



Gratitude as a predictor of fear of missing out (FOMO) among digital native generation in Yogyakarta

Amalia Rosyida¹, Rahmatika Kurnia Romadhani¹,

¹Department of Psychology, Faculty of Education, Universitas Negeri Yogyakarta;

Jl. Colombo No 1, Yogyakarta, 55281, Indonesia

amaliarosyida54@gmail.com, rahmatika@uny.ac.id

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Abstract

The Fear of Missing Out (FoMO) is widely experienced by individuals in the digital era. Various studies have shown that FoMO adversely affects on the physical and psychological conditions of individuals who experience it. On the other hand, some experts argue that gratitude can be a protective factor from the emergence of FoMO. This study aims to determine the role of gratitude on FoMO in digital native generation. This study used a quantitative approach, conducted in the Special Region of Yogyakarta (DIY) with an online survey through psytoolkit. This study was participated by 599 respondents with nonprobability accidental sampling method. The data collection tool used was the Fear of Missing Out (FoMO) scale and the Indonesian version of the gratitude scale. The data analysis technique used was simple linear regression analysis with the help of SPSS 24. The hypothesis of this study is accepted, that it is stated that there is an effect of gratitude on FoMO in digital native generation with a coefficient of determination by 0.077, which means that the effect of gratitude on FoMO is 7,7% with the regression line equation of $Y = 49,248 + (-0,090)X$.

Keywords: *Gratitude, Fear of Missing Out (FoMO), Digital Native Generation*

Suggested citation

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Introduction

The phenomenon of Fear of Missing Out (FoMO) has become an increasingly discussed topic in society along in line with the massive use of social media in this digital era. This is in accordance with the research of Agarwal and Mewafarosh (2021); D'Lima and Higgins (2021); Oberst et al. (2016); Wolniewicz et al. (2018) which show that FoMO tendencies are experienced by individuals who compulsively engage with social media. Based on data from Kemp (2022), it was found that 68.9% of the Indonesian population or as many as 191.4 million Indonesians use social media. This figure shows that there was an increase of more than 12% of social media users or 21 million people from the previous year. This growth illustrates the vulnerability of the Indonesian population to experience FoMO.

FoMO has various impacts on individuals, both physically and psychologically. Research Baker et al. (2016) found that higher levels of FoMO are associated with depressive symptoms, lack of mindfulness in doing activities, the emergence of many somatic and psychosomatic symptoms that impact physical health, and deteriorating interpersonal relationships. Elhai et al. (2016) also confirmed that there is a strong correlation between problematic smartphone use and levels of depression and anxiety, which can place individuals in unhappiness and dissatisfaction with life (Bharathi, 2020). This is because in social media, individuals tend to upload posts by showing everything that is good and not showing their weaknesses (Aisafitri & Yusriyah, 2020), so that in the end it will lead to unrealistic expectations.

The term FoMO was first proposed by Morford on the sfgate website in 2010, and then the empirical theory was constructed by Przybylski, Murayama, DeHaan, and Gladwell in 2013. FoMO is defined as a feeling of fear, anxiety, and worry that individuals experience when they are not present at events, experiences, and conversations that occur in their environment (Przybylski et al., 2013).

The experts mentioned that FoMO will be more susceptible to being experienced by individuals who are closely related to technology and the internet, such a statement by McGinnis (2020) that FoMO forms the daily lives of digital natives, namely the generation born in the digital era is naturally vulnerable to evolving into FoMO sapiens. According to Stillman and Stillman (2018), the digital native generation or the generation that is always connected to the internet and technological advances has the characteristics of Fear of Missing Out (FoMO). In his opinion, they are even called the first generation that does not limit the real world and the virtual world, he also explained in detail that this generation was born in 1995-2012, which means that in 2023 they are 11-28 years old.

As proof of this statement, based on the Indonesian Internet Profile made by the Indonesian Internet Service Providers Association (APJII) in 2022, the highest internet users by age are individuals aged 13-18 as much as 99.16% and ages 19-34 as much as 98.64%, most of which are the age of the digital native generation. According to APJII (2022), the most frequently accessed content is social media, which is 89.15% and online chatting is 73.86%. Seeing that the highest number is access to social media, it shows the generation's vulnerability to FoMO because the tendency of individuals to experience FoMO is individuals who have strong involvement with social media (Oberst et al., 2016; Wolniewicz et al., 2018; D'Lima & Higgins, 2021; and Agarwal & Mewafarosh, 2021). While the second highest number is online chatting which also shows one of the components of FoMO, namely the importance of forming and maintaining connections (Przybylski et al., 2013; Alutaybi et al., 2019).

Previous studies have revealed that Fear of Missing Out (FoMO) is experienced by the younger generation in Yogyakarta. Putra (2020) conducted research on the characteristics of digital natives in Yogyakarta and also explained that generation Z in the city has a tendency to FoMO. Nurhayati (2019) conducted a qualitative study on the dynamics of FoMO experienced by students in Yogyakarta in using Instagram and the results showed that all respondents found it difficult to escape Instagram and were encouraged to continue using the social media so that FoMO tendencies continued to be re-experienced.

McGinnis (2020) in his book titled "Fear of Missing Out" explains that FoMO can simply appear when individuals spend unreasonable time and energy fantasizing about what they want to have, rather than being grateful for what they already have. This is related to Basiroen and Hapsari's (2018) research which suggests that one of the effective ways to overcome and reduce FoMO is to promote the concept of gratitude because it is an important part of individual well-being. Luna (2014) also wrote the exposure of Giblin, a psychotherapist in New York that one way to eliminate FoMO is to write down 10 things or blessings that have been received at this time as a form of gratitude.

Gratitude is one of the concepts from the formulation of 24 strengths and 6 virtues in positive psychology. Gratitude is defined as an attitude of realizing and being grateful for the good things that have happened (Seligman et al., 2005). In addition, gratitude is also defined as a feeling of gratitude, happiness, and appreciation for everything that has been obtained during life, both from God, humans, other creatures, and the universe, which makes the individual encouraged to do the same as he has got (Listiyandini et al., 2015).

There are several studies that examine the problem of anxiety, which is one of the indicators of FoMO, with gratitude and state that gratitude can effectively reduce anxiety. Fahtoni and Listiyandini (2021) found that the higher the gratitude an individual has, the lower the symptoms of depression, stress, anxiety, and loneliness experienced by the individual. Other studies that are in line and support these findings were conducted by Mukhlis and Koentjoro (2015), Siregar et al. (2021), Muna and Adyani (2021).

There is a mechanism that can explain that gratitude is able to influence FoMO, that individuals who experience FoMO will always feel afraid, anxious and worried about various things that happen to the beautiful life out there and think that they are having a nightmare when they are unable to keep up with all the trends in their social environment, making the individual feel that they continue to want to connect with others. Meanwhile, grateful individuals will tend to appreciate and feel simple pleasures more, which are the pleasures in life that are already available in their daily lives that lead them to find subjective benefits in their lives more often, feel enough for the life they live, and feel happy for everything they receive in life. Thus, with these psychological dynamics, it is hoped that gratitude is able to lead individuals to feel sufficient and satisfied with their lives by appreciating various things and simple pleasures in life, not always having to follow the trends of life that occur in their social environment.

Method

This study uses a quantitative approach with a **survey design**. This research was conducted in Yogyakarta Special Region Province from January 2023 to March 2023.

Participants

The population in this study are individuals who were born between 1999-2008 (aged 15-24 as per 2023), live in the Special Region of Yogyakarta (DIY), and own and or use social media and or other products of internet technology (for example: Instagram, TikTok, YouTube, Whatsapp, and so on).

According to data obtained from Badan Pusat Statistik regarding population projections for the Special Region of Yogyakarta (DIY) in 2023, the number of people aged 15-24 in DIY is 598,943. The representative sample obtained if calculated using the Slovin formula is 400 respondents, but in this study there were 599 respondents who participated.

The sampling technique used in this study is nonprobability accidental sampling, which is a sampling technique based on coincidence if the respondent meets the researcher is deemed appropriate as a data source, so it can be used as a sample (Sugiyono, 2019).

Data Collection and Analysis

The data collection technique used a questionnaire through the psytoolkit platform which was disseminated online through social media.

The instrument used was the Indonesian version of the Gratitude Scale by Listiyandini et al. (2015). The content validity test of the instrument was carried out by a team of expert judgment from the Universitas Indonesia and the construct validity test was carried out by correlating the measuring instrument with the Satisfaction with Life Scale (SwLS) and the Beck Depression Inventory (BDI) because a grateful person will generally feel satisfied and happy with his life and prevent the emergence of depressive emotions. The results of the correlation of the gratitude score with SwLS amounted to $r = 0.474$ ($p < 0.01$) and the correlation with BDI was obtained at $r = -0.327$. The Indonesian version of the Gratitude instrument has an alpha value (reliability coefficient) of $\alpha = 0.8887$.

The Fear of Missing Out (FoMO) instrument used is an instrument belonging to Przybylski et al. (2013) which has been modified by Savitri (2019). The instrument content validity test was carried out by expert judgment and construct validity by looking at the item-total correlation coefficient which ranged from 0.3 to 0.8, and had a Cronbach's Alpha value of 0.849.

The data analysis used in this study is descriptive analysis to review data results based on the categorization of gratitude and FoMO of respondents, normality test using Kolmogorov-Smirnov test to determine whether or not the distribution of data that has been collected is normal, prerequisite test analysis, and hypothesis testing using simple linear regression analysis.

Result and Discussion

Result

This study was participated by 627 respondents, but there were 12 respondents who stated that they were not willing to be respondents in the informed consent and there were 16 data errors so that only 599 respondents were used as data in this analysis process.

Most of the respondents in this study were women with a total percentage of 76%, while the rest were men, namely 24%. Meanwhile, based on their domicile, most respondents live in Sleman Regency, as many as 57% of all respondents, while the smallest percentage is 4% of respondents who live in Kulon Progo.

Based on the year of birth, the majority of respondents were respondents born in 2000, which was 18% or 106 individuals, while the least, 4%, were respondents born in 2007. Meanwhile, when viewed from the number of social media ownership, it is known that more than half (59%) of respondents have 6-10 social media on their smartphones, with the social media platforms most widely used by respondents are WhatsApp (98%), Instagram (95%), and Youtube (87%).

Table 1. Gratitude Categorization Results

Category	N	%
Very High	0	0%
High	5	1%
Moderate	104	17%
Low	289	48%
Very Low	201	34%
Total	599	100%

Based on table 1. it is known that most respondents are at a high level of gratitude, which amounted to 48% or 289 respondents. The least frequency is respondents with a very low level of gratitude, namely 0% or no respondents who are at that level. This can be interpreted that the majority of respondents have high gratitude and there are no respondents who have very low gratitude.

Table 2. Gratitude Component Percentages

Component	(%)
A sense of appreciation for others or God and life	81%
Positive feelings toward life	62%
The tendency to act as an expression of the positive feelings and appreciation one has	79%

Table 2 shows that the lowest component of gratitude experienced by respondents is a positive feeling towards the life they have, which is 62%, while the highest component felt is a sense of appreciation for other people or God and life, which is 81%.

Table 3. Fear of Missing Out (FoMO) Categorization Results

Category	Frequency	(%)
Very Low	28	5%
Low	152	25%
Moderate	294	49%
High	114	19%
Very High	11	2%
Total	599	100%

Based on table 3. it is found that more than almost half of the respondents are in a moderate FoMO level, which is 49% or 294 respondents. The least frequency is respondents with a very high FoMO level, as many as 2% or 11 respondents. This can be interpreted that the majority of respondents have a moderate level of FoMO and only a few respondents experience FoMO at a very high level.

Table 4. Percentage of Fear of Missing Out (FoMO) Indicator

Indicator	(%)
Worries	65%
Anxiety	61%
Fear	55%
Relatedness	66%

In table 4. it can be seen that the lowest FoMO indicator reported by respondents is fear, which is 55%, while the highest indicator perceived is the relatedness, which is 66%.

The normality test in this study was carried out with the help of SPSS version 24, using Kolmogorov-Smirnov analysis with the results showed that the significance value of Asymp. Sig is 0.200 ($p > 0.05$) which means that the data is normally distributed.

The linearity test shows the significance of the deviation from linearity of 0.074 ($p > 0.05$) so that it can be stated that between the independent variable, and the dependent variable has a significant linear relationship.

Hypothesis testing analyzed using simple linear regression test, the coefficient of determination or R square obtained is 0.077 or 7.7%. So it can be concluded that gratitude has an influence on FoMO in digital native generation by 7.7%, while the remaining 92.3% is influenced and explained by other factors outside this study. The significance value (Sig.) obtained is 0.00 ($p < 0.05$) so it can be concluded that gratitude can predict FoMO in digital native generation simultaneously. Based on these results, it can be interpreted that the hypothesis in this study is accepted.

The constant value obtained is 49.248 and the regression coefficient or regression strength is -0.090 so that the regression equation is obtained as follows:

$$Y = a + bX$$
$$Y = 49,248 + (-0,090)X$$
$$Y = 49,248 - 0,090X$$

Based on the equation line, it is known that if the variable of gratitude (X) is equal to zero or there is no change, the value of FoMO (Y) is 49.248. The value of the regression coefficient is negative, which means that it shows that between gratitude (X) and FoMO (Y) has a negative relationship of 0.090. So, it can be interpreted that every one unit increase in gratitude (X) will reduce FoMO (Y) by 0.090.

The findings in this study are in line with the opinions of several experts, namely Luna (2014), Basiroen and Hapsari (2018), McGinnis (2020), and Musman (2021) who stated that gratitude is one of the factors that have an effect on decreasing FoMO.

In this study, it was found that 70% of respondents or as many as 419 respondents experienced FoMO, with the majority at a moderate level. The highest indicator in this FoMO variable is the relatedness (66%). This is in line with several previous studies that when individuals are unable to fulfill their social connectedness with others, the higher the FoMO rate they experience, making them constantly want to connect and follow all the activities that others are doing (Beyens et al., 2016; Przybylski et al., 2013).

This can also be illustrated through the number of social media ownership in this research that the majority of respondents have 6-10 social media. Meanwhile, Winata and Andangsari (2017) explain that social media features that encourage users to share or post activities or various information on their personal pages, make social media users often compare their circumstances, lifestyle, or social status with others, making the individual feel less grateful. This is also in line with the lowest acquisition of the gratitude component, which is a positive feeling towards the life that is owned, at 62%, which can be interpreted that the existence of upward social comparisons will reduce the individual's positive sense of the life they have. This is also supported by the exposure of Wang et al. (2023) in his research which proves that individuals with FoMO will tend to do upward social comparison through the social media sites they access, thus making them feel negative affection, inferiority, envy, and dissatisfaction with life (Gomez et al., 2022; Moyal et al., 2020; Muller & Fayant, 2010).

Interestingly, although it was found that 70% of respondents experienced FoMO, it was also found that 99% of respondents were grateful individuals with the majority at a high level. This can be explained through Indigenous studies in Javanese society because the respondents in this study are DIY people who are closely related to Javanese culture. Gratitude itself is one of the main

foundations of the ancestral philosophy of Javanese culture that has been strongly internalized, namely "*nrimo ing pandum, makaryo ing nyoto*". Prasetyo and Subandi (2014) explained that this philosophy is an individual attitude that is able to fully accept various events in the past, present, and all possibilities that will occur in the future, after being preceded by real efforts (Wulandari, 2015).

This philosophy is strongly believed by the Javanese people so that it gives birth to the attitude of "*nrimo*", which is an effort to control themselves so as not to behave excessively with anger, disappointment, inferiority, and despair, but a calm and focused attitude to find solutions to the problems they are facing, this is believed and used as a guide so that people are able to live life calmly and not be carried away by lust (Wulandari, 2015). Kuswaya and Ma'mun (2020) even explained that the attitude of "*nrimo*" is a strong characteristic of individuals with Javanese cultural backgrounds to this day, this attitude is the ability of individuals to know at what point they must accept fate and thank God so as to bring satisfaction and awareness of the line of destiny. This is in line with the findings of this study on the highest percentage of the components of gratitude a sense of appreciation for others or God and life which is 81%, namely how individuals are able to accept and appreciate what has been outlined for them.

Virginia and Handayani (2022) explained that in the end, the internalization of the attitude of "*nrimo*" in society is not too "*ngoyo*" or force yourself to get something, and limit yourself from doing something outside the rules (Budiyono & Yoga, 2017). Faruq et al. (2022) also stated that the belief of "*nrimo ing pandum*" will make individuals become more grateful, feel calm, wisdom, lifestyle changes for the better and healthier so as to give birth to feelings of calm, happy, grateful, and meaningful.

These reviews illustrate the mechanism of how gratitude affects FoMO in this study, namely how in the end the high level of gratitude in these respondents was able to become a brake on their FoMO experience so that although many respondents experienced FoMO, the majority were only at a moderate level.

Conclusion

Based on the research that has been conducted, it can be concluded that there is an effect of gratitude on the fear of missing out (FoMO) in the digital native generation. Based on these results, it can be interpreted that the higher the level of individual gratitude, the lower the fear of missing out (FoMO) he experiences, and vice versa. For individuals who are experiencing FoMO, it is recommended to do various things that can increase gratitude according to individual preferences, for example with a gratitude journal (Kaczmarek et al., 2015), writing a gratitude letter (Kini et al., 2016), worshiping and praying (Lambert et al., 2009), and various other forms of gratitude interventions, so as to reduce the feelings and experiences of FoMO they experience. For psychologist practitioners, it is hoped that they will be able to help provide psychoeducation related to the urgency of gratitude and FoMO, because along with technological advances, it is possible that the FoMO phenomenon will become more widespread. Therefore, gratitude can be promoted to be a protective factor from high FoMO experience. For future research, it is expected to take sampling techniques that allow more proportional distribution of data, and also data collection techniques that allow more communication between researchers and respondents in order to minimize bias.

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