Muhasabah as a Regulative Effort for Digital Natives who Identified Fear of Missing Out (FoMO)

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Abstract

Digital native is known as the generation that is literate about digital technology and makes the internet a part of their life. Social media as a tool of connectedness on the internet for digital native can always be connected to each other. The high-level increase of social media usage causes digital native always wanting to know the circumstances and experiences accomplished by others through accessing social media. This desire has the possibility to become a fear when anxiety and worries intensively arise due to loss of news or events experienced by others. This fear is referred to as fear of missing out (FoMO). The method in this study is the study of literature (literature review). The data obtained are compiled, analyzed, and concluded so as to obtain conclusions regarding the study of literature. This study tries to illustrate that muhasabah as a regulative effort can help the digital native identified by FoMO in order to contemplate, introspect and understand the state of the self as a form of worship towards God and is determined to change the state of the self to be better than before with Islam way.

Keywords: Fear of Missing Out, Digital Native, Muhasabah

PRELIMINARY

As the development increase through modern times, human life can not be separated from all things related to the internet. Various activities and activities carried out by Indonesian people are always connected to the internet such as the development of hobbies, lifestyle and appearance, online shopping, entertainment, learning facilities and extensive knowledge and virtual communication. Supratman (2018) states that entering this internet era, many people find facilities connect them to interact with each other, communicate, work and think as a digital society or can be referred to as (digital native). The development of this internet technology has spread to various sectors of life in a practical and fast way without space and time limits which can trigger increasing useness of the internet itself.

Based on data from Google Consumer Behavior by Kemp (2018) outlines that Indonesia with a total population of 265.4 million has 50% internet users. One-half of the number of internet users ar digital native, where Indonesia also ranks sixth in the most internet users in the world. The generation whose lives are always connected to cyberspace and brought up when the internet culture is increasingly widespread is called digital native or digital generation. Ibrahim (2011) explains that the generation is raised in interactive digital media, has a solitary character (decrease of socialization), communicates personally and is close to the computer. The state of the community that is flooded with information, media and communication tends to result in attention becoming a scarce resource (Twenge et al., 2018). The facilities and diversity provided by internet resulting the users experiencing a significant increase in time using the internet. Text messages have evolved to become cheaper and easier to use over time, and in turn, their use has increased (Lister-Landman, Domoff, & Dubow, 2017). Increased time spent in excessive use of the internet can cause problems called internet addiction.

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Young (2010) describes internet addiction as an syndrome characterized by spending a lot of time using the internet and not being able to control its use while online. As a generation known for internet literacy, digital native spends much of their time online in social relationships. Triastuti, Prabowo & Nurul (2017) outlined the results of a survey that Indonesian people who use social media reached 106 million out of 262 million population. The highest activity of using social media is carried out by native dignitaries who use smartphones as much as 62%, use computers as much as 16% and use tablets as much as 6%.

The high level of online social connectedness by digitial native indicates that in this generation the most frequent exposed and always want to pay attention to how the activities and as well as what is done by the surrounding environment such as friends, relatives and even their families. This trigger the digital generation to always have a tendency to connect with activities and things that occur to other people through cyberspace so as to cause anxiety that results in fear in themselves, namely fear of being left behind moments or events experienced by those around them (Anggraini, 2014). When not knowing the activity, the things that other people do as well as the most up-to-date information, a fear or even digital-based anxiety is known as Fear of Missing Out (FoMO) (Sianipar & Kaloeti, 2019).

JWT Intelligence (2012) shows that 40% of internet users in the world experience fear of missing out (JWT Intelligence, 2012). Fear of losing those precious moments, for individuals or groups where individuals cannot feel directly or present in their occasion and are marked by a desire to continue to be connected with what other people do through the internet (Przyblylski, Murayama, DeHaan & Gladwell, 2013). This desire is certainly a scourge that can disrupt the real life of the individual, because every individual may not be able to always follow and know everything related to the lives of other individuals. Sayrs (2013) explains that fear of missing out makes everyone feel it is necessary to be directly involved in conversations on social media and maintain relationships with people without exception. If this continues to occur in the lives of individuals, of course they will find it difficult to organize and focus on doing their own activities and because they feel scared and worried when they miss the news about other people's lives.

Wang, Lee and Hua (2015) that disturbed feelings and low self-regulation have a positive influence on the dependency on social media. Life with strong information flow results in digital natives require the ability to form strategies to deal with and avoid things that can disrupt or hinder daily activities (Sianipar & Kaloeti, 2019). The ability to compile is related to an effort that is regulative and helps digital natives to become aware of and be able to control themselves simply in order to utilize this increased modern communication technology usage wisely. Muhasabah is known as an effort or method that can provide awareness to individuals through introspection and self-understanding in order to be able to regulate and control themselves in hopes of becoming better. As Allah SWT said in the holy Qur'an Surah Al-Hasyr which means to explain that:

"*O believers, fear Allah and let everyone pay attention to what he has done for tomorrow (the hereafter), and fear Allah. Indeed, Allah is Examining what you do*"(QS. Al-Hasyr: 18).

The verse focuses on good planning of mankind for all the deeds in the world so as to obtain salvation in the hereafter. Humans must introspect and pay attention to everything they do for the good of the future by having goals and targets in order to have a purposeful life and not be losers (Ahmad, 2018).

Muhasabah can be a regulative effort to help and shape the attitudes of digital natives to be able to control themselves without being controlled by anyone and anything including feelings of fear and worry about losing moments and events from others so as not to depend on and focus

on the productivity of daily life through introspection and realizing the importance of changing for the better and becoming a pious and productive person. Muhasabah and self-introspection can make individuals have mental and spiritual conditions that are healthy because it is the application of Ihsan (always feeling supervised by God) and perform various potential developments that can make individuals become more productive (Ahmad, 2018).

LITERATURE REVIEW

Fear of Missing Out (FoMO)

Fear of Missing Out (FoMO) is interpreted by Przybylski, Murayama, Dehaan, and Gladwell (2013) as concerns over the experience or more satisfying moments of others and the encouragement to always connect with others. A strong desire to always be connected with what is being done by others through cyberspace so that someone always wants to check his social media accounts to see the activities carried out by others and be willing to ignore their own activities (Przybylski, 2013). The aspects of fear of missing out consist of (Przybylski et al., 2013), namely:

a. Not fulfilling the psychological need for relatedness

    Relatedness is a person's need to be able to join, connect and be with other people. If these needs are not met the expectation can cause an individual to feel afraid or anxious so as to find out the experience or news from others through the internet.

b. Not fulfilling one's personal needs for competence

    Competence is defined as the desire to feel effectively interacting with the environment, the need to practice abilities and look for challenges. Low satisfaction with competence allows individuals to feel frustrated and even hopeless.

c. Not self-fulfilling autonomy needs

    Autonomy is the experience of feeling choices, support and willingness related to starting, maintaining and ending behavioral involvement. Individuals are free to unite actions carried out with themselves without being bound or gain control from others (as the initiator and source of their actions).

The factors that influence fear of missing out consist of (Przybylski et al., 2013) as follows:

a. Age and gender

    Based on a survey by the communication agency JWT Intelligence (2012) that the younger generation aged 18-33 years is the most age group claiming to experience fear of missing out as much as 72% compared to other generations. Followed by the age group of adolescents 13-17 years as much as 56% in which male sex more easily experience the FoMO.

b. Social networking site (SNS) users

    Technology plays an important role in maintaining connectivity with people around. The current generation focuses on interaction and connectivity with friends, family and the surrounding using social media.

c. Motivation

    Individuals who have a tendency to satisfy low psychological needs towards competence, autonomy and relatedness with others are stated to have a high level of fear of losing the moment (FoMO).

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Other factors that influence FoMO are information disclosure on social media, age, social one-upmanship, topics spread through the hashtag, relative deprivation conditions and the amount of stimulus to find out information.

The characteristics of fear of missing out consist of (Przybylski et al., 2013) as follows:

a. Fear of losing valuable events from other individuals and groups. Fear is defined as an emotional feeling that threatens an individual when he is connected or not in an experience, event and conversation with others.

b. Fear of losing valuable events from other groups of individuals. Concern as a feeling that arises when someone discovers that another person is having a pleasant event without his present and feels a loss of opportunity to meet with that person or others.

c. The desire to stay connected (connected) with what other people do that causes feelings of anxiety. Anxiety here is defined as a response or response to something unpleasant when being connected or not on an event or conversation with another person.

Digital Native

The generation that grew up when the internet became a culture was digital native or millennial generation. Ibrahim (2011) explains that the generation is raised in interactive digital media, has a solitary character (there is a socialization), communicates personally and is close to the computer. This generation considers that digital technology is an integral and inseparable part of his life (Mardiana, 2011).

Digital native are those who were born when the digital environment developed such as computers, video games, the internet and cell phones. They are accustomed to cognitive structures that jump up and down, able to carry out several activities at a time, not focus on doing activities or when learning which between learning time or activities, they cannot be separated from their digital devices (Prensky, 2001). Akcayir (2016) explains that digital native is the generation born after 1980 and grew up in an environment surrounded by technology and have the skills to use technology compared to the previous generation.

Characteristics of Digital Native

There are several digital native characteristics (Prensky, 2001), as follows:

1) Tend to be quick in using and receiving information, want to obtain information immediately so it is difficult to tolerate something that is slow.

2) A prominent characteristic is that you want and need to be able to multitasking.

3) It is easier to understand images than text (reading) and prefers learning by practice or conducting activities rather than reading or listening.

4) Process information with nonlinear ways that is jumping from task to task.

5) Able to work well in collaboration because they like networking and collaborating.

6) Technology is a part of life that is difficult and feel uncomfortable without technology.

7) Tend to get benefits or rewards immediately.

Muhasabah

According to Imam Al-Ghazali, muhasabah is a remembrance of the deeds that have been done in the past and the future. Based on ijma 'ulama, the muhasabah is obligatory, and demands to hold fast to the book of Allah (i'tisham) and also istiqomah (whole and firm). Muhasabah is

also a form of self-reflection to find out and calculate what has been done so far before Allah will reckon the charity on the Day of Judgment later (Ahmad, 2018). Saifuddin (2011), contemplating in muhasabah is an attempt to make a change as a form of self-introspection of something that has been done in his life, so that someone is able to make a repair and increase in the maximum. Muhasabah as self-introspection is to pay attention and reflect on the good and bad things that have been done, including the intentions and goals that have been done and calculate the profit and loss of an action (Karzon, 2010).

According to Ibn Qayyim, Muhasabah of self consists two kinds namely (Ahmad, 2018):

1. Muhasabah before doing something, muhasabah which is done by observing the intention and desire before doing an action or thing, should be done when crossing the heart's path (worry) within.

2. Muhasabah after doing something, consists of 3 types, namely:

    a. Muhasabah themselves for obedience that is less than perfect and not doing what is appropriate in perfecting worship of God.

    b. Muhasabah themselves for actions that neglect the main worship and it is better to be left behind than done.

    c. Muhasabah for work and legal actions (mubah).

According to Ibn Qayyim, muhasabah also has tremendous influence and benefits including knowing one's own disgrace, being critical of him in carrying out Allah's right, existence of muraqabah (helping to be closer to God), improving relations between humans, far from being hypocritical and getting closer to obey of Allah SWT (Ahmad, 2018). The following is an overview of the framework for the study of this literature, namely as follows:
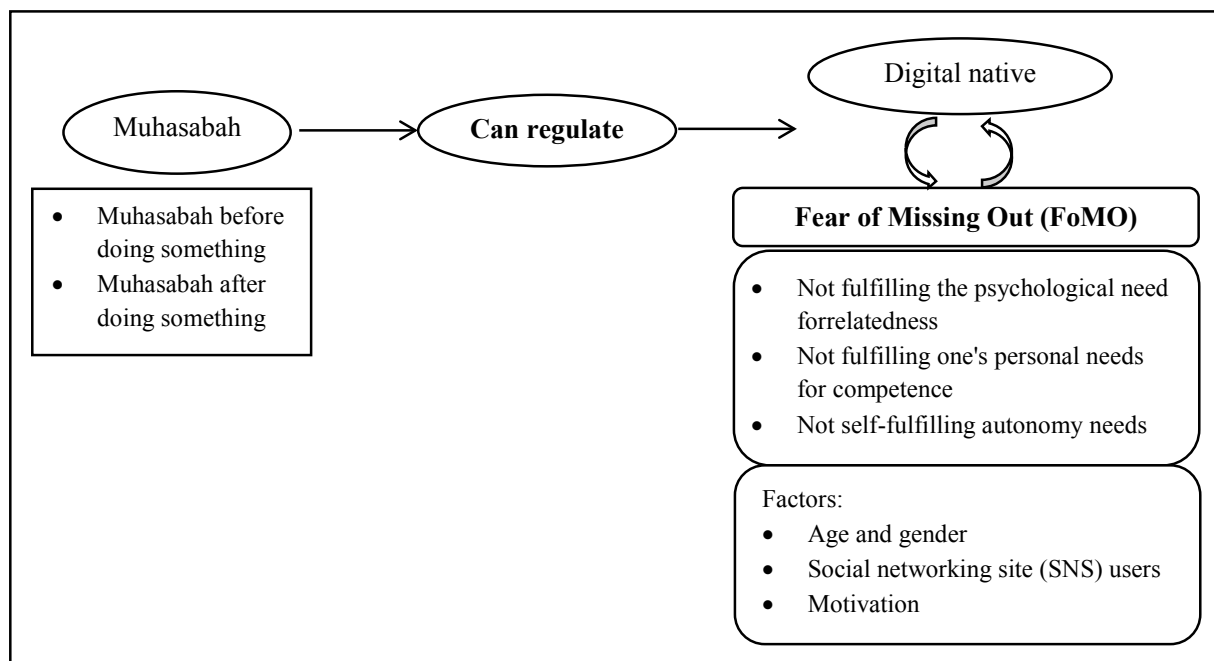

Figure 1. Theoritical Framework

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DISCUSSION

Communities experience periods in which technological transitions are driven by technology (Grant & Dill-Shackleford, 2017). Digital native is a generation that grows in the digital age and always has a fairly strong connection with each other. This generation considers that digital technology is an integral and inseparable part of their life (Mardiana, 2011).

Digital technology certainly helps digital natives to be able to carry out various activities that make it easier electronically such as marketing and promotional activities, educational tutorials, dissemination of various information and social interactions in online. The internet can be an effective medium for posting, exchanging (sharing) and gathering information in research and data related to psychology (Riva, Teruzzi, & Anolli, 2003). This online social interaction strengthens the connection between individuals to be able to communicate and see various events or experiences that are owned by an individual by other individuals.

There are around 130 million active social media users in Indonesia (Kemp, 2018). This indicates that the high frequency of usage in digital native as a generation whose life is always related to the internet and communication technology to have an active connection even though it does not have to be directly. Social media as a collection of broad digital platforms that has radically changed the way people interact and communicate (Mcfarland & Ployhart, 2015).

Digital generation makes social media as a media that can connect interactions between them that make this generation can even always be exposed to friends, family and the surrounding environment so that they want to continue to connect and know the activities carried out by others. This desire focuses on activities carried out by others but can ignore their own activities that can cause anxiety to lead to the fear of missing, the news, or moments experienced by others. This fear is called fear of missing out. Przybylski (2013), a strong desire to always be connected to what is being done by others through cyberspace so that someone always wants to check his social media accounts to see the activities carried out by others so that they are willing to ignore their own activities.

JWT Intelligence Communication Institute (2012) conducted a survey that the younger generation aged 18-33 years was the age group that most claimed to experience fear of missing out as much as 72% compared to other generations. Followed by the age group of adolescents 13-17 years as much as 56% in which male sex more easily experience the FoMO. In this productive age, the digital generation that is identified with fear of missing out should be able to make the most of life and develop their full potential, but instead experience a concern that is difficult to control by themselves.

This condition is described by Przybylski (2013) as a state of self-fulfillment of autonomy. Lack of experience to feel choices, support and willingness related to actions or behaviors. Individuals are difficult to be free to unite actions carried out with themselves without being bound or gain control from others (as the initiator and source of their actions). Control is difficult to obtain because it has been handed over to external parties, in this case the desire to stay connected and know the activities of others so that fear of losing the moment is related to the self-regulation of the individual itself. Research conducted by (Sianipar & Kaloeti, 2019) confirms that the higher the self regulation, the lower the level of fear of missing out and vice versa the lower the self regulation, the higher the condition of fear of missing out experienced by the digital native. Disturbed feelings and low self-regulation have a positive influence on dependency on social media (Wang, Lee & Hua, 2015).

Digital native that is always exposed to social media requires an effort that can regulate (control) their behavior in order to minimize the condition of fear of losing that moment. Life with strong information flow results in digital natives requiring the ability to formulate strategies to deal with

and avoid things that can disrupt or hinder daily activities (Sianipar & Kaloeti, 2019). Digital natives that have been identified as experiencing fear of missing out require an effort or method that can make them aware, able to control themselves and utilize this growing communication technology as well as possible with a productive and more extensive development of its potential. Zwingmann, Muller, Korber, and Murken (2008) describe that a problem that is solved through religion or that religiosity can influence the idea of broad psychosocial adjustment. Digital native who requires adjustments to the state of fear of missing out can be minimized and controlled by themselves as wisely as possible.

Muhasabah is known as a problem solving in the Islamic religion that can provide awareness of awareness of individuals through introspection and understanding of oneself to be able to regulate and control themselves in the hope of becoming better. As Allah SWT said in the holy Qur'an of Surah Al-Ra'du which means to explain that:

> "*For him (humans) there are angels who always take care of him in turns, in front of and behind him. They guard it by God's command. Surely Allah will not change the state of a people before they change the state of themselves. And if Allah wants evil against a people, then no one can reject it and there is no protector for them except Him* "(QS. Al-Ra'du: 11).

In the surah explains that humans are given God the ability to control, regulate, and control themselves as a form of worship towards their Lord. Muhasabah as a reminder and form of self-reflection that God will not change the condition of an individual if the individual does not change his own condition. Digital native identified by the fear of missing out is clearly able to think about it so that he can reflect, remember, introspect himself so that he can improve his quality of life even better than before. Saifuddin (2011), contemplating in muhasabah is an attempt to make a change as a form of self-introspection of something that has been done in his life, so that someone is able to make a maximum improvement and improvement. According to Ibn Qayyim, muhasabah also has tremendous influence and benefits including knowing one's own disgrace, being critical of him in carrying out Allah's right, existence of muraqabah (helping to be closer to God), improving relations between humans, far from being hypocritical and getting closer to bowing to Allah SWT (Ahmad, 2018).

When humans have a closer relationship with God and can improve their fellow human relationships even though they do not have to always be exposed online with others but prioritize silaturrahim values, they can achieve a motivation in the form of high psychological satisfaction with competence, autonomy and relatedness which can be stated to have a low level on FoMO itself so that its fear or anxiety can be controlled slowly. As explained by Przybylski (2013) that the more the tendency of low psychological needs to satisfy the higher level (FoMO). The following exercises can be applied to familiarize the attitude of behavior described by Justin Parrot "How to be a Mindful Muslim: an Exercise in Islamic Meditation", as follows (Ahmad, 2018):

1. Choose the right time according to the state of each person to be able to do muhasabah. The scholars suggest the right time for bermuhasabah is at night.

2. Choose the most comfortable body position, then start to exhale slowly and feel the energy given by Allah SWT. on the body.

3. After feeling comfort, feel the closeness to Allah (muraqabah). Recognize and feel the existence of God all the time that always sees us.

4. Increase the remembrance to remember Allah SWT. as taught by the Prophet Muhammad. (asking for forgiveness, giving thanks for everything in life, remembering and introspecting a lot of mistakes, determined to change for the better, focusing on priority things and having

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confidence in being able to control behavior to minimize things that tend to be in vain including always wanting to know the experiences or moments that other people have if they are not needed).

CONCLUSION

The internet has become a part of life for digital native. The generation that always uses the internet and communication technology as a medium of self-disclosure. Increased sophisticated communication technology becomes a means of connectedness for this generation to always use the internet as a place to socialize with social media. However, the high level of use of social media for digital native makes this generation exposed and always wants to know the news or experience experienced by others to emerge anxiety and fear if you can not follow the moment. This condition can be said to be a fear of missing out.

FoMO causes the lack of self-control for individuals over themselves. Muhasabah is an Islamic way or effort that is able to help digital natives to be able to introspect and control themselves to be more so as to minimize behaviors that are considered futile including the desire to always want to know the state of people to neglect personal life in order to focus and be productive in life by self.

SUGGESTION

There are some suggestions for both digital native and further researchers. For digital native, it is suggested that they should use social media wisely and pay more attention on their life goals. They should not be easily influenced by the lives of others. For further researchers, it is suggested to explore the effectiveness of muhasabah as a regulative effort for digital native identified with the fear of missing out.

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