PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON
THEOLOGY, RELIGION, CULTURE, AND HUMANITIES
Vol. 3, No. 1, June 2026 (171-183)

From Divertissement to Doomscrolling: The Relevance of Pascal's Critique to the Culture of Digital Distraction

Nikolius Delki Sapa[a]
[a] *Sanata Dharma University, Yogyakarta, Indonesia*

[1] Corresponding Email:nikoliusdelki@gmail.com
DOI: https://doi.org/10.24071/tic.v3i1.848

Abstract

Social media has given rise to the phenomenon of doomscrolling, which impacts the existential values of modern humans. For Blaise Pascal, this phenomenon represents a form of human diversion to escape the reality of one's existence. This study aims to analyze Blaise Pascal's perspectives and critiques of the phenomenon of doomscrolling in relation to human existence. The study employs a qualitative analysis method, drawing on sources from journals, research articles, and relevant books. The findings indicate that the phenomenon of doomscrolling is a modern form of diversion that distracts humans from their existence as fragile and mortal beings through the pursuit of distraction. According to Pascal, doomscrolling is a problematic endeavor of modern humans that has consequences far worse than mere diversion. This study makes a significant contribution to analyzing other issues caused by social media and to the educational process regarding the impact of social media on human life.

Keywords

Doomscrolling, Blaise Pascal, entertainment, social media

INTRODUCTION

The rapid pace of globalization in the 21st century has spurred various advancements in civilization that have made human life easier in every aspect. One of the most evident developments is in the worlds of technology and industry. A wide variety of devices have been created to support and simplify human work and activities. What is truly remarkable is that, within a relatively short period of time, these technological devices have undergone significant updates. Specifically, regarding gadgets or cell phones, in just a few years they have become devices capable of meeting nearly all human needs. Furthermore, a new sphere of life has emerged

This work is licensed under CC BY-SA 4.0

that seems to bring greater happiness: the world of social media.

On the one hand, this is an extremely beneficial invention for human life. After all, various tasks can be easily performed and accomplished using these tools. However, on the other hand, new concerns and issues have emerged that affect human life in a very subtle yet deeply troubling way. People are not directly confronted with the consequences, but rather with the entertainment provided by algorithms that they consume every day. Remarkably, the world of social media today has become an attraction that constantly offers pleasure, entertainment, convenience, and more. This fuels the massive daily consumption of social media.

Doomscrolling is a phenomenon that arises from the habit of spending excessive amounts of time browsing social media solely to seek out negative content.[1] The term first emerged in 2018, coined by a journalist named Karen Ho. She believes that doomscrolling refers to the habit of social media users who are obsessed with various negative and distressing information.[2] This habit has emerged as one of the consequences that have gradually developed within social media activities. People have unconsciously created a space that traps them in harmful habits. The impact affects not only their physical health but also their mental well-being. Once the consequences have already set in, it's too late to blame the media. The root of the problem always lies in how an individual manages their virtual life.

In his theory of divertissement, Blaise Pascal argues that various games, entertainments, and pastimes serve as an escape for humans. According to him, humans tend to flee from the reality of their lives—which is lonely, solitary, and filled with fear, anxiety, and transience. Building on Pascal's ideas, this study aims to analyze whether the form of escape characteristic of Pascal's era has now shifted into the habit of doomscrolling. Pascal states that humans generally compete to seek entertainment and distractions in order to distance themselves from their existence. At their core, these two phenomena share the same underlying issue: humans and their existence are confronted with a complex reality.

Therefore, this study aims to reexamine modern human life today in the light of Blaise Pascal's philosophy. The fundamental questions are: to what extent have people of this era been submerged in the flow of social media? How has their life been

[1] Sena Güme, "Doomscrolling: A Review," *Psikiyatride Güncel Yaklaşımlar* 16, no. 4 (2024): 595.

[2] Bhakti Sharma et al., "The Dark at the End of the Tunnel: Doomscrolling on Social Media Newsfeeds," *Technology, Mind, and Behavior* 3, no. 1 (2022): 144.

affected by this technological advancement—has it improved, or has it had the opposite effect? And what are Pascal's critiques and solutions regarding this reality?

RESULT AND DISCUSSION

Doomscrolling: a social media phenomenon

Etymologically, doomscrolling is a combination of "doom" and "scrolling." "Doom" comes from the Old English word "doom," meaning misfortune or disaster. "Scrolling" comes from the word "scroll," meaning to scroll or move through. Literally, 'doomscrolling' means scrolling through calamities or scrolling through bad luck. In the context of social media, "doomscrolling" is a term referring to the habit of social media users spending their time browsing negative information.

The phenomenon of doomscrolling arises when social media users are repeatedly exposed to negative information, such as cases of violence, crime, or public scandals. This exposure triggers curiosity that drives individuals to delve deeper into the context and background of the information they consume. As a result, starting from one source of information, individuals tend to be driven to access other sources continuously, thereby forming a repetitive pattern of information consumption.

According to research conducted by Natalia and colleagues, the primary factors driving the phenomenon of doomscrolling are internal factors, such as curiosity.[3] Based on her findings, Natalia states that the urge to constantly view negative news is quite high. Meanwhile, the percentage of content consumers who struggle to break this habit is the highest.[4] This data indicates that the habit of scrolling through social media or negative content has become a concerning phenomenon. Social media is no longer merely a tool for seeking information, but rather a means of distraction, used simply to seek pleasure or escape.

An external factor beyond the individual is the social media algorithm. Pandya states that algorithms play a significant role in displaying negative content that is frequently viewed.[5] This system allows a person's curiosity and desire for information to be easily satisfied. In this context, the role of likes, comments, and viewing duration

[3] Ariella Ester Sonya Natalia et al., "Doomscrolling Pada Kesehatan Mental Generasi Z," *Jurnal Intelek Dan Cendikiawan Nusantara* 2, no. 6 (2025): 13609–18.

[4] Natalia et al., "Doomscrolling Pada Kesehatan Mental Generasi Z," 13612.

[5] Jeremy Kresna Pandya et al., "Studi Kasus Dampak Doomscrolling Terhadap Kecemasan Mental Mahasiswa Gen Z Di Fakultas Ilmu Pendidikan Dan Psikologi," *Journal of Family Life Education* 3, no. 2 (2024): 78.

is highly influential. The longer the viewing duration or the more likes given, the greater the likelihood of similar content being repeated. Consequently, as one's curiosity is satisfied one by one, it triggers an impulsive urge to keep scrolling. Additionally, the amount of time spent on social media significantly impacts a person's anxiety levels.[6]

Doomscrolling is essentially an addictive and repetitive social media phenomenon. Its influence is subtle and often goes unnoticed. A person isn't immediately confronted with negative consequences; it all starts with ambiguous entertainment and enjoyment. For example, videos or content featuring someone they admire, sports, dramas, political issues, and so on. Through content algorithms, a person's preferred content can be displayed without them having to search for it. In principle, social media algorithms always adapt to the user's preferences.

The Effects of Doomscrolling

Based on the data used, there are several negative effects caused by the habit of doomscrolling among social media users. Overall, these effects are directly related to the users themselves. Mental and physical health are the primary concerns. According to research, the most significant consequences of this phenomenon are related to a person's mental health, such as anxiety, mental strain, loneliness, emotional intensity, and self-isolation.[7] Anxiety resulting from doomscrolling essentially stems from a person's desire to find personal pleasure. It is highly likely that there is a belief that social media can provide genuine happiness. Therefore, a person may spend an excessive amount of time trying to satisfy their desire for happiness. However, the ambition to achieve that happiness ultimately leads only to exhaustion and excessive anxiety.[8] A person never actually reaches the happiness they are striving for.

According to Fitriani, doomscrolling is most likely to occur during free time or before bed.[9] She believes that this can lead to a loss of focus and trigger negative

[6] Pandya et al., "Studi Kasus Dampak Doomscrolling Terhadap Kecemasan Mental Mahasiswa Gen Z Di Fakultas Ilmu Pendidikan Dan Psikologi," 73.

[7] Latifah Anggia Fitriani and Silvia Yula Wardani, "Dampak Doomscrolling Terhadap Prokrastinasi Akademik Mahasiswa Di Era Digital," *Jurnal Bimbingan Konseling Dan Psikologi* 6, no. 1 (2026): 76–88. https://doi.org/10.56185/jubikops.v6i1.1240

[8] Kate Mannell and James Meese, "From Doom-Scrolling to News Avoidance: Limiting News as a Wellbeing Strategy during COVID Lockdown," *Journalism Studies* 23, no. 3 (2022): 302–19.

[9] Fitriani and Wardani, "Dampak Doomscrolling Terhadap Prokrastinasi Akademik Mahasiswa Di Era Digital," 76.

emotions. Additionally, this phenomenon has a significant negative impact on a person's well-being. The longer the duration of doomscrolling, the more a person's well-being may decline.[10] This means that positive emotions and levels of calmness decrease.

Blaise Pascal: The Concept of Divertissement

Blaise Pascal was born on June 19, 1623, in Clermont to Etienne Pascal and Antoinette Begon. He was a rationalist philosopher born with a genius. He shook the world during his teenage years with his various research discoveries and contributions to mathematics. At the age of twelve, he rediscovered Euclidean geometry; at sixteen, he wrote about ellipses, parabolas, and hyperbolas; at nineteen, he invented a calculator; and at twenty-three, he proclaimed the effects of atmospheric pressure and corrected Aristotle.[11] All of this serves as concrete evidence of why Pascal is called a genius.

Before he turned 25, he had abandoned his scientific pursuits because he felt that those achievements did not bring him happiness. He turned to religion in the hope of finding something that would not be in vain. From science to theology, Pascal discovered his conviction regarding knowledge. For him, the highest truth could only be attained through the cœur, or "heart." For Pascal, the existence of the 'heart' was more important. As he said, "The heart has its reasons which reason does not understand." [12] Reason is only capable of creating knowledge about nature and mathematics, but the 'heart' is capable of understanding the hidden truths of the Divine. The 'heart' contains all knowledge related to the will, revelation, and the ability to reflect. Nevertheless, for Pascal, the positions of reason and the heart occupy distinct realms that cannot be compared. Reason remains more important in the realm of empirical science.

Overall, Pascal did not systematically record his philosophical thoughts. Most of them were even written only in fragments or on scraps of paper he had.[13] (One of them is his work titled "Pensées," which serves as the reference for this study.) This

[10] Maulidya Nurin Najwa and Salsabila Bilqisa, "Dampak Doomscrolling Terhadap Subjective Wellbeing Mahasiswa Kampus 3 Universitas Islam Negeri Maulana Malik Ibrahim Malang," *LoroNG: Media Pengkajian Sosial Budaya* 14, no. 1 (2025): 16–23. https://doi.org/10.18860/lorong.v14i1.15617

[11] Thomas Petit, *Pascal* (Editions Ellipses, 2023). 1659-61.

[12] K. Bertens, *Ringkasan Sejarah Filsafat* (1975; 25th ed., Kanisius, 2011), 53.

[13] Blaise Pascal, *Pensées and Other Writings* (Oxford University Press, 1999).

was due to his poor health, as he suffered from a chronic illness. That illness was also one of the reasons Pascal had to abandon science, in addition to his desire to live his life differently.

Divertissement

Etymologically, "divertissement" comes from the French word "divertir," which means to distract or entertain. In the philosophy of Blaise Pascal, the term is defined as "distraction, entertainment, or busyness." The concept of distraction was a response to the lives of the aristocracy in Pascal's time, who were constantly obsessed with positions of power, busyness, and entertainment. According to Pascal, humans possess a secret instinct that drives them to become obsessed with all kinds of busyness.[14] Potts states that, in Pascal's view, humans are creatures who love action and reject contemplation.[15] Pascal saw this reality as turning humans into actors for themselves in their search for something entertaining. They are unable to endure extreme conditions, resist misfortune, or face the reality of their own mortality.

Pascal criticized such acts of diversion as a failure on the part of humans to accept their own reality. For him, a person's rejection of the reality of their life is tantamount to a rejection of their very existence. For human life is fundamentally confronted with both joy and sorrow. Human beings, by their very existence, are contradictory creatures.[16] On the one hand, humans possess reason and free will, which make them noble. On the other hand, however, humans are wretched creatures because they are mortal and weak. This creates a complexity within a person when contemplating various kinds of problems and their solutions.[17]

On the other hand, Pascal criticizes people's tendency to be constantly obsessed with pursuing pleasure, excitement, and self-gratification.[18] He believes that such pursuits do not actually bring them true satisfaction or happiness once they have

[14] Masamitsu Horino, "Les Trois Écrits Que La «plurilecture» a Permis de Reconstituer à Partir Du Manuscrit de Divertissement," *Courrier Du Centre International Blaise-Pascal*, no. 36 (2014): 13–23. Art. 59. https://doi.org/10.4000/ccibp.313

[15] Denys C. Potts, "Pascal's Contemporaries and" Le Divertissement"," *The Modern Language Review*, 1962, 32. https://doi.org/10.2307/3721969

[16] Adolfus Lelan NAIKOFI, *Mendalami Konsep Logika Hati Dalam Filsafat Blaise Pascal* (*Suatu Analisis Konseptual*), 2020.

[17] Martine Pécharman, "Le Divertissement Selon Pascal Ou La Fiction de l'immortalité," *Cités* 7, no. 3 (2001): 13–19. Art. 3. https://doi.org/10.3917/cite.007.0013

[18] Pécharman, "Le Divertissement Selon Pascal Ou La Fiction de l'immortalité." Art. 27.

achieved them. They are not really seeking pleasure, but rather busyness. For what they seek is not the outcome, but the twists and turns of that busyness that can divert unwanted thoughts. According to Pascal, the cause of all this is an inability to find peace and excessive anxiety.[19] Furthermore, humans are too obsessed with everything that exists, ambitious to possess it all. Consequently, anxiety constantly haunts their feelings until that goal is achieved.

In the process, human distraction occurs through continuous mental abstraction. According to Pecharman, humans strive to divert their thoughts from things they do not want to happen.[20] Through various activities or forms of entertainment, they abstract their thoughts to cope with what they cannot face. There are aspects of their lives that feel too heavy to accept, such as misfortune, loneliness, and so on.

Entertainment or Misery

Based on the arguments of several editors of Pascal's work *Pensées*, the concepts of pleasure and suffering in Pascal's work have equivalent meanings.[21] According to Pierre Nicole, there is no significant distinction in meaning between pleasure and suffering in Pascal's work.[22] Pleasure and suffering in human life are simply two concepts that refer to humanity's dissatisfaction with itself. According to Potts, human efforts to pursue happiness are driven by two natural traits, or what are referred to as the "Instincta Sacreta." The first instinct stems from the reality of fallen humanity. The second is a remnant of human existence prior to the Fall. These human instincts drive people to flee from the consequences of ongoing suffering and make them realize that happiness can only be achieved through stability.[23]

Michael Moriarty argues that Pascal's concept of "entertainment" refers to the complex human activity of seeking pleasure while exercising self-control over negative emotions, such as anxiety, fear, and so on.[24] This condition highlights the

[19] Horino, "Les Trois Écrits Que La «plurilecture» a Permis de Reconstituer à Partir Du Manuscrit de Divertissement."

[20] Pécharman, "Le Divertissement Selon Pascal Ou La Fiction de l'immortalité." Art. 36.

[21] Laurent Thirouin, "Le Cycle Du Divertissement," *Studi Francesi. Rivista Quadrimestrale Fondata Da Franco Simone*, no. 143 (XLVIII| II) (2004): 260–72. https://doi.org/10.4000/studifrancesi.38792

[22] Thirouin, "Le Cycle Du Divertissement." Art. 7

[23] Potts, "Pascal's Contemporaries and" Le Divertissement"." 32.

[24] Michael Moriarty, "Pascal on Happiness: Diversion, Pleasure and the Good," *Critical Survey* 32, no. 3 (2020): 14. https://www.jstor.org/stable/48731726

paradox of human existence, in which there is also a tendency toward self-aggrandizement and fantasies of fleeting self-satisfaction. In the context of his time, Pascal criticized the types of entertainment found among the aristocracy and gamblers. He claimed that the aristocrats' entertainment produced only illusory pleasure. They demanded entertainment from their servants to amuse them, yet they were not truly happy at all.

For Pascal, human suffering or misery stems from one simple thing: the inability to remain at peace in one's own room.[25] In other words, humans are not strong enough when faced with a situation of silence and solitude. The existence of a room can be understood as a private space, where there is no one else but oneself. The room is confined by walls that preclude any interaction with anyone else. Between pleasure and misery, Pascal offers a very simple and human syllogism. He states that humans, with all they possess—whether wealth, power, or misfortune—are always plagued by negative thoughts. Misfortune causes them to suffer, while wealth brings satisfaction. However, that satisfaction or pleasure does not last long without entertainment. Thus, they need entertainment to sustain that happiness.[26]

Thus, as quoted by Potts, Pascal states: "The only thing that consoles us in our misery is entertainment, yet that is precisely our greatest misery. For it is entertainment that primarily prevents us from reflecting on ourselves, and that causes us to lose ourselves imperceptibly. Without it, we would be bored, and this boredom would drive us to seek more tangible forms of escape. But entertainment distracts us, and imperceptibly leads us toward death."[27] Put more simply, this statement affirms that entertainment and suffering are two nearly identical things, causing humans to lose track of time until they eventually die.

Entertainment and doomscrolling: An existential human phenomenon

The phenomena of doomscrolling and divertissement are two human concerns separated only by time and circumstances. Divertissement emerged in an era when people were hungry for power and wealth. Politics and economics became the central issues constantly contested. Meanwhile, doomscrolling emerged in an era when

[25] Horino, "Les Trois Écrits Que La «plurilecture» a Permis de Reconstituer à Partir Du Manuscrit de Divertissement," 52–54. https://doi.org/10.4000/ccibp.313

[26] Horino, "Les Trois Écrits Que La «plurilecture» a Permis de Reconstituer à Partir Du Manuscrit de Divertissement," 54.

[27] Potts, "Pascal's Contemporaries and" Le Divertissement"."34.

people were hungry for likes, comments, and subscriptions. Social media became the most comfortable and constantly alluring realm. However, both are nearly identical in their consequences. Divertissement makes people forget themselves, denying their existence as mortal beings. Doomscrolling creates ambiguity within people regarding their existence. Both lead people toward an absurd goal: illusory happiness.

Simply put, the phenomenon of doomscrolling has become a form of escape in search of distraction. People no longer base their self-worth on their own existence, but rather on the media world, which appears more enjoyable. In this context, people have lost the meaning of life, which has been replaced by the compulsion to stay updated or know everything about the digital world. There is growing concern that attention to heartbreaking information or tragic stories is mistaken for social compassion. However, is this truly the case, or is it merely a negative side effect of social media?

The phenomenon of doomscrolling is a complex issue for human life. Therefore, Pascal's critique seems all the more real and potent. To put it bluntly, for Pascal, the phenomenon of doomscrolling is a form of human distraction with even more detrimental consequences. Humans not only experience fleeting happiness but also an addictive dependency that is difficult to break. In various aspects, there are contradictions in value priorities for certain groups. The greatest difficulty lies in determining the optimal balance among all existing goods. Even with full awareness that evil is always present within them. Nevertheless, generally speaking, the strongest choice for the present is the greater good for humanity.

One of the slogans of modern people that serves as a reason to keep using social media is the fear of missing out on information or trends—known as the Fear of Missing Out (FoMO).[28] This notion suggests that most people rely entirely on the media and the internet.[29] Social media is viewed as the sole source of information. Yet, according to Pascal, humans possess reason to understand science and a noble heart to comprehend the non-physical. Simply put, for Pascal, humans should be content with knowledge that can be understood through reason and the heart. Meanwhile,

[28] Fuat Tanhan et al., "Fear of Missing out (FoMO): A Current Review," *Psikiyatride Guncel Yaklasimlar* 14, no. 1 (2022): 78–79.

[29] S. Rajeshwari and S. Meenakshi, "The Age of Doom Scrolling–Social Media's Attractive Addiction," *Journal of Education and Health Promotion* 12, no. 1 (2023): 4.

the information or content circulating on social media is merely superficial entertainment that leads to addiction and suffering.

The habit of doomscrolling will only result in a person's personal well-being steadily declining.[30] The happiness one hopes for is entirely hollow and never truly attained. Social media algorithms provide the information users want, even without being asked. However, algorithms do not promise happiness at all. Behind that extraordinarily sophisticated system lies the underlying goal of keeping users engaged in browsing social media. It must be recognized that social media algorithms are by no means neutral. They are systems programmed specifically to capture the interest of people worldwide through various forms of entertainment and instant information.[31]

On the other hand, there is the system of digital capitalism that has enabled social media platforms to become so sophisticated. Those who are creative and savvy use them to maximize their profits. As a result, users are treated as mere resources for the sake of massive profits. Social media users' habit of doomscrolling is turned into a source of income. To be precise, people's bad habits generate huge profits for digital capitalists.

Therefore, Pascal's assertion is likely correct that the habit of doomscrolling is merely an escape. Doomscrolling is humanity's flight from the reality of its existence in a constant search for distraction. For Pascal, escape is not a solution but rather the cause of numerous other problems that may arise. Thus, doomscrolling on social media is not a solution to the emptiness and meaninglessness of life.

Pascal's theory serves as a sharp critique of anyone who tends to find comfort in their virtual lives. It is no coincidence that people trapped in such behavior often face crises of hope and motivation. This situation has become deeply concerning, given that the world of technology is growing increasingly sophisticated and alluring.

Pascal's Solution

Through divertissement, Blaise Pascal actually sought to encourage people to better recognize and understand their existence. The monastic life Pascal later embraced became a strong foundation for his belief that people should be able to

[30] Ian M. Hughes et al., "Working, Scrolling, and Worrying: Doomscrolling at Work and Its Implications for Work Engagement," *Computers in Human Behavior* 153 (2024): 108130. https://doi.org/10.1016/j.chb.2023.108130

[31] Rahma Sugihartati, "Sanksi Bagi Perusahaan Medsos," *KOMPAS*, March 31, 2026, 6.

discover the best version of themselves through silence. The complexity of a life filled with the drama of happiness is merely a distraction from all problems and suffering. Happiness found in entertainment or social media is merely an illusion of joy. Nothing is truly fulfilling, for once one goal is achieved, boredom inevitably follows. Simply put, humans will never be satisfied with the happiness they strive for. According to Pascal, the reality of solitude allows humans to do many things for themselves, to recognize and reflect upon their own selves. Therefore, Pascal emphasizes the importance of tranquility for humans. For it is in that tranquility that humans truly become aware of their existence. Solitude or being alone is not a form of suffering or misfortune, but an opportunity for self-improvement. The empty and void reality in life is an opportunity to discover true happiness that social media cannot provide.

Pascal ultimately emphasizes that turning to entertainment is not because entertainment is unimportant. Entertainment is important for alleviating mental burdens or other emotional turmoil. However, Pascal's point is that humans cannot be distracted from unbearable thoughts—thoughts that bring no joy. In this sense, humans are distracted as mortal beings, without God. This means that humans must accept this reality as their nature, a consequence of sin or separation from God.

On the other hand, he offers a choice so that humans can truly find happiness in their lives. That choice is to cease from distraction and confront the reality of the self. Humans need to find happiness in the stillness of their own being. This choice to stop seeking distractions must be understood as freedom without attachment. The analogy of the room presented by Pascal perhaps needs to be re-examined. For indeed, sometimes it is precisely in a room that one finds it easier to be distracted.

In reality, the presence of technology or social media is not something that should be completely rejected. The sophistication of social media is also quite beneficial for human survival, particularly in terms of communicating with others or for other purposes. In this regard, people or social media users cannot be blamed. However, the major issue is that a significant portion of today's social media users spend far too much of their time simply scrolling through content that is actually unimportant.

CONCLUSION

The phenomenon of doomscrolling is a serious problem faced by modern people. The various negative consequences that arise cause people to lose the opportunity to find meaning in their lives. This is caused by spending excessive

amounts of time simply scrolling through social media. The phenomenon of doomscrolling can be understood as a modern manifestation of the concept of divertissement proposed by Blaise Pascal—that is, the human tendency to distract oneself from the awareness of one's fragile, limited, and transient existential condition. This activity is not merely a digital habit but reflects a deeper existential dynamic, in which individuals attempt to avoid ontological anxiety through constant engagement with the flow of information, particularly of a negative nature.

Thus, doomscrolling functions as an escape mechanism that reinforces humanity's alienation from authentic self-reflection. From Pascal's perspective, this tendency actually distances humans from a more honest understanding of themselves and their relationship with a broader reality, including the transcendent dimension. Therefore, Pascal's critique remains relevant for highlighting the urgency of reflective awareness in confronting the dominance of social media, while also encouraging educational efforts to help individuals manage their media use more wisely and in a way that is existentially meaningful.

BIBLIOGRAPHY

Bertens, K. *Ringkasan Sejarah Filsafat*. 1975. 25th ed. Kanisius, 2011.

Fitriani, Latifah Anggia, and Silvia Yula Wardani. "Dampak Doomscrolling Terhadap Prokrastinasi Akademik Mahasiswa Di Era Digital." Jurnal Bimbingan Konseling Dan Psikologi 6, no. 1 (2026): 76–88.

Güme, Sena. "Doomscrolling: A Review." Psikiyatride Güncel Yaklaşımlar 16, no. 4 (2024): 595–603.

Horino, Masamitsu. "Les Trois Écrits Que La «plurilecture» a Permis de Reconstituer à Partir Du Manuscrit de Divertissement." Courrier Du Centre International Blaise-Pascal, no. 36 (2014): 13–23.

Hughes, Ian M., Melissa G. Keith, Juseob Lee, and Cheryl E. Gray. "Working, Scrolling, and Worrying: Doomscrolling at Work and Its Implications for Work Engagement." Computers in Human Behavior 153 (2024): 108130.

Mannell, Kate, and James Meese. "From Doom-Scrolling to News Avoidance: Limiting News as a Wellbeing Strategy during COVID Lockdown." Journalism Studies 23, no. 3 (2022): 302–19.

Moriarty, Michael. "Pascal on Happiness: Diversion, Pleasure and the Good." Critical Survey 32, no. 3 (2020): 8–19.

Naikofi, Adolfus Lelan. Mendalami Konsep Logika Hati dalam Filsafat Blaise Pascal (Suatu Analisis Konseptual). 2020..

Najwa, Maulidya Nurin, and Salsabila Bilqisa. "Dampak Doomscrolling Terhadap Subjective Wellbeing Mahasiswa Kampus 3 Universitas Islam Negeri Maulana Malik Ibrahim Malang." LoroNG: Media Pengkajian Sosial Budaya 14, no. 1 (2025): 16–23.

Natalia, Ariella Ester Sonya, Desy Safitri, and Sujarwo Sujarwo. "Doomscrolling Pada Kesehatan Mental Generasi Z." Jurnal Intelek Dan Cendikiawan Nusantara 2, no. 6 (2025): 13609–18.

Pandya, Jeremy Kresna, SA Lutfiana, AS Putri, et al. "Studi Kasus Dampak Doomscrolling Terhadap Kecemasan Mental Mahasiswa Gen Z Di Fakultas Ilmu Pendidikan Dan Psikologi." Journal of Family Life Education 3, no. 2 (2024): 73–84.

Pascal, Blaise. Pensées and Other Writings. Oxford University Press, 1999.

Pécharman, Martine. "Le Divertissement Selon Pascal Ou La Fiction de l'immortalité." Cités 7, no. 3 (2001): 13–19.

Petit, Thomas. Pascal. Editions Ellipses, 2023.

Potts, Denys C. "Pascal's Contemporaries and" Le Divertissement"." The Modern Language Review, 1962, 31–40.

Rajeshwari, S., and S. Meenakshi. "The Age of Doom Scrolling–Social Media's Attractive Addiction." Journal of Education and Health Promotion 12, no. 1 (2023): 21.

Sharma, Bhakti, Susanna S. Lee, and Benjamin K. Johnson. "The Dark at the End of the Tunnel: Doomscrolling on Social Media Newsfeeds." Technology, Mind, and Behavior 3, no. 1 (2022): 144.

Sugihartati, Rahma. "Sanksi Bagi Perusahaan Medsos." KOMPAS, March 31, 2026.

Tanhan, Fuat, Halil İbrahim Özok, and Volkan Tayiz. "Fear of Missing out (FoMO): A Current Review." Psikiyatride Guncel Yaklasimlar 14, no. 1 (2022): 74–85.

Thirouin, Laurent. "Le Cycle Du Divertissement." Studi Francesi. Rivista Quadrimestrale Fondata Da Franco Simone, no. 143 (XLVIII| II) (2004): 260–72

.