

The Relationship between the Fear of Missing Out (FoMO) and Social Media Use in Articulating Islamic Identity among Muslim Millennials

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ABSTRACT

Current technological developments have both positive and negative impacts. One of the negative impacts of excessive social media is that it can lead to addiction, cyberbullying, and fear of missing out (FoMO). It can even erode one's identity, as widely circulated videos on social media influence it. This research aims to analyze the relationship between FoMO, problematic use of social media, and expressions of Islamic identity. This research used the FoMO scale, social media disorder scale, and Instagram Islamic identity scale as measuring tools. A quantitative approach was employed, using multiple analyses, which revealed that FoMO and problematic use of social media simultaneously contribute to expressing Islamic identity. The subjects of this research were 177 Indonesian millennial Muslims who actively participated in the Instagram migration movement. Problematic use of social media and expression of Islamic identity effectively contributed 40.6% (36.7% from social media use and 3.9% from FoMO). Additionally, questionable social media use had a significant correlation with the articulation of Islamic identity, while FoMO itself did not correlate with it. These results can serve as a basis for future research on the expression of religious identity on social media and the development of interventions to address excessive social media use.

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INTRODUCTION

In the last decade, the growth and use of social media for communication and content sharing have experienced a massive surge, becoming an essential part of daily life. As Heffner (2016) described, social media refers to websites and applications where users can create and share content and engage in social networks. Platforms like Facebook, Twitter, Instagram, and WhatsApp can be considered the foundation of modern communication and connectivity, providing users access to a wide range of resources that help them develop a sense of belonging, connect in real-time, and transform how they interact. According to the Global Digital Report 2022 from Hootsuite and We Are Social (2022), active social media users have reached 4.62 billion, approximately 58% of the world's population. In the context of the Indonesian population, it is estimated that around 191.4 million people, or approximately 68.9% of the population, actively use social media.

The rapid increase in social media and the internet seems to be the primary driver of major changes in people's lives (Reyes et al., 2018). While there are several benefits and positive impacts associated with using these social media applications, it is important to discuss the negative effects that media consumption can have on individuals. Perspectives, mental health, and concerns about privacy and the impact of excessive social media use on users' psychological well-being have become significant discussion topics, particularly among young people who enthusiastically embrace technology (Griffiths, 2019). Billieux et al. (2015) described the problems excessive smartphone users face. Further research is needed to understand how excessive social media use can have counterproductive effects on well-being (Boer et al., 2020; Schivinski et al., 2020; Stead & Bibby, 2017; Worsley et al., 2018). The virtual world and the growth of social media platforms have led to problematic patterns of social media use and impacted users' well-being.

More and more people are using social media, which has a significant impact on the feeling of being left behind, commonly known as the fear of missing out (FOMO) (Abelee & Rooij, 2016; Alt & Boniel-Nissim, 2018; Franchina et al., 2018; Muller et al., 2020; Reyes et al., 2018; Stead & Bibby, 2017). FOMO is the worry that someone else is having a worthwhile experience while the individual is not participating, leading to a desire to stay connected with what others are doing (Przybylski et al., 2013). Individuals with FOMO tendencies often feel compelled to constantly engage with social media to avoid missing out on moments with others. Herman (2011) suggested that the widespread use of smartphones and the growth of social media platforms contribute to the development of FOMO. Platforms like Instagram, Twitter, and Facebook offer numerous ways to stay virtually connected, and it is hard for anyone to resist the allure of the virtual world.

Previous studies have also explained the correlation between FOMO and social media use. Abel et al. (2016) described how individuals who experience FOMO

and fear being left behind often spend excessive time on social media, constantly accessing news, event updates, and status updates. Similarly, Franchina et al. (2018) highlighted a significant connection between FOMO, social media, and phubbing. Phubbing refers to using a cell phone when interacting with others, thereby ignoring interpersonal communication with those nearby (Karadag et al., 2015).

In Indonesia, several studies have explored the use of social media, social problems, and FOMO. Hariadi (2018) investigated the positive correlation between teenagers' addiction to social media and FoMO within their social circles. Sianipar and Kaloeti (2019) further examined the relationship between FOMO and self-regulation, revealing a significant negative correlation between the two variables. In their study, Fathadhika and Afriani (2018) explained the mediating role of social media engagement between social media addiction and FoMO. Additionally, Zanah and Rahardjo (2020) investigated the linkages between FOMO, loneliness, and social media use among college students, concluding that the use of social media is influenced by negative antecedents such as anxiety and FOMO. Furthermore, Christina et al. (2019) examine the relationship between FOMO and psychological traits, specifically neuroticism, among active adolescent social media users. Their study finds that higher levels of neuroticism are associated with higher levels of FOMO and a greater tendency to be concerned about missing out on interesting activities.

Further, in the increasing use of social media, emerging trends and the excitement surrounding migration are topics many people in Indonesia follow and discuss in the media and daily life. Fakhruroji (2015) explained that the *hijrah* movement is becoming increasingly popular among millennial Muslims in Indonesia because social media facilitates interaction and communication in disseminating religious messages. Syahrin & Mustika (2020), through their research, also describe the role of media, social media, and accessible content in helping users learn about the meaning and significance of the migration movement. Curiosity related to religious teachings is satisfied through the content and movements shared in the media. Prasanti & Indrani (2019) explained migration on community-based social media platforms. Migration encompasses achieving a better life objective and involves verbal and non-verbal expressions and self-identity through migration. Yurisa et al. (2020) described how the meaning of *hijrah* is formed among niqabers (individuals who wear the *niqab*) on social media. The meaning of *hijrah* has shifted from its original meaning during the time of the Prophet to a contemporary interpretation, particularly among niqab-wearing users. They interpret *hijrah* to include three aspects within the individual: circumstances, clothing, and daily behavior.

Sari et al. (2020) also revealed migration on social media through their analysis of the generation of movement in young Islam, represented by the hashtag "#IndonesiaTanpaCaran." Ideas migrate through the media, as social media not only promotes Islamic lifestyles like *ta'aruf* but also advocates for the caliphate

as an alternative to secular democracy. Furthermore, this study highlights the lack of empirical research on Islamic youth movements on social media. Rahman et al. (2021) explained that historically, the term "*hijrah*" was used to describe the migration of the Prophet Muhammad SAW from Mecca to Medina. "*Hijrah*" is directly translated as "emigration," but it has been interpreted differently by Muslims across various countries.

In some cases, *hijrah* is associated with migrating from non-Muslim lands to Islamic countries. In Sufism, migration is described as spiritual emigration rather than physical movement. These different interpretations exemplify the varying meanings of the term *hijrah*. For instance, groups known for using violence, such as ISIS, have used "*hijrah*" to convince Muslims to emigrate to the so-called Islamic State. Similarly, young Muslims in Indonesia have also used the term "*hijrah*" to announce their spiritual emigration as they strive for a better life and apply certain principles and lifestyle choices. Migration in the younger generation also involves the increased use of social media for Islamic da'wah. Social media has influenced how millennial Muslims express and articulate their identity in the digital age (Rahman et al., 2021). A clear explanation of the meaning of migration helps us understand how different groups assign meaning and value to migration, often influenced by their country and culture.

Millennials, or Generation Y, were born in or after 1980 and entered the labor market in the 2000s (Pyoria et al., 2017). Another Pew Research Center (2014) description characterizes millennials as "having no bounds on political and organized religion, being connected by social media, burdened by debt, not believing in people, not being in a hurry to get married, and being optimistic about the future." According to Rahman et al. (2021), migration is a prevalent issue among Muslim millennials, as the younger generation believes that religion can help them improve themselves and find happiness. They also state that Muslim millennials are more active on social media compared to previous generations, considering it a modern way to study Islam and express their Islamic identity. Kabir (2015) defined identity as the state of being oneself. It is a fluid process influenced by various factors such as family, place of birth, religion, culture, community, residence, life journey, and personal experiences. Others define identity as the way individuals perceive themselves and are perceived by others based on their behavior and beliefs (Samarov, 2009). Werbner (2009) explained that it is a way for individuals to connect with the world and define their role, holiness, and personal ownership in daily life.

Furthermore, in social life, online communication and the use of social media play a significant role in self-disclosure, including the disclosure of one's identity and religious beliefs. Self-disclosure reveals one's behavior, information, and identity to another person (Derleg et al., 1993). In online self-disclosure, Kim and Dindia (2011) suggest that the internet and social media enable individuals to disclose themselves differently than offline self-disclosure. While traditional self-disclosure emphasizes verbal communication, written self-disclosure can occur

through nonverbal means, such as profile features and activities on social media platforms.

More specifically, about the *hijrah* euphoria through social media, Rahman et al. (2021) explain that Islamic identity changes migrating, including articulating identity through social media, including writing self-descriptions, uploading content such as photos, and writing captions and statuses. The goal is to create harmony between offline and online attitudes and behaviors. Rahman et al. also describe elements that characterize Islamic identity on social media, such as following Islamic-related accounts, writing specific self-descriptions or biographies, and sharing migration-related photos, videos, captions, or statuses. They also mention the intensity and interactivity through social media accounts and how beliefs and opinions about migration are expressed. Kim and Dindia (2011) explained online self-disclosure and the presentation self-selection method. Millennial Muslims effectively articulate their Islamic identity through online self-disclosure, as Rahman et al. (2021) explain. This articulation can measure the depth to which individuals express their religious identity, specifically in Islam.

Considering the extent to which millennial Muslims express and articulate their Islamic identity amidst the *hijrah* trend, there is a gap in understanding the role of FOMO and social media in shaping their behavior. Hence, this study aims to explore the connection between FOMO, problematic social media use, and the articulation of Islamic identity through social media among millennial Muslims who follow the migration trend on Instagram. Instagram is Indonesia's second most popular social media platform, based on data from the Global Digital Report 2022 by Hootsuite and We Are Social (2022). Therefore, this research focuses on millennials engaging with the Instagram migration movement.

METHODS

This study utilized a quantitative correlational approach to objectively describe and measure the degree of association or relationship between two or more variables. The participants in this study were 177 Muslim millennials, consisting of 99 women and 78 men, actively involved in the euphoria and *hijrah* trends through Instagram. The data were collected using nonprobability convenience sampling, which involved gathering millennials who met specific criteria (such as following the trend of migrating through social media and actively uploading migration-related content). The researchers utilized a strategy of contacting Bebe Rapa, a friend who actively engages with the *hijrah* community on social media, to spread the word about the study. Participants were asked to complete three scales: FOMO, social media disorder, and articulation of identity Islamic. The G-Power software determined the minimum sample size needed based on the desired statistical power ($1-\beta$) and probability of error (α). A size strength statistic of 95% (0.95) with a probability of error of 0.05 and a medium effect size of 0.15 (Cohen's $f^2 = R^2/(1-R^2)$) was utilized in this study (Field, 2009). According to G-Power calculations, a minimum sample size of 107 participants was required for

this study. However, the researchers collected additional data beyond the minimum sample size during data collection in the field.

Measuring Tools Used in the Research

The research adopted the Fear of Missing Out (FOMO) Scale (Przybylski et al., 2013) to measure the trend of FOMO between subjects. The scale consists of ten items, with five Likert scale answers. It measures the fear of being left behind through statement items such as "I am afraid that other people's experiences are more valuable than mine," "I feel worried when I find out that my friends are having fun without me," "it's important for me to share details of my fun online (e.g., updating my status)," and "I get worried when I don't know what my friends are currently doing."

For the variable of social media use, this study used the Social Media Disorder Scale (Eijnden et al., 2016). The scale consists of 27 items with a "yes" or "no" response format. The criteria for this scale were developed from the nine criteria for internet gaming disorder in the DSM-5. These criteria include preoccupation with social media, tolerance of social media use, withdrawal effects from not using social media, persistence in trying to stop using social media, and negative consequences of social media use, such as lying, running into problems, and conflicts. For example, one item on this scale is: "During the past year, have you often found it difficult to not check messages on social media when you are doing something else (e.g., homework, assignments, studying, work)?" The Cronbach's alpha value for this scale is 0.92. The final scale used in this study is the Scale of Articulation of Islamic Identity. The researchers constructed this scale to measure the articulation of Islamic identity through social media. The researchers included various aspects of articulation of Islamic identity in their scale, such as involvement in following social media accounts related to Islam, the objective of following social media accounts, writing on social media in a specific manner, attitude towards social media, tendencies in using social media features, the intention of writing posts or captions, consistency of online and real-world behavior, interaction on social media, and the use of the word *hijrah* in social media.

One example of a statement item on the scale is "It is important for me to follow social media accounts that share knowledge about Islam and *hijrah*." The validity and reliability of this Islamic identification and articulation scale were tested and found to be stable, with a Cronbach's alpha value of 0.952, a significant mark of 0.05, and a minimum value of less than 0.30 for each item (item discrimination power index). A discrimination power index of 0.30 is considered satisfactory. The scale comprised 45 items and used a 'yes' or 'no' response format. The research data were analyzed using multiple regression analysis, specifically the simultaneous F test, to determine the correlation between two variables when controlling for another variable. Additionally, the researchers used the partial Q test to identify the correlation between each independent and dependent variable. The statistical calculations were performed

using IBM SPSS Statistics version 21 software.

RESULTS AND DISCUSSION

Results

In this study, hypothetical statistics were calculated using three scales. Approximately 32.8% of participants (n=58) had a high level of FOMO, 63.8% of participants (n=113) had a moderate level of FOMO, and 3.4% of participants (n=6) had a low level of FOMO. Furthermore, based on the scale of social media use in the 177 partitions, most of them experience higher levels of social media use problems, with 53.7% (n=95) reporting high levels. Only 6.8% (n=12) of participants reported low problematic social media use, while 39.5% (n=70) reported moderate usage. Regarding religious identity (Islam), around 31.6% of participants (n=56) reported a high level of articulation of religious identity, 57.1% (n=101) reported a moderate level, and 11.3% (n=20) reported a low level.

The normality test results using the unstandardized residual showed a Kolmogorov-Smirnov value of 1.106, which indicates that the data is normally distributed ($p > 0.05$). A significant F value of 0.173 was obtained, indicating a linear relationship between articulation, identity, religion, and FOMO variables. The F value was 38,560 with a significance level of 0.000 ($p < 0.000$), suggesting a linear connection between the variables. A similar linear relationship was found between the variables articulation identity, religion, and problematic social media use, with an F value of 168,686 and a significance level of 0.000 ($p < 0.000$). The multicollinearity test revealed a correlation (r) of -0.538 between the variables FOMO and Use of Social Media ($r < 0.90$), a tolerance value of 0.711 ($T > 0.1$), and a VIF value of 1.407 ($VIF < 10$), indicating no multicollinearity in the regression model.

The hypotheses were tested using multiple regression analyses. The first hypothesis (H1) stated that FOMO correlates with articulating religious identity (Islam). The second hypothesis (H2) suggests social media use correlates with articulating religious identity (Islam). Lastly, the third hypothesis (H3) hypothesized a correlation between FOMO, social media use, and articulating identity through religion (Islam).

Table 1. Results Test Q Partial Analysis Regression Linear Double

	Q	Sig	p.s	Information
FOMO	1,369	0.173	P<0.05	No Significant
social Media Use	8,381	0.000		Significant

In Test Q, the partial analysis regression indicates that FOMO had no significant relationship with articulating identity or religion (Sig value = 0.173; $p > 0.05$). The hypothesis was initially rejected. However, based on the analysis, the individual's social media usage correlated significantly with articulating religious identity (Islam) (Sig = 0.000). Therefore, the second hypothesis is

accepted. Also, social media usage is the only predictor or variable that influences the dependent variable.

Table 2. Results Test f Simultaneous Regression Analysis Linear Double

	R	F	sig	p.s	Information
Regression	15348.407	59,414	0.000	P<0.05	Significant
residual Total					

Further analysis using a simultaneous F test in a double regression also reveals that the total residual regression has a significant correlation value of 15,348,407. The F grade is 59,414 with a significance level 0.000 ($p < 0.05$), indicating that the third hypothesis is also accepted. Therefore, there is a significant correlation between the fear of missing out (FOMO) and problematic use of social media and the articulation of religious identity (Islam) in media and social circles among Muslim millennials.

Table 3. Results Count Donation Effective

Variable	Coefficient Regression (Beta)	Coefficient Correlation (r)	SE (beta x r x 100%)	R square
FOMO	0.095	0.407	3.9% = $0.095 \times 0.407 \times 100\%$	0.406
Use social media	0.581	0.632	36.7% = $0.581 \times 0.632 \times 100\%$	

Then, based on advanced analysis, it is suggested to use the beta coefficient from regression analysis and the correlation coefficient (Pearson's product moment) to examine the effect of the FOMO variable on the articulation of religious identity. Regardless of which test is used, the FOMO variable is found to have a 3.9% impact on the articulation of religious identity. In comparison, social media has a much larger impact at 36.7%. The total contribution of these two variables to articulating religious identity is 40.6%, as indicated by the R-squared value of 0.406.

Discussion

This study aims to test the hypothesis that there is a relationship between FOMO and social media use and the articulation of Islamic identity on Instagram among millennial Muslims who follow migration trends. The first hypothesis (H1) revealed that FOMO was correlated with the meaning and calculation of religious identity (Islam), but a simple regression test did not support this hypothesis. On the other hand, the second hypothesis (H2) proved that social media was correlated with the articulation of religious identity (Islam). The results of multiple regression tests supported the third hypothesis (H3), suggesting that FOMO and social media use correlate with the articulation of religious identity (Islam). The research data obtained in this study was consistent with and supports previous findings.

With the dependent variable in this study, which is the meaning and calculation of Islamic identity, previous research by Bobkowski and Pearce (2011) has also explored the tendency of individuals to disclose their religious beliefs on social media. Their study findings indicated that many users utilized social media as a platform to express and affiliate themselves with their religion, particularly through their online profiles. Despite the limitations of social media platforms' contextual features during their study, they still facilitated users' self-expression, especially regarding religious affiliation, highlighting the importance of platforms such as Facebook in using social media for religious expression.

The findings presented in the research are relevant to the study. Rahman et al. (2021) stated that migration through social media led to new forms of interaction among many millennial Muslims, and this has also influenced how they express their identities on social media. Expanding on previous research, let me explain why the initial hypothesis of this study was not accepted. When analyzed alongside the problematic use of social media as the second independent variable, it was observed that FOMO is significantly related to articulating Islamic identity. However, FOMO alone does not have a partially proof-correlated effect on the study's participants' articulation of their Islamic identities because the intensity of identity expression and religious articulation increases only when social media is high.

Syahrin & Mustika's (2020) explanation further reinforces social media's role and the easy access to content that allows users to learn about what is perceived as a movement or migration. Reyes et al. (2018) also highlighted that the rapid growth in social media and internet usage is the main cause of the change in people's lifestyles. Varnali and Toker (2015) described how social networking systems (SNS) facilitate community and individual interactions by allowing users to disclose multimedia content and personal information on their profiles.

Studies also confirmed a phenomenon of religious identity disclosure through social media, which has become increasingly common in recent years. According to Bobkowski and Pearce (2011), individuals use language to express aspects of their identity and religion, as certain religions are public affairs. When individuals create a profile on social media, various features enable them to express their religious perspective and disclose their religious identity (Bobkowski & Pearce, 2011). In this study, the participants are millennial Muslims who follow the *hijrah* trend on Instagram. Instagram provides features that facilitate the expression of their identity through writing a profile bio, using hashtags and captions related to *hijrah* and Islamic identity, and sharing videos or photos that reflect Islamic values.

Expanding on the effective use of social media, 36.7% of the participants in this study make donations, indicating the effectiveness of using social media to convey their Islamic identity. Ostendorf et al. (2020) argued that media and social media encourage individuals to disclose personal information through their profiles and posts. With the advancement of technology and the internet,

disclosure of personal information and self-identity has become common in the virtual world through social media platforms equipped with advanced features. Luo & Hancock (2020) explained that technology, especially the internet and social media, has undergone radical development over the past two decades, changing the way individuals communicate about themselves. Most individuals now actively share information on social and networking platforms, using various messaging platforms. In conclusion, millennial Muslims are among the participants in this study who disclose their identity and information through the articulation of Islamic identity on social media, particularly Instagram.

In addition, FOMO also plays a simultaneous role with the non-media social level articulation based on Islamic identity in the social media analysis regression double. FOMO (fear of losing friends and other valuable connections, feeling worried when lacking information about a friend's activities, the need to constantly update moments of good times through social media, concern about missing out on friends' activities, and the frustration of not being able to participate in activities with friends) significantly contributes to the articulation of religious identity (Islam) among millennial Muslims when analyzed together with the user's social media usage.

CONCLUSIONS

The presented study confirmed these findings. Previously, the articulation of religious identity among Muslim millennials in Indonesia through the social media platform Instagram was associated with collective problems. The analysis using multiple regression results showed that both FOMO and problematic social media use predict the articulation of Islamic identity, with a combined effectiveness contribution of 40.6% (36.7% from social media use and 3.9% contribution independently). FOMO did not correlate with the articulation of Islamic identity, but problematic social media use is significantly correlated with it. These research findings have implications for further study on articulating religious identity on social media and developing interventions for excessive use of social media. However, it should be noted that this research is limited to millennial subjects who use the Instagram application to follow the *hijrah* movement.

Further research should include different research subjects, not limited to millennials, and analyze other factors such as gender, education level, and origin with the variables studied. Suggestions for further research include conducting more comprehensive studies involving more millennial generations who actively follow the emigration trend on various social media platforms. It is also recommended to strengthen the theoretical basis, especially regarding the construction of the articulation of Islamic identity, and to focus on the role of mediator/moderator variables in the relationship between FOMO, social media use, and the articulation of religious identity. Additionally, incorporating mixed methods (quantitative and qualitative) and delving deeper into the phenomenon

of the *hijrah* movement among millennial Muslims in Indonesia will likely yield richer results.

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