



JOMO TENDENCIES ACROSS GENERATIONS: IMPLICATIONS FOR TÜRKİYE

KUŞAKLAR ARASI JOMO EĞİLİMLERİ: TÜRKİYE'DEN ÇIKARIMLAR

Melike Zeynep KORKMAZ¹

Ayşen AKYÜZ²



ORCID: M.Z.K. 0000-0002-7942-9402
A.A. 0000-0003-0634-9601

Corresponding author/Sorumlu yazar:

¹ Melike Zeynep Korkmaz

İstanbul Medipol University, Türkiye

E-mail/E-posta: melike.korkmaz@medipol.edu.tr

² Ayşen Akyüz

İstanbul Medipol University, Türkiye

E-mail/E-posta: aakyuz@medipol.edu.tr

Received/Geliş tarihi: 13.04.2026

Benzerlik Oranı/Similarity Ratio: %10

Revision Requested/Revizyon talebi:

20.05.2026

Last revision received/Son revizyon teslimi:

27.05.2026

Accepted/Kabul tarihi: 28.06.2026

Etik Kurul İzni/ Ethics Committee Permission:

Social Sciences Research Ethics Committee of
Istanbul Medipol University on July 28, 2025/ 316

Citation/Atf: Korkmaz, M.Z. & Akyüz, A.

(2026). Jomo Tendencies Across Generations:
Implications For Türkiye. The Turkish Online
Journal of Design Art and Communication, 16 (3),
1800-1814. <https://doi.org/10.7456/tojdac.1929568>

Abstract

This study aims to find out how individuals' Joy of Missing Out (JoMO) tendencies differ in demographic variables and perceived level of welfare contexts. The data collection was conducted via an online survey between January 5-9, 2026. Data was collected from 227 participants. As data collection tool, The Turkish adaptation of the JoMO scale was used. Descriptive statistics, independent sample t-test, and analysis of variance (ANOVA) were applied in the analysis of the data. The findings show that JoMO total scores differ significantly across generations. The study found that Gen X and Gen Y participants had higher levels of JoMO compared to Gen Z participants. When the sub-dimensions were examined, a significant difference was found between generations in the dimension of Joy of Disconnection; while no significant differences were found in Joy of Independence and Joy of Self-reflection. In comparisons based on gender, male participants scored higher than female participants only on the subscale of the Joy of Independence; no significant difference was found in terms of the total JoMO score. No significant difference was found in the total JoMO score and subscale scores in terms of the variables of education level and perceived level of welfare.

Keywords: JoMo, FoMo, Joy of Independence, Joy Of Disconnection, Joy Of Self-Reflection.

Öz

Bu araştırmanın amacı, bireylerin Gelişmeleri Kaçırma Keyfi (Joy of Missing Out: JoMO) eğilimlerinin demografik değişkenler ve algılanan refah düzeyi bağlamında nasıl farklılaştığını incelemektir. Araştırma, 5-9 Ocak 2026 tarihleri arasında çevrim içi anket yöntemiyle toplanan ve 227 katılımcıdan elde edilen veriler üzerinden gerçekleştirilmiştir. Veri toplama aracı olarak JoMO ölçeğinin Türkçe uyarlama formu kullanılmıştır. Verilerin analizinde betimleyici istatistikler, bağımsız gruplar t-testi ve tek yönlü varyans analizi (ANOVA) uygulanmıştır. Araştırma bulguları, JoMO toplam puanlarının kuşaklara göre istatistiksel olarak anlamlı biçimde farklılaştığını göstermektedir. X kuşağı ve Y kuşağı katılımcıların JoMO düzeylerinin, Z kuşağı katılımcılara kıyasla daha yüksek olduğu saptanmıştır. Alt boyutlar incelendiğinde, ulaşılama keyfi boyutunda kuşaklara göre anlamlı bir farklılaşma olduğu; bağımsız olma keyfi ve özüne dönme keyfi boyutlarında ise anlamlı bir farklılık bulunmadığı belirlenmiştir. Cinsiyete göre yapılan karşılaştırmalarda, yalnızca bağımsız olma keyfi alt boyutunda erkek katılımcıların puanlarının kadınlara göre daha yüksek olduğu görülmüş; JoMO toplam puanı açısından anlamlı bir farklılaşma saptanmamıştır. Eğitim düzeyi ve algılanan refah düzeyi değişkenleri açısından JoMO toplam puanı ve alt boyut puanlarında anlamlı bir farklılık belirlenmemiştir.

Anahtar Kelimeler: JoMO, FoMO, Bağımsız Olma Keyfi, Ulaşılama Keyfi, Özüne Dönme Keyfi.



INTRODUCTION

The interaction between users and social media and digital platforms has been reshaped because of the acceleration in technological developments, with smart devices permeating every aspect of daily life. The feeling that individuals are compelled to constantly stay within this fast flow of information has led to the concept of “fear of missing out” (FoMO) in the literature. The underlying emotion of FoMO can be defined as feeling inadequate when seeing the experiences of others on social media. However, in recent years, the rise of digital fatigue and social media-related stress caused an opposite concept; Joy of Missing Out (JoMO). JoMO refers to consciously distance yourself from the digital world to focus on real-life experiences and derive happiness from this process.

An examination of digital consumption habits in Türkiye reveals that by 2025, there will be 77.3 million internet users and 58.5 million social media users, and these users connecting to the internet via mobile phones for an average of 4 hours a day (We Are Social, 2025). A global survey conducted by Facebook found that almost half of its users experienced FoMO in 2019 (Alutaybi et al., 2019). The negative mood and anxiety that accompany high-intensity digital connectivity, suggest considerable potential for JoMO-based marketing campaigns.

Digital fatigue or ongoing connectivity stress, that people face due to their sense of anxiety regarding remaining informed about developments (Jacobsen, 2021), had created a new paradigm that was evident not only in personal attitudes but also with consumer behaviors. The need for individuals to be digitally disconnected led to the emergence of a new approach called the JoMO economy (GWI, 2024). In this context, brands began to respond to consumers' desire for digital detox by developing JoMO-focused campaigns.

In recent times, the rise in sales of “dumb phones” produced by HMD Global, the manufacturer of Nokia, which only have basic call and text messaging features, along with campaigns such as Heineken's “Boring Phone” app and IKEA's “Phone-Free Dinner” ad, have aimed to respond to consumers' needs for JoMO. Similarly, in the hospitality sector, the trend of “disconnected travel experiences” has risen, with “silent retreat” vacation packages that do not include Wi-Fi or social media usage now being offered. According to a report by Global Wellness Institute, demand for silent retreat and natural life experience vacations increased by 38% between 2020 and 2022 (Shah & Rajan, 2025). Since 2020, the increase in demand in the wellness sector has not been limited to the accommodation alone but has also begun to serve a new segment with meditation groups and mental health applications that encourage digital disconnection and mental tranquility. The most decisive trigger for this increase in demand is, of course, thought to be the Covid-19 pandemic (Korkmaz, 2022). Shah & Rajan (2025) argue that the pandemic laid the groundwork for the JoMO economy by enabling people to understand the value of real experiences beyond loneliness, slow living and material expectations.

While the psychological dimensions of JoMO have been examined in the academic literature, its implications for marketing communication haven't been sufficiently explored. This study is significant in that it addresses the concept of JoMO not only from the perspective of mental health and digital detoxification, but also as a strategic consumer trend within the field of marketing communication and employs case studies based on contemporary marketing campaigns.

One of the concrete reflections of JoMO economy is a new consumption habit is called anti-consumption approach. Anti-consumption is defined as consumers' conscious, deliberate and meaningful rejection of certain forms of consumption (Lee et al., 2009a). This act of refusal is not just motivated by economic savings but also grounded in ethical, ideological or environmental reasons (Cherrier, 2009). JoMO practices fit this definition perfectly; individuals consciously exclude the excessive time spent on digital platforms, the contents consumed on social media and the material consumption desires triggered by these contents.

Despite the increasing digitalization, the rise of JoMO and digital detox trends, how these concepts are perceived in relation to sociodemographic variables (generations, gender, education, perceived level of welfare), their impact on brands' communication strategies and their relationship with consumer attitudes are examined in detail in this study. Thus, the research aims to contribute to the Turkish academic literature and to guide marketers and brands in developing more effective communication strategies for their target audiences.

This study examined whether JoMO tendencies differ between generations of active consumers in Türkiye, focusing on Generations BB, X, Y, and Z. The findings show that Generation X has more of a JoMO tendency when compared with other generations.

When JoMO tendencies were examined by gender, no statistically significant difference was found between women and men. Likewise, when JoMO tendencies were examined by education level, no statistically significant difference was found.

This study also hypothesizes that JoMO offers a framework that allows individuals to convert forced withdrawal due to economic reasons to a voluntary and positive choice. It is assumed that, particularly in situations where a perceived insufficient level of welfare limits the individual's participation in certain consumption practices or social activities, JoMO can normatively legitimize these limited economic conditions through some values such as making do with less, avoiding affectation and rejecting unnecessary consumption.

Based on this assumption, the study researched whether JoMO tendencies differ due to individuals' perceived levels of welfare. Accordingly, JoMO scores were compared by perceived levels of welfare using one-way analysis of variance (ANOVA), and no statistically significant difference was found in JoMO scores due to perceived levels of welfare. Since the study was based on a comparative design between groups, predictive modeling analyses were not included.

THEORITICAL FRAMEWORK

This section explains the concepts of JoMO, which forms the basis of this research, and its opposite, FoMO, from which it originated. It also examines the strategies brands employ in their current public relations and marketing campaigns regarding these concepts.

FoMO

First introduced by Dan Herman in a blog post, the “Fear of Missing Out” became widely known by its acronym, FoMO. The underlying causes of this anxiety are that we are missing out on something or that others are having more fun than us (Rees, 2017); the fear of missing out on experiences others are having (Chaudhry, 2015); the worry that something exciting will happen somewhere we are not (Przybylski et. al., 2013); and the feeling of exclusion we experience when watching others on social media, leading us to exert more effort to avoid this stress (Tanhan et. al., 2022) is referred to as FoMO.

A global survey conducted by Facebook in 2019 reported nearly half of its users experienced FoMO that year (Alutaybi et al., 2019). The feeling caused by witnessing others' lives online constantly triggers a desire for social interaction, negatively affecting the individual's mental health. It reduces the satisfaction individuals derive from their own experiences and can make the grass look greener on the other side. Social media users are constantly exposed to other's content, but they are often unaware that this content creates a filtered, distorted reality, which can cause inferiority feelings. As a result, numerous academic studies show that they may experience anxiety, depression, sleep disorder and negative self-perceptions (Woods & Scott, 2016); (Jan et al., 2017); (Arora et al., 2019); (Aalbers et al., 2021); (Wang et al., 2022); (Cantarero et al., 2023).

The research by (Przybylski et al., 2013) provided significant findings regarding FoMO. It was observed that individuals with high levels of FoMO lacked basic psychological needs such as self-efficacy, autonomy, and belonging. Consumers having high levels of FoMO are generally less

satisfied with their lives and experience more negative emotions. Furthermore, particularly among young individuals such as university students, FoMO levels were found to be higher. With high levels of FoMO, individuals experienced anxiety when they were not online and had a strong urge to remain digitally connected.

FoMO was usually examined in the literature within the framework of individuals' social media interactions and psychological needs. However, Dan Herman addressed FoMO not just as a psychological phenomenon but also within the context of consumer behavior (Herman, 2000). According to Herman's approach, FoMO may be one of the reasons for the observed decline in brand loyalty and the boost in brand switching behavior among consumers. In this context, FoMO arises when an individual perceives that the products or experiences others have are better than their own. Based on this, the consumer begins to experience dissatisfaction which can lead not only to the development of a negative attitude towards the product/service experience, but also to complete avoidance of consumption or a change of shopping preferences. (Przybylski et al., 2013) suggest that FoMO usually increases purchase intention, just as Lee & Kim (2023) found that the FoMO effect in marketing is triggered by limited-time offers; Arango et al. (2023) found it in limited-quantity promotions; and Abbott et al. (2023) show that it triggers impulsive purchasing when social proof strategies are used (Tan et al., 2024). Abbott et al. (2023) examined how dark patterns such as social proof, limited quantity scarcity and high demand trigger consumers' impulsive shopping behavior. For example, messages such as “This product was sold 600 times in the last 24 hours” create a sense of competition, prompting consumers to buy based on the impulse of “Why should I be left out while others get this product/experience”. This is an example of the high demand strategy triggering FoMO. Messages such as “90% of users recommended this product” or “1,200 people are currently viewing this hotel” are examples of the social proof strategy, triggering the need for social conformity by creating the perception that “I'll be a fool if I miss out”. Messages such as “Only 3 products left” or “This price is only valid today” trigger the fear of missing out among consumers which may lead to impulse buying behavior. These illustrate how scarcity cues influence FoMO.

JoMO

Although the concept of JoMO (Joy of Missing Out) was first used by blogger Anil Dash in 2012 as “The Joy of Missing Out”, its use in literature is quite recent. It represents a paradigm shift in which individuals find satisfaction and contentment by consciously disconnecting from the constant flow of social interactions and digital distractions. The concept of JoMO emerged with the increase in research on FoMO (Barry et al., 2023) and was born as an alternative to FoMO approach (Brinkmann, 2019). Phelan (2018) conceptualized JoMO as the disconnection and a sense of comfort with one's present situation.

Kaswa (2025) describes JoMO as an antidote to stress and burnout; that it offers individuals the opportunity to enjoy the moment and develop a sense of gratitude. Barry et al. (2023) found that individuals experiencing higher levels of JoMO showed better mental health outcomes, including lower social media use, improved self-esteem, reduced anxiety and decreased depression. Kaswa (2025) found that older individuals place greater importance on personal well-being, self-reflection and meaningful relationships, thus having higher JoMO levels, whereas younger individuals still feel pressure to gain social approval and social acceptance and this makes them more prone to FoMO.

Eitan & Gazit (2023) used the six-hour global outage that occurred on October 4, 2021, on Facebook platforms (now known as Meta) as a natural experiment to search its emotional effects on users. The research findings indicate that the outage was a source of stress for some users, while for others it provided an opportunity to experience the joy of being away from social media (JoMO).

The internet and portable technologies provide access to information regardless of time and place, which is an advantage of new communication technologies. On the other hand, a disadvantage of rapid information production is the potential for information to be distorted and misrepresented (Gezmen & Okay, 2023). Deliberate sharing of distorted information is conceptualised as disinformation.



In the study conducted by Al-Aufar (2024), which examines how having a sense of JoMO affects the likelihood of sharing disinformation, it was found that the joy of missing out, conceptualized as a psychological state, has a negative and statistically significant effect on fake news sharing behavior. In other words, as individuals derive greater satisfaction from disconnecting digital environments, the spread of fake news tends to slow down. This study is significant because it demonstrates that not only media literacy but also the state of “digital well-being” is an important factor in combating fake news.

In his research examining the impact of the pandemic on FoMO and JoMO attitudes, Jacobsen (2021) revealed that the pandemic interestingly triggered both tendencies. He largely associated panic buying at the beginning of the pandemic, such as stockpiling disinfectants, toilet paper or food, with FoMO. In addition, examples such as individuals taking risks by leaving home out of fear of missing out on fun by seeing others secretly gathering during quarantine were also characterized as FoMO tendencies. On the other hand, since the pandemic forced a halt to social life, the lack of anything to miss outside led individuals to enjoy slowing down and being out of reach. It was observed that JoMO tendencies increased, particularly among individuals who viewed quarantine as a period of introspection and slowing down.

Although the motivations underlying JoMO are generally framed as individuals’ conscious withdrawal from digital crowds in pursuit of peace and personal fulfillment, an underexplored dimension in the literature concerns the desire to *“known for not being a witness”*. Social media presents a distorted version of reality by showcasing only selected and idealized parts of individuals’ lives, which can result in negative psychological outcomes among viewers, such as perceived inadequacy and loss of self-esteem due to comparison (Aalbers et al., 2021). In this context, some individuals consciously avoid not only creating content but also exposure to other’s contents, thus remaining outside the cycle of social comparison. An experimental study conducted by Tan et al. (2024) showed that FoMO messages, especially in young people and individuals with a high tendency towards social comparison, increased purchasing tendencies by enhancing pride feeling. On the other hand, JoMO messages increase gratitude and thus purchasing tendencies among older individuals and those with a low tendency for social comparison.

While traditional marketing approaches focus on “what consumer prefers”, anti-consumption theories focus on “what consumer rejects and why” (Lee et al., 2009b). Many companies have focused on marketing and public relations strategies aimed at JoMO, designing campaigns which appeal to people’s aspiration for digital detox and their preference for conscious solitude. These strategies are centered on more profound, yet simpler messages and they resonate with the consumer’s wish to reduce pressure of always being on social media. For example, outdoor clothing brand REI closed its 140 stores, e-commerce site, and social media accounts during Black Friday sales and invited consumers to spend time outdoors. Announcing this move with the #OptOutside campaign, the brand emphasized the importance of “consciously staying outdoors,” rather than the effort and chaos consumers endure to “stay within the crowd and not miss out.” By partnering with municipal parks in various locations, the brand invited consumers to these gatherings to escape the Black Friday chaos. This strategy not only strengthened brand loyalty but also demonstrated a corporate stance centered on the JoMO approach. Icelandic yogurt brand Siggı’s launched a 30-day digital detox program based on reports suggesting that excessive screen time on social media is harmful to mental health (Figure 1). The company announced that it will offer participants \$10,000 for leaving their smartphones in a locked box for 30 days (Encinas, 2024). This campaign combines the brand’s “simple ingredients, fewer additives” philosophy with the idea of a “simpler life, fewer digital additives.” By rewarding detachment from technology, the campaign positions personal well-being as both a health benefit and a direct public relations strategy.





Figure 1. Digital detox campaign of Siggis' (Encinas, 2024)

A study conducted by the alcoholic beverage brand Heineken revealed that 41% of Gen Y and Gen Z consumers find it irritating when attendees hold their phones up during live events. In response to this finding, Heineken developed a mobile application in 2024 for *Live Out* music festival in Mexico and *Amsterdam Dance Event*, both of which it sponsored, with the aim of transforming participants' smartphones into so-called "boring phones". Attendees who raised their phones to film the stage, received a message via infrared connection, prompting them to download the "Boring Mode" application. The app temporarily deactivated other applications like camera functions and notifications on the downloaded devices, encouraging attendees to record memories in their minds rather than on their phones. Additionally, in collaboration with retail brand Bodega for Milan Fashion Week, Heineken produced a limited edition of 5,000 "dumb phones" in the color of Heineken green glass bottle (HMD, 2024) Lacking internet access or camera functionality, these devices encouraged user to detoxify digitally and allowed them to enjoy missing out (Figure 2).



Figure 2. Heineken's dumb phones (HMD, 2024)

Heineken also developed a smart phone case called The Flipper as part of its digital detox strategy. This phone case, designed to encourage users to switch off their digital devices during social gatherings. It works with a voice recognition system integrated into its body, automatically flipping the phone over when it detects the words "Cheers!". Heineken humorously encouraged disconnecting and staying in the moment to preserve socializing. This campaign aligns with the digital minimalism and off-the-grid discourse in JoMO literature. It embodies JoMO's perspective that presents giving up digital connection not as a loss, but as a gain that strengthens social connections.

Lush Cosmetics decided to discontinue its presence in digital environments since 2021. The brand deleted its Instagram, Facebook, TikTok, and Snapchat accounts in all countries where it operates and stated that it won't return to these platforms until international regulations are legalized. The brand explained this decision by stating that just like it doesn't include toxic ingredients in its products, it also won't expose its customers to the toxicity of social media in order to stay connected to them (Lush Ltd, 2026). Taking a stance against traditional marketing paradigms, the brand points out that JoMO is an understanding that shifted from an individual well-being practice to a corporate level.

Outdoor clothing brand Patagonia placed a full-page ad in The New York Times on Black Friday 2011, stating "Don't buy this jacket" (Figure 3). The ad featured an image of a specific product from the brand, accompanied by a list detailing why consumers shouldn't purchase it. These points focused on the product's environmental footprint, sharing concrete information such as the fact that producing

one jacket consumes an amount of water equivalent to the daily water needs of 45 people and generates 20 pounds of carbon dioxide emissions (Aubaid, 2024). The brand took a significant risk by adopting sustainability marketing and anti-consumption principles instead of promotion-focused commercial activities. Anderson et al. (2024) claim this process as a concrete example of the anti-consumption approach, which individuals deliberately reduce consumption to protect their well-being.



Figure 3. Patagonia Black Friday ad (Aubaid, 2024)

Patagonia's risky JoMO-focused strategy created long-term brand value and brand loyalty. A 30% increase in sales after the campaign proves that modern consumers now value JoMO, possessing the exact necessary thing and being content with less, rather than FoMO, the desire to constantly acquire something new. By associating itself with high-quality and long-lasting products, the brand freed customers from the cycle of constantly needing new products, thereby turning the mental peace brought by JoMO into a commercial advantage.

The advertising campaign launched by Domino's Pizza in United Kingdom in 2019 is noteworthy for positioning the brand as the "official food of JoMO" (McCarthy, 2019). In the narrative of the commercial, a group of young people in a the living room, initially questioning the potential FoMO (Fear of Missing Out) caused by not going out at night. So, they began considering various social events outside. When evaluating crowded and uncomfortable cultural events such as dinner at a snobby host's house, a date with someone who doesn't match their profile picture, a festival caught in a storm, or a play with a predictable script, the young people realized that staying home is the right choice and they decided to order from Dominos. Whereas traditional marketing often focuses on consumers looking at what others are doing and feeling a sense of loss (FoMO), Domino's positions the pizza not just as a meal but as a ritual of JoMO by conveying the message, "You're not missing anything, enjoy missing out". From this perspective, JoMO isn't merely an individual experience of missing out but also a collective and conscious anti-consumption stance.

These examples of various marketing campaigns reveal the potential of the JoMO concept to be a new consumption economy model that makes a difference in brand loyalty, corporate reputation and sustainability communication, rather than being a temporary consumer trend. The effective implementation of these "conscious withdrawal" strategies, developed by global brands to combat digital fatigue and consumption pressure in the Turkish market can only be achieved through a deep understanding of the demographic and psychographic characteristics of the target audience.

METHODOLOGY

This study aims to understand how individuals' Joy of Missing Out (JoMO) tendencies differ in the context of demographic variables and perceived welfare levels. In this context, the study analyzes whether JoMO tendencies show statistically significant differences across generations, gender and education level. It also examines the direction and strength of the relationship between perceived welfare and JoMO tendencies, as well as the effect of perceived welfare on JoMO tendencies.

The research aims to better understand how individuals' tendencies towards independence, disconnection and self-reflection are shaped and to present empirical findings on how the concept of JoMO differs in the context of different sociodemographic groups.

Pew Research Center defined generations based on birth years as the Baby Boomers (1946-1964), Generation X (1965-1980), Generation Y (1981-1996), and Generation Z (1997-2012) (Dimock, 2019). The sample of the study consists of a total of 227 individuals born between 1946 and 2012 who voluntarily participated in the research. Participants were invited to take part in the survey through announcements shared on the social media accounts and the sample was formed using a convenience sampling method. Before data collection, an a priori power analysis was performed using the G*Power program (version 3.1). Based on (Cohen, 1988)'s general effect size classification, Cohen's $f = 0.20$ for ANOVA, Cohen's $d = 0.30$, $\alpha = 0.05$ and power = 0.80 for independent groups t-test were determined. It was calculated that the minimum sample size should be approximately 180–220 participants. Accordingly, the goal was to reach a sample of at least 220 people and the research was conducted using data obtained from 227 participants.

The data collection process was conducted between January 5-9, 2026 data were collected through an online questionnaire. The questionnaire comprised items designed to identify participants' demographic characteristics as well as items from JoMO scale. Participation in the study was entirely voluntary. The purpose of the research, the data privacy and the fact that the data were to be used solely for scientific purposes were clearly communicated to the respondents. Informed consent was obtained through an online consent form. No personal identifying information was collected and all data were analyzed anonymously. Accordingly, the hypotheses of our research were formulated as follows:

- H1: JoMO tendency shows a statistically significant difference across generations.
- H2: JoMO tendency shows a statistically significant difference across gender.
- H3: JoMO tendency shows a statistically significant difference across education level.
- H4: There is a statistically significant relationship between JoMO tendency and perceived welfare.
- H5: Perceived welfare significantly affects JoMO tendency.

The Joy of Missing Out (JoMO) scale was used in this study to measure individuals' tendencies to enjoy missing out on developments. The original form of the scale was developed by Barry et al. (2023) and consists of a total of 13 items and three sub-dimensions. The scale is responded to with a 5-point Likert-type rating scale (1=Strongly disagree, 5=Strongly agree). The Turkish adaptation of the scale, its validity and reliability study were carried out by Gültekin et al. (2024). As a result of the exploratory and confirmatory factor analyses conducted within the scope of the adaptation study, one item was removed from the scale; the Turkish form was reported as a valid and reliable measurement tool with 12 items and a three-dimensional structure. In this research, the items included in the aforementioned Turkish adaptation form were used. The necessary permissions to use the scale were obtained from Gültekin et al. (2024) on May 2, 2025, and from Barry et al. (2023) on July 18, 2025, via email. Ethical approval for the research was obtained on July 28, 2025, by the Istanbul Medipol University Social Sciences Scientific Research Ethics Committee with decision number 316.

In the current study, the internal consistency of the scale was retested, and it was determined that the JoMO total scale and its subscales have a high level of reliability. The reliability coefficients for the internal consistency of the JoMO scale are presented in Table 2. The findings show that the Cronbach's alpha coefficient of the JoMO total scale is 0.866 and that the scale has a high level of reliability overall. When examining the subscales, it was determined that the alpha coefficient of the Joy of Independence subscale was 0.843, the Joy of Disconnection subscale was 0.852, and the Joy of Self-reflection subscale was 0.848.

DATA ANALYSIS

SPSS 22.0 statistical program is used to evaluate data. To identify the descriptive characteristics of the respondents, frequency and percentage analyses were conducted. Additionally, mean and standard deviation statistics were employed to assess the scale. To evaluate whether the research variables exhibited a normal distribution, kurtosis and skewness values were analyzed. According to Tabachnick & Fidell (2013), values ranging from +1.5 to -1.5, as well as those between +2.0 and -2.0 George & Mallery (1999) are regarded as indicative of a normal distribution. The analysis confirmed that the variables followed a normal distribution, allowing for the application of parametric methods in the data analysis process. Differences in scale levels based on participants' descriptive characteristics were assessed using independent groups t-tests, one-way ANOVA, and post hoc Tukey analyses in the analysis of the data accordingly.

Table 1. Distribution of Participants Based on Descriptive Characteristics

Groups	Frequency (n)	Percentage (%)
Birth Year		
1946-1964	44	19.4
1965-1980	33	14.5
1981-1996	55	24.2
1997-2012	95	41.9
Gender		
Male	94	41.4
Female	133	58.6
Level of Education		
Highschool and below	18	7.9
Bachelor's Degree	150	66.1
Master's Degree	37	16.3
Doctorate	22	9.7
Perceived Level of Welfare		
Definitely Not Sufficient	27	11.9
Not Sufficient	31	13.7
Neither Sufficient Nor Insufficient	61	26.9
Sufficient	87	38.3
More Than Sufficient	21	9.3

The distributions of participants' descriptive characteristics are presented in the Table 1. According to this, when examining the distribution of participants by year of birth, the highest rate is 41.9% for individuals born between 1997 and 2012, followed by 24.2% for those born between 1981 and 1996, 19.4% for those born between 1946 and 1964, and 14.5% for those born between 1965 and 1980. In terms of gender distribution, 58.6% of participants were female and 41.4% were male. In terms of educational level, the vast majority of participants were university graduates (66.1%), followed by those with a master's degree (16.3%), a doctorate (9.7%), and a high school or lower education level (7.9%). When the distribution was examined according to perceived welfare level, 38.3% of participants rated their income as “sufficient,” 26.9% as “neither sufficient nor insufficient,” 13.7% as “insufficient,” 11.9% as “definitely not sufficient,” and 9.3% as “more than sufficient.” These findings indicate that the sample has a heterogeneous structure in terms of age, gender, education, and perceived level of welfare.

Table 2. JoMO Average Scores

	N	Mean	SD	Min.	Max.	Kurtosis	Skewness	Scale Range	Alpha
JoMO Total	227	44.207	5.902	27.000	57.000	-0.154	-0.168	12-60	0.866
Joy of Independence	227	16.317	2.144	9.000	20.000	0.067	-0.350	4-20	0.843
Joy of Disconnection	227	11.696	2.907	4.000	20.000	-0.343	0.104	4-20	0.852
Joy of Self-reflection	227	16.194	2.454	9.000	20.000	-0.367	-0.456	4-20	0.848

The mean scores for the JoMO scale and its sub-dimensions are presented in the table. Accordingly, the mean total JoMO score of the participants is 44.21 ± 5.90 , the observed scores range from 27 to 57, and considering the scale range (12-60), the JoMO level is seen to be moderate-high. When the sub-dimensions are examined, it was determined that the mean score for the Joy of Independence sub-dimension is 16.32 ± 2.14 , and the scores range from 9 to 20. In the Joy of Disconnection sub-dimension, the mean score was 11.70 ± 2.91 , with minimum and maximum values of 4 and 20, respectively. The mean score for the Joy of Self-reflection sub-dimension was 16.19 ± 2.45 , and the scores ranged from 9 to 20. These findings indicate that participants received higher scores, particularly in the independence and self-reflection based JoMO components; while their levels of joy of disconnection were relatively lower.

Table 3. How JoMO Points Differentiate Based on Descriptive Characteristics

Demographic Characteristics	n	JoMO Total	Joy of Independence	Joy of Disconnection	Joy of Self-reflection
Birth Year		Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD
1946-1964	44	43.52 $\pm$ 5.06	16.05 $\pm$ 2.03	11.07 $\pm$ 2.63	16.41 $\pm$ 2.02
1965-1980	33	46.15 $\pm$ 5.85	16.85 $\pm$ 2.32	12.42 $\pm$ 3.02	16.88 $\pm$ 2.52
1981-1996	55	45.27 $\pm$ 6.43	16.65 $\pm$ 2.07	12.60 $\pm$ 2.73	16.02 $\pm$ 2.58
1997-2012	95	43.23 $\pm$ 5.78	16.06 $\pm$ 2.14	11.21 $\pm$ 2.95	15.96 $\pm$ 2.53
F=		2.927	1.829	4.201	1.363
p=		0.035	0.143	0.006	0.255
PostHoc=		2>4, 3>4 (p<0.05)		2>1, 3>1, 2>4, 3>4 (p<0.05)	
Gender		Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD
Male	94	44.88 $\pm$ 5.99	16.69 $\pm$ 2.39	11.98 $\pm$ 2.95	16.21 $\pm$ 2.42
Female	133	43.73 $\pm$ 5.82	16.05 $\pm$ 1.92	11.50 $\pm$ 2.87	16.18 $\pm$ 2.49
t=		1.454	2.230	1.233	0.097
p=		0.147	0.033	0.219	0.922
Level of Education		Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD
Highschool&blw	18	45.33 $\pm$ 5.43	16.78 $\pm$ 1.96	12.33 $\pm$ 3.38	16.22 $\pm$ 1.73
Bachelor's	150	43.92 $\pm$ 5.86	16.31 $\pm$ 2.17	11.43 $\pm$ 2.84	16.18 $\pm$ 2.51
Master's	37	45.43 $\pm$ 6.53	16.38 $\pm$ 2.10	12.41 $\pm$ 3.01	16.65 $\pm$ 2.56
Doctorate	22	43.18 $\pm$ 5.35	15.91 $\pm$ 2.27	11.77 $\pm$ 2.67	15.50 $\pm$ 2.37
F=		1.091	0.550	1.445	1.012
p=		0.354	0.648	0.231	0.388
Perceived Level of Welfare		Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD	Mean $\pm$ SD
Definitely Not Sufficient	27	45.96 $\pm$ 6.90	17.07 $\pm$ 2.22	12.19 $\pm$ 3.39	16.70 $\pm$ 3.01
Not Sufficient	31	42.23 $\pm$ 5.59	16.00 $\pm$ 2.31	10.68 $\pm$ 2.17	15.55 $\pm$ 2.35
Neither Sufficient Nor Insufficient	61	43.95 $\pm$ 5.16	16.05 $\pm$ 1.77	11.67 $\pm$ 2.85	16.23 $\pm$ 2.04
Sufficient	87	44.61 $\pm$ 6.14	16.28 $\pm$ 2.29	11.97 $\pm$ 2.76	16.37 $\pm$ 2.54
Definitely Sufficient	21	43.95 $\pm$ 5.63	16.76 $\pm$ 2.07	11.52 $\pm$ 3.78	15.67 $\pm$ 2.54
F=		1.628	1.496	1.357	1.186
p=		0.168	0.204	0.250	0.318

F: ANOVA Test; t: Independent Groups T-Test; PostHoc: Tukey

The differentiation of JoMO scores based on descriptive characteristics is presented in Table 3. A comparison of the generations revealed a statistically significant difference in the total JoMO scores ($p=0.035$). Further analysis showed that participants born between 1965-1980 (Generation X) and 1981-1996 (Generation Y) had significantly higher total JoMO scores compared to participants born between 1946-1964 (Baby Boomers) and 1997-2012 (Generation Z).



When examining the subdimensions, a significant difference was found in the Joy of Disconnection subdimension based on birth year ($p=0.006$). Specifically, participants born between 1965-1980 (Generation X) and 1981-1996 (Generation Y) had higher scores in this subdimension compared to those born between 1946-1964 (Baby Boomers) and 1997-2012 (Generation Z). However, no significant differences were found in the Joy of Independence and Joy of Self-reflection subdimensions based on generations ($p>0.05$). Accordingly, H1 was accepted.

In comparisons based on gender, it was found that the mean score of male participants in the Joy of Independence sub-dimension was statistically significantly higher than that of female participants ($p=0.033$). In contrast, no significant difference was found between genders in the total JoMO score and other sub-dimensions ($p>0.05$). Although men scored higher in the Joy of Independence sub-dimension, hypothesis H2 was rejected because it considered the JoMO tendency based on the total score.

Analyses based on education level and level of perceived welfare revealed no statistically significant differences in the total JoMO score and all sub-dimension scores ($p>0.05$). H3 was rejected.

No statistically significant difference was found between JoMO total scores and sub-dimension scores by perceived level of welfare ($p>0.05$). This finding indicates that there is no significant relationship between JoMO tendency and perceived level of welfare. So, perceived level of welfare has no statistically significant effect on JoMO tendency. Therefore, H4 and H5 are rejected. This finding in this study demonstrates theoretical consistency with the anti-consumption arguments by Lee et al. (2009a) and Cherrier (2009). This empirically confirms that JoMO isn't a forced non-consumption situation triggered by economic impossibilities. Rather, it is a conscious and voluntary preference developed by individuals, regardless of their income.

CONCLUSION

This study aimed to examine how individuals' Joy of Missing Out (JoMO) tendencies differ in terms of generation, gender, education level and perceived level of welfare. The findings show that JoMO tendencies differ significantly particularly across generations, whereas gender, education level, and perceived welfare don't play a critical role in explaining overall JoMO levels.

Generational comparisons indicated that Gen X and Gen Y participants addressed significantly higher total JoMO scores compared to BB and Gen Z participants. This finding suggests that respondents who encountered digital technologies later in life may experience digital disconnection more strongly as an intentional choice and a means of psychological relief. When the sub-dimensions were examined, it is found that Gen X and Gen Y participants appear to value disconnecting from constant accessibility more than Gen Z participants. On the other hand, there were no significant generational differences found in the dimensions of "joy of independence" and "joy of self-reflection.". Gender-based analyses showed a significant difference only in the "joy of independence", with male participants scoring higher than female participants, however no significant difference was found in the total JoMO score. This points out the fact that gender-related variations are restricted to particular components of JoMO rather than its integrated structure. Similarly, no significant differences were observed across education levels in either the total JoMO score or the sub-dimensions, indicating that JoMO tendencies don't vary across different educational backgrounds.

The study reveals that JoMO tendencies are not strongly related to one's sense of welfare. The findings further suggest that people's perceptions of economic sufficiency do little to determine whether deliberate digital disconnection is felt to be a source of joy and a voluntary choice. JoMO should not only be classified as an economic coping mechanism but also as a psychological and cultural orientation that takes form across varying welfare levels. The results reveal that JoMO is more pronounced in the middle-aged and older consumers. This means that in developing communication strategies, brands should consider generational segmentation focusing on simplification, conscious withdrawal, and disconnection.

The research demonstrates that JoMO is a complex concept which varies across generations. Key implications exist for consumer behavior and marketing communications. This research contributes to the academic literature and provide strategic direction for practitioners.

This study has certain limitations. First, since participants were reached through social media announcements, it should be noted that the sample may consist primarily of active social media users. This constitutes a significant limitation, particularly for JoMO research, as it can be difficult to reach individuals who consciously choose to disconnect from digital connectivity via social media platforms. Second, keeping the data collection process to a short period may have negatively impacted the diversity and representativeness of the sample. To achieve more balanced and representative samples in future studies, it is recommended to adopt stratified sampling method and extend the data collection period over a longer time. Furthermore, including the size of the participants' place of residence as a demographic variable in future research could contribute to a more comprehensive understanding of JoMO trends.

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