In some ways, self-healing is recreated from ideas of peaceful mind that may emanate to good condition of the body

either. Eastern tradition tends to have this kind of assistance which works in unities between body and mind (Hariry, et al., 2023; Rahmasari, 2015). It does not have to reach such rational and logical mind since the emphasis is mentioned through the process and the purposes either. It is widely known since it has become such alternative treatment towards various medical diagnoses.

The idea of self-healing becomes problematic today since it touches the way of self-diagnose. Today, as more people are getting aware of mental health, people tend to label themselves to have such mental disorder (LabPsikologiBinus, 2023; Sony, 2022). People in social media tend to say that they are having bipolar disorder or even anxiety without knowing deeply what those are about. They are never diagnosed medically either but simply saying that they are diagnosed with such indications. In many points, they only follow the trends on social media in this age of post-truth (LabPsikologiBinus, 2023; Rahmasari, 2015). They tend to neglect the academic opinion and embrace the truth by their own knowledge.

Indeed, the shift of the idea of self-healing is without discontent. It has moved from psychological realm in matter of Eastern tradition towards matter of digital activism. The alternative of self-healing firstly is originated to treat medical diagnoses, but today people could arbitrarily identify themselves as what they want to be (Ruini & Martara, 2021; Sony, 2022). It is interesting to see how people nowadays really like to label themselves as sick or disorder rather than totally happy and healthy. By stating that self-diagnose, they justify themselves that they need self-healing. What they need actually is not matter of self-healing, but self-recognition (LabPsikologiBinus, 2023; Rahmasari, 2015). They demand such justification in which various attentions are wanted by those who have self-diagnosed themselves.

As digital activism, self-healing content exposes matters of defense mechanism. It indeed indicates gathering aspects of denial in which there are some shields made to prevent any invasion of external threat (Hariry, et al., 2023; LePera, 2021). Self-healing at first is used to explore and cultivate more on inner feeling. However, netizens today tend to exaggerate matters of inner feelings in such justification as they are the victims of others' deeds. It could be said that it is such pathological behavior too as consequences of invading social media. It is not the true self being enhanced through the real self-healing it is merely a shadow tends to justify any self-defect. What people want in contemporary

self-healing is merely vacations or any retreat from daily routine. The origin of self-healing is not that simple. The main idea of the origin lies within deep inner situation (Dudgeon, 2020; LabPsikologiBinus, 2023). It is needed to underline self-understanding than self-recognition from other people.

The indications of self-healing today are pushed from digital trends. Those are far away from its origins on the cultivations of inner motivational needs (LabPsikologiBinus, 2023; Paquet, 2019). Today's self-healing shadows true self rather than tries to expose it further in deeper situations. Contemporary self-healing tends to underline more on what people do and feel today. By doing so, they think that their imaginations of those also apply to themselves (Dudgeon, 2020; Paquet, 2019). They could no longer differentiate between imaginations and realities. By combining them together, they do not exemplify differences but they emphasize the shifting concept furthermore. In a way, the contemporary self-healing brings modern indications on the traditional former concept. It could bring in further possibilities for younger people to understand its meanings (LabPsikologiBinus, 2023; Paquet, 2019). However, it is getting opaquer than ever, changing the indications towards perceptions of having less values.

Moreover, indications of self-healing today could not be separated from widened capitalism. Somehow, self-healing concept in these days are pushed to enhance the concept of capitalism. Rather than criticizing the juggernaut of capitalism, people are assumed to choose a tamed mode (Kohrt, et al., 2020; Paquet, 2019). It is about having escapism matter towards capitalism today. Through social media, people are hindered from the real oppressing reality of capitalism and embrace them better. One of its ideas is to have permission to amend self to face further burdens of capitalism in the future. Indeed, self-healing is such amendment of any ailment that actually seems temporary than permanent (Dudgeon, 2020; LePera, 2021). The permanent one is the capitalism, while self-healing is widely known as a tool to support self so that it could cope up with any progress of capitalism itself.

At once, self-healing idea is used as an assumption to attack any bad thing. By enhancing inner self, people could be brave in facing any disease in medical context. It indeed works like an alternative than the sole answers (Georgakopoulou, 2020; Kohrt, et al., 2020). However, people in social media in its digital activism think that self-healing is like a defensive system. They may build various weapons but those are dull to the real

ailment. Those are just illusory weapons which turns out to be shields. Somehow, doing self-diagnose may be good as part of self-understanding. When it comes to self-healing, that idea is weakened by merely idea to have vacations (Georgakopoulou, 2020; LePera, 2021). Furthermore, people or the workers are pushed to think that they deserve various holidays to relax their minds. Self-healing is not merely about relaxing. It goes deeper since it explores wider conceptions of body and soul. The shift of self-healing has weakened the true origin of its concept from time to time.

The continuation of self-healing could not be taken out from its origin and its discontent. Like thesis-antithesis-synthesis indication, knowledge indeed will never stop identifying itself. There must be development or even regression from former understanding. However, by doing so, people should not forget that the synthesis does not mean that the origin is totally omitted or being dissolved into one new knowledge (Georgakopoulou, 2020; Paquet, 2019). There must be any surplus of meanings out of any forced definition. That is life itself that could not be totally captured by the reality of any concept. Between thesis and its synthesis, the idea later shows that it is not matter of melting down all into one. The idea tends to say that there is one idea more dominant than the other. In this sense, today's assumption of self-healing is more dominant to be consumed than the origin of the concept (Kohrt, et al., 2020; Ruini & Martara, 2021). It does not mean that the origin has totally faded away. Some people still regard the origin as the best concept of self-healing, but most people in social media think otherwise. It could be said that the knowledge of self-healing is not constant at all yet monolithic. It works by walking with any development of human being.

True Self and Prolonged False Consciousness

Each person has different and same personality from another. In this case, someone may relate to either idea of being universal and particular point of sameness and otherness (Georgakopoulou, 2020; Oswell, 2006). If it is about sameness, conception of self among people is indicated through any silver lining shown. If it is about otherness, people are regarded from their own peculiarities that underline such uniqueness within. The tensions between being universal and particular will always be intact and being accentuated in each part of everyday life.

The idea above is in line to matter of self. The definition of self has been put in debate for a long time. It does not rely on a mere idea since there is tension between the real and the persona, the true and the false, and even the ideal and the known self (Oswell, 2006). All of them believe that self is something undefined. It always opens up to further possibilities. In such loose understandings, self could be mentioned as character that shapes further personality and also ability. It relies on things out of any physical sense. It is more related to ideas of mindful conception of people (Georgakopoulou, 2020). Even if somehow self is situated in duality or dualism with body and mind, self undergoes such senses walking together with languages.

In addition, any dialogue about self could not be taken out from self-concept. By saying so, self is not about definition, but perceptions. It goes along with various assumptions and denials (Georgakopoulou, 2020). It may also overcome identity in which reality is collided with ideal indication of the known world. The self-concept according to Carl Rogers are divided into indications of ideal self, self-image, and self-esteem. It is interesting to understand how Rogers' exposition of self still pays attention to loosened and fixed points of identities. He furtherly states that self could never be omitted from ideas of time and space. It is always grounded than being around in the sky above. It goes with practice of the people by accentuating such cultural understandings of otherness as well.

The first part in Rogers' explanation is ideal self. This is a part where people put their goodness as the one that someone wants to be. This works like a dream wanted to be attained. It also relates to eagerness from inside mind towards outer otherness. It underlines exact vision of the one ideal in mind. The second one is about self-image. This one somehow is closely related to persona in which someone shows this as an appearance socially. Social roles and personality traits are mostly accentuated in this image. Self-image covers up various possibilities where individual attributes are correlated with social standards. The third one is about self-esteem. This one is about prolonged acceptance of someone's own self-concept. This idea is such result of comparison of own achievement to any social indication. There are complimentary and valuable matters in this side.

Those three concepts then bring up another probability whether such self is true or false. Everyone will always ask this problem and try to answer it through her/his life. It is since self is never totally individual, but also social. Even the most selfish person is

differentiated from role of another person as well. Individuality is idea of being in sociality. No one could escape from wider meanings. It is because every person has her/his inner and outer understandings. Even if someone thinks that she/he is totally original, the condition could be in the opposite instantly when being indicated socially.

Moreover, any single conception will never be enough to explain the various realities of human beings. Even inner monologue is always related to wider plots due to stories being interpreted. Any understanding has two sides; affects and being affected either. Therefore, any openness may relate to other closeness as well. It is in line with things being individual could always underline issue of being social. Even any trueness may lie any falseness within. There is always another side of the coin in every single indication below the sky. There is nothing perfect and total in this world. Things stated are fixed may always interact with its involvement of being flexible and practical as well.

As any trueness may involve falseness, so does with digital activism. Things that are so widely believed could easily be wronged being seen from sociality matters. One idea that covers that false idea is false consciousness by Gyorgy Lukacs. This aspect underlines that any individual desire is actually socially affected. The individual desire is not as a whole, but fragmented as being shaped by certain cultural standards. Its movement is not totally arbitrary, but following such trends in society. Therefore, Lukacs would like to expose that disadvantages to show that any consciousness could always fall to falseness. It is not that any condition must be false, but it always lacks of something including its own perfectness. Being true as desired by Cartesian dualism is also opposed since it will only bring such egotistical doctrine that wider understandings.

Before going deeper, Lukacs' perception ultimately lies within assumptions that people should be aware that they are part of bigger social realities. They could not be totally dictating themselves unequivocally. Even if it is so, there must be another cause in doing that matter. Therefore, Lukacs proposes conception of class consciousness in which later he attacks any modern consciousness by accusing it as a false one. It is consequent reaction of raising capitalism that tends to shape individual perceptions of societies into dictated cultural universalism (Lukacs, 1975).

Communitarianism as the main reflection of collectivism is pushed aside by individuation that slowly shapes human beings into homogeneous conditions. The reification of capitalism is the main cause of that reduction and that must be challenged

by class consciousness (Fuchs, 2021; Sarmi et al., 2023). It would like to contest the idea of self-conscious and turns back rationalization of being collective. Lukacs would like to underline that individuals must realize that they could not stand above all since they are part of community in which society takes place as its surrounding meanings (Lukacs, 1975; Pasopati, 2016).

Today, Lukacs' understanding is used as a specific lens to search any collective meanings of steep disparities between the powerful-the powerless, the rich-the poor, the perpetrator-the victim, and the domination-the subordination. The perception, indeed, could not be separated from Marx's understandings of class. The similarities between Marx's and Lukacs are stated on its analyzed objects. Both of them come up with the same ideas of an oppressed class, especially workers by the doing of capitalists. Such class awareness must be arisen for the workers so that they could move together to break the chains of the capital owners.

Otherwise, while Marx puts class consciousness in matter of economic false consciousness, Lukacs shifts it into a more socio-cultural conditions as shown in cultural representations. Therefore, it tends to be such collective consciousness since it reflects relations between individuals and societies. Marx shows class consciousness by comparing it to false consciousness in which workers are being comforted by the policies of capital owners (Kavoulakos, 2023; Lukacs, 1975). Lukacs underlines more about what is being conscious in matter of individuals either. He understands that the matter of being collective is nothing if the structure does not touch the individual experience of each entity.

In this sense, Lukacs' expanding exploration of Marx's conception is suitable to explain things through frameworks of cultural studies. It is since what is stated culturally is being collective to the extent that it gradually involves individual experience (Djanarko & Pasopati, 2019; Fuchs, 2021). Things must not be totally structural without things being related in structuration. In Marx's sense, structure is already defined, but Lukacs proposes that structure is prolonging process in which it includes flexible and ongoing interpretations in advance (Lukacs, 1975; Yong, 2023). Lukacs then opens such possibilities of other wider class consciousness. It enables analyses of everyday life situations to be seen in any disparity and conflictual sense, not merely in economic sense.

Lukacs in his collective ideas empower current cultural studies to be more aware of any prolonging class differences.

Through emanating concept of false consciousness, people could understand that they may always live in illusory situations. Their lives may only be reduced only to satisfy their own needs or even structural expectations. Lukacs implicitly says that people should not always nod to structural things, but they should be aware of any tension being faced (Djanarko & Pasopati, 2019; Fuchs, 2021). It is the tension that make them thinking that they are alive as rational beings. Towards various choices nowadays, it is always better to understand that falseness may always be intact. However, it must not degrade people's needs to always underline independence as an ideal self. By doing so, self-esteem could be enhanced, not by following trends, but by re-shaping every posture of conscience in life towards any tensional matter (Djanarko & Pasopati, 2019; Ibrahim, et al., 2023). That idea then may also support such self-image in which people must not be the shadow, but the real one that could cope up with various problems by keeping own standpoints without any exception at all.

Self-Healing and Ita Matter of False Consciousness

The idea of self-healing in contemporary digital activism is nothing but expansion of capitalism. Its main idea is not to explore inner feeling of such persons, but to show that each one should consume more to enhance matter of self-love (Yong, 2023; Braun, 2019). Indeed, the idea of self-love is not about being intangible, but related to things in consumer society. As totally matter of capitalism, self-healing is not making people understand how they really are, but they are to be made as part of a bigger structure. In a way, it is in line with Lukacs' conception of structural content, but the individual part is more derogated in self-healing content today (Bodreaux & Crampton, 2003); Masood & Shafi, 2020).

Another main idea in using Lukacs' perspective to analyze self-healing is that people are getting more unaware that they are parts of bigger structure of capitalism. They are pushed to understand that they could not run away from capitalism (Bodreaux & Crampton, 2003; Masood & Shafi, 2020). It is already answers for everything, even any ailment could be healed by engaging more consumptive capitalism. It is also stated that nothing wrong with capitalism. It is always normalized as an inevitable value of today's

condition. In this sense, people are experiencing such false consciousness. They may be aware that they are tired of doing daily routines based on capital concepts (Bodreaux & Crampton, 2003; Masood & Shafi, 2020). However, instead of fighting against the structures or destroying capitalism, but people are pushed to always nod to capital expectations including consuming more products of that ideology.

Furthermore, self-healing in its origin is actually free than ever. It underlines matter of cultivating own self by increasing senses of goodness. However, today's self-healing is declining from the traditional sense. Today, self-healing is about going out somewhere, taking a vacation, and even consuming more joy with relatives. The causes of self-healing are indeed boredom of daily routines especially from work from office and any other capital expectation. The boredom is indeed more psychological than the former origin that is more physical (Bodreaux & Crampton, 2003; Masood & Shafi, 2020). While the former indicates alternatives from medical diagnoses, the latter is more psychological based on self-diagnose. The latter shows more self-indication of degrading self-love that should be more enhanced by consuming more products including vacations, concerts, staycations, and so on.

The contemporary self-healing does not uplift real self, but only as objects to follow trends. This sense underlines that people are not considered as main subjects of themselves, but objects of deeper capitalism (Yong, 2023; Braun, 2019). They are only meant to consume more rather than to think more. People's awareness is only built in their stressful and even depressed condition, but the ways to solve them are merely based on further consumptions. By following trends, they are implicitly said that they could find their real selves. The trends are how the images are shown (Yong, 2023; Braun, 2019). The more people consume, the more they could define themselves. However, it is not true at all. Being themselves should mean that they could define themselves, not by following such indefinite trends. People have limits, but they are told to consume more than they can afford or even deserve. That is why what people indicate in self-healing is about false consciousness.

In the sense of false consciousness, self-healing does not improve self to find the real one. It rather puts self to the sense of consumption (Allahar, 2004; Yong, 2023). Self is not done philosophically but merely measured by its existence in following such social media trends. Idea of self-healing also underlines that digital activism promotes people to

enhance their shadow self rather than pushing true self to come out. Therefore, self-healing is inevitably a matter of shadowing real self either (Allahar, 2004; Yong, 2023). The shadow keeps going on and making the real one becomes illusory since no one really knows how to deal with capitalism itself.

Idea of digital activism tends to degrades than inclines self. While inclination will always uplift matter of identities to be more social by uprising individualities, its decline is about shadow that abandon identities merely as form of capitalism either (Prakash, 2022; Lee, 2022). Rationalization in digital realm also has purpose to decrease matter of being collective since being individual is always enough for any figure. By doing so, people no longer see themselves as part of bigger social contexts and will only nod to any individual desire triggered by forwarding consumptions. In various sense, digital activism in using more social media also defines people as the ones with lack of action to choose among various choices (Prakash, 2022; Lee, 2022). Indeed, there are various choices, but it does not mean that they could choose easily. They are intended to only choose without knowing the real aspects of the choices.

Understanding such as self-healing today demands more hidden desire to be approved. It is due to the choices are also quite implicit that it blurs individual identity to merely the capitalistic ones (Prakash, 2022; Lee, 2022). While identities are meant to be found, digital activism asks people to merely follow what are told in social media. It is indeed alienating people only to current trends of social media. It shows hyperreality without any approach to find the real reality. People find the joy by scrolling and going outside merely to capture photos to have some proofs to show off to everyone. It is in line with self-healing that accentuate temporary runaway from realities.

CONCLUSION

Self-healing in contemporary social media only shows shadow of self that tends to hinder from the origin of that concept. People are pushed to consume more only to follow trends on social media. Indeed, it shows such false consciousness since people are pushed to be aware but only to trigger their desires of capitalistic ideas. By consuming more, people uprise their false self since they could not think that they are parts of bigger social societies as supported by Lukacs' understandings. Rationalization in digital realm also has

purpose to decrease matter of being collective since being individual is always enough to nod to any individual desire triggered by forwarding consumptions.

REFERENCES

- Allahar, A. L., (2004), False Consciousness, Class Consciousness and Nationalism, *Social and Economic Studies*, 53 (1), pp. 95-123.
- Bodreaux, D. J., & Crampton, E., (2003), Truth and Consequences: Some Economics of False Consciousness, *The Independent Review*, 8 (1), pp. 27-45.
- Braun, K., (2019), Unpacking Post-Truth, *Critical Policy Studies*, 13 (4), pp. 432-436.
- Cambridge Dictionary Online, (2023), *Self-Healing*.
dictionary.cambridge.org/dictionary/english/self-healing.
- Djanarko, I., & Pasopati, R. U. (2019). Parergon and Indonesian Modern Aesthetics. *Proceeding of International Seminar Enrichment of Career by Knowledge of Language and Literature*, 68–74.
- Dudgeon, P., (2020), Decolonising psychology: Self-determination and social and emotional well-being, in *Routledge Handbook of Critical Indigenous Studies*, pp. 14-22.
- Fuchs, C. (2021). History and Class Consciousness 2.0: Georg Lukács in the age of digital capitalism and big data. *Information, Communication & Society*, 24(15), 2258–2276.
- Georgakopoulou, A., Iversen, S, Stage, C., (2020), Measuring and Narrating the Disrupted Self on Instagram, *Quantified Storytelling*, pp. 31-59.
- Hariry, S., Pahlevi, M. N., Sentosa, A. R., Nurjannah, (2023), Self-Healing Therapy in Overcoming Stress Perspective of Islamic Psychology, *Jurnal Pendidikan dan Konseling*, 5 (1), pp. 5355-5361.
- Ibrahim, L. N., Calista, S. N., Pasopati, R. U., (2023), The Relevance of God’s Voice in Conscience and Its Impact to Character Building, *Proceeding International Conference on Religion, Science, and Education*, Vol. 2, pp. 349-355.
- Kavoulakos, K. (2023). Crisis and Praxis in Lukács’ History and Class Consciousness. *Science & Society*, 87(2), 161–181.
- Kohrt, B. A., Ottman, K., Panter-Brick, C., Konner, M., Patel, V., (2020), Why we heal: The evolution of psychological healing and implications for global mental health, *Clinical Psychology Review*, 82.
- LabPsikologiBinus, (2023), *Self-Healing: Pengertian, Tujuan, dan Manfaat*, psychology.binus.ac.id/2022/06/30/self-healing-pengertian-tujuan-dan-manfaat/.
- Lee, A. Y., (2022), Degree of Consciousness, *Nous*, 57 (3), 553-575.
- LePera, N., (2021), *How to do the work: recognize your patterns, heal from your past, and create yourself*, New York: Harper Wave.

- Lukacs, G. (1975). *History and Class Consciousness*. Merlin Press.
- Marples, M., (2021), *Doomscrolling can steal hours of your time – here’s how to take it back*. edition.cnn.com/2021/02/26/health/doomscrolling-prevention-tips-wellness/index.html.
- Masood, M. H. & Shafi, S., (2020), Exploring Marxist Perspective Amidst Exploitation and False Consciousness in Hosain’s The Old Man, *International Journal of Applied Linguistics and English Literature*, 9 (3).
- MIT News, (2020), *Why social media has changed the world — and how to fix it*. news.mit.edu/2020/hype-machine-book-aral-0924.
- Oswell, D. (2006). *Culture and Society*. Sage Publication.
- Paquet, L., (2019), Selfie-Help: The Multimodal Appeal of Instagram Poetry, *The Journal of Popular Culture*, 52 (2), pp. 296-314.
- Pasopati, R. U. (2016). Beyond Linguistic: Narrative View on Wong Alasan Term in Lingkar Tanah Lingkar Air by Ahmad Tohari. *ICON LATERALS Proceeding*, 639–654.
- Prakash, N., (2022), A Critical Consciousness of Choice: An Existential Import, *International Journal of Finance, Entrepreneurship & Sustainability (IJFES)*, 2 (1).
- Rahmasari, D., (2015), *Self-Healing is Knowing Your Own Self*, Surabaya: Unesa University Press.
- Ruini C., & Martara, C. C., (2021), Writing Across Psychoterapies—From Traditional Expressive Writing to New Positive Psychology Interventions: A Narrative Review, *Journal of Contemporary Psychotherapy*, 52, pp. 23-34.
- Sarmi, N. N., Kirana, K. S., Wijaya, K., & Pasopati, R. U. (2023). Authenticity and Its Discontent as Reflected on Heinrich Böll’s The Laughter. *LET: Linguistics, Literature and English Teaching Journal*, 13(1), 68–84.
- Sony, P., (2022), *Healing dan Self-Healing*, www.djkn.kemenkeu.go.id/artikel/baca/15289/Healing-dan-Self-Healing.html.
- Yong, S. (2023). Supply Chain Class Consciousness: Lukács, Crisis, and the Immanent Standpoint of Logistics. *Science & Society*, 87(2), 228–233.

ABOUT THE AUTHORS

Chili Podhang Bethari is a graduate student of Magister of Literature in Petra Christian University. Her interests are on Drama, Script Writing, and English Literature. She currently lives in Sidoarjo and could be contacted at chilibthr@gmail.com.

Jihan Nurul Savira Alyanto is an undergraduate student of English Literature in Petra Christian University. Her interests are on Culture, Education, Language, and Design. She currently lives in Surabaya and could be contacted at jihannursavant@gmail.com.

Rommel Utungga Pasopati is a lecturer in Universitas Dr. Soetomo Surabaya. His interests are on English Literature, Cultural Studies, and Philosophy. He currently lives in Surabaya and could be contacted at rommel@unitomo.ac.id.