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Adaptation of the Joy of Missing Out (JoMO) Scale: its association with fear of missing out (FoMO), social media use, mental well-being, mindfulness, and self-compassion

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ABSTRACT

Objective: The phenomenon known as the "Joy of Missing Out (JoMO)" has emerged as a novel subject of investigation within the realm of mental health research, gaining considerable importance in contemporary times. However, existing studies on JoMO are quite limited. To address this gap in the literature, this paper includes two different studies on JoMO.

Method: In Study I ($N = 584$), the JoMO Scale was validated by confirmatory factor analysis. Various reliability coefficients provided the reliability of the JoMO. Criterion-related validity showed that JoMO was significantly related to fears of missing out (FoMO), social media addiction, and mindfulness. In Study II ($N = 543$), the relationship between self-compassion and mental well-being and the JoMO was investigated with predictive validity.

Results: The analysis showed that JoMO mediated the relationship between self-compassion and well-being. As a result, this study provides meaningful contributions to the use of the scale as a reliable and valid measurement instrument in examining JoMO.

Conclusion: As a result, it was concluded that the JoMO Scale is a valid and reliable measurement tool. In addition, cross-sectional mediation analyses revealed that JoMO was associated with self-compassion and mental well-being.

KEYPOINTS

What is already known about this topic:

(1) Some people may react positively to loneliness, independence or disconnection from others, and this is called the joy of missing out (JoMO).
(2) JoMO can foster a life where people seek deeper meaning in life, rather than being upset by missing developments.
(3) Compared to the negative effects of Fear of missing out (FoMO) on mental health, JoMo can act as a buffer on mental health.

What this topic adds:

(1) Provides the cross-cultural adaptation and validation of the Joy of Missing Out (JoMO) Scale in the Turkish context.
(2) Establishes the scale's psychometric soundness and its meaningful associations with FoMO, social media addiction, mindfulness, self-compassion, and mental well-being.
(3) Highlights JoMO's mediating role in enhancing mental well-being through self-compassion, offering insights for educational and psychological interventions.

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Joy of missing out; fear of missing out; social media use; mindfulness; self-compassion; mental well-being

Introduction

Humans are social beings who are in relationships with others by nature. In today's world, individuals can meet their socialization needs through social media tools. Thanks to these tools, individuals can stay in touch with each other (Meier & Reinecke, 2021). Easy access to other people and their activities through social media can lead individuals to make social comparisons, which can manifest as body image anxiety, withdrawal from decreased sleep quality, and daily activities (Azhari et al., 2022). On the other side, avoidance of social media, which provides information about others' activities and pleasure or enjoyment, may also be experienced (Barry et al., 2023).

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Individuals may find relief or pleasure in disconnecting from others. In other words, some people may react positively to loneliness, independence, or disconnection from others. This is referred to as the joy of missing out (JoMO) (Brinkmann, 2019; Dalton, 2019). That is, some individuals may prefer not to take part in social interactions or experience positive emotions because of this. The individual is happy not to be busy instead of feeling isolated (Eitan & Gazit, 2023). Barry et al. (2023) conceptualised JoMO as enjoying moments of disconnection from social demands or other people. From the perspective of Self-Determination Theory, seeking solitude, choosing to miss out on certain experiences, and intentionally distancing oneself from others can reflect a sense of autonomy – considered beneficial for psychological well-being – when these actions are aligned with one's internal values (Coplan et al., 2021). In this context, JoMO encourages individuals to make decisions based on internal motivation rather than external social pressures, and to remain faithful to their own preferences (Barry et al., 2023). Therefore, JoMO can be seen as an experience that aligns with the basic psychological need for autonomy, which is a core component of Self-Determination Theory.

Loneliness resulting from an unwanted lack of connection with others is associated with negative health outcomes (Coplan et al., 2019). However, JoMO, the desire or preference for such disconnection, is associated with better well-being. Some individuals may prefer periods of solitude, which may be advantageous for well-being, with additional benefits such as greater life satisfaction and mindfulness. More specifically, being content with disconnecting and spending time alone may reflect, a greater focus on the present moment, a greater connection with one's immediate environment and increased well-being (Öz Soysal & Bakalım, 2021). When considered alongside mindfulness, JoMO encourages individuals to focus on the present moment rather than engaging in mental deliberations about whether they are making the best choices or what they might be missing out on (Barry et al., 2023). In this way, individuals can enjoy their current experiences without feeling the need to participate in every opportunity or activity. Mindfulness helps redirect attention towards one's internal experiences, thereby reducing the influence of external expectations and social comparisons (Dalton, 2019). Therefore, through this connection between JoMO and mindfulness, individuals may avoid social comparisons (Eitan & Gazit, 2024) and spend more meaningful time with themselves, their families, and their friends (Amichai-Hamburger, 2017).

When an individual's social isolation is intentional, their well-being may improve through lower anxiety, stress, and depression, along with higher overall life satisfaction and a greater sense of mindfulness (Bhalla et al., 2024; Leavitt et al., 2021). On the other hand, unintentional isolation may be associated with poor mental health and fear of missing out (FoMO) (Thompson et al., 2020). FoMO can be defined as the anxiety of being excluded from or missing out on activities within the social network (Zhang et al., 2020). While FoMO reflects distress related to social exclusion arising from the need to connect and relate to others (Roberts & David, 2020), JoMO indicates a greater sense of well-being from being alone for a while and/or giving up individual interests (Eitan & Gazit, 2023). The study conducted by Eitan and Gazit (2023) drew attention to the emotional responses of FoMO and JoMO in the context of social media use. In October 2021, a major technical failure caused social media platforms to become inaccessible for over six hours. According to the study, while some individuals experienced negative emotions such as loneliness, stress, and anxiety during the outage, others reported positive emotional reactions. This divergence between FoMO and JoMO is directly related to how individuals engage with social media in the digital age. FoMO may lead people to feel a constant need to monitor others' lives through social media and to experience intense feelings of exclusion or inadequacy when offline. Over time, this pattern can result in an inability to control social media use, potentially contributing to the development of social media addiction (Çelik & Özkara, 2022; Chan et al., 2022; Rautela & Sharma, 2022). In contrast, JoMO supports individuals in perceiving being offline as a conscious choice and in feeling more peaceful and satisfied when disconnected from the digital world. This may also indicate satisfying interpersonal relationships without the need to stay connected through social media platforms (Barry et al., 2023; Chan et al., 2022; Rautela & Sharma, 2022). In this context, unlike FoMO, individuals with higher levels of JoMO tend to manage their digital experiences more mindfully, and they may exhibit lower levels of social media addiction.

Self-compassion is a psychological attitude that enables individuals to accept negative experiences without judgement and to treat themselves with kindness (Deniz et al., 2008; Neff, 2003). Individuals with high levels of self-compassion are more likely to reframe moments of social

disconnection as opportunities for meaningful solitude rather than as threats (Eitan & Gazit, 2023). This internal orientation can facilitate the core behaviour of JoMO – choosing to miss out – by allowing individuals to embrace time alone without distress (Barry et al., 2023). JoMO promotes the preference for spending time with oneself and seeking deeper meaning in life rather than feeling distressed about missing out on social media updates (Rautela & Sharma, 2022). Through this process, individuals can transform moments of solitude into fulfiling and reflective experiences. Thus, the inner flexibility fostered by self-compassion, when combined with JoMO, can contribute positively to mental well-being (Barry et al., 2023; Srivastava et al., 2024).

JoMO is a recently introduced concept that has gained attention in response to increasing digitalisation. Barry et al. (2023) developed a valid and reliable self-report scale that enables researchers to explore the relationship between JoMO and various psychological constructs. A review of the literature reveals that interest in JoMO is growing, and research on the topic is gradually expanding (e.g., Bhalla et al. 2024; Chan et al. 2022; Eitan and Gazit 2023, 2024; Jacobsen 2021; Kaswa 2025; Li and Han 2025; Rautela and Sharma 2022; Tan et al. 2024). In addition to academic attention, JoMO has also begun to appear in mainstream and social media discussions (Barr, 2019; Sima, 2024). However, due to its novelty, the number of researches remains limited, and most existing studies have been conducted within specific cultural contexts. One notable gap in the literature is the lack of cross-cultural validation of the JoMO Scale. To date, the original scale has not been adapted into any language other than English, which limits its applicability and generalisability across different cultural settings. The absence of such adaptations suggests a significant measurement gap in the field. In this context, adapting the JoMO Scale into Turkish not only addresses the need for culturally appropriate tools in non-Western populations, but also provides a foundation for future cross-cultural studies aiming to examine the relevance and validity of the construct across diverse cultural contexts. Therefore, this study offers a significant contribution to the literature by providing the first adaptation study of the JoMO Scale into Turkish and supporting future research on JoMO in diverse cultural contexts.

In this context, this study aimed to test the reliability and validity of the JoMO Scale in the Turkish population. The research consists of two separate studies conducted with separate samples. Study I involved the adaptation of the JoMO Scale. The aim is to provide the validity and reliability of the results obtained. After the adaptation of the scale into Turkish, the relationship between JoMO and FoMO, social media use, mental well-being, mindfulness and self-compassion was examined. In Study II, the mediating role of JoMO between self-compassion and well-being will be investigated. Additionally, concepts such as FoMO (Carone et al., 2023) and social media addiction (Casale et al., 2023) in relation to social media, it is valuable to address concepts frequently used in the literature such as self-compassion (Cai et al., 2022), mental well-being (Conceição et al., 2023), and mindfulness (Deniz et al., 2023) in the field of mental health with JoMO.

Study I

At this stage, confirmatory factor analysis of the JoMO Scale was conducted. CFA was conducted for both three dimensions and one dimension of the scale. In addition, criterion-related validity and reliability analyses were addressed in this step.

Procedure and participants

All processes conducted in this study were based on the principles of the Declaration of Helsinki. In addition, ethics committee approval was obtained from Yıldız Technical University Social and Human Sciences Ethics Committee (Report Number = 20231202511, Verification Code = 2e393). In Study I, an online forms (Google forms) was used to recruit participants and convenience sampling was used to select participants. Informed consent were given to the participants without any charge and their voluntary participation was ensured by stating that they could stop responding to the study at any time. The online forms were distributed by the authors in groups through social media and data were collected in this way.

Study I included 584 participants (female = 407, 69.7%, and male = 177, 30.3%) recruited through an online survey. The mean age of the participants was 22.13 years (SD = 5.62, age range = 18–55). The completed educational status of the participants was analysed, it was found that most of them had

Table 1. Participants' characteristics.

	Study I		Study II	
Variable	Frequency	%	Frequency	%
Gender				
Female	407	69.7	451	83.1
Male	177	30.3	92	16.9
Age				
18–27	536	91.8	485	89.3
28–37	27	4.6	45	8.3
38–47	16	2.7	9	1.7
48–57	5	.9	3	.6
58–67	–	–	1	.2
Completed educational status				
High School	304	52.1	230	42.4
University	271	46.4	308	56.7
Master/Ph.D.	9	1.5	5	0.9
Perceived Socio-economic Status				
Lower	64	11.0	74	13.6
Middle	427	73.1	406	74.8
Upper	93	15.9	63	11.6

completed high school ($n = 304$, 52.1%). In terms of socio-economic status, 11% of the participants had low socio-economic status, 73.1% had medium socio-economic status, and 15.9% had high socio-economic status. Detailed information about participants' characteristics is shown in Table 1.

Measures

The measures used in this study were selected based on their strong psychometric properties, relevance to the research aims, and cultural appropriateness for the target population. Detailed descriptions of each measure are provided below.

Joy of Missing Out (JoMO) Scale

The scale was developed by Barry et al. (2023) to measure an individual's JoMO level. The scale consists of 13 items (e.g., "I enjoy self-reflection when I am alone".) on a 5-point Likert scale with 5 being "completely true" and 1 being "not at all true". While the original scale showed a three-dimensional structure (joy of self-reflection, joy of disconnection, joy of independence) as a result of the exploratory factor analysis, the confirmatory factor analysis showed a unidimensional structure. Researchers have supported the validity and reliability of the scale with various parameters (for more details see Barry et al., 2023). In this research, the Cronbach's alpha coefficient was found to be 0.82.

Fear of Missing Out (FoMO) Scale

The scale was developed by Zhang et al. (2020) to measure an individual's FoMO level. The FoMO Scale consists of two factors: personal FoMO with five items and social FoMO with four items. The scale is a 7-point Likert-type measurement tool ranging from"7 = strongly agree" to "1 = strongly disagree". The highest score that can be obtained from the scale is 63 and the lowest score is 9. A higher score on the scale indicates a higher level of FoMO. The FoMO Scale was adapted into Turkish by Çelik and Özkara (2022). The Cronbach's alpha values are .90 for personal FoMO and .89 for social FoMO (Çelik & Özkara, 2022). For this study, the internal consistency coefficient of the scale was 0.93.

Social Media Addiction Scale

The Scale was developed by Andreassen et al. (2016) to measure an individual's social media addiction level. The scale consists of six items and is rated on a 5-point Likert-type scale (5 very often, 1 very rarely). Each item in the scale measures six main addiction criteria: conflict, withdrawal, tolerance, mood change, mental occupation, and failed quit attempt. The total score of the scale ranges between 6 and 30. The scale was adapted into Turkish by Demirci (2019), who reported that the scale demonstrated good reliability ($\alpha = .83$) and validity. In this research, $\alpha = 0.77$.

Mindfulness Scale

The Scale was developed by Brown and Ryan (2003) to measure mindfulness level. The scale was adapted into Turkish by Özyeşil et al. (2011). The scale measures the overall tendency to pay attention to and be aware of momentary experiences in daily life. The scale has a unidimensional structure and consists of 15 items and a 6-point Likert scale (6 = almost never, 1 = almost always). High scores on the scale indicate high levels of mindfulness. The internal consistency coefficient of the scale is .82 (Özyeşil et al., 2011). For this research, the internal consistency coefficient of the scale was 0.87.

Data analysis

While analysing the data, first, confirmatory factor analysis (CFA) of the scale was conducted. Confirmatory factor analysis (CFA) was conducted in AMOS Graphics for both the three dimensions and the single dimension of the scale. As suggested by Hu and Bentler (1999), Comparative Fit Index (CFI), Incremental Fit Index (IFI), Normed Fit Index (NFI), χ2/df, Root Mean Square Error of Approximation (RMSEA), and Root Mean Square Residual Standardized Residuals (SRMR) were used to assess model fit. These fit indices were selected due to their widespread use in the literature and their ability to provide a comprehensive evaluation of model fit across different dimensions (Kline, 2015). Several reliability coefficients such as Cronbach's alpha, McDonald's omega, and Guttmann's lambda were also obtained to ensure the internal consistency of the scale. These coefficients were chosen to provide a more nuanced assessment of reliability, as each captures different aspects of scale consistency. Criterion-related validity was also used to calculate the relationship between JoMO and FoMO, social media addiction, and mindfulness.

Results

In this study, both three-dimensional and unidimensional constructs were tested. CFA analyses for the three dimensions showed that the fit indices were within acceptable limits. [$\chi^2_{(41,\ N=564)} = 158.22$, $p < .05$; SRMR = .058; GFI = .952; IFI = .904; CFI = .903; RMSEA = .070; χ^2/df = 3.859]. Since there was a high level of modification relationship between items 1 and 2 regarding the unidimension, modifications were made for these two items. As a result, CFA analyses of the unidimension showed that the fit indices were within acceptable limits. [$\chi^2_{(64,\ N=564)} = 244.45$, $p < .05$; SRMR = .052; GFI = .937; IFI = .897; CFI = .896; RMSEA = .070; χ^2/DF = 3.859]. It was also observed that the factor loadings of the scale ranged between .350 and .733 and were significant. The results of the item analysis of the scale are given in Table 2.

When the relationships between JoMO and FoMO, social media addiction, and mindfulness were examined within the scope of criterion-related validity, it was found that there was a statistically significant negative relationship ($p < .05$) between JoMO and FoMO ($r = -.16$) and social media addiction ($r = -.17$), and a statistically significant positive relationship ($p < .05$) between JoMO and mindfulness ($r = .20$).

Finally, Cronbach's alpha, Guttmann's lambda, and McDonald's omega were assessed for the reliability of the JoMO Scale. The results showed that Cronbach's alpha ($\alpha = .822$), Guttmann's lambda ($\lambda^6 = .833$), and

Table 2. Statistics on the items of the Joy of Missing Out Scale.

	Factor loading	Item-total correlation	M	SD
Item 1	.472	.544	3.54	1.21
Item 2	.568	.621	3.83	1.09
Item 3	.532	.582	3.71	1.15
Item 4	.362	.485	2.82	1.29
Item 5	.556	.571	3.96	1.08
Item 6	.667	.660	4.05	1.07
Item 7	.424	.489	3.74	1.19
Item 8	.489	.573	2.99	1.05
Item 9	.437	.505	3.29	1.12
Item 10	.574	.617	3.61	1.18
Item 11	.735	.728	3.68	1.11
Item 12	.345	.464	3.09	1.33
Item 13	.520	.567	3.83	1.13

McDonald's omega ($\omega = .823$) were satisfactory. Reliability coefficients were above .70 and found to be acceptable (Field, 2016).

Study II

The incremental validity of JoMO Scale was tested using a process model linking self-compassion to mental well-being via JoMO. In their research, Mey et al. (2023) indicated that self-compassion might have an increasing effect on well-being. Also, FoMO has a direct negative effect on subjective well-being (Roberts & David, 2020). For this reason, we aimed to test the mediating model with self-compassion as an independent variable, JoMO mediating variable and mental well-being as a dependent variable.

Procedure and participants

As in Study I, convenience sampling method was used for participant selection in Study II and online forms were used to ensure the participation of the participants. Participants were contacted by the authors through social media. Participants were informed that they could withdraw from the study at any time and their voluntary participation was ensured and informed consent forms were given to the participants.

Study II included 543 participants recruited through an online survey. Of the participants, 83,1% were women ($n = 451$). The participant's average age was 23,26 years (SD = 4,99, 17–62 years). In terms of socio-economic status, 13,6% of the participants had low socio-economic status, 74,6% had medium socio-economic status and 11,6% had high socio-economic status. Detailed information about participants' characteristics is shown in Table 1.

Measures

The scales used in this study were selected for their reliability, validity, and relevance to the research objectives. Details about each scale are provided below.

Self-compassion

The Self-Compassion Scale was developed by Neff (2003) to assess an individual's self-compassion level. The Turkish adaptation was carried out by Deniz et al. (2008). The scale consist of 24 items and is unidimensional in the Turkish version (e.g., "When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people".). It is formatted as a 5-point Likert scale (ranging from almost never to almost always). A higher score on the scale indicates a higher level of self-compassion. In the Turkish adaptation, the Cronbach's alpha coefficient was found to be .89. In this study, the scale's reliability coefficient was calculated as .91.

Mental well-being

The short Warwick-Edinburgh Mental Well-Being Scale was first developed by Tennant et al. (2007) to measure well-being. The adaptation study for Turkish culture was conducted by Demirtaş and Baytemir (2019). The scale consists of seven items (e.g., "I feel comfortable") and is answered on a Likert-type scale ranging from 1 (never) to 5 (always). The score that participants can get from the scale varies between 7 and 35. Higher scores on the scale indicate a higher level of spiritual well-being. Cronbach's alpha coefficient of the scale was reported as 0.86. In this study, the reliability coefficient of the scale was calculated as .85.

Data analysis

For the purpose of checking the incremental validity of the Turkish JoMO Scale, the mediational model was tested using a process macro developed by Hayes (2018). This macro was selected for its capability to calculate both direct and indirect effects of a predictor variable on a dependent variable through a mediator, using regression-based methods. Specifically, the model examined the

relationship between the independent variable (self-compassion), the dependent variable (mental well-being), and the mediating variable (JoMO). Also, gender was added as control variable to the mediating model.

Firstly, the association between self-compassion, mental well-being, and JoMO were analysed to establish baseline relationships. In the following step, the mediating role of JoMO on the effect of self-compassion on mental well-being is examined. The indirect effects were evaluated using bootstrapped 95% confidence intervals. In results, if the confidence intervals (CIs) exclude the value 0, it suggests the existence of a mediation effect. Because of its accuracy for estimating confidence intervals, this procedure was suggested By MacKinnon et al. (2004), in order to control type 1 errors.

Results

The regression pathways showing the mediating model's results, along with the direct and indirect effects are shown in Table 3 and Figure 1. In Figure 1, the effect of self-compassion on mental well-being through JoMO was shown. The total indirect effect is significant for self-compassion on mental well-being (β = .64, SE = .01, 95% CI = .19–.23). When JoMO is added into the model as mediator, the direct effect of self-compassion on mental well-being is significantly reduced, suggesting a partial mediating role. Indirect effect of JoMO is significant for mental well-being (β_{a1} = .35, SE = .02, CI = .14–.22) and (β_{b1} = .19, SE = .02, CI = .07–.16). Based on these findings, it can be interpreted that incremental validity of JoMO is supported.

Discussion

JoMO is a novel phenomenon in which people enjoy being disconnecting from others or their social demands (Barry et al., 2023). Due to the new structure of the concept, the scale of JoMO has not been adapted into any languages. In this study, psychometric properties of the JoMO Scale in Turkish language

Table 3. Parameters and 95% CIs for incremental validity of JoMO scale.

Path	Estimate	*SE*	Lower 95% CI	Upper 95% CI
Direct				
Self-Compassion→JoMO	.35	.02	.14	.22
JoMO→Mental Well-being	.19	.02	.07	.16
Indirect effect				
Self-Compassion→JoMO→Mental Well-being	.06	.01	.03	.10
Total effect	.64	.01	.19	.23

Note. JoMO- joy of missing out; SE- standard error; CI- confidence interval.

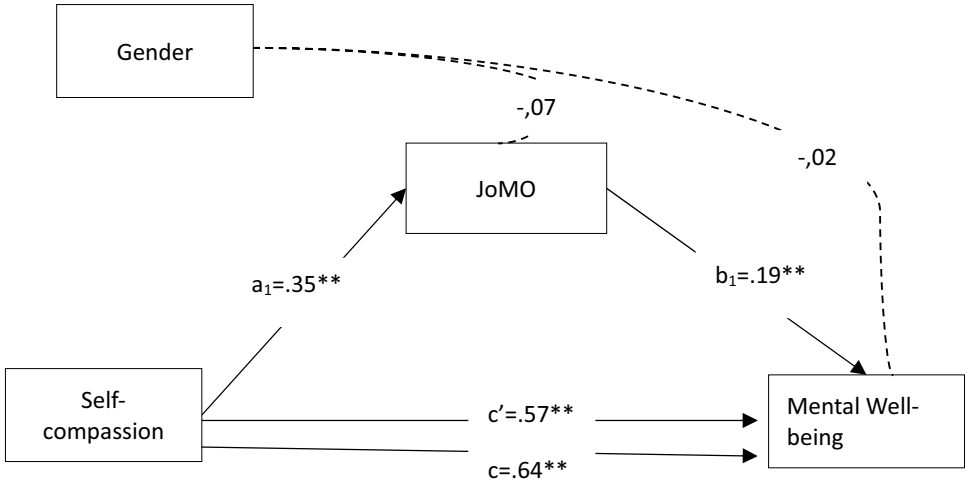

Figure 1. Effect of self-compassion on mental well-being through JoMO.

were examined. In order to examine the psychometric properties of the JoMO Scale, two separate studies were conducted and results of the studies were reported.

In Study 1, factor structure of JoMO Scale was tested. According to CFA results, it was found that, goodness of fit indices were acceptable. Also, all of the standardised factor loadings were significant. Although in the first version of JoMO Scale, it was suggested that unidimensional structure, in our research, both three-dimensional and unidimensional structures were verified. For further elucidation, reliability coefficient of the JoMO Scale was examined. In the original study, the reliability coefficient was calculated as .85. In this research, the reliability coefficient was calculated as .82. According to this result, it can be interpreted that the JoMO Scale is a reliable measurement tool. Additionally, this research is the first adaptation of JoMO Scale into Turkish. These findings indicate that the JoMO Scale demonstrates acceptable validity and reliability in the Turkish cultural context, supporting the use of both the three-dimensional and unidimensional structures of the scale. As a result, it is seen that the Turkish adaptation of the JoMO Scale is at an acceptable level in terms of validity and reliability and both the three-dimensional and unidimensional versions of the scale can be used in the Turkish cultural context.

In addition to CFA, criterion-related validity of JoMO Scale also was tested in Study-1. Within the scope of criterion-related validity, the relationships between JoMO, FoMO, social media addiction and mindfulness were examined. Results of the correlational analysis showed that, JoMO was positively correlated with mindfulness and negatively correlated with FoMO and social media addiction. Studies in the literature also support that JoMO and FoMO are negatively related concepts (Barry et al., 2023; Bhalla et al., 2024; Chan et al., 2022; Eitan & Gazit, 2024; Jacobsen, 2021; Rautela & Sharma, 2022). This finding may stem from the opposing approaches these two concepts take towards individuals' priorities and social interactions in life. While FoMO causes individuals to feel anxiety and concern about missing out on significant opportunities when they cannot participate in social activities, JoMO allows individuals to enjoy distancing themselves from unnecessary social pressures. Individuals with JoMO are less inclined to seek external approval and social engagement, whereas individuals with FoMO are more sensitive to these needs (Barry et al., 2023). Therefore, it can be understood that individuals with lower levels of FoMO are more likely to experience JoMO.

Another concept negatively associated with JoMO is social media addiction. Studies have identified a negative relationship between social media use and JoMO (Barry et al., 2023; Eitan & Gazit, 2024). Excessive use of social media may stem from the need for constant interaction on digital platforms, driven by excessive social engagement and the desire for external approval. In contrast, JoMO emphasises deriving satisfaction from distancing oneself from unnecessary social pressures, including those on social media (Eitan & Gazit, 2024). Individuals with JoMO are expected to have a lower likelihood of social media addiction as they prioritise personal well-being over digital interaction and limit the time spent on social media.

Another concept associated with JoMO is mindfulness, and the two have been found to have a positive relationship. This finding may stem from the similar awareness-based approaches these concepts reflect regarding individuals' lives. Mindfulness encourages individuals to focus on the present moment and accept their current experiences without judgement (Deniz et al., 2023). These qualities align with JoMO, which enables individuals to enjoy their current state by focusing on present experiences rather than worrying about what they might miss or engaging in unnecessary social interactions (Dalton, 2019). A study has even suggested mindfulness-based practices to help individuals embrace JoMO (Chan et al., 2022). Considering these insights, it can be expected that individuals with higher levels of mindfulness are more likely to experience JoMO intensely.

In Study 2, the incremental validity of the JoMO Scale was tested. For this purpose, the mediating role of JoMO between self-compassion and mental well-being was examined. Study results showed that, self-compassion might increase JoMO and this increase might have positive impact on mental well-being. Self-compassion can help individuals become more understanding and accepting towards themselves (Deniz et al., 2008), making them more resilient to social pressures that might negatively impact them. In this context, individuals may avoid unnecessary social interactions and appreciate the satisfaction derived from these experiences. This, in turn, can contribute to their mental well-being. Since JoMO is a novel phenomenon which is associated with psychological and mental health, there are lack of studies which examines JoMO's moderator or mediating role with different variables. This finding of the study contributes to the literature by elucidating the mediating role of JoMO.

Limitations

This study has some important limitations. First, the sample primarily consists of convenience-based young Turkish university students, which may limit the generalisability of the findings to broader and more diverse populations. In particular, university students may exhibit different psychological characteristics and social media usage habits than individuals of other age groups, socioeconomic classes, or cultural contexts. Therefore, it is possible to say that the findings are specific only to the young population and Turkish culture. Further replications with diverse samples, such as different age ranges, socioeconomic levels, and cultural contexts, may strengthen the external validity of the JoMO Scale and allow us to better understand how the results can be generalised to different populations. Future research could aim to extend the validity of the scale by using samples that include more diverse demographic groups. Another limitation is the study's limited consideration of cultural context. In particular, how the JoMO experience is shaped by cultural factors should be examined in more depth. Turkey's social media use and forms of digital interaction may differ significantly from different cultures. Learning more about how factors such as isolation and perceptions of voluntary disconnection affect JoMO could strengthen the cultural validity of the scale. In this context, further research on how social media and digital interactions interact with cultural differences would be useful.

Another important limitation is related to data collection methods. The self-report scales used in this study collect data based on participants' reflection of their personal thoughts and feelings. However, this method may limit the accuracy of the results due to influences such as social desirability and biased responding. Cultural factors may further influence these response styles. Therefore, the use of complementary qualitative analyses may provide richer data, particularly on how JoMO is experienced in individual and cultural contexts. By enabling participants to articulate their own experiences in more detail, qualitative data can capture nuances that may be missed in such quantitative analyses. Finally, due to the cross-sectional design of the study, it is not possible to draw any firm conclusions about causal relationships. The study only provided information on the existence and direction of relationships between variables. However, to establish a causal link to these relationships, experimental or longitudinal designs are required. Using these designs, future research could more clearly identify causal effects between JoMO and other psychological and social factors.

With all these limitations, this study has taken an important step in establishing the reliability and validity of the Turkish version of the JoMO Scale. Future research could further examine the relationship between JoMO and factors such as social media addiction, psychological well-being, and provide more in-depth insights into the emotional effects of social media use.

Implications

Despite the limitations of this study, the adaptation of the JoMO scale into Turkish provides a valuable tool for future research and practical interventions. This adaptation enables the measurement of JoMO, contributing to a deeper understanding of this new concept. The relationships identified between JoMO, FoMO, social media addiction, and mindfulness offer valuable insights for future studies exploring the dynamics of digital engagement and well-being. Moreover, the mediating role of JoMO in the relationship between self-compassion and mental well-being highlights the importance of fostering self-compassion to enhance both JoMO and overall well-being. These findings not only expand the academic understanding of JoMO but also provide practical implications for designing intervention programmes aimed at fostering healthier social and digital interactions, particularly among young adults.

Conclusion

The findings of this study, which aims to adapt the JoMO scale for adults, show that the Turkish version of the JoMO scale has validity and reliability and can be used to measure JoMO in adulthood. In addition, it was seen that JoMO is related to self-compassion and mental well-being in cross-sectional mediating analyses. In addition, the relationship between self-compassion, mental well-being and JoMO was also examined in the study. It is seen that JoMO is a mechanism that strengthens and explains the relationship between self-compassion and mental well-being. Finally, studies which are in experimental or longitudinal design are needed to understand the causal effect of JoMO and different variables in this study.

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Availability of data and material

Data will be available on request.

Consent to participate

Informed consent was obtained from all the individual participants that were included in the study. Correspondence concerning this article should be addressed to Hacer Yıldırım Kurtuluş, Department of Psychological Counselling, Faculty of Education, Yildiz Technical University 34,230, Istanbul, Türkiye

Ethical approval

The study protocol has been approved by Yildiz Technical University Scientific Research and Ethical Review Board (Report Number: 20230502050). The study was performed in accordance with the ethical standards laid down in the 1964 Declaration of Helsinki and its following updates.

Pre-registration statement

This study was not pre-registered.

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