

THE PSYCHOLOGICAL DYNAMICS OF SOLASTALGIA: A REFLECTIVE FOUNDATION FOR INDONESIAN SOCIAL SCIENCE AND HUMANITIES SCHOLARS

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Abstrak

Solastalgia merupakan bentuk ketidaknyamanan eksistensial yang muncul ketika individu mengalami keterputusan relasi dengan tempat tinggalnya akibat perubahan lingkungan yang drastis. Meskipun berdampak serius terhadap kondisi psikologis, fenomena ini belum banyak dibahas, terutama oleh para ilmuwan sosial-humaniora seperti psikolog, antropolog, dan sosiolog di Indonesia. Olehnya itu, artikel ini menawarkan landasan reflektif dengan menggunakan fenomenologi Heidegger dan Husserl untuk fokus membahas makna tempat, identitas diri, dan keterikatan emosional. Dinamika dari tiga hal tersebut itulah yang dapat memunculkan perasaan solastalgia. Berdasarkan studi literatur, artikel ini membahas secara reflektif mengenai: (1) hunian yang dipersepsi dan dipahami oleh individu; (2) sejumlah temuan mengenai keterputusan relasi individu dengan huniannya; (3) dinamika psikologis dari solastalgia; dan (4) urgensi riset solastalgia di Indonesia. Kajian ini diharapkan menjadi pijakan reflektif bagi para ilmuwan sosial-humaniora di Indonesia seperti ahli psikolog, antropolog dan sosiolog yang ingin meneliti solastalgia secara lebih dalam dan kritis.

Kata kunci: *solastalgia, fenomenologi, makna tempat, identitas diri*

Abstract

Solastalgia is a form of existential distress that emerges when individuals experience a rupture in their relationship with their dwelling due to drastic environmental changes. Despite its serious psychological implications, this phenomenon has not been widely discussed, particularly among scholars of social and human sciences, such as psychologists, anthropologists, and sociologists in Indonesia. Therefore, this article provides a reflective foundation by drawing on the phenomenologies of Heidegger and Husserl to focus on the meaning of place, self-identity, and emotional attachment. The dynamics of those three factors is what potentially contributes to the emergence of solastalgia. Based on a literature review, this article engages in a reflective discussion on: (1) how dwelling is perceived and understood by individuals; (2) findings regarding the disconnection between individuals and their dwellings; (3) the psychological dynamics of solastalgia; and (4) the urgency of solastalgia research in Indonesia. This study is expected to serve as a reflective point of departure for social and human sciences scholars in Indonesia—such as psychologists, anthropologists, and sociologists—who wish to investigate solastalgia in a deeper and more critical manner.

Keywords: solastalgia, phenomenology, sense of place, self-identity.

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INTRODUCTION

Since the 1950s, the Earth's temperature has increased by 1.5 degrees Celsius (Adams, 2017; McGrath, 2022; McBain et al., 2017). In response to this, several international meetings have been held, such as the Climate Agreement in France in 2015 and COP26 in Scotland in 2021, where numerous countries committed to limiting global warming to no more than 1.5 degrees Celsius (McGrath, 2022). This commitment stems from the fact that the Earth is currently experiencing an ecological crisis (Adams, 2017; Albrecht, 2019). As a result, scholars continue to discuss this issue, as the

climate crisis has triggered various problems, including socio-economic challenges (Elliott, 2011; Askland & Bunn, 2018; Adams, 2017; Alam, 2018; Coates, 2005), psychological impacts (Clayton, 2020; Albrecht et al., 2007; Adams, 2021; Bourque & Willox, 2014; Derozates, 2020; Fernandes-Jesus et al., 2020), and health-related consequences (Albrecht et al., 2017; Clayton, 2020).

The psychological phenomenon that has received the most attention from scholars amid the climate crisis is solastalgia (Albrecht et al., 2007; Adams, 2021; Albrecht, 2020; Askland & Bunn, 2018). The term solastalgia was first introduced by environmental philosopher Glenn Albrecht during the Ecohealth Conference held in Montreal in 2003 (Albrecht et al., 2007). Albrecht (2005, 2020) defines solastalgia as a psychoterratic syndrome in which individuals experience distress while remaining in their home environment that is undergoing significant change. Albrecht et al. (2007) began developing this concept through research on the psychological experiences of the Upper Hunter Valley community in Australia when coal mining operations expanded into their area. In Indonesia, Li and Semedi's (2022) study implicitly described symptoms of solastalgia experienced by the people of Tanjung District in Kalimantan when their residential land was converted into oil palm plantations.

Although research on solastalgia has increased in recent decades following its introduction by Albrecht (Galway et al., 2019), the phenomenon has not yet been examined in a comprehensive and reflective manner that could serve as a foundation for scholars in the social sciences and humanities—such as psychologists, anthropologists, and sociologists—particularly in the Indonesian context. Therefore, further investigation is required to gain a deeper understanding of the phenomenon of solastalgia through philosophical reflection. By drawing on the philosophical works of Heidegger and Husserl, this article positions solastalgia as a philosophical problem that raises fundamental questions about how human beings dwell in the world, how self-identity is shaped through place, and how environmental disintegration unsettles the

existential foundations of human existence. This philosophical dimension, often overlooked in empirical studies, forms the central focus of the exploration undertaken in this article.

Accordingly, this article aims to examine the psychological dynamics of solastalgia through a philosophical lens. To develop this discussion, we begin by exploring how individuals perceive and understand their place of residence, followed by a review of findings related to the disconnection between individuals and their homes that give rise to solastalgia, the psychological dynamics of solastalgia itself, and the urgency of further research on solastalgia in the Indonesian context. This article is a literature-based study that draws on reputable journals and scholarly books focusing on solastalgia, ecological crises, disruptions in human-place relationships, and transformations of residential landscapes. Throughout the discussion, we incorporate reflective perspectives to enrich the analysis, making this work a valuable reference for future research.

DISCUSSION

1. How Dwelling is Perceived and Understood by Individuals

Any discussion of solastalgia is inseparable from the exploration of how humans perceive and understand their dwelling (Albrecht, 2019, 2020). To address this question, we begin by drawing on Heidegger's concept of "thrownness"—the idea of human beings being thrown into the world (Heidegger, 1973), a philosophical perspective frequently referenced by Albrecht (2019) in his discussion of solastalgia. According to Heidegger (1973), when humans find themselves thrown into the world, they experience a sense of confusion as they are confronted with an unfamiliar reality. This external world, existing independently of the self, compels individuals to seek understanding even before the mind begins to formulate it conceptually (Hardiman, 2015, 2016). Husserl (1970) refers to this process as *Zurück zu den Sachen Selbst*, which, in a loose translation, means turning back to the things themselves—emphasizing that humans initially focus on worldly

phenomena prior to conceptualizing them within the mind (Hardiman, 2015, 2016).

This philosophical explanation can be illustrated through the example of a human encountering the phenomenon of a cube. Before formulating the “ideal” cube geometrically in the mind, the cube simply presents itself to the individual as it is. The individual then attempts to understand each side of the cube. This process is referred to as *verstehen*—understanding the cube as an active object (Hardiman, 2015). Through *verstehen*, the individual examines and explores each side of the cube, inspecting them one by one and establishing connections, as would be done in geometric analysis. It is this process of understanding the cube—observing and relating to each of its sides—that creates a connection between the individual and the object. In Heideggerian terms, the individual becomes *In-der-Welt-sein* (Being-in-the-World) of the cube (Hardiman, 2016; Dewi, 2022). This illustration is analogous to how humans come to understand their dwelling. Initially, individuals inhabit their home, and through the process of *verstehen*, they gradually uncover its meaning, establishing an intentional and enduring relationship with it. Over time, the dwelling becomes a close companion, embedded with history and contributing to the formation of the individual’s sense of identity (Grønseth, 2013; Albrecht, 2005, 2019, 2020). Consequently, as Albrecht (2005, 2020) argues, if the dwelling is destroyed or forcibly taken away, it is tantamount to destroying a part of the individual’s identity. This process illustrates how humans come to understand their dwelling and highlights the profound psychological impact that may result when the dwelling is damaged or lost.

The notion of dwelling in the above discussion refers to a phenomenological process of *In-der-Welt-sein* (Being-in-the-World). In this sense, the dwelling provides epistemic insights to the individual, establishing a relationship of intentionality that unfolds throughout history (Askland & Bunn, 2018; Dewi, 2022; Merleau-Ponty, 2002). In other words, the dwelling becomes historically embedded with the individual (Hardiman, 2016). Such a historically

embedded dwelling is not limited to a physical residence or house but also encompasses elements such as trees, stones, living beings, and other non-human entities—all of which constitute the dwelling that coexists historically with the individual (Askland & Bunn, 2018). This historically grounded relationship of intentionality fosters a sense of comfort, familiarity, belonging, identity, and attachment to the dwelling (Askland & Bunn, 2018; Grønseth, 2013). The critical question, then, is how individuals develop a sense of belonging and identity through their dwelling. Dewi (2022), drawing on Heidegger, argues that when individuals inhabit a dwelling, their curiosity is naturally activated, prompting them to understand their environment. Dewi (2022) further explains that curiosity is an inherent capacity that enables individuals to comprehend their dwelling, thereby establishing a harmonious relationship of intentionality. This process fosters comfort, shapes identity and a sense of belonging, and strengthens attachment to the dwelling on a deeper, more profound level.

This harmonious relationship subsequently encourages individuals to create culture, knowledge, and technology to sustain collective life. Dewi (2022) explicitly explains that the development of technology by individuals is not intended to dominate their dwelling but rather to preserve the continuity of shared existence. Similarly, the creation of culture serves to maintain equilibrium in the relationship between individuals and their dwelling. This is evident in various cultural practices, such as those in Maluku, where each *negeri* (village) maintains a strong connection with both ancestors and the natural environment in which they reside. Ajawaila (2000) refers to this as the concept of connection with the "mountain-land," symbolizing the totality of the *negeri* (village) in Maluku. Furthermore, Bartels (2017) explains that the identity of the Moluccan people is deeply rooted in their homeland, reflecting the essence of Moluccan cultural existence. In the Southeast Asian archipelago, there also exists a tree-based ownership system, which generates a diversity of tree species within a single settlement landscape, and this holds potential as a future strategy for

mitigating deforestation (Latinis, 2000). Similar practices exist in other regions of Indonesia. For example, the Marind people of Papua regard plants as part of their close kinship network (Chao, 2018). These cultural expressions demonstrate that the intentional relationship between individuals and their dwelling is a universal phenomenon and contributes positively to the sustainability of collective life.

As individuals cultivate an increasingly harmonious relationship with their dwelling, this process gradually fosters a deeper sense of emotional attachment toward their environment (Gagnon & Desbiens, 2018). Such emotionality is reflected in the empathy individuals develop toward their dwelling (Brown et al., 2019). Empathy, in this context, refers to the individual's capacity to perceive the emotional state experienced by the dwelling and to internalize and feel that emotional condition more profoundly (Schultz, 2000; Brown et al., 2019). For instance, when trees are indiscriminately logged and consequently suffer, this act evokes a sense of empathy in individuals toward the suffering of the trees. Why does this empathy emerge? It is because humans, as *In-der-Welt-sein* (Being-in-the-World), have established a harmonious and intentional relationship with their dwelling, thereby enabling them to empathize with the trees. In the case of tree logging, it becomes evident that the relationship between humans and nature (the trees) is severed. Dewi (2022) refers to this as a disequilibrium in the relationship between the individual and their dwelling, which in turn affects the individual's psychological condition. The feeling of suffering, or what may be described as a sense of discomfort, constitutes part of the psychological symptoms of solastalgia. This arises, according to Heidegger, because human beings are already *In-der-Welt-sein* (being-in-the-world) (Heidegger, 1973), or have established an intense contact with their world.

2. Several Findings: The Disconnection Between Individuals and Their Dwelling Leads to Solastalgia

Albrecht (2005, 2020) explains that when an individual's dwelling is destroyed or forcibly altered, it is tantamount to destroying the individual's sense of identity connected to that place. In other words, the dwelling holds significant meaning for the individual, such that the severance of this relationship has negative psychological consequences. Albrecht (2007) further explains that the disconnection between an individual and their dwelling gives rise to a psychoterratic syndrome—a form of mental illness in which psychological comfort is threatened due to the rupture of the relationship with one's environment (Albrecht et al., 2007). Albrecht (2005, 2007) asserts that the most apparent psychoterratic syndrome experienced by individuals as a result of this disconnection is solastalgia. This concept is rooted in the notion of peace and destruction (Albrecht, 2005). Etymologically, "solastalgia" derives from the Latin words *solari* and *solacium*, meaning distress caused by the loss of peace, well-being, or comfort, combined with the Greek suffix *-algia*, which denotes pain, grief, or sorrow (Albrecht, 2005; Dewi, 2022). Thus, in the context of the disconnection between individuals and their dwelling, solastalgia refers to a psychological condition in which individuals experience a profound loss of comfort while remaining in a place that has undergone significant transformation. Both Albrecht (2005, 2007) and Dewi (2022) emphasize that solastalgia should not be understood as nostalgia—a longing for the past or a desire to return to a former home or seek a new one. Instead, solastalgia represents a present, lived experience of longing triggered by drastic changes occurring in one's current dwelling. Simply put, solastalgia is the loss of comfort and well-being experienced by individuals as they inhabit a place that is undergoing significant environmental or social change (Albrecht, 2005; Albrecht et al., 2007; Askland & Bunn, 2018; Dewi, 2022).

Since Glenn Albrecht first introduced the concept of solastalgia in 2003 (Albrecht et al., 2007), research on this phenomenon has significantly increased. This trend is evident in the mapping

conducted by Galway et al. (2019), who characterized various studies on solastalgia. Galway and his colleagues reviewed 49 studies related to solastalgia. Based on their analysis, they found that the primary factors causing individuals to become disconnected from their dwellings include extreme weather events (such as floods, droughts, and hurricanes), climate change, landscape transformation, extractive deforestation, mining activities, gentrification, land dispossession, and the expansion of industrialization in certain areas (Galway et al., 2019). These factors can be broadly categorized into two main groups: natural and human-induced. As Albrecht (2005) and Warsini et al. (2014) explain, solastalgia arises from two types of causes: natural factors (such as earthquakes, volcanic eruptions, floods, and similar events) and human-induced factors (such as industrialization, climate change, gentrification, deforestation, and the like). The study conducted by Galway et al. (2019) demonstrates that solastalgia has become a widely discussed issue in recent years, as a significant number of individuals in the present era are experiencing a disconnection from their dwellings (Dewi, 2022), driven by these two factors—natural and human-induced.

The first study on solastalgia was conducted by Albrecht (2005), who began his research on the community of Upper Hunter Valley in New South Wales, Australia. Initially, this area was known as a green and lush region; however, since 1999, it has been transformed into a mining area covering a total of 520 km² (Dewi, 2022). Many residents sought Albrecht's advice regarding the significant changes in their dwelling environment caused by mining activities in the area (Albrecht, 2005). In Albrecht's study (2005: 56), a participant named Dora explained that her family had maintained a strong connection to the place for several generations; however, this sense of belonging has now been lost as a result of the presence of the international company. This interview reveals that the people of Upper Hunter Valley were experiencing feelings of alienation from their dwelling, which had undergone significant changes (Albrecht, 2005). Referring to Mitchell's view, Albrecht (2005)

explained that these symptoms confirm the existence of psychological instability and discomfort. The psychological condition of people who feel uneasy living within their altered environment is termed solastalgia.

Building upon Albrecht's study, Askland and Bunn (2018) expanded the discourse on solastalgia by demonstrating that this psychological phenomenon was also experienced by the residents of Wollar village in New South Wales, Australia. This ethnographic study highlights the disconnection between the Wollar community and their habitat due to mining activities in the area. Local residents expressed discomfort living in their environment as the mining operations brought negative impacts such as noise, dust, and unfulfilled corporate promises. In their research, Askland and Bunn (2018) further developed the concept of solastalgia beyond Albrecht's initial ideas, situating it within the broader discourse of social dynamics under place-based pressures. According to them, landscape transformation is not the sole factor causing discomfort and distress among residents. Rather, factors such as marginalization, impoverishment, injustice, and broken corporate promises also significantly contribute to this psychological condition. This indicates that the discourse surrounding landscape transformation and the resulting discomfort is broad, varied, and complex. Their study illustrates that the accumulation of landscape changes coupled with injustices—such as unfulfilled corporate commitments—intensifies the feeling of disconnection individuals experience toward their habitat, ultimately leading to solastalgia.

In Indonesia, one of the most compelling studies on solastalgia was conducted by Alam (2018). This ethnographic study focuses on examining the process of urban infrastructure development and its implications for climate change in the city of Yogyakarta. The development process in Yogyakarta became increasingly evident as local communities and the government began to perceive land as a commodity, thereby perpetuating the process of gentrification (Alam, 2018). In this context, land was no longer perceived as a contributor to biodiversity but was instead understood through

local socio-cultural constructs (Escobar, 1999), where land was viewed primarily in economic terms. Alam's (2018) research demonstrates that the local government's perception of land centered on generating regional revenue, leading to large tracts of land being repurposed for the construction of shopping centers and hotels. Consequently, this gentrification process gradually made residents feel uncomfortable living in their own habitat. This is also evident in Alam's (2018: 76) interview with one respondent, who noted that approximately 10–15 years ago, one could see Mount Merapi to the north while walking around Tugu Yogyakarta at night. However, this view is now obstructed by hotel buildings, and the respondent found it difficult to accept this change.

Alam's (2018) interview findings reveal that the gentrification process has caused disappointment and discomfort for individuals living in a habitat undergoing significant transformation. This sense of discomfort within one's own habitat is a symptom of solastalgia (Alam, 2018; Albrecht, 2005; Dewi, 2022). What makes solastalgia in this study particularly interesting and distinct from previous research is that the feeling of solastalgia experienced by the community is a direct result of the constructed perception shared by both society and the government, viewing land as a commodity. Meanwhile, in the studies conducted by Albrecht (2005; 2007) and Askland and Bunn (2018), solastalgia emerged due to the intrusion of mining operations into the research respondents' living areas—in other words, external factors played a significant role in altering the residential landscape. However, Alam's (2018) research demonstrates that solastalgia arises from internal factors—specifically, the constructed perception of the community and government regarding the commodification of residential land for the sake of increasing regional revenue. This perception perpetuates the process of gentrification, ultimately resulting in the community's growing discomfort living within their own habitat.

In addition to Alam's (2018) study, the research conducted by Li (2020) on the indigenous Lauje people in Central Sulawesi is also noteworthy. In this study, Li (2020) implicitly demonstrates that the

experience of solastalgia is far more complex than in previous studies. Li's (2020) findings reveal that the emergence of solastalgia is the result of a prolonged process influenced by the capitalist shadow shaping the community's perception of agricultural practices within their habitat to meet market demands. This research indicates that the role of external factors in altering the community's living landscape is rather ambiguous, differing from earlier findings on solastalgia such as those by Askland and Bunn (2018). According to Li (2020), the results are quite surprising because the Lauje people's disconnection from their land was not driven by external extractive forces excluding them from their living spaces. Instead, the disconnection stemmed from the community's own initiative to introduce cocoa cultivation in pursuit of market demands. Li's (2020) findings among the indigenous Lauje people show that the presence of cocoa plants did not necessarily lead to a harmonious relationship between the community and their habitat. This is similar to Chao's (2018) findings on the Marind people in Merauke, where the introduction of oil palm plantations conflicted with the local community's cosmological worldview, resulting in the severance and destruction of their intentional relationship with their habitat.

The study demonstrates that the underlying issues behind the disconnection between individuals and their habitat are highly complex. These range from the unsuitability of the land as a habitat for cocoa plants demanded by the market, land grabbing and rent-seeking by coastal communities, inadequate knowledge of cocoa cultivation, to the presence of road infrastructure (Li, 2020). All of these factors further emphasize that the disconnection experienced by the indigenous Lauje people from their habitat is far more complex. In Li's (2020) study, it was found that when the Lauje Indigenous people attempted to cultivate cocoa in response to market demand, the soil conditions in their remaining gardens proved unsuitable for cocoa growth. At first glance, this situation conveys a sense of regret, as the high market demand for cocoa stands in stark contrast to the limitations of their land, leaving them

with no alternative options. Nevertheless, the study shows that the indigenous Lauje people continue to build an intentional relationship with their land. However, when faced with the pressure of market-driven economic forces, they feel disconnected from their habitat because they are unable to accommodate profit demands. This implicitly indicates that the solastalgia experienced by the indigenous Lauje people is more complex, reflecting the intricate nature of their disconnection from their habitat.

Unlike previous findings, the study conducted by Li and Semedi (2022) in Tanjung Subdistrict, Kalimantan, presents an equally compelling case, as it implicitly reveals that feelings of solastalgia began to emerge among the local community when their residential land was converted into oil palm plantations. In this research, Li and Semedi (2022) emphasize that the process of converting residential areas into oil palm plantations is highly complex. This complexity arises from the plural demographic composition of the population inhabiting the area, in addition to the land's historical significance for the local community, making the issue of land conversion particularly sensitive and intricate. The study notes that two major companies attempted to convert the community's land into oil palm plantations. One of these companies unilaterally seized the land, imposed rigid boundaries demarcating company property from indigenous land, and engaged village authorities as collaborators in the process (Li & Semedi, 2022). As a result, the community implicitly experienced solastalgia while living in their own settlements, as demonstrated in the study by Li and Semedi (2022). The community was found to feel stressed and anxious about the future, given that palm oil companies had seized their land, leaving only oil palm trees dominating the landscape (Li dan Semedi, 2022).

Moreover, the companies' promises to return the community's land after twenty-five years of use were never fulfilled. On the contrary, the companies extended land utilization to thirty-five years without obtaining consent from the local people, which further deepened their disappointment (Li & Semedi, 2022).

Feelings of disappointment, stress, and the sense of losing their ancestral land—now converted into oil palm plantations—implicitly demonstrate that the community is experiencing a severed relationship with their habitat, leading to solastalgia. The solastalgia felt by the community is highly complex, as it results from the accumulation of landscape transformation and the unfulfilled promises made by the companies. This situation closely resembles the findings of Askland and Bunn (2018) regarding the Wollar community in New South Wales, Australia, as previously discussed. Based on these findings, both implicitly and explicitly, it is evident that the severance of an individual's relationship with their habitat gives rise to the feeling of solastalgia, and this phenomenon is universal. In several cases, the process of disconnection between individuals and their habitats can be highly complex, resulting in equally complex experiences of solastalgia. The complexity of solastalgia is particularly evident in the studies conducted by Alam (2018), Li (2020), as well as Askland and Bunn (2018).

Reflecting on the aforementioned studies, it can be argued that solastalgia arises from the disconnection between individuals and their dwelling. This disconnection is caused by two main factors, namely the impacts of natural disasters and those of human-made disasters such as deforestation, mining activities, and gentrification (Galway et al., 2019). Within this context, the most complex form of disconnection between individuals and their dwelling is that caused by human-made factors, particularly mining activities in certain regions, as demonstrated in Albrecht's (2005) study of the Upper Hunter Valley community in New South Wales, Australia. The entry of mining operations into a region indirectly transforms the local socio-ecological conditions, thereby disrupting individuals who have long cultivated ties with their dwelling. This disruption becomes even more significant in communities whose daily lives are deeply dependent on nature, and who consistently perceive nature as a source of resilience. In such contexts, the disturbance of the individual-dwelling relationship due to mining activities generates

highly complex experiences of solastalgia. Borrowing from Heidegger and Husserl, the complexity of solastalgia emerges because human beings are *In-der-Welt-sein* after undergoing the process of *Zurück zu den Sachen Selbst*. This, as previously explained by referring to Husserl (1970) in relation to *Zurück zu den Sachen Selbst*, demonstrates that the dwelling, as a phenomenon, presents itself before human beings prior to being conceptualized in the mind. Over time, the dwelling is subsequently examined by human beings, thereby establishing intentionality with it. This intentional relation with the dwelling is what enables individuals to feel at home within it, or, in Heidegger's (1973) terms, to be in the state of *In-der-Welt-sein*. Therefore, when disturbances arise that disrupt the intentional relation between human beings and their dwelling, a sense of dwelling-based discomfort emerges, which Albrecht (2005) refers to as solastalgia. Consequently, when disruption occurs, individuals experience unease—or solastalgia—as a form of dwelling-based discomfort resulting from significant transformation of their living environment. Further discussion of the psychological dynamics underlying the emergence of solastalgia, reflectively framed through Heideggerian and Husserlian perspectives, is presented in the following subsection.

3. The Psychological Dynamics of Solastalgia

Solastalgia refers to the feeling of lost comfort and well-being experienced by individuals when their place of residence undergoes significant changes caused by either natural or human-induced factors (Albrecht, 2005, 2019; Galway et al., 2019; Dewi, 2022; Warsini et al., 2014). Several other studies indicate that the emergence of solastalgia is not solely driven by natural or human-made factors (Albrecht, 2005; Galway et al., 2019), but also by individuals' constructed perceptions of their place of residence (Alam, 2018), the introduction of new knowledge that transforms their understanding of home (Li, 2020), or unfulfilled economic-political promises while extractive processes continue to alter the residential landscape (Askland & Bunn, 2018; Li & Semedi, 2022).

These various factors further sever the relationship between individuals and their homes, leading to feelings of discomfort when inhabiting their own living spaces. Albrecht (2005, 2019) terms this discomfort, arising from these factors, as solastalgia.

Several studies on solastalgia indicate that human-induced factors are the main drivers of intense changes in residential landscapes (Alam, 2018; Askland & Bunn, 2018; Li & Semedi, 2022). Human-induced factors such as deforestation, extractive industries, gentrification, and industrialization (Li & Semedi, 2022; Albrecht, 2019; Galway et al., 2019) contribute significantly to severing individuals' connection with their homes. This disconnection begins when these human-driven forces alter the residential landscape, causing individuals to feel uncomfortable within their own living spaces (Albrecht, 2005, 2019; Dewi, 2022). The critical question is: why does this discomfort arise when intense changes occur in the residential landscape? The answer lies in the fact that individuals already possess a sense of self-identity and place attachment embedded in their homes through what Heidegger terms *In-der-Welt-sein*. Following the process of *verstehen*, individuals gradually discover the meaning of their dwelling while simultaneously constructing an intentional relationship with it. Consequently, this discomfort—or solastalgia—is the result of disrupted self-identity and sense of place, caused by human-induced factors that sever the relationship between individuals and their homes. The discomfort or solastalgia experienced by individuals is a present-lived experience that arises in response to ongoing changes in their residential environment. Since this feeling is situated in the present moment, Albrecht (2005, 2019) and Warsini et al. (2014) emphasize that solastalgia is distinct from nostalgia. Nostalgia occurs when individuals perceive the past condition of their home as better than the present. In contrast, solastalgia refers to individuals focusing on the current state of their home, which is undergoing significant changes (Albrecht, 2005; Warsini et al., 2014).

In several other cases of solastalgia, the psychological dynamics appear to be far more complex. This complexity is closely

related to the pressure of capitalist economic forces that compel individuals to alter their perceptions of how they manage their residential land (see Li, 2020). In response to these economic pressures, individuals are driven to introduce new knowledge regarding land management, which subsequently changes their perception of their own habitat (Harvey, 2010; Li, 2020). What is unique in this case is that the physical home remains unchanged, while the transformation occurs in the individual's cognitive landscape—specifically, their perception of their home is altered due to the pressures of capitalist economic demands. The case becomes even more distinctive when we observe that this pressure for change is not physically present but rather exists as an abstract or shadow influence (Li, 2020). Despite its intangible nature, the shadow of economic pressure profoundly impacts the individual's perception of their home. When individuals attempt to implement their newly constructed perceptions into concrete action, they find that the residential land is unable to accommodate these efforts, leading to a sense of hopelessness (Li, 2020). The accumulation of economic pressure and the failure to realize expectations through implementation further severs the individual's connection with their home, ultimately causing them to experience solastalgia while still inhabiting it (Li, 2020). In this study, the solastalgia experienced by individuals differs from previous research findings. In this case, the physical home itself does not undergo any significant changes caused by visible external forces. Instead, it is the individual's perception of their home that changes under the influence of capitalist economic shadows, which in turn triggers the emergence of solastalgia.

In this context, the perspectives of Heidegger and Husserl become highly relevant as a philosophical foundation for explaining the dynamics of solastalgia that emerge when an individual's cognitive landscape changes due to capitalist pressures, while the physical condition of the environment remains unchanged. In the view of Husserl (1970) and Heidegger (1973), solastalgia can be understood as the effect of a crisis of meaning experienced when the

intentional relation between human beings and their dwelling is disrupted by the pressures of capitalism. Drawing on Husserl's (1970) account of phenomena presenting themselves as they are before being conceptualized, it becomes evident that although human beings endow their dwelling with meaning, capitalist knowledge can displace this meaning without altering the dwelling in its physical form. Furthermore, referring to Heidegger's (1973) notion of *In-der-Welt-sein*, in which human beings are existentially intertwined with their dwelling and feel at home within it, capitalism can nonetheless unsettle this bond through cognitive pressures. In this context, it can be understood that the existential meaning of space undergoes disruption. Thus, by engaging with both Husserl and Heidegger, solastalgia may be seen as arising not from physical environmental change, but from a transformation within human consciousness under the pressures of capitalism.

In contrast, most existing literature on solastalgia consistently emphasizes that physical changes are a significant driver of its emergence. However, in the context of the above discussion, solastalgia arises because capitalist economic pressures compel individuals to alter their perceptions of land management, which subsequently prove inadequate, resulting in a sense of discomfort (solastalgia). This indicates that the relationship previously established between the individual and their dwelling—through Heidegger's concept of *In-der-Welt-sein*—has been co-opted by new forms of knowledge in the shape of capitalist economic pressures. Living under the shadow of capitalist knowledge prevents individuals from freely making choices regarding the management of their surrounding environment. Yet, it is the individuals themselves who best understand their environment, having been *In-der-Welt-sein* from the outset through the process of *verstehen*.

Based on the explanation above, it is evident that the psychological dynamics of solastalgia are highly complex. Solastalgia begins to emerge when individuals feel a severed connection with their home environment. This disconnection is caused by various factors, as previously discussed. These factors

indirectly undermine the individual's sense of place and sense of self-identity associated with their home, ultimately leading to the experience of solastalgia (Albrecht, 2005, 2019; Glackin, 2012). The sense of place is a psychological phenomenon formed through an individual's intense interaction with their living environment (Gagnon & Desbiens, 2018; Albrecht, 2020). Such intense interaction constructs a highly multidimensional understanding of home, encompassing beliefs, emotional attachment, and dependency on the living environment (Costlow et al., 2020). In cases of solastalgia, the individual's interaction with their home is disrupted, which consequently disturbs their understanding of the living environment. When this understanding is impaired, it indirectly affects the individual's sense of place. As a result, the individual experiences solastalgia or a profound sense of discomfort living in their home when this disconnection occurs.

On the one hand, the disconnection between the individual and their home environment also contributes to the destruction of the individual's self-identity associated with their home (Albrecht, 2005, 2019). This self-identity begins to form when individuals establish a connection with their living environment. Borrowing from Husserl's (1970) perspective, this connection can be understood as beginning when individuals engage with their dwelling through their capacity for curiosity. Once individuals engage with their home, they begin to share a history with it—meaning that throughout their life journey, they continuously build an intense relationship with their home. Over time, this intense relationship leads individuals to feel that their home has imparted knowledge and understanding, thus shaping a cultural worldview about their home (Albrecht et al., 2007; Askland & Bunn, 2018; Gagnon & Desbiens, 2018). For instance, this cultural worldview may lead individuals to perceive their land as highly valuable because it has continuously contributed to their lives throughout history. Such a worldview further strengthens the individual's self-identity connected to their home (Gagnon & Desbiens, 2018). In cases of solastalgia, significant changes in the living environment

sever the relationship between individuals and their homes. Consequently, this event indirectly damages the individual's cultural worldview about their home. The destruction of this cultural worldview, in turn, disrupts the individual's self-identity associated with their home, leading to the experience of solastalgia—a profound sense of discomfort living in a home undergoing significant change (Albrecht, 2005, 2019; Gagnon & Desbiens, 2018). Based on this explanation, it can be concluded that the psychological dynamics of solastalgia occur when individuals experience a disconnection from their home environment due to various factors discussed earlier. This disconnection disrupts both their sense of place and self-identity, ultimately giving rise to the feeling of solastalgia.

4. The Urgency of Solastalgia Research in Indonesia

Several studies have shown that solastalgia has a negative impact on individuals' psychological well-being. This is because solastalgia can lead to cognitive dissonance, stress, depression, loss of psychological well-being, emotional disturbances, and, in extreme cases, suicidal tendencies (Warsini et al., 2014; Galway et al., 2019; Albrecht, 2019; Albrecht, 2005; Albrecht et al., 2007). Given the severe negative impacts of solastalgia, this phenomenon requires serious attention from all sectors, particularly scholars in the social-humanities fields, such as psychologists, anthropologists, and sociologists in Indonesia. Furthermore, considering the current situation in various regions where residential environments are undergoing significant changes due to multiple factors—as previously explained—combined with the global climate change crisis caused by carbon emissions, and Indonesia's geographical position within the Ring of Fire, making it prone to volcanic and tectonic earthquakes (Agus SP, 2005; Warsini et al., 2014), these conditions indirectly contribute to changes in dwellings that have the potential to trigger solastalgia. Therefore, given the situational context and the negative impacts of solastalgia, this topic is highly urgent for further investigation, particularly by social-humanities

scholars in Indonesia. However, before conducting research on solastalgia, it is essential to first understand how the feeling of solastalgia arises within the philosophical frameworks of Heidegger and Husserl as a reflective foundation. Accordingly, all the explanations presented above can serve as a philosophical-reflective guide for social-humanities scholars before conducting solastalgia research in Indonesia.

Before conducting research on solastalgia, there are several important aspects that researchers need to consider. First, it is crucial to examine the context of disconnection between individuals and their places of residence. Phenomena that should be explored in this context include sense of place, self-identity, and individuals' emotional conditions—all of which may be disrupted by natural or human-induced factors, whether tangible or “shadow-like,” as previously discussed. These phenomena can be understood reflectively by employing Heidegger's and Husserl's frameworks regarding how humans initially establish an intense relationship with their dwellings, thereby experiencing Being-in-the-world. Humans and their dwellings need to be understood as an existential unity; thus, if the dwelling is disrupted, human existence is also affected. This perspective is essential for analyzing the context of sense of place, self-identity, and disrupted emotional conditions that give rise to solastalgia. Second, researchers need to pay particular attention to the cultural knowledge and understanding that individuals possess regarding their places of residence. In this regard, it is recommended that researchers consider incorporating local community paradigms in their studies to explore how the disconnection between individuals and their dwellings indirectly affects their cultural knowledge, thereby contributing to the emergence of solastalgia. Third, the application of appropriate research methods is essential. In this context, most studies on solastalgia employ qualitative methods, particularly ethnographic and/or phenomenological research designs. However, researchers may also apply quantitative methods by adapting the

Environmental Distress Scale (EDS) developed by Higginbotham et al. (2007) to fit the cultural context of local communities.

Fourth, researchers need to employ a critical paradigm to examine the phenomenon of solastalgia. In this regard, researchers should pay close attention to utilizing this perspective as a reference when studying solastalgia. Considering that solastalgia often emerges as a result of extractive industries, gentrification, and deforestation—factors that ultimately lead to social injustice—researchers are encouraged to adopt a critical framework in their studies. Fifth, there is a need for solastalgia research within urban communities. To date, studies on solastalgia rarely focus on urban populations. In reality, changes to residential landscapes occur in almost every area, including cities that serve as central hubs for urban communities. This raises a critical question: how do urban residents experience solastalgia when intense transformations of their living environments occur? This question warrants further exploration. The points discussed above should be carefully considered by social-humanities scholars who are interested in studying solastalgia within the Indonesian context.

CONCLUSION

The ecological crisis has given rise to numerous problems, one of which is solastalgia. Solastalgia refers to the feeling of distress or discomfort experienced by individuals when their place of residence undergoes significant and intense changes. However, solastalgia can also emerge in situations where the physical environment remains unchanged, but the individual's perception of their home shifts. These changes gradually sever the individual's connection with their place of residence. The more disconnected individuals feel from their home, the greater the sense of discomfort they experience while inhabiting it. Interestingly, research on solastalgia in Indonesia has rarely been explored comprehensively. Therefore, before researching solastalgia in Indonesia, it is essential to understand the reflective foundation underlying the emergence of solastalgia, namely through the frameworks of Heidegger and

Husserl. These two philosophers have made substantial contributions to our understanding of how humans initially establish an intentional relationship with their dwellings, which lies at the core of the solastalgia phenomenon. Reflective findings in this article indicate that humans build an intentional relationship with their dwelling after *Zurück zu den Sachen Selbst*, thereby experiencing *In-der-Welt-Sein*. When humans exist in such a state of being-with their dwelling and a disruption occurs that destroys this preexisting relationship, human existence itself is shaken, resulting in solastalgia. The psychological dynamics that arise are closely linked to the Heideggerian and Husserlian frameworks. This philosophical framework is crucial for social-humanities researchers—including psychologists, anthropologists, and sociologists—in Indonesia to consider reflectively before conducting future research on solastalgia.

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