Stoicism and Fear of Missing Out (*Fomo)* in The Z Generation's Trend

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| Keywords	ABSTRACT
FoMO, Z generation, stoicism.	*The aim of this study is to talking about a growing phenomenon In this era of massive usage and development of digital media that causes Fear of Missing Out (FoMO) behavior, in this study discusses various aspects of FoMO phenomena, Z generation, and stoicism. FoMO behavior takes place across generations especially the Z generation. The issue in this research is how FoMO affected students of Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang in their lives. In this case, stoicism play a crucial role in absorbing the rapid negative effects of FoMO behavior cause stoicism is the way of life, in stoicism taught afirm that people are creature that capable to controlling their thoughts, this is the principles of living promoted by stoicism itself. This research focuses on the FoMO phenomena in various trend that happen in Ushuluddin And Islamic Thought Faculty. FoMO stands for Fear of Missing Out which refers to the fear of missing out on enjoyable experiences when someone else is participated in them. The type of the study is a field research. This study has two type of data resources in this research, primary data and secondary data, primary data source is interviews with the students of Ushuluddin And Islamic Thought Faculty, the secondary data is data obtained from graphic documents, internet search, and many other. Apply stoicism in the daily life has a big impact for the student of Ushuluddin And Islamic Thought Faculty cause if they apply stoicism they will not imppacted by FoMO behaviour in the various trends based on stoicism taught that said to reach the true happpines we have to focus on things within our control not the other. The result of this study has shown that those who do not apply the stoicism are particularly susceptible to FoMO behavior, but when someone is able to apply the stoicism, stoicism becomes the cure to avoid FoMO.*

INTRODUCTION

In this era of massive usage and development of digital media, there are two opposing sides - the positive and negative impacts of this digital media development - affecting lives across different generations, including the Veteran generation, Baby boomer generation, X generation, Y generation, Z generation, and Alfa generation (Yanuar Purya Putra, 2018). This research specifically focused on Z

generation, whose birth years range from 1995 to 2010, as defined by Bencsik, Csikos, and Juhez, following the generational differences theory popularized by Neil Howe & William Strauss (William straus & Neil Howe, 1991). Indonesia has a significant presence in the percentage of internet usage, as highlighted by the survey conducted by the Indonesian Internet Service Providers Association (*Asosiasi Penyelenggara Jasa Internet Indonesia* or APJII) in 2021. The survey indicates that the number of internet users in Indonesia reached 210,026,769 individuals by 2022, out of a total population of 272,682,600. The majority of internet users fall within the age range of 19-34 years, accounting for 39.8% of the total users, followed by the age group of 35-54 years with 39.74%. The age range of 13-18 years constitutes 11.96% of the users, and lastly, the age range of 55 years and above makes up 8.5% of the users (*Asosiasi Penyelenggara Jasa Internet Indonesia*, 2022). The data from APJII explains that active internet users in Indonesia are predominantly from Z generation and the millennial generation, which together represent 79.54% of the total internet users.

Among Z generation, there is a prevalent trend towards consumptive hedonism, such as buying iPhones to seek validation and appear trendy even when there is no particular urgency in doing so. Another example is purchasing followers on social media platforms like Instagram and Twitter to be seen as popular and as a result of the fear of having too few followers. This phenomenon aligns with Triyaningsih's opinion that most people engage in consumptive behaviour due to a desire to follow the latest lifestyle trends (Triyaningsih, SL, 2011).
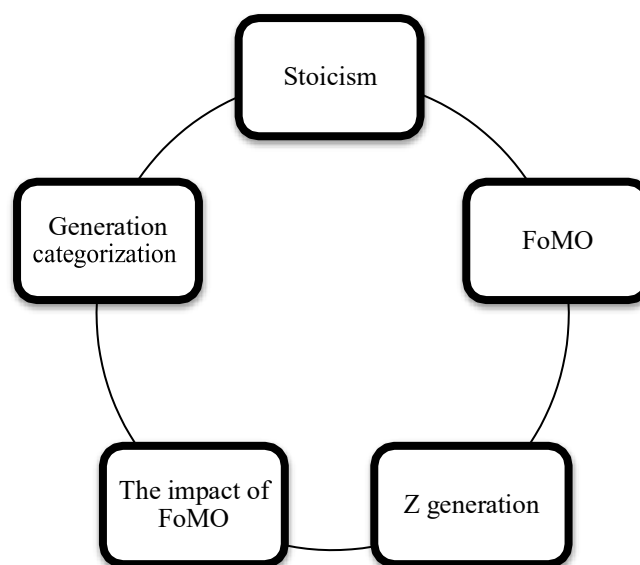
After reviewing various previous studies, there are several scientific papers that discuss the phenomenon of Fear of Missing Out (FoMO), such as the study conducted by Tri Wahyuni Yulya et al., titled *"Fear of Missing Out (FOMO) Sebagai Gaya Hidup di Era Modernisasi"* ("Fear of Missing Out (FOMO) as a Lifestyle in the Modernization Era") (Tri Wahyuni Yulya, et al. 2022). Similar to Tri Wahyuni's research, this study also focused on the behavior of FoMO. However, the key difference lay in the object of study, which was specifically centered on Z generation and their exposure to FoMO, as well as the role of Stoicism in FoMO behavior.

The thesis written by Adira Ismi Wahyuni titled *"Ketergantungan Terhadap Media Sosial Sebagai Pemicu Perilaku FoMO (Fear of Missing Out) Pada Generasi Z Di Kota Bogor"* ("Dependency on Social Media as a Trigger for FoMO Behavior in Z generation in Bogor City") (Adira Ismi Wahyuni, 2022). Similarities between this research and Adira Ismi Wahyuni's study are found in the discussion about FoMO and the subject of investigation, which is Z generation. The difference lies in Adira Ismi Wahyuni's research focusing on the triggering factors, while this research explored the teachings of Stoicism as a potential solution to the negative FoMO behavior. Another distinction is in the location of the research. Adira Ismi Wahyuni's research was particularly focused in Bogor City, while this research concentrated on Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang.

The jurnal authored by Nicho Alinton Sianipar and Dian Veronika Sakti Kaloeti, titled *"Hubungan Antar Regulasi Diri Dan Fear Of Missing Out Pada Mahasiswa Tahun Pertama Fakultas Psikologi*

Universitas Diponegoro" ("The Relationship Between Self-Regulation and Fear Of Missing Out in First-Year Students of the Faculty of Psychology, Diponegoro University") (Nicho Alinton Sianipar et al., 2019). In this journal, Nicho Alinton Sianipar and Dian Veronika Sakti Kaloeti discussed self-regulation to help first-year students at Universitas Diponegoro focus on more essential matters and avoid wasting time because of FoMO. This is slightly related to this research, as the negative impacts caused by FoMO behavior could influence an individual's life. However, there were differences between Nicho Alinton Sianipar and Dian Veronika Sakti Kaloeti's study and this research. Firstly, their research was conducted at Universitas Diponegoro, while this study took place at UIN Raden Fatah Palembang. Secondly, their focus was on examining the relationship between self-regulation and FoMO, while this research concentrated on discussing the role of Stoicism in mitigating the negative impacts of FoMO.

The problem in this research is how FoMO affected students of Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang in their lives. The aim of this study is to analyze the influence of FoMO on students of Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang and to determine the role of Stoicism in minimizing FoMO. The results of this research are expected to provide both theoretical and practical benefits. Theoretically, this study aims to increase information and insights for students and the public regarding the negative behavior of FoMO in Z generation, especially among students of Ushuluddin and Islamic Thought at UIN Raden Fatah Palembang. Practically, this research aims to address and overcome issues related to the increasingly prevalent negative impacts of FoMO in society, particularly among Z generation, in the context of social media.

METHODS

This research was conducted under qualitative method, involving thorough examination, investigation, data collection, processing, analysis, and presentation in a systematic and objective manner to solve a problem or test a hypothesis to develop general principles (Rifa'I Abubakar, 2021). It utilized field research, which involves sourcing data directly through direct investigation related to the problem being studied (Saifuddin Azwar, 1999).

The particular profile categories served as the basis for subject selection in this research are:

1. The subjects are students of Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang.
2. The subjects are selected based on data provided by Silayak UIN Raden Fatah, with the researchers focusing on active students in the Faculty of Ushuluddin and Islamic Thought. The researchers only took a sample of subjects from several undergraduate students of the Ushuluddin and Islamic Thought Faculty, class of 2019.

The researchers only took a sample of research subjects from several undergraduate students of the Faculty of Ushuluddin and Islamic Thought, class of 2019.

Table 1
Class of 2019

No.	Department	Total number of students
1.	Religious Studies department	239
2.	Aqidah and Islamic Philosophy department	386
3.	Quranic Studies and Interpretation department	452
4.	Hadith Studies department	228
5.	Tasawuf and Psychotherapy department	159
	Total	**1464**

According to Silalahi, data is the result of empirical observations and measurements that reveal facts about the characteristics of a specific phenomenon. The type of data used in this research is qualitative data. In qualitative research, data is descriptive and not represented by numbers. Data can be in the form of phenomena, events, and incidents that are then analyzed into various categories (Adhi & Ahmad, 2019). The sources of data in a study refer to the subjects or places where the data is obtained. In this research, the sources of data include both primary data and secondary data. Primary data is in the form of verbal information or words spoken, non-verbal gestures, or behaviors performed by trustworthy subjects, which in this case are the research subjects (informants) related to the variables of the research (Sandu Siyoto & M.Ali sodik, 2015). The primary data source in this research is interviews conducted with students of Ushuluddin and Islamic Thought Faculty at UIN Raden Fatah Palembang. Finally, the secondary data is data obtained from graphic documents, photos, films, video recordings, objects, and other sources that can enrich the primary data (Sandu Siyoto & M.Ali sodik, 2015).

RESULTS
A. Stoicism
1. Definition of Stoicism

Etymologically stoicism is derived from the Greek word *"stōïkos,"* which means a porch, portico, or colonnade. The term *"Stoa"* eventually became the identity of Stoicism itself, referring to the colonnade in Athens that Zeno often used as a place for teaching (Williamson, D, 2015). The term *"Stoa"* eventually became the identity of Stoicism itself, referring to the colonnade in Athens that Zeno often used as a place for teaching, as cited from The Oxford English Dictionary (John Sellars, 2014). Stoicism is identified as an attitude of not complaining, characterized by having complete control over emotions, which is a characteristic of Stoicism towards life. Stoicism is also interpreted as an attitude of not complaining and being able to endure pain.

Stoicism terminologicaly terms is a philosophical school thaught that originated in ancient Greece and subsequently had a significant impact on contemporary thinkers such as Descartes, Pascal, Kant, and others. According to Setyo Wibowo, Stoicism is a way of life. This philosophical school of taught asserts that humans are rational beings capable of controlling their thoughts. Stoicism is associated with living without negative emotions, as they are believed to stem from improper and unwise thinking.

2. Figures of Stoicism

After Zeno of Citium founded the Stoic school, several other philosophers emerged as notable figures of Stoicism (A.A Long, 29174), In the Cambridge Dictionary of Philosophy, the Stoic figures and perspectives are divided into three groups (Robert Audi, 1995):
a. Early Stoicism, consisting of Zeno (334-262 BC), Chrysippus (280-206 BC), and Cleanthes (331-232 BC).
b. Middle Stoicism, developed by Panaetius (185-110 BC) and Posidonius (135-50 BC) of Rhodes.
c. Roman Stoicism, also known as Late Stoicism, includes Cicero (106 BC-43 BC), Seneca (1-65 AD), Epictetus (55-135 AD), and Marcus Aurelius (121-180 AD).

Throughout his journey, Zeno was inspired by the ethical teachings of Socrates, particularly Socrates' courage in facing his death voluntarily (F. H. Sandbach, 1989). This reflects the Stoic teachings on ethics that one does not need to be carried away by negative emotions *(pathos)*, such as fear, but instead being content with complete freedom, even in accepting death (Samuel Enoch Stumph, 1966).

The principles and teachings of Stoicism have significantly influenced the thoughts of Christian theologians and philosophers throughout history, from ancient times to the present. One of the most prominent legacies of Stoicism is its emphasis on living ethically with good morality, as carried forward by eminent thinkers such as Baruch Spinoza, Joseph Butler, Immanuel Kant, and Helmut Richard Niebuhr (H.R. Niebuhr, 1963). From the perspective of Dilthey, a German philosopher, he argued that Stoicism is the strongest, oldest, and most

relevant philosophical ideology that can be accepted and applicable in any era, situation, and for any social class. This perspective aligns with the background of Stoic figures, spanning from ancient Roman times to the contemporary era, encompassing various social positions from slaves to emperors, which seems to validate Dilthey's view that Stoicism is the most plausible, oldest, and relevant philosophical ideology compared to others (Christoper Rowe et al., 2001).

3. **Core Values of Stoicism**

Stoics believe that negative emotions that afflict humans are a result of errors in decision-making. A *"sophos,"* an individual possessing "moral and intellectual perfection," will never experience destructive emotions that hinder happiness, such as excessive anger, panic, sorrow, and so on. According to Epictetus, followers of Stoicism should not talk extensively about grand ideas, especially to laypeople. Instead, they should act in harmony to realize what they contemplate about these grand ideas and goodness. This is distinguished from philosophers (lovers of wisdom) who enjoy philosophical ideas but often fail to actualize them *(sophia)*.

In Stoicism, life is defined into two parts. The first part is the internal or inner dimension, and the second part is the external or Dichotomy of Control. The inner dimension encompasses everything that is entirely under one's control. The external dimension refers to things beyond one's control, such as other people's responses, reactions, and opinions. This aligns with Epictetus' statement that there are things that depend on us (under our control) and things that do not depend on us (beyond our control) (Epictetus, 1959).

Stoicism is a way of life that emphasizes the internal dimension of human beings. A Stoic can lead a happy life when not affected by external factors. In the eyes of Stoics, the Universal Logos (Divine Reason) is an entity that governs the universe rationally. No matter how negative the events that befall, a wise Stoic will see them as part of the beautiful fabric of the Divine. They align their rational human nature with the laws of nature (cause and effect) in the universe (A. Setyo Wibowo, 2013).

The foundation of Stoicism borrows three philosophical elements that developed in Aristotle's Academy: logic or reason, physics or material, and ethics. Themes often discussed, related to the human dimension as the main focus, include fate, desire, and injustice.

The most prominent teaching of Stoicism is how individuals act in accordance with the orderly laws of nature controlled by the Divine being (Robert Audi, 1995). Living in harmony with the Divine's will, in sync with the regularity of nature, is referred to as "ethical katechonism" in Stoicism. Initially, Stoic teachings always involved the role of gods in ancient Greek mythology. Likewise, Christian ethicists influenced by Stoic philosophy also involve God in their ethical constructions.

According to John Sellars, philosophy is an art of healing the soul, which can help the soul without seeking external remedies because something that does not come from within oneself can only serve as a temporary remedy. It is not good to rely solely on temporary remedies. Instead, humans should utilize their internal strength or their own selves to the maximum by involving all their powers and abilities to become a permanent healing remedy for themselves.

John Sellars' statement is highly relevant to the Stoic principle of life. Stoicism conveys that humans can only control what is within their own domain, namely their thoughts and actions. Everything else is external and beyond our control. Therefore, we should focus on what we can fully control, such as our own judgments about external matters like events, situations, thoughts, and others' opinions about us. The more we try to control what is beyond our control, the more likely we are to experience disappointment, heartbreak, or even frustration. It is advisable to concentrate on what we can fully control, which is the internal elements or specifically ourselves.

B. **Fear of Missing Out (FoMO)**

FoMO stands for Fear of Missing Out which refers to the fear of missing out on enjoyable experiences when someone else is involved in them, leading an individual to continuously strive to stay connected and follow activities considered interesting through media and the internet. FoMO is

an abbreviation for Fear of Missing Out, and in Indonesian, it is used to describe a behavioral pattern where someone excessively worries and fears being left out of an ongoing trend, compelling them to follow the trend. According to Przybylski, Gladwell, DeHaan, and Murayama, FoMO is the emergence of fear and concern about missing out when someone is not part of an event considered important. This fear and concern can be identified by the intense desire to constantly be connected to social media to monitor what others are doing and wanting to participate in those activities (Przybylski, 2013). It can also lead to envy when others experience something more enjoyable than oneself.

According to Hura et al., individuals from Z generation with a tendency for excessive FoMO feel scared of being ignored and worried if they do not know or follow what others are doing. When they are with others, they constantly monitor their social media to avoid missing out on information. On the other hand, Z generation individuals with low FoMO levels do not experience anxiety when seeing their peers having fun without them and can control their curiosity about their friends' activities (Hura et al., 2021). FoMO is considered a form of compulsive worry that triggers concerns about missing out on trends, such as booming events, using the latest gadgets, or other trendy occurrences (Przybylski AK et al., 2013), This FoMO behavior gradually has negative effects, such as leading to consumptive hedonism. According to David Chaney, hedonistic lifestyle is a form of behavior where individuals prioritize temporary or momentary pleasure over engaging in more positive activities, often driven by a desire to try what is considered cool and currently trending (Chaney, David, 2007).

C. Z Generation
1. Definition of Gen Z and Current Generational Grouping
Z generation, also known as Gen Z, refers to the generation of individuals born between the years 1995 and 2010. The label "Gen Z" is named after the last letter in the alphabet (Sarah Sladek & Alyx Grabinger, 2014), as their arrival marks the end of the roles, traditions, and experiences of the generations that came before them. Research conducted by Bencsik, Csikos, and Juhez has classified Generation Z into the generation categorization (Bencsik, A, 2016), which can be seen in the following table:

Table 2
Classified Generation Z

Year of Birth	Term
1925 – 1946	Veteran generation
1946 – 1960	Baby boom generation
1960 – 1980	X generation
1980 – 1995	Y generation / Millenial generation
1995 – 2010	Z generation
2010 +	Alpha generation

According to Parry & Urwin, the essential elements in generations grouping are divided into two factors: specific demographic factors such as the similarity in birth years, and sociological factors such as significant historical events. Both factors are commonly used as the basis for studying and researching generational differences (Parry, E., & Urwin, P, 2010).

2. General Characteristics of Z generation
Z generation is illustrated as the "native inhabitants of the digital world" due to their significant presence and activity in the digital world. According to Gen Z Introducing the first Generation of the 21st Century, it was revealed that 50% of Gen Z individuals have their own tablets, and 33% have their own smartphones. The same source also indicates that all of Z generation (100%) is connected online for at least 1 hour per day, with 46% being connected for more than 10 hours per day. For Gen Z, technology is an integral part of their lives, enabling them to expand their minds, trigger change, and enhance their social interactions. Gadgets, especially smartphones, are considered a fundamental aspect of their existence.

The prevalence of smartphones has led many individuals to be consistently active on social media. The abundance of social media and messaging applications like Instagram, WhatsApp, Line, Facebook, Twitter, and others have spurred a sense of competition for online presence. This smartphone usage has given rise to the phenomenon of Fear of Missing Out (FoMO). This was evident from interviews conducted between the researchers and the research subjects. The study included 10 participants aged 21-23 years, consisting of 5 females and 5 males. The researchers interviewed the subjects to analyze their thoughts on the impact of social media's development as a platform for spreading trends and the nature of these trends themselves. Here are the results of the interviews between the researchers and the research subjects.

D. **On Younger Female Object**
   1. **Object: Miss SN**
      In this case, the researcher aimed to portray an individual who was affected by FoMO concerning current trends. The first case involves a 21-year-old teenage girl who is a student majoring in majoring in Hadith Department Studies at Ushuluddin and Islamic Thought Faculty. Several questions asked to the object to further understand her thoughts on trends. The questions began by questioned about Miss SN's intensity in following trends on social media. Miss SN responded that she didn't actively follow every trend that emerged. However, if she had the time and the propensity, she might visit places or try things that are currently trending or viral on social media. She mentioned that she does not feel fearful or worried if she cannot follow the current existing trend.

      "Kalo aku pribadi tren-tren idak terlalu mengikuti. Cuma ado tren yang buat aku tertarik misalnyo cak biso buat kito tenang cak di Gelumbang. Kalo ado waktu ku sempatke kalo katek waktu yo sudah. Misalnyo cak ado trend jedag-jedug terbaru aku akui sering ikut. Tapi kalo trend cak kegiatan-kegiatan wong bucin dak ."

      Additionally, question asked about the factors that motivated Miss SN to follow viral trends. Miss SN stated that she is not interested in following new trends that has already become mainstream. There are no external pressures that makes her to follow trends; it is purely an internal desire based on her own feelings and mood. Lastly, the qustion is about the validation Miss SN received when others became interested in the trends she followed. Miss SN affirmed that she feels happy and delighted when she can influence others to join in on the trends she is currently following.

      "Ado. Misalnyo aku ngirim foto aku lagi nongki di tempat viral, terus ado yang nanyo 'bagus dak tempatnyo?', terus aku rekomendasike ke mereka jadi seneng kareno itu."

   2. **Object: Miss DN**
      In the second case, it started with a 22-year-old teenage girl who was a student majoring in Qur'an and Tafsir Department at Ushuluddin and Islamic Thought Faculty. Similar to the first case, the interview asked to the object with several questions to understand her thoughts on current trends. The first question began by asking the intensity of Miss DN in following current trends. Miss DN stated that she would follow trends that are within her reach and would not force herself to follow trends that require a budget beyond her means.

      "Kalo aku sebenernya ada juga si ngikuti kalo masih bisa dijangkau. Tapi kalo yang ngelibatin budget diluar kita kayanya agak susah ngikutinya."

      Furthemore question asked about if there were feelings of fear, worry, or regret for Miss DN if she couldn't follow the booming trends. Miss DN mentioned that there are some personal fears if she cannot follow a trend, but not entirely afraid or feeling terrible.

      "Kalo aku ada, kaya sekarang orang pada punya Iphone. Yang pasti aku yang belum ada kaya 'ih kapan ya bisa punya Iphone biar bisa bikin story yang bagus yang stabil videonya'. Kalo aku si ada. Tapi ya tidak memaksakan juga."

      Miss DN also blatantly stated that she felt happy when receiving compliments from others when she followed current trends. However, she also clarifies that she is not that dependent for validation, as she regards it as a way just to please herself.

"Seneng si pasti kalo dapet pujian, berarti di akui. ga perlu validasi juga, Cuma seneng. Jadi kito tampil itu pengen nyenengin diri sendiri."

3. **Object: Miss RF**

With this subject, the next object introduced an individual who was not affected by FoMO. The case involves a 22-year-old teenager, a female student of Aqidah and Islamic Philosophy Department at Ushuluddin and Islamic Thought Faculty. The several interviews conducted with the object to further understand her thoughts on trends. The first question began by asking about the intensity following current trends by Ms. RF, Ms. RF did not actively follow the recent viral trends, unlike most people who always keep up with them. Ms. RF only followed food and place-related trends that have gone viral. As for other trends, as long as they remained within reasonable limits, she saw no issue in participating in them.

"Kalo dari aku pribadi untuk masalah trend tidak terlalu mengikuti. Mungkin kalo yang laen ado makanan viral mereka beli, tren baju viral mereka beli nah kalo aku idak."

"Kalo masih batas wajar itu tren-trennyo misal makanan viral itu dan dak terlalu berlebihan."

Ms. RF admitted that she feels happy and satisfied when following some of the booming trends on social media. However, if she hadn't had the chance to follow a trend on social media, she would not feel afraid or worried. Ms. RF also does not care about other people's opinions regarding her less desire to follow trends that others are into. She stated that she follows trends solely for herself and does not need recognition nor validation from others.

"ngikuti tren itu untuk diri aku dewek idak untuk wong laen. Karno menurut aku, aku dak perlu pengakuan dan validasi dari wong laen."

4. **Object: Miss NPN**

In this case, describe someone who was affected by FoMO. The case involves a female 22-year-old student majoring in Tasawuf and Psychotherapy Department at Ushuluddin and Islamic Thought Faculty. The questions conducted several interviews with the subject to further understand her thoughts on recent trends. The first question was about Ms. NPN's intensity in following trends on social media. Ms. NPN admitted that she followed trends at around 70%. Then question about Ms. NPN's feelings when participating in viral trends on social media. She stated that following trends on social media helped satisfy her curiosity, as long as it remains positive and socially acceptable.

"pasti bayar raso penasaran kito,contohnyo kalo ngeliat wong laen dapet pencapaian kito pengenkan. Apolagi itu yang sudah kito tau lagi trending, otomatis dalam jiwo aku sendiri pengen ikut jugo."

"Itu tetap balekke tren apo dulu. Tapi selagi itu hal yang positif dan lumrah di masyarakat mungkin itu presentasenyo lebih dari 70%."

Then, the question is about Ms. NPN's feelings when she missed a trend and couldn't participate in those trends. Ms. NPN asserted that she was able to stay calm because, in her opinion, many other trends would emerge later that she could have followed, so she didn't force herself to constantly keep up with every single emerging trend. Moreover, Ms. NPN feels happy when her efforts to follow a trend are appreciated by others.

"Biaso bae sih, karno bakal muncul trend-trend lain dak mungkin stuck di trend itu. Dan otomatis trend itu tu paling kenceng Cuma 3 bulan."

"muncul raso seneng kalau diapresiasi karno kito buat ngikuti tren itu ado effort jugo."

5. **Object Ms. NK**

In this case, describe that someone who affected by FoMO. It started with a 21-year-old female student majoring in Comparative Religion Department at Usuluddin and Islamic Thought Faculty. Similar to previous cases, several questions asked to understand the object's thoughts on trends. The interview began by asking about Ms. NK's daily intensity of using social media and following trends. Ms. NK's social media usage intensity is approximately 90% because of her job demands.

"Hampir 90%. Karno aku memang dibagian creator otomatis tempat makan, tempat yang trending itu aku ikuti buat naik view, terus ado privillagekan. Karnokan perlu."

Ms. NK emphasized that she is about 70% interested in following trends on social media. She tends to follow trends related to travel destinations and culinary experiences rather than viral content like dance trends in tik-tok.

"Tertarik sih sekitar 70%. misalnyo bagus 'oh lagi viral' nah viralnyo bagus, yo diikuti kalo misalnyo lagi musim makanan kito ikuti. Kalo trend jedag-jedug di media sosial agak kurang lebih banyak kayak tempat."

Ms. NK mentioned that two factors contribute to her relatively intense participation in following social media trends: first, the demands of her profession as a content creator, and second, her personal interest towards show-off culture on social media.

"Karno keduo faktor, pertamo karno tuntutan profesi dan yang keduo emng pengen, aku suko, nah kalo di diri aku emang seneng gaweke itu. aku kan bukan wong yang introvert."

Furthemore Ms. NK's feelings when she could not follow the currently viral trends on social media. Ms. NK admitted feeling somewhat sad when unable to keep up with trends.

"Agak sedih yo, karno aku terbiaso mengikuti trend-trend viral diperubahan jaman. Agak sedih, miris lah."

Ms. NK affirmed that she felt happy when receiving praise from others. However, she mentioned that external recognition is relative. She does not prioritize it much. Even if she faces criticism, it does not bring her down; instead, she discovers other ways to improve her flaws.

"Seneng yang pastinyo. Karno alhamdulillah target kito keno. Kalo dapet pengakuan relatif sih dak terlalu diutamain. Kalo misal dipuji cantik senenglah, tapi kalo misalnyo kito dihujat aku ado raso sedih."

E. On Younger Male objects

1. Object: Mr. RFH

In this case, it describes someone affected by FoMO. It started with a 22-year-old teenage male student majoring in Qur'an and Tafsir Department at Ushuluddin and Islamic Thought Faculty. Similarly to the above-mentioned case of the female teenage subjects, the author conducted an interview with the subject to understand his opinions about trends. The interview began by asking about Mr. RFH's intensity in following trends that were popular among the public. according to Mr. RFH admitted that he often follows trends that can be easily accessed. Additionally, he finds pleasure in following these trends because he feels trendy and wants to increase his social media followers.

"Kalo aku pribadi cukup sering, karna aku tergolong wong yang mengikuti tren. Jadi kalo ado kuliner yang lagi viral aku cubo, terus fashion yang lagi viral aku cubo dan apapun yang lagi viral selagi terjangkau oleh aku, aku ikuti."

"Kalo untuk kesenangan pasti ado. pertamo kito beraso jadi gaul terus kito jugo menambah banyak kawan dan followers di sosial media, terus kito jugo raso keren."

Next questionis about if there was any fear or worry when Mr. RFH could not follow a trend. Mr. RFH explained that he feels disappointed and sad if he cannot follow or catch up with a trend. If he receives recognition from others while following a trend, he feels proud and happy because his effort in following the trend is appreciated by others.

"Kalo untuk idak biso ngikuti tren tu, kalo aku pribadi selagi masih biso dikejar aku kejar trendnyo, tapi kalu lah dak tekejar yo ado raso kecewa, ado raso sedih."

"Kalo untuk apresiasi itu suatu kebanggaan, suatu kesenangan tersendiri. Kaya merasa di support oleh followers di sosial media."

2. Object: Mr. LK

In this case explain someone who was not affected by FoMO. It started with a 23-year-old teenager, a student majoring in the Hadith Department Studies at Ushuluddin and Islamic Thought Faculty. Several questions were asked to the subject to understand his perspective on trends. It began by inquiring about Mr. LK intensity to follow current trends. Mr. LK among the objects who does not actively to follow the trends.

"untuk aku pribadi ngikutin trend tu agak kurang sih, malahan cenderung dak pernah ngikuti samo sekali mungkin."

MR. LK believes that pushing oneself too hard to participate in hype trends is not beneficial. Unlike many who seek recognition by following trends, Mr. LK does not feel the need for external validation.

"Kalo aku pribadi sih idak mengikuti. Alasannyo karno trend-trend seperti itu kan ibaratnyo untuk dapat pengakuan. Sedangkan menurut aku pribadi sih dak perlu dapat pengakuan."

It can be inferred that Mr. LK has embraced Stoicism's principles, as he focused on his own values and did not seek approval or recognition from others.

3. **Object: Mr. AJA**

In this case, it became evident that the individual was not affected by FoMO due to stoicism. The object of this case was a 22-year-old teenager, a student majoring of Aqidah and Islamic Philosophy Department at the Faculty of Ushuluddin and Islamic Thought. Several questions were asked to the subject to explore their perspective on trends. Similar questions were posed to the interviewee regarding Mr. AJA's opinion about the various trends that were widely spread on social media. According to him, when following trends, individuals can assess and discern whether these trends are good or bad to follow. They can judge and conclude whether or not it is a suitable trend to follow. However, everyone has the right to choose the trends they want to follow, even if they are considered bad. Nonetheless, social media is a platform with a diverse range of information, accessible to people of all ages. AJA suggested that social media users and trend enthusiasts should reconsider the trends they want to follow.

"masalah trend itu tergantung trendnyo jugo. Ado trend yang baik, ado trend yang buruk. kalo dari trend-trend yang baik kito boleh mengikuti trend itu, kito biso langsung pelajari apokah itu baik. Kalo dio buruk kito biso belajar jugo, kalo trend itu tuh idak selamonyo biso kito ikuti."

"Tergantung pribadi sendiri, masalah ikutan atau idak ikutan. Kito kan biso nilai trend itu pantes diikuti atau idak. Ado wong yang ikuti trend yang buruk sebenernyo hak mereka pribadi, tapi kembali lagi ini tuh media sosial wong yang liat tu lintas usia. Jadi kalo trend buruk lebih diperhatike lagi lah."

About AJA's participation in viral trends on social media, Mr. AJA stated that he only followed trends related to games. Apart from that, he was not interested in following other trends, including food trends.

"Kalo aku pribadi, kalo trend game, trend yang biaso aku ikuti. Misalkan main game, aku sering main game kalo game yang lagi rame sih aku biasonyo ngikuti. Tapi kalo cak trend-trend di TikTok joget-joget agak kurang sih. makanan jugo idak."

Next, about AJA's opinion when he could not participate in trending activities. Did he feel sad or fear being judged as not cool when he could not follow the current trends? Mr. AJA expressed that he might feel regretful if he cannot participate in a trend due to device or resource limitations. However, he did not concern himself with others' opinions.

"Idak terlalu sih. Mungkin agak disayangkan karno dak biso ngikuti trend yang pengen kito ikuti kareno masalah kayak device atau sarananyo. Tapi ngikuti trend dak terlalu mikirke, idak masalah, dikatoi wong lain jugo dak penting dan mikirkenyo."

4. **Object: Mr. ES**

In this case, interpret Gen Z who not being exposed to FoMO. The interviewee is a 23-year-old student majoring in Sufism and Psychotherapy Department at Ushuluddin and Islamic Thought Faculty. Several questions were asked to explore ES's opinions regarding trends. The questioning began with the revolved around the intensity of ES's use and following of trends on social media. ES admitted to having an intensity of around 50% in using and following trends on social media. Additionally, he follows trends that resonate with his current mood.

"Kalo misal ado yang senang dihati kito ikuti, kalo dak sesuai dihati kito yo idak pulo ngikuti. Aku pribadi lebih ke misalkan ado trend tempat-tempat yang bagus, kalo aku pribadi tertarik kesitu. presentasenyo seimbang, 50%."

In line with AJA, ES also does not give much importance to negative opinions from others when he cannot participate in booming trends. According to him, whether or not he joins a trend is his own choice, not determined by others.

"Biaso bae sih, terserahlah wong nak ngmng apo. Itukan pilihan kito masing-masing."

Based on the cases above, it is known that among the ten research objects interviewed, five of them are indicated to be affected by FoMO with varying intensity, while the other five can be concluded not to be affected by FoMO.

For instance, Miss SN, although not following all trends, feels happy when the trends she follows are perceived positively and appreciated by others. Not only Miss SN, but also Miss DN, Miss NPN, Miss NK, and Mr. RFH are happy when their efforts to follow trends are appreciated by others, and they feel disappointed if they cannot follow the existing trends. It becomes evident that these five research subjects place their happiness on external factors beyond their control. On the other hand, in Stoicism, depending on happiness based on things beyond one's control (not up to us) will only lead to superficial happiness. To attain true happiness, one should focus on things within their control (up to us) to achieve a more peaceful and contented life (Henry Manampiring, 2018). Similar to Miss RF, who does not care about the opinions of others, she seems to enjoy life more and even follows trends solely for herself without external influence from others.

The high dependence of Gen Z on technology, especially social media, shifts the function of social media into a "monitor" to observe the lives of others so as not to miss trends. This can lead to FoMO due to the reliance on external factors to determine one's happiness (Lisya Septiani Putri, 2019). Just like Miss SN, DN, RFH, and NPN, feeling worried when not following developing trends is a negative impact of FoMO behavior. The fear and worries experienced push them to be intensively present on social media while imitating various viral activities of others. This can be avoided by applying Stoic teachings to control things within one's own sphere of control. Stoic philosophers believe that true happiness cannot be achieved when humans are still dependent on external factors.

FoMO arises from the urge to follow trends, such as food trends, cafes, tourist spots, and others. Additionally, it emerges from the desire to be acknowledged by others in the virtual world and leads to addiction to being active on social media and the fear of missing out on the latest information available on social media.

Looking at the case of Miss RF, it can be observed that she is capable of controlling her interpretations and perceptions, which are within her control and in line with Stoicism ideology. Consequently, Miss RF is not influenced at all by the opinions and judgments of others regarding her and the activities she engages in, as long as those activities are positive and do not harm others. In this case, it is evident that the thoughts and principles of Stoicism can act as a remedy for the behavior of FoMO, which tends to revolve around external elements, such as judgments, words, opinions, and reactions of others, as the axis of happiness and the standards to be fulfilled in daily life.

From the cases above, it can be concluded that individuals who do not apply Stoicism teachings are highly susceptible to FoMO behavior. However, when one can practice Stoicism, it becomes a remedy to avoid FoMO behavior, as Stoicism emphasizes not prioritizing the opinions and judgments of others since they are external elements beyond one's control.

CONCLUSION

The FoMO-afflicted students in the Faculty of Ushuluddin cannot avoid or detach themselves from the allure of following trends, which subsequently makes them to actively participate in these trends. Gen Z with FoMO constantly seeks intense connection with social media to keep up with the latest trends. When FoMO students miss out on trends on social media, they often feel sad and disappointed. This significantly impacts the lives of FoMO-affected Gen Z individuals.

Eliminating negative feelings, focusing on things within one's control, and being able to control interpretations and perceptions are Stoicism thoughts that can minimize negative FoMO behavior. Stoicism is a way of life that emphasizes the internal dimension of human beings. A Stoic can lead a happy life when they are not influenced by external factors. They align their rational nature as humans

with the natural law (cause and effect) of the universe. Regarding this, the thoughts and principles of Stoicism act as a remedy for the slowly spreading affliction among the young generation, known as FoMO, where FoMO behavior tends to revolve around external elements such as judgments, words, opinions, and reactions of others as the axis of happiness and the standards to be fulfilled in daily life.

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