



## Turkish Validity and Reliability Study of JOMO (Joy of missing out) Scale

### JOMO (Joy of missing out) Ölçeğinin Türkçe Geçerlilik ve Güvenilirlik Çalışması

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#### ABSTRACT

**Aim:** This study aimed to evaluate the Turkish validity and reliability of the Joy of Missing Out (JOMO) Scale, originally developed to assess individuals who perceive that they can maintain well-being and derive satisfaction from life without continuously engaging with social media or real-time digital updates.

**Materials and Methods:** This descriptive, cross-sectional study included a total of 450 participants. The cross-cultural adaptation process, along with the psychometric properties of the Turkish version of the JOMO Scale, was assessed using the JOMO Scale, the Satisfaction with Life Scale, and the Self-Compassion Scale. Internal consistency and construct validity were examined. Sampling adequacy and suitability for factor analysis were evaluated using the Kaiser–Meyer–Olkin (KMO) measure and Bartlett’s Test of Sphericity.

**Results:** The Turkish version of the JOMO Scale demonstrated good internal consistency, with a Cronbach’s alpha coefficient of 0.798. The KMO value was 0.846, indicating adequate sampling adequacy. Bartlett’s Test of Sphericity was statistically significant ( $\chi^2 = 1070.109$ ,  $p < 0.001$ ), supporting the factorability of the data and construct validity. These findings suggest that the scale has satisfactory psychometric properties.

**Conclusion:** The Turkish version of the JOMO Scale is a valid and reliable instrument for assessing JOMO in Turkish-speaking populations.

#### ÖZ

**Amaç:** Bu çalışma, sosyal medyayı veya anlık gelişmeleri takip etmeden de mutlu olabileceğine ve hayattan zevk alabileceğine inanan bireyleri değerlendirmek için geliştirilen Joy of Missing Out (JOMO) Ölçeğinin Türkçe geçerliliğini ve güvenilirliğini incelemek amacıyla yapılmıştır.

**Yöntem:** 450 katılımcıdan oluşan tanımlayıcı kesitsel bir tasarım kullanılmıştır. JOMO Ölçeği, Yaşam Memnuniyeti Ölçeği ve Öz-Şefkat Ölçeği kullanılarak, JOMO Ölçeğinin Türkçe versiyonunun kültürlerearası uyarlama süreci ile geçerlilik ve güvenilirliği değerlendirilmiştir. İç tutarlılık ve yapı geçerliliği analizleri yapılmıştır. Örneklem yeterliliği ve faktörlenebilirliği değerlendirmek için Kaiser–Meyer–Olkin (KMO) ölçüsü ve Bartlett Küresellik Testi kullanılmıştır.

**Sonuçlar:** JOMO Ölçeğinin Türkçe versiyonu, Cronbach’s  $\alpha$  değeri 0,798 ile iyi bir iç tutarlılık göstermiştir. KMO katsayısı 0,846 olup, örneklemin yeterliliğini göstermektedir. Bartlett Küresellik Testi istatistiksel olarak anlamlıdır ( $\chi^2 = 1070,109$ ,  $p < 0,001$ ) ve yapı geçerliliğini desteklemektedir. Genel olarak, bulgular JOMO Ölçeğinin Türkçe versiyonunun Türkçe konuşan popülasyonda kullanılmak için geçerli ve güvenilir bir araç olduğunu göstermektedir.

**Anahtar Kelimeler:** JOMO Ölçeği, Sosyal Medya, Phubbing, Geçerlilik ve Güvenirlik, Türkiye

## Introduction

Social media, with its increasing popularity, has become an important part of our lives today. It is almost impossible to stay away from it. Although social media is denied, it organises our lives and directs society, new lifestyles and even fashion by social engineering. Social media plays an important role in establishing new relationships or making existing relationships stronger and more enjoyable through instant sharing (1). It is reported that social media use has a complex relationship with self-esteem and affects self-esteem (2). Receiving positive feedback on social media posts is an indication that the individual is accepted and approved by others and can be considered as a factor that increases personal self-esteem. This situation can also be explained by the sociometer theory. Sociometer theory is the self-evaluation of how much importance is given or not given by the people with whom that individual interacts. In other words, it is the evaluation of the individual's self-esteem, self-compassion and self-worth with the interactions given by other people through social media (3). It is reported that individuals with low self-esteem and self-compassion spend more time on social media. It has been observed that social media addiction negatively affects life satisfaction. It is observed that individuals who have negative thoughts about themselves have internet and social media usage problems (4). In a study, when loneliness is added to individuals with low self-esteem and life satisfaction, internet addiction increases to 38% (5). It has also been observed that addiction is higher in individuals with low perceived control (6). In a study conducted in Norway, it was reported that as the time spent by young people on social media increases, their alcohol use also increases over time (7). In a study by Kuss and Griffiths, it is reported that social networking and social media use are not the same thing. They also reported that fear of missing out (Fear of missing out-FOMO), smartphone addiction and nomophobia are part of social network addiction (Online social

networking sites-SNSs) (8). Today, it is also reported that the social network is a way of being and is eclectic and has sociodemographic characteristics (8). Sometimes individuals may feel anxious about not being able to interact with or being excluded from social media posts (9).

In the biopsychosocial approach, Social Media Addiction is reported to consist of six components (10). Saliency (mental preoccupation with social network use), moodaltering experience (irritability if not using the application), escape (entertainment that allows people to forget their problems), development of tolerance (the need to devote more and more time to social network activities), neglect of personal life (which can have negative consequences in real life) and addictive behaviour (conflicts, interpersonal problems directly caused by the use of social networks). These components cause the individual to live in a virtual realm over time and to enjoy the interactions there. The expectations and interactions in this virtual world can be a source of happiness or stress for the individual.

Despite the positive aspects of social media use, such as the ability to communicate effortlessly and its use as educational tools for students and the elderly, it is also claimed to have detrimental effects on our brains and minds (11). Intensive use of social media has been reported to reduce working memory capacity (12) and may cause depression, anxiety and sleep disorders (13,14). As the dependence on technology increases, our emotional life and ability to express ourselves decreases (14).

Being aware of instant new developments and shares is a part of personal freedom. In addition to this, the desire to stay away from instant developments and live the moment in the most efficient and best way and by enjoying the moment is a new trend (15). This trend, which was previously called NOFOMO, is now called JOMO. This expression, which was first expressed by psychologist Brinkmann, was also expressed as the art of self-restraint in the age of

excess (16). According to Brinkmann, the fear of missing out on developments sometimes disturbs people like running on a treadmill. In addition, some researchers believe that moving away from the bad effects of the internet and social media will reduce the desire to be altered or to follow others and will be reflected in consumption (17). In this study, it was aimed to carry out the Turkish validity and reliability of the JOMO Scale developed by Barrya by examining the relationship between self-perception, social media use and mental health status and the joy of missing out (15).

### Material and Method

Our research is a descriptive study. It was conducted to adapt the JOMO (Joy of missing out) scale developed by Barrya et al. into Turkish. The original scale is a one-dimensional 5-point Likert-type scale consisting of 13 items. Each item is evaluated with a 5-point response system (1=Not true at all for me - 5= Extremely true for me).

The following individuals were excluded from the study: those with neurological diseases severely affecting cognitive functions (e.g., dementia), those with cognitive impairments that prevented them from understanding the questionnaires, those who were illiterate or did not understand the language used, those outside the specified age range (e.g., under 18 or over 65), those who completed the questionnaire incompletely or inconsistently, those whose responses were found to be duplicated, those whose responses were deemed unreliable due to completing the questionnaire too quickly, those without regular internet access, those who did not provide informed consent, and those who wished to withdraw from the study during the study process.

### Ethical approval

Permission was obtained by the Local Non-Interventional Clinical Research Ethics Committee dated 19.12.2023 and numbered

2023/14-22 and the study was conducted in accordance with the Helsinki declaration.

### Study Population

Permission for the study was obtained by e-mail from the local university and Barrya et al. who developed the JOMO scale for the first time. Our study was conducted between November-December 2023 with 450 people who volunteered to participate in the study.

The questionnaire was sent to the participants via Google form. Attention was paid to ensure that the participants consisted of individuals who could use social media and share here. Table 1 shows the sociodemographic characteristics of the participants.

**Table 1.** Sociodemographic characteristics of the participants.

	N	%
Age, years*	37.51±10.82	
Gender, Female	225	50
Marital status, Single	136	30.9
Chronic Disease (+)	115	25.6
Income Expense		
Your income is less than your expenses	80	17.8
Your Income Equals Your Expenses	203	45.1
More Income than Expenses	167	37.1
<b>TOTAL</b>	450	100.0

\*Mean±sd

The mean age of the participants was 37.51±10.82 (18-65) years and the mean years of education was 16.15±3.57 (2-28) years. The mean daily social media usage time of the participants was 2.54±1.89 (0-16) hours. It was observed that females used social media for 2.72±1.73 hours more than males for 2.37±2.02 hours.

### Tools Used in Data Collection

**Participant Information Form:** It includes demographic information about the participants' age, gender, years of education, marital status, presence of chronic diseases and how many hours they use social media daily.

**JOMO Scale:** The scale developed by Barrya et al. consists of 13 items and 3 factors.

Factor 1 (Joy of Independence), Factor 2 (Joy of Disconnection), Factor 3 (Joy of SelfReflection). It is a Likert-type questionnaire and the answers are; 1=Not at all true of me 2= Slightly true of me 3=Moderately True of me 4=Very true of me 5= Extremely true of me and the more points are taken, the higher the score related to living the moment with pleasure. There is no reverse item. Significant correlations between these three factors were found between  $r = 0.43$  (Factor 3 and Factors 1 and 2) and  $0.55$  (Factors 1 and 2),  $p < 0.001$ . The internal consistency of these factors was moderate (i.e., Factor 1:  $\alpha = 0.68$ ; Factor 2:  $\alpha = 0.72$ ; Factor 3:  $\alpha = 0.61$ ). Considering the overall scale, the internal consistency of the JOMOS total scores is  $\alpha = 0.85$  (15).

**The Satisfaction With Life Scale:** The Turkish validity and reliability of the "Satisfaction with Life Scale" (SWLS) developed by Diener et al. (18). to measure life satisfaction was performed by Dağlı et al. (19). The scale, which consists of a single dimension and 5 questions, was reduced to 5 answer options in accordance with the Turkish population while the original scale had 7 answers. Cronbach Alpha internal consistency coefficient of the scale was 0.88 and test-retest reliability was 0.97. The scale is answered as "I do not agree at all (1), I agree very little (2), I agree moderately (3), I agree to a great extent (4) and I agree completely (5)". The higher the score, the higher the life satisfaction.

**Self-Compassion Scale:** This scale was developed by Neff and its Turkish validity and reliability was performed by Akın et al. (20,21). The Self-Compassion Scale consists of 26 items and 6 sub-dimensions including self-compassion, self-judgement, awareness of sharing, isolation, consciousness and over-identification. The total score obtained from the scale shows the level of Self-Compassion. The Self-Compassion Scale has a Likerttype rating with 5 options as (1) never (2) rarely (3) often (4) usually and (5) always.

Selfjudgement (4, 7, 15, 20, 26), isolation (5, 11, 19, 25) and over-identification (3, 10, 16, 24) sub-dimensions of the scale are reverse scored. In their study, Akın, Akın, and Abacı (2007) analysed the internal consistency coefficients of the Self-Compassion Scale and the internal consistency coefficients of the self-compassion subscale.

### Statistical analysis

The data obtained in the study were analysed using IBM SPSS 26.0 and AMOS 22.0 package programmes. In addition to validity and reliability analyses, descriptive statistical methods, correlation analysis, independent sample t test and ANOVA were used in the analysis of the data. Correlation analyses with other scales used were also performed. The analyses were performed at 95% confidence interval ( $p=0.05$ ).

### Validity

#### Language Validity

This scale was translated into Turkish by two English lecturers working in our faculty, then it was translated from Turkish to English again (Back-Translation Method) and it was observed that there was no loss of meaning. Subsequently, both the English and Turkish versions were administered to two native English speakers living in Turkey. Upon the observation that there was no loss of meaning by these native English speakers, the questionnaire was first administered to a group of 20 people and the possible problems were corrected and the Google form was used to reach the people.

#### Construct Validity

Exploratory Factor Analysis: Exploratory factor analysis was applied to reveal the factor structure of the scale. Kaiser-Meyer-Olkin (KMO) coefficient and Barlett Sphericity test were applied to investigate the suitability of the data for factor analysis. The suitability of the data collected from the scale on 450 participants for factor analysis was examined by Kaiser-Meyer-

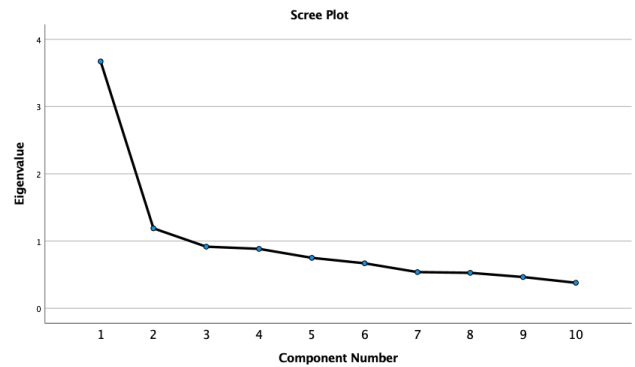
Olkin (KMO) coefficient and Barlett Sphericity test. The KMO sampling suitability coefficient of the participants was found to be 0.846 and the Barlett Sphericity test  $\chi^2$  value was found to be 1070.109 ( $p < 0.001$ ). These values show that the data are suitable for factor analyses (22).

At the end of the first analysis, 2 factors with eigenvalues of 1 and above were found. The first factor explained 29.887% of the total variance and the second factor explained 48.624% (Table 2). In addition, principal axis factorisation method was used to examine the structure of the scale. In the slope accumulation graph, which is greater than one in the graph, it was observed that the scale exhibited a 2-factor structure (Figure 1). The final version of the 10-item scale was re-examined with EFA and Table 2 shows the KMO value, Bartlett's test, explained variance ratio and factor loadings of the 10-item scale.

**Table 2.** Factor loadings, eigenvalue and variance ratios.

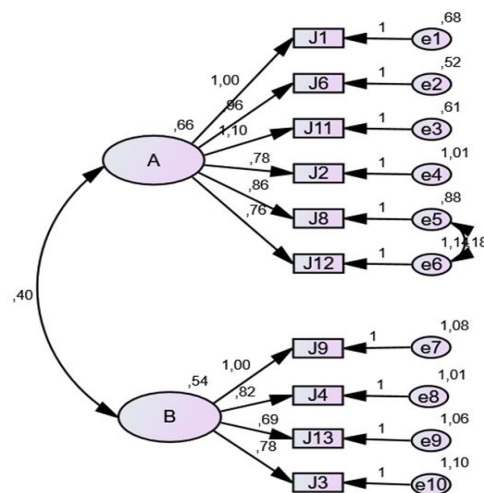
Scale Dimensions	Items	Factor load	Eigenvalue	Rotation sums of squared loadings of variance (explained variance ratio)
Dimension 1	1	0.778	3.672	29.887
	5	0.770		
	8	0.699		
	2	0.663		
	6	0.642		
	9	0.560		
Dimension 2	7	0.741	1.190	48.624
	4	0.710		
	10	0.597		
	3	0.454		

**Figure 1.** Scree plot



The construct validity of the KMO was also tested by confirmatory factor analysis. Two factors and 10 items were included in the confirmatory factor analysis, and the data used for the analysis were from the same data set. The fit indices of the model obtained in the confirmatory factor analysis were examined and it was seen that the  $\chi^2$  value was significant ( $\chi^2/sd=2.76$ ;  $p < 0.001$ ). The chi-square / degrees of freedom ratio depends on the sample size as well as the chi-square statistic. Other fit indices were RMSEA=0.06; GFI=0.96; AGFI=0.93; CFI=0.94; and RMR=0.06, and these fit indices, which were at acceptable values, revealed that the two-factor model showed good fit.

**Figure 2.** CFA (Confirmatory Factor Analysis) results



**Table 3.** Reliability values of JOMO scale adapted into Turkish

	n	Minimum	Maximum	Median	Mean	Std. Deviation	Cronbach alfa
<b>Dimension 1</b>	450	6.00	30.00	18.000	18.3067	4.97246	0.803
<b>Dimension</b>	450	16.00	28.00	23.000	22.4667	2.60375	0.571
<b>Total Dimensions</b>	450	10.00	50.00	32.000	31.5111	7.03102	0.798

**Table 4.** Correlation analysis of the scales (tests for the study)

		Life Satisfaction	Total Self-compassion	Self-judgement	Self-compassion	Overly Identical	Isolation	Being Conscious of sharing	Consciousness
<b>JOMO</b>	Rho	0,252**	0.216**	-0.025	0.346**	0.067	0.017	0.323**	0.336**
	p	0,000	0.001	0.603	0.001	0.156	0.714	0.001	0.001

### Reliability

The reliability of the scale was investigated by Cronbach's alpha internal consistency method. Accordingly, the Cronbach's alpha value of Factor 1 was 0.803, while that of Factor 2 was 0.571. When the overall reliability of the scale was analysed, it was found to be 0.798 (Table 3).

It was found that the pleasure of missing the developments and missing to follow social media continuously was moderately positively correlated with life satisfaction (Rho = 0.310;  $p < 0.001$ ) and positively correlated with self-compassion (sensation), but this relationship was weak (Rho = 0.216;  $p < 0.001$ ). In other words, it was observed that the more the participants distanced themselves from social media and instant developments, the more they reached life satisfaction and enjoyed life and were related to their own affect.

In the correlation analysis between JOMO scores and the sub-dimensions of the Total Self-Compassion Scale, a statistical relationship was found between Self-Compassion, Consciousness of Sharing and Consciousness ( $p < 0.001$ ). Table 4 shows the correlation analysis between the scales. This suggests that individuals who are not concerned about missing out on social media and developments have more inner tolerance, are more conscious and have a higher awareness of sharing. This may be indirectly related to a better life satisfaction.

### Discussion

Enjoying the developments without missing them has emerged as a new concept in the last few years in this age where we are aware of innovations at the speed of light. On this subject, Barrya et al. developed the JOMO scale consisting of 13 items (15). In our study, the validity and reliability of this scale adapted to

Turkish culture was performed and it was observed that it could be used.

In our study, we observed an average of  $2.548 \pm 1.8923$  hours of internet use, which was up to 16 hours. In our study, it was found that women used social media more. In previous studies, it was reported that social media use was higher in women, and our finding was in line with this study (23,24).

Seekis et al. report that short-term exposure to beauty-related TikTok can have negative effects on young women's self-perception of their personal appearance and may have negative psychological effects with more upward appearance comparison and appearance thinking (25). It is reported that individuals with high levels of self-compassion share less on social media (26). Mitropoulou et al. reported that negative aspects of self-compassion (such as self-judgement, isolation and over-identification) affect social media addiction. It is even reported that psychological disorders are associated with social media addiction and that it is an important risk factor in the emergence of social media addiction (26). In our study, we observed that the more individuals move away from social media and current developments, the more they enjoy life, reach satisfaction, and have positive interactions in self-love and self-compassion. We observed that individuals with a high JOMO scale had a high level of self-compassion in the sub-dimensions of the self-compassion scale related to consciousness. This suggests that people with high JOMO scores are more rational and more realistic.

It is known that being constantly busy with daily developments and social media and spending a long time on social media have negative effects on mental well-being. Today, social media interventions and restrictions for mental well-being have started to be discussed. In a meta-analysis conducted by Blyth et al. most of them reported that social media restrictions have positive effects on mental well-being. It is also

reported that social media use interventions are effective in improving mental well-being, especially for depression and when therapy-based interventions are used (27).

Riehm et al. conducted a study on mental health, internalisation and externalisation of social media use on 6595 participants. As a result of their study, they found that adolescents who spend more than 3 hours a day may be at high risk for mental health problems, especially internalising problems (28). In our study, it was observed that individuals with high JOMO scores also had high feelings of self-compassion and were more satisfied with life. It was also observed that the consciousness, conscious sharing and self-compassion sub-dimensions of these individuals increased in direct proportion to their JOMO scores. Social media addiction has been identified as a significant determinant of increased phubbing behavior, whereas the joy of missing out (JOMO) may contribute to the preservation of authenticity in interpersonal interactions by facilitating individuals' deliberate disengagement from digital environments and, consequently, reducing phubbing tendencies (29).

On the positive aspects of social media use, James et al. report that young people are more likely to think about their online activities from a largely self-focused perspective (i.e., how an online post may have a positive or negative outcome for oneself) and that individuals may exhibit both narcissism and empathy, which vary to varying degrees. They also report that social media use leads to increases in empathy (30). In our study, it was observed that individuals with high scores of missing developments and enjoying being away from innovations had increased self-compassion and self-compassion. It can be said that these individuals consist of individuals who are happy with themselves and have high life satisfaction instead of empathy. Jafar et al. reported that social media is a double-edged sword and may have some harmful effects as well as many benefits. It is reported that social media can increase the

decrease in the public's sense of security, worsen mental health (especially in young people) and contribute to crises by spreading dangerous misinformation and affecting public health in a negative effect (31).

It is reported that the feeling of anxiety increases with the increase in the time spent on social media in emerging adults. It is even emphasised that this situation should be taken into consideration in new approaches to be designed in the treatment of some psychiatric disorders (32). It is known that negative and upward posts and instant negative developments on social media can have negative effects on individuals. This situation can be explained by the fact that bad events, instant developments and luxurious experiences and shares in the virtual world can have negative effects on individuals, sometimes without realising it. Therefore, for some individuals, staying away from such negative posts and developments may help them to enjoy life more, reach satisfaction and have a positive effect on their sense of self-compassion. These individuals are also expected to have high JOMO scores. This situation coincides with our study. The higher the JOMO score, the higher the life satisfaction and self-compassion scores were found in those individuals.

According to Neff et al. self-compassion refers to how people relate to themselves in situations of both perceived inadequacy and general suffering (20). According to Pommier et al., although self-compassion seems to focus on perceived inadequacies, it causes more sensitivity and sensitisation towards the suffering of others (33). We live in a global world where reality and virtuality, which are constantly changing and touching human life with different events, are sometimes separated by a thin border. These developments affect individuals' sense of self-compassion. Sometimes, the fact that individuals do not want to be informed about negative developments may be due to this sensitivity. This may explain the high self-compassion scale in individuals who have high JOMO scale scores, do

not want to stay up to date, and do not want to be informed about instant developments. Individuals with high self-compassion are expected to get more satisfaction from life.

## **Conclusion**

In this study, we observed that this scale, which consists of 10 items and 2 dimensions and has no reverse item, can be used to measure the pleasure of missing developments (JOMO). The Cronbach's alpha value of the first dimension of this scale, which is a 5point Likert scale with a maximum score of 50 points, is 0.803, the Cronbach's alpha value of the second dimension is 0.571, and when all items of the scale are considered, the Cronbach's alpha value is 0.798 and it is observed that it provides Turkish validity and reliability.

The scale does not contain any reverse-coded items. It consists of two sub-dimensions, and there is no cut-off point for the total score. An increase in either the total score or the subscale scores indicates a higher level of Joy of Missing Out (JOMO). Dimension 1, Subjective Well-Being in Loneliness (Enjoying Loneliness). This dimension refers to an individual's preference for being alone and experiencing mental and emotional fulfillment during this time. It reflects the perception of abstaining from the internet as a positive and enriching experience rather than a negative one. Dimension 2, Independence from Social Monitoring. This dimension relates to a reduced interest in and need to follow others' activities, moving away from social comparisons, and the sense of subjective relief that accompanies this shift. In this context, the individual's relative independence from social monitoring behaviors and the fear of missing out is central.

## **Limitations**

This study has some limitations. First, the generalizability of the results may be limited because the data are based on participants' self-

reports. Furthermore, the fact that the study was conducted in a narrow geographic area and with a relatively limited number of participants may restrict the transfer of findings to wider populations. In addition, it should be considered that some participants may not have fully understood the survey items due to differences in individual perception and attention.

The strengths of this study, however, lie in the fact that the validity and reliability analyses of a scale related to internet use, a significant public health issue, were performed by a multidisciplinary healthcare team including a psychiatrist. This enhances the scientific quality of the study and the reliability of the findings.

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## Appendix 1

### JOMOS

(Barry, Smith, Murphy, Halter, & Briggs, 2023)

Below is a collection of statements about your everyday experience. Using the scale provided please indicate how true each statement is for you given your general experiences. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1=Not at all true of me

2=Slightly true of me

3=Moderately True of me

4=Very true of me

5=Extremely true of me

1. I enjoy self-reflection when I am alone.
2. Having my alone time allows me to have stronger/deeper relationships with other people.
3. I am happy when my friends are having a good time, even when I am not with them.
4. I enjoy being disconnected.
5. I am at my best when I am on my own schedule.
6. I feel rested after spending time alone.
7. When I am having a good time, I do not think to share the details online.
8. I get more personal satisfaction from my time alone than time spent with friends.
9. I enjoy taking a break from keeping up with what my friends are doing.
10. I enjoy working independently when I need creative inspiration.
11. I find sitting alone with my thoughts and emotions to be a rewarding experience.

12. I enjoy going on vacation by myself.

13. I do my own thing rather than worry about what others are doing.

## Appendix 2

### GELİŞMELERİ KAÇIRMA KEYFİ ÖLÇEĞİ (Joy of Missing Out Scale) (JOMO)

Aşağıda günlük deneyimlerinize ilgili bir dizi ifade yer almaktadır. Lütfen verilen ölçeği kullanarak ve genel deneyimlerinizi göz önünde bulundurarak her bir ifadenin sizin için ne kadar doğru olduğunu belirtiniz. Lütfen deneyimlerinizin ne olması gerektiğine dair düşüncenize göre değil, deneyimlerinizi gerçekten yansıtan şeylere göre cevap verin. Lütfen her bir maddeyi diğerlerinden bağımsız olarak ele alınız.

1=Hiç doğru değil

2=Biraz doğru

3=Orta derecede doğru

4=Çok doğru

5= Son derece doğru

	1	2	3	4	5
1. Yalnız kaldığımda kendimi dinlemekten keyif alıyorum.					
2. Yalnız zaman geçirmem, diğer insanlarla daha güçlü/derin ilişkiler kurmamı sağlıyor.					
3. Ben yanlarımda olmasam bile arkadaşlarım iyi vakit geçirdiğinde mutlu oluyorum.					
4. Çevrimiçi ağlar ve sosyal medyadan uzak olmak hoşuma gidiyor.					
5. Yalnız zaman geçirdikten sonra kendimi dinlenmiş hissediyorum.					
6. Yalnız geçirdiğim zamanlarda, arkadaşlarımla geçirdiğim zamanlara kıyasla daha fazla zevk alıyorum.					
7. Arkadaşlarımın ne yaptığını takip etmeye ara vermekten keyif alıyorum.					
8. Düşüncelerim ve duygularıyla baş başa kalmayı ödüllendirici bir deneyim olarak görüyorum.					
9. Tek başıma tatile çıkmaktan hoşlanırım.					
10. Başkalarının ne yaptığı konusunda endişelenmek yerine kendi işimi yapıyorum.					

### Puanlama

Ölçekte ters madde bulunmamaktadır. Ölçek iki alt boyuttan

oluşmaktadır. Ölçekten elde edilen toplam puan için herhangi bir kesim noktası belirlenmemiştir. Toplam puanın veya alt boyut puanlarının artması, bireylerin gelişmeleri kaçırma keyfi (Joy of Missing Out; JOMO) düzeylerinin daha yüksek olduğunu göstermektedir.

**Boyut 1: Yalnızlıkta Öznel İyi Oluş (Yalnızlıktan Haz Alma):** 1, 2, 5, 6, 8 ve 9 oluşmaktadır. Bireyin yalnızlığı tercih etmesi ve bu süreçte zihinsel ve duygusal doyum yaşaması ile ilişkilidir. Bu boyut, bireyin internetten uzak kalmayı olumsuz bir durum olarak değil, aksine keyif verici ve besleyici bir deneyim olarak algıladığını yansıtmaktadır.

**Boyut 2: Sosyal Takipten Bağımsızlık:** 3, 4, 7 ve 10. Bu boyut, bireyin başkalarının ne yaptığına yönelik merak ve takip etme ihtiyacının azalması, sosyal karşılaştırmadan uzaklaşması ve buna eşlik eden öznel rahatlama ile ilgilidir. Bu kapsamda, bireyin sosyal izleme davranışlarından ve gelişmeleri kaçırma kaygısından görece bağımsızlaşması ön plandadır.

**Toplam puan veya tek boyut için maddeler:** 1., 2., 3., 4., 5., 6., 7., 8., 9. ve 10.