

**THE IMPACT OF FEAR OF MISSING OUT
(FOMO) ON SOCIAL MEDIA ON THE
RELIGIOUS BEHAVIOR OF ISLAMIC
EDUCATION STUDENTS AT WALISONGO
STATE ISLAMIC UNIVERSITY SEMARANG**

THESIS

Submitted to Fulfill Part of the Requirements to
Obtain a Bachelor of Education Degree in
Islamic Education



By:

KHOFIFATUS SHOLIAH

Student Number: 2103016084

FACULTY OF TARBIYAH AND TEACHER TRAINING

WALISONGO STATE ISLAMIC UNIVERSITY

SEMARANG

2025

STATEMENT OF AUTHENTICITY

I am a student with the following identity:

Name : Khofifatus Sholihah

Student Number : 2103016084

Department : Islamic Education

State that this thesis is entitled:

THE IMPACT OF FOMO ON SOCIAL MEDIA ON THE RELIGIOUS BEHAVIOR OF ISLAMIC EDUCATION STUDENTS AT WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

The entire work results from my research/work, except for certain parts that refer to the source.

Semarang, 15 April 2025

Researcher,



Khofifatus Sholihah

SN. 2103016084

RATIFICATION



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

Jl. Prof. Dr. Hamka Kampus II Ngaliyan Telp. 7601295 Semarang 50185

PENGESAHAN SKRIPSI

Naskah skripsi yang ditulis :

Judul : *The Impact of Fear of Missing Out (FOMO) on Social Media on the Religious Behaviour of Islamic Education Students at Walisongo State Islamic University Semarang*

Nama : Khofifatus Sholihah

NIM : 2103016084

Jurusan : Pendidikan Agama Islam

Telah diujikan dalam sidang munaqasyah oleh Dewan Penguji Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang dan dapat diterima sebagai salah satu syarat memperoleh Gelar Sarjana dalam bidang Ilmu Pendidikan Agama Islam.

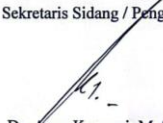
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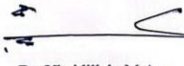
DEWAN PENGUJI

Ketua Sidang / Penguji,

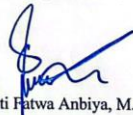
Sekretaris Sidang / Penguji,


Dr. Nasirudin, M.Ag.
NIP. 196910121996031002
Penguji Utama I,


Dr. Aang Kunaepi, M.Ag.
NIP. 1977122620050111
Penguji Utama II,


Dr. Ubaidillah, M.Ag.
NIP. 197308262002121001
Pembimbing I




Bakti Fatwa Anbiya, M.Pd.
NIP. 19900321202321101
Pembimbing II


Dr. Sofa Muthohar, M.Ag.
NIP. 197507052005011001


Amalia Fajriyyatin Najichah, M.Pd.
NIP. 199112112020122012

SUPERVISOR'S NOTE



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

Jl. Prof. Dr. Hamka Kampus II Ngaliyan Telp. 7601295 Semarang 50185

NOTA DINAS

Semarang, 15 April 2025

Kepada Yth,
Dekan Fakultas Ilmu Tarbiyah dan Keguruan
UIN Walisongo
di Semarang

Assalamualaikum Wr. Wb

Dengan ini beritahukan bahwa saya telah melakukan bimbingan, arahan, dan koreksi terhadap naskah skripsi dengan:

Judul : *The Impact of FoMO on Social Media on the Religious Behavior of Islamic Education Students at Walisongo State Islamic University Semarang*
Nama : Khofifatus Sholihah
NIM : 2103016084
Jurusan : Pendidikan Agama Islam

Saya memandang bahwa naskah skripsi tersebut sudah dapat diajukan kepada Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo untuk diuji dalam sidang munaqosyah.

Wassalamu'alaikum Wr.Wb

Pembimbing I

Dr. Sofa Muthohar, M.Ag.
NIP: 197507052005011001

SUPERVISOR'S NOTE



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

Jl. Prof. Dr. Hamka Kampus II Ngaliyan Telp. 7601295 Semarang 50185

NOTA DINAS

Semarang, 14 Mei 2025

Kepada Yth,
Dekan Fakultas Ilmu Tarbiyah dan Keguruan
UIN Walisongo
di Semarang

Assalamualaikum Wr. Wb

Dengan ini beritahukan bahwa saya telah melakukan bimbingan, arahan, dan koreksi terhadap naskah skripsi dengan:

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NIM : 2103016084
Jurusan : Pendidikan Agama Islam

Saya memandang bahwa naskah skripsi tersebut sudah dapat diajukan kepada Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo untuk diuji dalam sidang munaqosyah.

Wassalamu'alaikum Wr. Wb

Pembimbing II

Amalia Fajriyyatin Najichah, M.Pd.
NIP: 199112112020122012

ABSTRACT

Title : **THE IMPACT OF FOMO ON SOCIAL MEDIA ON THE RELIGIOUS BEHAVIOR OF ISLAMIC EDUCATION STUDENTS AT WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG**

Author : Khofifatus Sholihah

Student Number : 2103016084

Many students experience the phenomenon of fear of missing out (FOMO) and anxiety about being left out of information on social media. This feeling can impact various aspects of life, including religious behavior. Social media, which was originally used for communication and information sharing, has now become a space that triggers social comparison and psychological pressure, resulting in a tendency to ignore aspects of one's spirituality and religiosity.

This research aims to explore how FOMO manifests among Islamic Education students, how their religious behavior is expressed, and whether FOMO on social media has a significant influence on their religious behavior. It uses a quantitative approach with a simple linear regression analysis method. The sample consisted of 71 respondents from the 2021 class of students surveyed using a simple random sampling technique. Data was collected through a Likert scale questionnaire and analyzed using the SPSS version 23 program.

The results of the study show that the level of Fear of Missing Out (FOMO) among Islamic Education students at UIN Walisongo Semarang is categorized as moderate. This is indicated by the average scores on all measured indicators, need to belong, need for popularity, anxiety, and addiction, which show students tend to remain digitally connected as part of their daily habits. At the same time, students' religious behavior is generally high, as reflected in their consistent implementation of ritual worship, spiritual appreciation, and the application of Islamic values in daily life. However, the study also reveals that FOMO on social media has a significant negative effect on students' religious behavior. This finding is proven through a simple linear regression test, where the regression coefficient for the FOMO variable is -0.411, with a calculated t value of -5.410 (greater than the t table = 1.667) and a significance level of 0.000 (<0.05). The coefficient of determination (R^2) of 0.298 indicates that the presence of FOMO behavior on social media has a negative effect of 29.8% when excessive. However, if FOMO is reduced, religious behavior may improve, while the remaining 70.2% is influenced by other factors beyond this study's scope.

Keywords: *Fear of Missing Out (FOMO), Social Media, Religious Behavior.*

ARABIC-LATIN TRANSLITERATION

The writing of Arabic to Latin transliteration in this thesis refers to the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number 158/1987 and Number 0543b/U/1987. The article's writing *al-* is adjusted consistently with the original Arabic text.

أ	Not symbolized	ط	ṭ
ب	B	ظ	ẓ
ت	T	ع	ʿ
ث	ṯ	غ	g
ج	J	ف	f
ح	ḥ	ق	q
خ	Kh	ك	k
د	d	ل	l
ذ	ẓ	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sy	ء	ʾ
ص	ṣ	ي	y
ض	ḍ		

Madd reading:

ā = long a

ī = long i

ū = long u

Diphthongs:

au = أو

ai = أي

iy = إي

FOREWORD

Bismillāhirrahmānirrahīm

Al-ḥamdu lillāhi rabbil-'ālamīn, all praise and gratitude are due to Allah SWT, who always bestows His grace, guidance, and inayah, so that the preparation of this thesis entitled "*The Impact of FOMO on Social Media on The Religious Behavior of Islamic Education Students at Walisongo State Islamic University Semarang*" can be completed.

Shalawat and *salam* are always poured out to our lord, the Prophet Muhammad SAW, along with his family, friends, and all Muslims who follow his teachings and examples until the end of time.

With all humility and full awareness, the researcher realizes that this thesis will not be completed without the support and assistance of various parties. Therefore, the researcher expresses his deepest gratitude to all those who have provided prayers, support, guidance, and motivation during the research process until the completion of this thesis, both directly and indirectly. Special thanks go to:

1. Prof. Dr. Nizar, M.Ag, as the Rector of Walisongo State Islamic University Semarang, has provided policy support and academic facilities, so that the lecture process until the preparation of this thesis can run well.
2. Prof. Dr. Fatah Syukur, M.Ag., as the Dean of the Faculty of Tarbiyah and Teacher Training of Walisongo State Islamic University, Semarang, who always encourages the creation of an

academic environment conducive to student learning and research activities.

3. Dr. Fihris, M.Ag., and Dr. Aang Kunaepi, M.Ag., as the Head and Secretary of the Islamic Education Department of Walisongo State Islamic University Semarang, have managed the administration and academic services well so that the implementation of studies and the preparation of the thesis can run well.
4. Dr. Sofa Muthohar, M.Ag., and Mrs. Amalia Fajriyyatin Najichah, M.Pd., as supervisors who have devoted their time, energy, and thoughts in providing direction, insight, and motivation during the process of preparing this thesis.
5. Prof. Dr. H. Abdul Kholiq, M.Ag., as the lecturer who has provided direction during the study period.
6. All lecturers, employees, and academicians of Walisongo State Islamic University Semarang, especially the Islamic Education Department lecturers, have shared their knowledge during the study period.
7. Abah Prof. Dr. KH. Imam Taufiq, M. Ag. and Umi Dr. Hj. Arikhah, M.Ag., as the researcher's parents at Darul Falah Besongo Islamic Boarding School in Semarang who have provided knowledge as well as prayers and support.
8. My beloved parents, Mr. Muhammad Hayat Ma'sum and Mrs. Siti Rohayah, as well as my dearest and only brother, Muhammad Faqih Azmi, whose prayers are the way to open all facilities and

who have always been the main source of enthusiasm in the preparation of this thesis.

9. The entire extended family of the researcher, Bani Zainuddin, has provided prayers and support.
10. All friends, fellow students, and ICP PAI 2021 classmates and especially Sanskara '21 friends and A7 dormitory friends of 2021 class: Naya, Yasrina, Una, Oda, Dwi, Ulya, Idzah, Alfi, Mahira, Nada, and Niken, who have been part of the researcher's journey during the study period, as well as in the process of preparing this thesis.
11. Dearest friends: Frida, Isna, Yasmin, and Selin, who have faithfully accompanied the researcher in joy and sorrow during the thesis preparation. Thank you for your togetherness and enthusiasm and for sharing invaluable stories during this process.
12. All parties who have contributed to the completion of the thesis that the author cannot mention one by one.

Researchers can only ask Allah SWT that all the goodness given by all parties in preparing this thesis be rewarded with better rewards, blessings, and success in this world and the hereafter.

Ultimately, the researcher realizes that this thesis is still far from perfect. Therefore, suggestions and input from various parties are highly expected for future improvements. Hopefully, this research can benefit both the researchers and the readers. Amen.

Semarang, 13 May 2025

Researcher,

A handwritten signature in black ink, consisting of a large loop at the top and a series of smaller loops and strokes below it.

Khofifatus Sholihah

SN. 2103016084

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CHAPTER I

INTRODUCTION

A. Background

Digital technology and the internet have become integral to modern human life.¹ Advances in information technology allow all forms of social interaction to occur in a borderless virtual space. Social media is one of the most influential forms of digital innovation, fundamentally changing people's communication patterns and lifestyles.

Social media usage has shown an increasing trend in Indonesia in recent years.² Based on a report from digital data,³ Indonesia has 167 million social media users, equivalent to 61% of its population. Users spend an average of 3 hours and 26 minutes daily on social media, indicating a significant dependency on digital platforms. The majority of users are in the 18 to 34 age range, with platforms such as Instagram (89%), TikTok (74%), and YouTube (94.2%) being the most popular, and usage of these platforms continues to increase each year.

Amid the increasing use of social media, this digital platform also provides various positive opportunities, such as

¹ Dicky Apdillah et al., "Teknologi Digital di dalam Kehidupan Masyarakat," *Jurnal Selodang Mayang*, 8.2 (2022), p. 101–7.

² S Mufti Prasetyo et al, "Analisis Pertumbuhan Pengguna Internet di Indonesia," *BIIKMA: Buletin Ilmiah Ilmu Komputer dan Multimedia*, 2.1 (2024), p. 65.

³ Simon Kemp, "Digital 2024: Indonesia," *Data Reportal*, 2024.

education and communication.⁴ Social media can be a means of disseminating information and building social networks without geographical boundaries. Social media allows students to access learning materials, attend online classes, and discuss with experts or academics worldwide. In addition, social media is also a platform for students to develop skills, whether through online courses, webinars, or digital communities that support their intellectual and professional growth. In addition, social media can act as a bridge in spreading religious values. Various platforms offer digital *da'wah* content, such as lectures, Islamic studies, and religious discussions, that can be accessed anytime and anywhere. Social media can be a positive *da'wah* tool in spreading moral and spiritual messages to a wider audience.

However, despite the many positive opportunities offered, the extensive use of social media platforms for communication, entertainment, and information has led to the emergence of a psychological phenomenon known as Fear of Missing Out (FOMO).⁵ FOMO is a feeling of anxiety that comes from worrying about missing out on social interactions or experiences others enjoy, often due to constantly looking at other people's seemingly

⁴ Anas et al, "Penggunaan Media Sosial sebagai Sarana Dakwah dan Pendidikan Agama Islam bagi Generasi Milenial," 2024, 1, p. 396–99.

⁵ Dionni Ditya Perdana et al., "Fenomena Fear of Missing Out (FOMO) Pada Generasi Z Pengguna Media Sosial Instagram," *Source: Jurnal Ilmu Komunikasi*, 10.1 (2024), p. 54.

perfect lives on social media.⁶ The FOMO phenomenon affects social interactions and can impact daily and religious behavior.

Religious behavior is a person's actions to manifest his or her belief in God and religious teachings.⁷ This behavior includes adherence to religious rules, such as carrying out compulsory worship, prayer, fasting, and zakat, and avoiding prohibited things. In addition, religious behavior is also seen in social attitudes, such as helping each other and doing good. Factors influencing religious behavior can come from within a person (internal) or the surrounding environment (external), such as family, friends, and community.⁸ In the digital era, technological advances and social media shape how a person carries out their religious teachings.⁹ In the context of this study, the phenomenon of Fear of Missing Out (FOMO) due to social media use can affect how students perform worship and participate in religious activities.

Before conducting this research, the author reviewed previous studies related to FOMO. Most of these studies explored

⁶ Andrew K. Przybylski et al., "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out," *Computers in Human Behavior*, 29.4 (2013).

⁷ Aris Rahman Saleh, "Dimensi Keberagamaan dalam Pendidikan," *Jurnal Jendela Pendidikan*, 2.04 (2022), p. 580–590.

⁸ Pahron Setiawan, Delmus Purneri Salim, dan Muh. Idris, "Perilaku Keagamaan Siswa Muslim di SMPN 1 dan SMPN 2 Airmadidi (Studi Kasus Siswa Muslim Mayoritas dan Minoritas di Sekolah Negeri)," *Journal of Islamic Education Policy*, 5.1 (2020), p. 26.

⁹ Putri Andriyana dan Bob Andrian, "Agama, Media, dan Masyarakat di Era Digital," *Borneo: Journal of Islamic Studies*, 4.2 (2024), p. 85–95.

FOMO in the context of social media addiction, mental health, social comparison, and consumer behavior. Specifically, three dominant focuses can be identified: (1) excessive social media use that leads to addiction, (2) psychological impacts such as anxiety and low self-esteem, and (3) consumptive behavior driven by the fear of being left behind. However, research that connects FOMO with religious behavior, especially among students of Islamic Education, is still very limited.

The selection of Walisongo State Islamic University Semarang as the research location is based on the diversity of students with strong religious backgrounds, which can provide deeper insights into how FOMO affects their religious behavior. In addition, the research focuses on Islamic Education students, which is based on the fact that they are in an age range that actively uses social media, making it possible to examine the relationship between FOMO on social media and their religious behavior.

Initial observations also supported the selection of Islamic Education students at Walisongo State Islamic University as research subjects. The author found that many students actively use social media for several hours a day, often engaging with trending content and feeling the need to stay updated. This aligns with broader data that places individuals aged 18–34 as the most vulnerable group to experience FOMO. These informal findings

encouraged the author to investigate whether FOMO exists among this group and whether it influences their religious behavior.

This issue becomes important because, although Islamic Education students have learned and understood religious values through their academic background, they are not immune to the distractions of the digital era. The rise of FOMO in everyday life, especially through constant social media use, may unintentionally reduce focus, spiritual awareness, and time management in practicing religion. Therefore, it is necessary to examine whether this psychological phenomenon influences how these students live out their faith.

As a student of Islamic Education, the author believes that understanding students' religious behavior in the digital age is an important part of the academic and professional responsibilities in the field of Islamic Education. This research is closely related to the core competencies of Islamic Education, which include not only understanding religious teachings but also responding to contemporary challenges that influence how these teachings are practiced. By investigating the potential influence of FOMO on religious behavior, this study aims to contribute to the development of educational strategies that are more adaptive, contextual, and relevant to students' realities today.

Based on the problems described, the author is interested in researching "The Impact of FOMO in Social Media on the

Religious Behavior of Islamic Education Students at Walisongo State Islamic University Semarang."

B. Problem Formulation

Based on the background that has been described, this research focuses on the following issues:

1. How does Fear of Missing Out (FOMO) manifest among Islamic Education students at Walisongo State Islamic University Semarang?
2. How is religious behavior expressed among Islamic Education students at Walisongo State Islamic University Semarang?
3. Is there an impact of Fear of Missing Out (FOMO) in social media on the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang?

A. Research Objectives and Benefits

1. Research Objectives

This research aims to determine whether FOMO in social media impacts the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

2. Research Benefits

To the research objectives above, this research is expected to provide benefits from both theoretical and practical aspects. The benefits that can be obtained from this research are as follows:

a. Theoretical Benefits

This research is expected to contribute to developing Islamic Education (PAI) studies, especially in understanding how the FOMO phenomenon on social media affects students' religious behavior. With the development of digital technology, this research can also add academic insight into how the use of social media affects religious practices in the modern era.

b. Practical Benefits

Students, educators/lecturers, and researchers can see the practical benefits of this study. The following describes each of these benefits.

1) For Students

This research can help students understand the impact of FOMO on social media on their religious behavior so that they are wiser in managing time and using social media without neglecting religious obligations.

2) For Educators / Lecturers

The results of this study can be considered for lecturers and educators who want to guide students in maintaining a balance between digital activities and the practice of religious teachings, as well as

developing technology-based learning methods that still support Islamic values.

3) For Researchers

This research is expected to be a reference or input for future research that wants to examine more deeply the influence of FOMO on aspects of religiosity, both from the perspective of psychology, social, and Islamic education, as well as develop a broader approach in understanding the dynamics of religiosity in the digital era.

CHAPTER II

THE IMPACT OF FOMO ON SOCIAL MEDIA ON THE RELIGIOUS BEHAVIOR OF ISLAMIC EDUCATION STUDENTS AT WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

A. Fear of Missing Out (FOMO) on Social Media

1. Definition of Fear of Missing Out (FOMO)

The term Fear of Missing Out (FOMO) was first introduced by Patrick McGinnis in 2003 when he was a student at Harvard Business School. The concept became widely recognized after he wrote "*Social Theory at HBS: McGinnis' Two FOs*" in the campus newspaper, The Harbus, in May 2004. Since then, the term FOMO has become increasingly popular and is widely used to describe a person's feelings of anxiety due to fear of being left out of the social experiences of others.¹⁰

Przybylski et al. (2013) define FOMO (Fear of Missing Out) as a pervasive concern that individuals may miss out on valuable experiences that others enjoy. FOMO is characterized

¹⁰ Rahmawati Latief, "Analisis Dampak Perilaku Fear of Missing Out (FOMO) di Kalangan Pengguna Media Sosial," *Jurnal Al-Irsyad Al-Nafs*, 11.1 (2024), p. 31–46.

by a strong desire to stay connected to others' activities and ensure they do not miss important or valuable moments.¹¹

Along with the development of digital technology, especially social media, FOMO is increasingly related to the internet and digital devices. Elhai et al. (2020) explain that FOMO is related to an increase in the frequency of maladaptive smartphone use and psychological conditions such as anxiety and depression. FOMO may mediate the relationship between a person's emotional state and excessive digital device use.¹²

In a more specific context, Sette et al. (2019) introduced the concept of Online Fear of Missing Out (On-FOMO), which refers to the need to stay connected to social activities online through social media. On-FOMO emphasizes that individuals tend to feel anxious when unable to access the latest information or interact with their digital community.¹³ This condition can lead to compulsive behavior in accessing social media, so individuals become increasingly dependent on digital platforms to meet their social needs.

¹¹ Przybylski et al., "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out."

¹² Jon D. Elhai et al., "Depression and anxiety symptoms are related to problematic smartphone use severity in Chinese young adults: Fear of missing out as a mediator," *Addictive Behaviors*, 101 (2020).

¹³ Catarina Possenti Sette et al., "The Online Fear of Missing Out Inventory (ON-FOMO): Development and Validation of a New Tool," *Journal of Technology in Behavioral Science*, 5.1 (2020), p. 20–29.

Based on some of these definitions, FOMO can be summarized as a psychological phenomenon rooted in the human drive to stay connected with one's social environment. With the increasing use of social media, FOMO not only affects social interactions directly but can also lead to digital addiction and negatively impact one's emotional well-being.

2. Definition of Social Media

Social media is a digital platform that allows users to interact, share information, and form communities in an online space. Its development is inseparable from advances in internet technology, which enable two-way communication and active user participation. Kaplan and Haenlein (2016) explain that social media consists of various internet-based applications built on Web 2.0 principles, which allow users to create and exchange content widely.¹⁴ This allows social media to enable individuals to express themselves and disseminate information independently.

Boyd (2019) added that social media is a digital space connecting individuals and communities to communicate, share information, and collaborate in various activities. Through social media, users can interact without geographical

¹⁴ Andreas M Kaplan and Michael Haenlein, "Higher Education and The Digital Revolution: About MOOCs, SPOCs, Social Media, and The Cookie Monster," *Business Horizons*, 59.4 (2016), p. 441–450.

boundaries and access multiple forms of content created by fellow users.¹⁵

Meanwhile, Van Dijk (in Nasrullah, 2015) sees social media as a platform centered on user existence, where individuals can do activities and collaborate in various aspects of digital life. Social media is used to communicate and strengthen relationships between individuals in the virtual world. Users can form communities based on certain interests and engage in interactions that continue to grow along with technological advances.¹⁶

Based on these various opinions, social media can be understood as an internet-based tool that allows users to communicate, share information, and participate in various digital activities. Social media has changed the communication and social interaction patterns in modern life, making it an integral part of multiple aspects of human life.

3. Causes of Fear of Missing Out (FOMO) on Social Media

Fear of Missing Out (FOMO) is not a standalone condition but a phenomenon rooted in various digital behaviors and psychological traits. Its emergence is closely tied to how

¹⁵ Rhonda C. Boyd et al., "Pilot RCT of A Social Media Parenting Intervention for Postpartum Mothers with Depression Symptoms," *Journal of Reproductive and Infant Psychology*, 37.3 (2019).

¹⁶ Rulli Nasrullah, *Media Sosial; Prespektif Komunikasi, Budaya, dan Sosiologi* (Simbiosis Rekatama Media, 2015).

individuals interact with social media and respond to social dynamics in online environments. This section outlines four major causes that contribute to the development and persistence of FOMO among users, particularly university students and young adults.

a. Excessive Social Media Use

One of the most prominent causes of FOMO is the excessive use of social media. In the digital era, social media platforms such as Instagram, TikTok, Twitter, and YouTube are designed to provide users with continuous access to information, entertainment, and social interaction. These platforms are highly engaging due to their algorithmic systems, which prioritize trending and personalized content. As a result, users are constantly exposed to updates from their peers, celebrities, and influencers, creating a sense that something important is always happening elsewhere.

The design of these platforms encourages prolonged usage. Features like infinite scrolling, real-time notifications, and "Stories" that disappear after 24 hours intensify users' fear of missing out. Tokii et al. (2022) observed that students often spend more than 10 hours a day on social media, leading to a high level of dependence on digital engagement. This intense usage reinforces the

feeling that one must remain online to stay socially connected and informed.¹⁷

In addition, the unstructured and excessive duration of use often occurs without conscious time management, especially among adolescents and young adults. Many users do not access social media with a specific goal, but are driven by habit or emotional needs, such as boredom or the desire to feel included. Over time, this behavior contributes to compulsive checking, disrupted focus, and a constant need to monitor what others are doing.

In this environment, users begin to associate their sense of social belonging with being online. Missing updates can lead to a fear of being left behind socially or culturally, which is the core characteristic of FOMO. Therefore, excessive use of social media is not just a habit but a behavioral pattern that directly triggers FOMO through continuous exposure, algorithmic manipulation, and emotional reinforcement.

b. Social Pressure

Another key factor contributing to the emergence of FOMO is social pressure, particularly the pressure to remain present, visible, and socially connected in the

¹⁷ Tokii et al., “Fear of Missing Out (FOMO): Penyebab, Dampak, dan Penanganannya di Lingkungan Sekolah Menengah Atas,” 10.1 (2025), p. 77–85.

digital environment. In online spaces, there is an implicit expectation that individuals must stay engaged, keep up with trends, and respond to updates to avoid being socially excluded. As cited in Intan et al. (2022), Jannah explains that FOMO often arises from this condition, where individuals feel socially compelled to remain active online, even when they mentally or physically need a break from constant digital interaction.¹⁸

The structure of social media encourages this behavior. Interactions through likes, comments, and follower counts function as informal social validation, subtly pressuring users to perform and present themselves continually. Among students, this pressure is often amplified by peer expectations. Many feel that not participating in digital conversations or trends can lead to a loss of relevance or connection within their social circles.

This external social demand reinforces FOMO by making individuals believe that their value and belonging are directly tied to their online presence. As a result, social pressure not only motivates frequent social media use but also sustains the psychological fear of being left out or overlooked.

¹⁸ Alya Nur Intan et al., “Perilaku FOMO (Fear of Missing Out) pada Mahasiswa Pasim Bandung,” *Indonesian Journal of Social Science (IJSS)*, 2.2 (2022), p. 23.

c. Anxiety

One of the primary psychological causes of Fear of Missing Out (FOMO) is anxiety, particularly the emotional discomfort experienced when individuals feel they are missing important information or being excluded from social interactions. This anxiety often arises from the fear of being left behind or not staying updated with what others are doing. According to JWT Intelligence (as cited in Alya et al., 2024), people with FOMO tend to feel anxious when they are not online, believing that others might be experiencing more interesting or valuable events in their absence.¹⁹

This type of anxiety is not just a passing feeling; it can lead to compulsive behaviors, such as frequently checking phones, constantly scrolling through social media, and feeling restless when disconnected. Alya et al. (2024) also emphasize that anxiety is one of the core sub-aspects of FOMO, showing that emotional tension and discomfort can trigger a stronger fear of missing out.²⁰

This cycle forms a psychological feedback loop: the more anxious a person feels about missing out, the more they rely on social media to stay connected. In the context

¹⁹ Intan et al, *Perilaku FOMO (Fear of Missing Out)* ..., p. 25.

²⁰ Intan et al, *Perilaku FOMO (Fear of Missing Out)* ..., p. 26.

of university students, the combination of academic pressure and social comparison often intensifies this anxiety. As a result, anxiety not only accompanies FOMO it also actively contributes to its development and persistence.

d. Low Self-Esteem

Low self-esteem is one of the most significant internal factors contributing to the emergence of Fear of Missing Out (FOMO), particularly among social media users from Generation Z. Individuals with low self-confidence tend to feel inadequate, unworthy, or less capable compared to others. This feeling is often intensified by the habit of comparing oneself to the highly curated and idealized content shared by others on social media platforms.

The study conducted by Fitri et al. (2024) confirms that low self-esteem increases the risk of experiencing FOMO. Based on data from 100 Generation Z respondents, the research found that those with lower self-esteem showed higher levels of FOMO. These individuals often feel left behind or socially disconnected when they do not take part in online trends or conversations.²¹

²¹ Hidayatul Fitri, Dyta Setiawati Hariyono, dan Ghea Amalia Arpandy, “Pengaruh Self-Esteem terhadap Fear of Missing Out (FOMO) pada Generasi Z Pengguna Media Sosial,” *Jurnal Psikologi*, 1.4 (2024), p. 1–21.

This psychological condition pushes them to frequently check their social media to avoid missing out on events or information. They rely heavily on external validation, such as likes, comments, and views, to feel accepted and valued. In doing so, they become more dependent on their digital presence to measure their social worth.

The study also notes a strong link between low self-esteem and social comparison, where individuals constantly measure their lives against others'. Two out of three subjects in the preliminary interview expressed dissatisfaction with their own lives after seeing other people's achievements on social media. This sense of inferiority and insecurity reinforces FOMO, creating a cycle of emotional dependency and digital over-engagement.

Therefore, low self-esteem is not only a passive psychological state but an active driver of FOMO. Efforts to improve self-esteem through education, self-reflection, and mindful social media use can serve as preventive strategies to reduce the risk of FOMO.

In conclusion, FOMO is influenced by a complex interplay between digital behavior and psychological factors. Excessive social media use acts as a behavioral gateway, while

social pressure, anxiety, and low self-esteem function as emotional reinforcements that sustain and intensify the fear of missing out. Recognizing these underlying causes is essential to understanding the dynamics of FOMO and addressing its potential impact on young people's mental, social, and even spiritual well-being.

4. Impacts of Fear of Missing Out (FOMO) on Social Media

Fear of Missing Out (FOMO) on social media can lead to various negative consequences that affect users' emotional well-being, behavior, and daily life. This section outlines three major impacts of FOMO: mental health issues, impulsive decision-making, and missing out on real-life moments.

a. Mental Health

One of the most evident consequences of FOMO is its impact on mental health, especially among university students. FOMO creates significant emotional stress as individuals feel compelled to stay constantly connected online and fear missing out on social interactions or information. Dewanto and Widhowati (2025) found that FOMO significantly contributes to increased levels of stress, anxiety, and depression among students.²²

²² Aji Cokro Dewanto et al., "The Impact of Online FOMO on Mental Health: Depression, Anxiety, and Stress in College Students," *Arus Jurnal Psikologi dan Pendidikan (AJPP)*, 4.2 (2025).

People who experience FOMO often suffer from digital stress, a condition in which individuals feel mentally exhausted from trying to keep up with the fast-paced flow of social media content. This stress intensifies when they are unable to access social media or when they constantly compare themselves to others who appear more successful or fulfilled online.

FOMO can also lead to difficulty concentrating, sleep disturbances, and low self-esteem. As individuals become overly focused on the digital lives of others, they begin to question their own achievements and feel dissatisfied with their personal lives. This triggers greater anxiety and creates an unhealthy emotional cycle, especially for university students who already face academic demands and identity challenges.

Therefore, FOMO is not merely a digital behavior issue; it is deeply connected to psychological well-being and requires serious attention in the context of higher education.

b. Impulsive Decision-Making

Another significant impact of FOMO is the tendency to make impulsive decisions, particularly in online environments. Individuals who experience FOMO often feel pressured to act quickly whether by making a

purchase, joining a trend, or engaging in an activity—out of fear that they might miss something important. This emotional urgency reduces rational thinking and encourages spontaneous actions without proper consideration.

A study by Ghaniyah and Rufaidah (2024) revealed that FOMO plays a major role in shaping impulsive buying behavior during online sales events, such as Shopee’s twin date promotions. Consumers who fear missing limited-time offers or exclusive deals tend to make on-the-spot purchases, driven more by psychological pressure than actual need. The study concluded that the stronger the FOMO, the higher the level of impulsive buying, highlighting a direct link between digital anxiety and unplanned decisions.²³

This pattern also applies outside of shopping. On social media, users may impulsively post, comment, or follow trends just to stay relevant or feel included, even if such actions conflict with their values or priorities. These behaviors can lead to regret, financial strain, or reduced

²³ Salmaa Hasna Ghaniyah dan Popy Rufaidah, “The Impact of Fear of Missing Out on Impulsive Buying : A Study on the Twin Date Shopee Event in Indonesia,” *International Journal of Business Studies*, 8.3 (2024), p. 220–232.

self-control, especially among younger users still developing emotional regulation.

Thus, FOMO influences not only how individuals feel but also how they act, often resulting in emotionally driven decisions that may have long-term consequences.

c. Missing Important Real-Life Moments

One commonly overlooked impact of FOMO is the tendency to miss out on meaningful real-life experiences. Individuals with high FOMO levels often become so absorbed in their digital lives, constantly checking social media and staying updated, that they are no longer fully present in their real-world surroundings. This behavior can lead to missed opportunities, such as spending quality time with family, engaging in deep conversations, or participating in academic and religious activities with full attention.

Siregar et al. (2023) observed that adolescents with very high levels of FOMO tended to check their social media accounts nearly every minute due to the constant fear of missing updates. This digital hyper-focus reduces their involvement in offline experiences, leading to

decreased attention, emotional disconnect, and weakened face-to-face relationships.²⁴

Over time, this shift in focus may impact one's life satisfaction and emotional well-being. The pressure to remain digitally present often prevents individuals from appreciating the moment they are currently in. In this way, FOMO not only disrupts internal emotional balance but also disconnects individuals from the reality in front of them.

5. Strategies to Overcome Fear of Missing Out (FOMO) on Social Media

FOMO can be addressed through several practical strategies that emphasize better control over social media usage and the development of self-awareness. The following are four approaches supported by research findings:

a. Limiting Social Media Use

Managing the amount of time spent on social media is one of the first steps to reducing FOMO. According to Hunt et al. (2018), college students who limited their social media use to just 30 minutes per day reported lower levels of anxiety and digital dependency. Setting time limits and

²⁴ Ekasriwahyuningsih Siregar, et al., "Gambaran Fear of Missing Out (FOMO) pada Remaja di Kota Makassar," *Jurnal Psikologi Karakter*, 3.1 (2023), p. 236–241.

disabling unnecessary notifications are also helpful in reducing the urge to stay constantly online.²⁵

b. Focusing on the Self

FOMO often arises from excessive social comparison triggered by curated content on social media. Therefore, it is important to shift focus inward by recognizing personal progress, practicing gratitude, and being critical of online portrayals. As explained by Alutaybi et al. (2020), building digital self-awareness and reflective thinking are key strategies in managing online pressure. They also introduced the FOMO-R method, which includes techniques such as self-talk and mindful evaluation to reduce digital anxiety.²⁶

c. Engaging in Positive Activities

Redirecting attention to meaningful offline activities, such as exercising, reading, or participating in community events, can reduce reliance on social media. Article by Temitope Fabayo (2025) indicates that individuals who consciously reduce screen time and

²⁵ Melissa G. Hunt et al., “No More FOMO: Limiting Social Media Decreases Loneliness and Depression,” *Journal of Social and Clinical Psychology*, 37.10 (2018), p. 751–768.

²⁶ Aarif Alutaybi et al., “Combating Fear of Missing Out (FOMO) on Social Media: The FOMO-R Method,” *International Journal of Environmental Research and Public Health*, 17.17 (2020), p. 1–28.

participate in real-life activities report greater emotional satisfaction and lower tendencies toward FOMO.²⁷

d. Strengthening Real-Life Interactions

Face-to-face connections often provide deeper emotional fulfillment than online interactions. According to Hunt et al. (2018), participants who reduced their time on social media felt more emotionally connected to people around them. Direct social engagement builds more authentic relationships and supports emotional well-being, which in turn helps reduce FOMO.²⁸

6. Fear of Missing Out (FOMO) Indicator on Social Media

Based on research by Sette et al. (2019), FOMO on social media can be categorized into four dimensions.

a. Need to Belong

The desire to stay connected refers to a person's strong drive to always be active on social media to avoid feeling alienated or left behind by developing trends. People who experience Fear of Missing Out (FOMO) in this aspect tend to feel anxious or uncomfortable when they feel ignored or lack recognition from their social environment.

b. Need for Popularity

²⁷ Temitope Fabayo, "Digital Well-Being: Managing Screen Time and Promoting Healthy Tech Habits in Families," *Behavioral Health News*, 2025.

²⁸ Hunt et al., *No More FOMO: Limiting*

The need for popularity is a person's psychological drive to gain recognition, attention, or fame from others. People who experience FOMO in this aspect tend to feel the need to be appreciated, liked, or recognized by others. They often pay attention to the number of likes, followers, or comments on social media as a form of social validation.

c. Anxiety

Anxiety in the context of FOMO refers to feeling worried about being left behind or missing out on opportunities that are perceived to be of interest in online activities. Individuals may feel uneasy or uncomfortable when they do not have access to or do not participate in popular trends in their environment. These feelings encourage individuals to keep checking social media and staying connected and active on digital platforms to reduce uncertainty or a sense of loss.

d. Addiction

The addiction referred to in the context of FOMO is a person's dependence on social media use or online activities. People with this kind of addiction tend to spend excessive time checking notifications, updating content, or keeping up with the latest information. They find it difficult to limit their use of social media and have a strong urge to stay

connected to not feel left behind by developments happening online.

7. Fear of Missing Out (FOMO) on Social Media from an Islamic Perspective

Concerns about worldly affairs should not make humans trapped in excessive anxiety, considering that the world's life is only temporary. However, in today's modern era, humans are increasingly experiencing anxiety about worldly matters through various media, one of which is social media. The presence of social media has a major impact on mental health, which then gives rise to the phenomenon of Fear of Missing Out (FOMO). FOMO is a psychological condition in which a person feels worried and anxious for fear of being left behind in activities or experiences that other people do.

Islam has emphasized that fear, worry, and anxiety about various worldly problems are part of the test given by Allah SWT to humans. This test aims to train patience and increase piety. This is as explained in the words of Allah SWT in QS. Al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ

"We will surely test you with a little fear and hunger, shortage of wealth, souls, and fruits. Convey (O Prophet Muhammad) glad tidings to the patient people" (QS. Al-Baqarah: 155).

In the interpretation of Al-Misbah, Quraish Shihab (2002: 305) explains that this verse shows that Allah SWT warns humans about the existence of tests in the form of fear and anxiety related to worldly life, such as hunger, lack of property, and loss of close people. This warning is a form of Allah's compassion so that humans are prepared to face various tests with patience and do not easily fall into excessive anxiety.²⁹

A person with positive thoughts and strong faith in Allah SWT can gracefully accept all His provisions.³⁰ The belief that Allah has the best plan for each of His creatures will help humans overcome fear and make every test a means to get closer to Allah. This will allow a person to accept the reality that Allah SWT has determined with a spacious heart without being overwhelmed by fear.

²⁹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-uran Surah Al-Fatihah-Surah Al-Baqarah (jilid 1)* (Lentera Hati, 2002), p. 305.

³⁰ Muh Haris Zubaidillah, "Nilai-Nilai Pendidikan Adversity Quotient pada Cerita Nabi Musa dalam Alquran," *Al Qalam: Jurnal ilmiah keagamaan dan kemasyarakatan*, 2018.

B. Religious Behavior

1. Definition of Religious Behavior

According to the Big Indonesian Dictionary, behavior is an individual's response to certain stimuli.³¹ Behavior includes a series of actions or activities that respond to something, becoming a habit based on values or beliefs. It does not appear suddenly but as a result of stimuli or impulses that encourage individuals to act to meet needs and achieve goals. Hasan Langgulung defines behavior as all human activities that can be observed directly.³² Meanwhile, in the Encyclopedia of Religious Education, Iris V. Cully and Kending Brubaker Cully explain that behavior is an outward manifestation of a belief system formed through cognitive, affective, and tactile experiences and is influenced by the presence or absence of reinforcement.³³

W.J.S. Poerwadarminta also explains that behavior is an individual response in real movements or attitudes, deeds, and speech.³⁴

³¹ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta, 2004), p. 755.

³² Hasan Langgulung, *Beberapa Pemikiran Tentang Pendidikan Islam* (Jakarta: Al-Ma'arif, 2008), p. 139.

³³ Iris V Cully dan Kending Bruker Cully, *Harper's Encyclopedia of Religious Education* (San Fransisco: Harper & Row Publishers, 1990).

³⁴ W.J.S. Poerdaminta, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), p. 7.

Meanwhile, according to Muhaimin, religiousness is defined as the implementation of religious teachings as a whole, where every Muslim must integrate religious teachings into their daily thoughts and actions.³⁵

Raymond F. Paloutzian defines Religiousness as:

"A more or less conscious dependency on a deity/God and the transcendent. This dependency or commitment is evident in one's personality—experiences, beliefs, and thinking—and motivates one's devotional practice, moral behavior, and other activities".

This means that Religiousness is a person's awareness of his dependence on God. This commitment is reflected in worship, moral behavior, and other activities that align with religious values.

Based on some of these definitions, religious behavior can be defined as a person's actions or habits in carrying out religious teachings based on beliefs, religious values, and guidance from the Qur'an and Hadith.

2. Indicators of Religious Behavior

According to Glock and Stark's theory, five dimensions of religiosity are used to measure a person's level of religiosity. Ancok and Suroso (2011) adapted this concept by including

³⁵ Muhaimin, *Paradigma Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2004), p. 297.

Islamic values because, according to them, this theory can explain the idea of worship as a whole in the life of a Muslim. The five dimensions are:³⁶

a Ideological/Belief Dimension (*Akidah*)

This dimension measures the extent to which a Muslim believes in Islam's fundamental and dogmatic teachings. In Islam, this belief is reflected in the Pillars of Faith, namely faith in Allah, angels, holy books, messengers, the last day, and destiny.

b Intellectual Dimension/Knowledge (Science)

This dimension relates to a Muslim's understanding of Islamic teachings, including the basics of belief, Islamic law, Islamic history, and religious traditions. This knowledge includes understanding the Qur'an, Hadith, and other Islamic teachings that guide daily life.

c Dimensions of Religious Rituals/Practices (Sharia)

This dimension assesses how much a Muslim carries out religious commandments through worship and religious practices. For example, the five daily prayers, Ramadan fasting, reading the Qur'an, and other acts of worship. It also reflects adherence to Islamic rules in social life, such as marriage procedures and welcoming the birth of a child.

³⁶ Ancok Djamaludin, Fuad Nashori Suroso, dan Muh Sungaidi Ardani, *Psikologi Islami: Solusi Islam atas Problem-problem Psikologi* (Yogyakarta: Pustaka Pelajar, 2000).

d Devotional/Experiential Dimension

This dimension relates to a person's spiritual experience, namely the feelings, perceptions, and sensations that arise in a relationship with God. This appreciation can be felt through emotional closeness during worship, inner calm when praying, or a sense of solemnity in carrying out religious orders.

e Consequential Dimension / Practice (*Akhlak*)

This dimension describes how religious teachings are reflected in daily behavior. A Muslim with a high level of religiosity will be encouraged to behave according to Islamic values, such as honesty, trustworthiness, discipline, and caring for others. This dimension results from the integration between beliefs, worship practices, religious experiences, and knowledge that a person has.

3. Factors of Religious Behavior

According to Graham in Sarwono's book, several factors influence a person's religious behavior, including environmental or residential factors, individual factors, gender, socio-economic conditions, education level, and the religion parents embrace.³⁷ In addition, religious behavior is also

³⁷ Sarlito Wirawan Sarwono, *Psikologi Remaja* (Jakarta: Rajawali Pers, 1991), p. 199-200.

influenced by two factors that can shape a person's personality and religious patterns.

a Internal Factors

Internal factors are factors that come from within a person, which are often referred to as the influence of emotions or feelings. The influence of these emotions will give rise to selectivity, namely the individual's ability to choose or focus on receiving and processing various influences from the surrounding environment. Emotions have an important role in shaping a person's religious behavior. This is in line with the opinion of Zakiyah Darajat, who states that *"emotions play a very important role in a person's religious attitudes and actions that can be understood without avoiding his emotions, strictly speaking, that the real influence of emotions (feelings) is far greater than logic (ratio)."* This statement can be understood as the fact that emotions play a very important role in a person's religious attitudes and actions, and the influence of emotions is considered greater than the influence of logic or ratio.

b External Factors

External factors come from outside the individual, including everything that affects the development of a

person's personality and religious behavior. This external factor consists of several aspects.³⁸

1). Family Environment Factors

The family environment has a great influence on the behavior of its members. The family becomes the first and main educational environment for each individual. A harmonious family environment, accustomed to doing good deeds and avoiding despicable behavior, will form family members with good morals. The positive influence of the family not only impacts individual personality but also forms a strong religious attitude.

2). Community Environmental Factors

Indonesian society upholds social and religious values, where the relationship with God is the main foundation of life. These values become the basic framework that develops harmoniously in social life. In the process, a person will learn religious teachings personally and through social interaction. The habits, traditions, and religious activities in society will shape a person's religious perspective and attitude over time.

³⁸ M. Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2003), p. 127-139.

3). Social Media Factors

The third factor is social media, which conveys religious missions. Social media plays a role in influencing changes in a person's attitude or behavior through interaction with various information outside their social group. This interaction occurs when a person is connected to multiple cultures and religious teachings through communication through radio, newspapers, books, television, and other digital platforms. Information received from social media can strengthen one's religious understanding or even shape how one views religious teachings.

4). Authority Factor

The fourth factor is a person's authority in conveying attitudes or behaviors. People with high authority and societal achievements, such as formal and informal leaders (officials or clerics), tend to be more influential. Such authority can generate suggestions, sympathy, and a tendency to imitate individuals or communities. Therefore, the community will accept da'wah or religious teachings delivered by authoritative figures more easily and confidently.

5). School/Campus Environmental Factors

The school/campus environment greatly influences shaping one's religious behavior. Through the learning process and their routines, students or college students are guided to understand religious teachings, apply them in everyday life, and familiarize themselves with behaving according to religious values. In addition, social interactions with peers and teachers also influence individual religious attitudes.

C. Review of Relevant Literature

Based on observations of several relevant studies, this study found several relevant studies.

1. The first research was conducted by Fahmi Azaki et al. (2024) with the title "*Analisis Perilaku Fear of Missing Out (FOMO) di Instagram dalam Perspektif Hadis.*" This research uses a qualitative method with a literature study approach. This study analyzes FOMO behavior on Instagram social media based on the view of the hadith in Islam. The results showed that FOMO can harm users' social lives, mental health, and spirituality. These impacts include feelings of anxiety, excessive stress, and dissatisfaction with the life lived. However, Islamic teachings in the hadith of the Prophet Muhammad SAW. Such attitudes of gratitude, *qana'ah* (contentment with what is owned), and *tawakkal* (surrender to Allah) can be solutions for dealing with FOMO wisely. On the other hand, FOMO can also have a

positive impact in the form of motivation and increased creativity if managed properly. Therefore, applying religious values taught in the hadith is key to minimizing the negative effects of FOMO.³⁹ This research has similarities in discussing FOMO on social media and its relevance to religious values. The difference is that Fahmi's research focuses more on normative-theological analysis based on hadith, not quantitative analysis of students' actual religious behavior as in this study.

2. The second research was conducted by Marpaung and Rahmi (2024) on "*Pengaruh FOMO terhadap Perilaku Phubbing pada Remaja Pengguna Smartphone di Kota Bekasi*". This study aimed to determine whether FOMO influences *phubbing* behavior in adolescent *smartphone* users in Bekasi City. Using quantitative methods and linear regression analysis, this study found that the regression test results showed the equation $Y = (21.588 + 0.344)$, which means that there is a relationship between phubbing behavior and Fear of Missing Out (FOMO). Based on the ANOVA test, a significant value of 0.000 was obtained, which indicates that FOMO affects phubbing behavior in adolescent smartphone users. The coefficient of

³⁹ Fahmi Azzaki, Uswatun Hasanah, dan Sulaiman Muhammad Nur, "Analisis Perilaku Fear of Missing Out (FOMO) di Instagram dalam Perspektif Hadis," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 5.3 (2024), p. 560–76.

determination (R^2) is 0.174, meaning that FOMO contributes 17.4% to phubbing behavior, while other factors influence 82.6%.⁴⁰ This research is in line with this study in that it takes a quantitative approach and measures the influence of FOMO. However, the difference is the dependent variable, which is phubbing behavior, while this study focuses on the religious behavior of students.

3. Furthermore, research by Istika Ahdiyanti and Ida Waluyati (2021), which highlights "Pengaruh Media Sosial Tiktok terhadap Perilaku Keberagamaan Gen Z," uses a qualitative case study approach. This study aims to find out how Generation Z's religious behavior is affected by the phenomenon of using TikTok. The results showed that TikTok does not always harm religious behavior if users can take advantage of positive content. Conversely, if users access negative content, their religious behavior also declines. This research confirms that the TikTok application is not the main cause of weakening religious behavior, but rather how users manage their time and choose the content they consume.⁴¹ This research has similarities in examining the influence of social

⁴⁰ Dedi Ramadan Marpaung and Kus Hanna Rahmi, "Pengaruh Fear of Missing Out Terhadap Perilaku Phubbing Pada Remaja Pengguna Smartphone di Kota Bekasi.," *Jurnal Ilmiah Wahana Pendidikan*, 10.22 (2024), p. 267–77.

⁴¹ Istika Ahdiyanti dan Ida Waluyati, "Perilaku Keberagamaan dan Fenomena Media Sosial Tik-Tok Pada Generasi Z.," *Jurnal Sosioreligius*, 6.2 (2021), p. 74–83.

media on religious behavior. However, the difference is on the approach used, the focus on a specific social media platform (TikTok), and it does not highlight psychological aspects such as FOMO.

4. The fourth research is a thesis research conducted by Nabil Nailin Nasywa (2024), majoring in Islamic Education, Faculty of Tarbiyah and Teacher Training, Syarif Hidayatullah State Islamic University Jakarta, regarding "*Intensitas Penggunaan Media Sosial Serta Dampaknya terhadap Perilaku Keberagamaan Siswa di SMK Salafiyah Kajen*". This research uses qualitative methods with data collection techniques through observation, interviews, and documentation. This study examines students' use of TikTok social media, the impact on students' religious behavior, and the teachers' efforts to overcome this impact. The results showed that using TikTok among students of SMK Salafiyah Kajen is quite active and intensive. The effect caused by students' religious behavior tends to be positive. This is because a school program supports religious activities using social media, especially TikTok. In overcoming this impact, teachers play a role by increasing religious activities, applying a faith-based approach, and providing intensive direction and guidance to students.⁴² This

⁴² Nabil Nailin Nasywa, "Intensitas Penggunaan Media Sosial Tiktok Serta Dampaknya terhadap Perilaku Keagamaan Siswa di SMK Salafiyah Kajen" (Syarif Hidayatullah State Islamic University Jakarta, 2024).

thesis research is relevant to the research being reviewed because it both discusses the impact of social media on religious behavior. However, the subjects were SMK students and did not highlight the aspect of FOMO as a specific psychological variable, while this study specifically explores the impact of FOMO on social media as a form of psychological pressure that can have an impact on the religious behavior of PAI students.

5. The fifth research was conducted by Ines Indiana (2023) from the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, Walisongo State Islamic University Semarang, entitled "*Pengaruh Intensitas Penggunaan Media Sosial terhadap Perilaku Keagamaan Siswa Kelas VIII di SMP N 23 Semarang*". This study aims to determine whether there is an influence between the intensity of social media use and the religious behavior of 8th-grade students at SMP N 23 Semarang. The method used is quantitative, with data collection techniques through observation, questionnaires, and documentation. The results showed that the calculated t value was 1.691, while the critical t value was 1.991, which means the calculated t value < the critical t value. In addition, the significance level of 0.590 is greater than 0.05, indicating no significant influence of the intensity of social media use on

students' religious behavior.⁴³ This research has a similar approach to this study and focuses on religiosity as the dependent variable. The difference is on the independent variable that is general (intensity of social media use) and on the research object, which is high school students, while this study highlights a more specific independent variable, namely FOMO as a psychological phenomenon born from digital social interaction, and involves student respondents.

The reviewed studies demonstrate that FOMO, as a psychological response to digital hyperconnectivity, is often linked to anxiety, impulsive behavior, and reduced focus on real-life priorities. However, most existing research tends to emphasize mental health, phubbing, or consumer habits, without extending the discussion into the religious scope.

According to Glock and Stark's theory, religiosity is not only about belief but also about consistent behavior in worship and daily moral conduct. In this light, FOMO can be seen as a potential disruptor of religious behavior, especially among Islamic Education students, by shifting their attention, time, and emotional energy toward social media. This research, therefore, seeks to bridge the gap by analyzing how a psychological phenomenon like

⁴³ Ines Indiana, "Pengaruh Media Sosial terhadap Perilaku Keagamaan Siswa Kelas VIII di SMP N 23 Semarang" (Walisongo State Islamic University Semarang, 2023).

FOMO might influence religious behavior in a population expected to uphold strong religious values.

D. Hypothesis Formulation

A hypothesis is a temporary answer to a presumptive problem that needs to be proven through research.⁴⁴ The hypothesis in this study is as follows:

Ha : FOMO on social media influences the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

Ho : FOMO on social media does not influence the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

⁴⁴ M. Zaki dan Saiman Saiman, “Kajian tentang Perumusan Hipotesis Statistik dalam Pengujian Hipotesis Penelitian,” *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 4.2 (2021), p. 115–18.

CHAPTER III

RESEARCH METHODS

A. Type and Research Approach

This type of research is causal research with a quantitative approach. According to Arikunto (2006), quantitative research requires extensive use of numbers, from data collection and interpretation to presenting the results.⁴⁵ Djaali (2020) defines quantitative research as an approach that relies on numbers to test predetermined hypotheses, which are then analyzed using statistical calculations.⁴⁶

According to Sekaran (2006), causal quantitative research aims to measure how much the independent variable affects the dependent variable.⁴⁷ In this study, FOMO on social media is considered an independent variable (X) that is thought to influence students' religious behavior as the dependent variable (Y).

B. Place and Time of Research

This research was conducted at Walisongo State Islamic University Semarang, Central Java. This research was conducted from December 2024 to January 2025.

⁴⁵ Suharsimi Arikunto, *Prosedural Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006).

⁴⁶ Djaali, *Metodologi Penelitian Kuantitatif* (Jakarta: Bumi Aksara, 2020), p. 3.

⁴⁷ Uma Sekaran, *Metodologi Penelitian untuk Bisnis* (Jakarta: Salemba Empat, 2006).

C. Population and Research Sample

1. Population

A population is a collection of subjects or objects with certain characteristics that the researcher determines as study material to be analyzed and concluded.⁴⁸ This study's population consists of 243 students majoring in Islamic Education (PAI) in the 2021 Walisongo State Islamic University Semarang class. The selection of this population is based on the consideration that students of class 2021 have undergone the lecture process for more than three years, so they are considered to have enough experience in using social media and forming relatively stable patterns of religious behavior during the study period. In addition, the specific population scope in one class is also intended to facilitate data collection and maintain the consistency of respondent characteristics, so that the research results are more focused and measurable.

2. Sample

The sample is part of the population with certain characteristics and is used as an object of research. Therefore, the selected sample must be truly representative of the population. Sugiyono (2017) states that the ideal sample size

⁴⁸ Muhammad Darwin et al., *Metode Penelitian Pendekatan Kuantitatif* (Bandung: Media Sains Indonesia, 2021).

for research ranges from 30 to 500 respondents.⁴⁹ This study uses the Slovin formula with a 90% confidence level and a 10% margin of error (e) to determine the number of samples taken from the population.

$$n = \frac{N}{1 + Ne^2}$$

Description:

n : The number of samples

N : The population size

e : The error rate in selecting sample members is tolerated at 10%

$$n = \frac{243}{1 + 243(0,1)^2} = 70,85 = 71$$

Based on calculations with the Slovin formula, the number of samples in this study was determined to be 71 respondents. Sampling was carried out using the Simple Random Sampling technique. This technique was chosen because the population in this study tends to be homogeneous, namely, Islamic Education Students at Walisongo State Islamic University Semarang, who have relatively similar social media usage habits. Using the Simple Random Sampling technique, each member of the population has an equal chance of being

⁴⁹ Sugiyono, *Metode penelitian pendidikan (kuantitatif, kualitatif, kombinasi, R&D dan penelitian tindakan)* (Bandung: Alfabeta, 2019), p. 91.

selected as a sample, so the research results can be more objective and unbiased.⁵⁰

D. Variables and Research Indicators

1. Variables

According to Kuncoro (2018), a variable is an aspect that can distinguish or cause changes in value.⁵¹ Meanwhile, Darwin (2021) states that variables are characteristics that can have different values.⁵² This study focuses on the independent variable (X) and the dependent variable (Y).

- a. Independent variables affect or are a factor in causing changes in the dependent variable. This study's independent variable (X) is FOMO on social media.
- b. The dependent variable is affected by or results from changes caused by the independent variable. In this study, the dependent variable (Y) is the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

2. Indicators

- a FOMO on Social Media

⁵⁰ Deri Firmansyah and Dede, "Teknik Pengambilan Sampel Umum dalam Metodologi," *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1.2 (2022), p. 85–114.

⁵¹ Mudrajad Kuncoro, *Metode Kuantitatif* (Yogyakarta: UPP STIM YKPN, 2018), p. 49.

⁵² Darwin et al, *Metode Penelitian...* , p. 75.

FOMO on social media, or online FOMO in research by Sette et al. (2019), is a form of social anxiety that arises from the fear of being left behind by others' experiences, especially through digital platforms. Individuals who experience FOMO tend to have a strong desire to stay connected to social activities that occur on social media and feel worried if they cannot access the latest information.

Based on research by Sette et al. (2019), FOMO on social media can be categorized into four dimensions.⁵³

1) Need to Belong

Individuals with high levels of FOMO tend to feel anxious if they are not involved in ongoing social interactions on social media. They must always know their friends' activities to feel like they are part of the group.

2) Need for Popularity

Individuals with high FOMO have a big drive to get attention and recognition from others on social media. This can be seen from their efforts to increase the number of followers, get many "likes," and actively upload content that aims to attract attention. Disappointment often arises when expected interactions do not occur.

⁵³ Sette et al., *The Online Fear of Missing Out...*

3) Anxiety

FOMO is also associated with high levels of anxiety when individuals are unable to access social media. They feel anxious and uncomfortable if they are not updated with the latest developments or miss out on something they consider important.

4) Addiction

One significant impact of FOMO is social media addiction. Individuals with high levels of addiction often spend excessive time checking social media, even to the point of neglecting other important activities. Difficulty in controlling social media use and feelings of anxiety when unable to access it are indicative of this addiction.

b Religious Behavior

Behavior is defined as a person's response or reaction to a stimulus.⁵⁴ Hasan Langgulung defines behavior as any form of human activity that can be observed.⁵⁵

According to Muhaimin, religiosity in Islam is the application of religious teachings as a whole, where every Muslim is required to be Islamic in mindset and action.⁵⁶

⁵⁴ Kebudayaan.

⁵⁵ Langgulung.

⁵⁶ Muhaimin.

Thus, religious behavior can be interpreted as the actions and habits of a person in carrying out religious teachings based on the Qur'an and Hadith.

In Glock and Stark's theory, five dimensions of religiosity are used to measure a person's level of religiosity. Ancok and Suroso (2011) adapted this concept by including Islamic values because, according to them, this theory can explain the idea of worship as a whole in the life of a Muslim. The five dimensions are:⁵⁷

1) Ideological/Belief Dimension (*Akidah*)

This dimension measures the extent to which a Muslim believes in Islam's fundamental and dogmatic teachings. In Islam, this belief is reflected in the Pillars of Faith, namely faith in Allah, angels, holy books, messengers, the last day, and destiny.

2) Intellectual/Knowledge Dimension

This dimension relates to a Muslim's understanding of Islamic teachings, including the basics of belief, Islamic law, Islamic history, and religious traditions. This knowledge includes the Qur'an, Hadith, and other Islamic teachings that guide daily life.

3) Religious Ritual/Practice Dimension (*Sharia*)

⁵⁷ Djamaludin, Suroso, dan Ardani.

This dimension assesses how much a Muslim carries out religious commands through worship and religious practices. For example, praying five times, fasting during Ramadan, reading the Qur'an, and other worship. In addition, this dimension also reflects compliance with Islamic rules in social life, such as marriage procedures and welcoming the birth of a child.

4) Experiential Dimension/Appreciation

This dimension relates to a person's spiritual experience, i.e., the feelings, perceptions, and sensations that arise in a relationship with God. This appreciation can be felt through emotional closeness during worship, inner calm when praying, or a sense of solemnity in carrying out religious orders.

5) Consequential Dimension/Practice (*Akhlak*)

This dimension describes how religious teachings are reflected in daily behavior. A Muslim with a high level of religiosity will be encouraged to behave according to Islamic values, such as honesty, trustworthiness, discipline, and caring for others. This dimension results from the integration between beliefs, worship practices, religious experiences, and knowledge that a person has.

However, because this research focuses on religious behavior, only three dimensions are used: religious practice, experiential, and consequential dimensions. These three dimensions were chosen because they can be observed directly in everyday life, in contrast to the dimensions of religious belief and knowledge, which are more internal or cognitive.

E. Data Collection Technique

Data collection techniques are an important stage in research because they are strategies or methods researchers use to obtain relevant data to answer research questions. Five techniques can be used to collect data: interviews, questionnaires, observations, measurements, and secondary data searches.⁵⁸ The techniques used for data collection in this study are questionnaires and documentation.

1. Questionnaire Method

A questionnaire is a data collection method carried out by providing a list of questions or statements in the form of a questionnaire, which respondents fill out according to the needs of each research variable.⁵⁹

⁵⁸ Darwin et al., *Metode Penelitian Pendekatan ...* , p. 158.

⁵⁹ Darwin et al., *Metode Penelitian Pendekatan ...* , p. 160.

This study uses the Likert scale, which converts research variables into indicators. These indicators are then used to compile statements or questions in the research instrument.

The questionnaire in this study consisted of a combination of positive (favorable) and negative (unfavorable) statements. Respondents were asked to respond based on five scale levels: strongly disagree, disagree, neutral, agree, and strongly agree.

Table 3. 1 Favorable and Unfavorable

Statement	Favorable	Unfavorable
Strongly Disagree	1	5
Do not agree	2	4
Neutral	3	3
Agree	4	2
Strongly agree	5	1

Table 3. 2 Instrument Grid of FOMO on Social Media

No	Variables	Indicator	Favorable	Unfavorable	Total
1	FOMO	The need to belong	-	1,2,3,4,5	1-5

2		Need for Popularity	9	6,7,8,10	6-10
3		Feelings of anxiety	-	11,12,13,14,15	11-15
4		Addiction	-	16,17,18,19,20	16-20
Total			1	19	20

Table 3. 3 Instrument Grid of Student Religious Behavior

No	Variables	Indicator	Favorable	Unfavorable	Total
1	Religious Behavior	Religious Practices (Ritualistic)	1,2,3,4,5,7	6,8,9,10	10
2		Experience (Experiential)	12	13,14	3
3		Experience (Consequential)	16,17,18,20	15	5
Total			11	7	18

2. Documentation Methods

The documentation method collects data by collecting and analyzing various documents, both in written form and in images and electronic formats.⁶⁰ This technique aims to obtain information that can support data analysis and interpretation.

F. Data Analysis Techniques

This study uses descriptive statistical and inferential analyses to test the influence of FOMO on social media on the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

The data analysis techniques used in this study are as follows:

1. Data Validity Test

a. Instrument Validity Test

Validity testing determines how much a research instrument can measure what it should measure. Ghozali (2011) explains that validity testing aims to assess whether a questionnaire is valid and can be used in research.⁶¹ A questionnaire is considered valid if each question can reveal information that is in accordance with the measurement objectives. In this study, validity testing will be carried out

⁶⁰ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2009), p. 221.

⁶¹ Imam Ghozali, *Aplikasi Analisa Multivariate dengan Program SPSS 19 Edisi 5* (Semarang: Balai Penernit Universitas Diponegoro, 2011).

using SPSS version 23 and analyzed using the Product Moment correlation formula as follows:

$$r = \frac{n \sum xy - (\sum x)(\sum y)}{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}$$

Information :

r : Correlation coefficient between variables X and Y

n : Number of respondents

x : Item score

y : Total score

$\sum x$: Total score X

$\sum y$: Sum of Y scores

$\sum x^2$: Sum of squares of X scores

$\sum y^2$: Sum of squares of Y scores

b. Instrument Reliability Test

According to Ghazali (2009), reliability is a method that reflects a measurement's level of stability, consistency, predictive power, and accuracy. The higher the reliability of an instrument, the more reliable the data produced.

The reliability test of the instrument in this study was carried out using the Cronbach Alpha formula with the help of SPSS version 23:

$$a = \left(\frac{k}{k-1} \right) \left(1 - \frac{\sum s_i^2}{sx^2} \right)$$

Information :

α : Cronbach's alpha reliability coefficient

k : Number of questions tested

$\sum s_i^2$: Sum of item score variance

sx^2 : Test score variance

An instrument is considered reliable if the Cronbach's Alpha value is > 0.60 . Conversely, the instrument is considered unreliable if the Cronbach's Alpha value is < 0.60 .

2. Prerequisite Test

a. Normality Test

The normality test determines whether the research data is normally distributed or close to normal.⁶² The technique used in this study is the Kolmogorov-Smirnov Test.

The stages of data normality testing using the Kolmogorov-Smirnov Test are carried out by calculating the z value using the formula:

$$Z = \frac{X - \bar{X}}{\sigma}$$

Where:

⁶² Giatma Dwijuna Ahadi dan Neni Nur Laili Ersela Zain, "Pemeriksaan Uji Kenormalan dengan Kolmogorov-Smirnov, Anderson-Darling dan Shapiro-Wilk," *Eigen Mathematics Journal*, 6.1 (2023), p. 11–19.

$\bar{X}$: average

σ : Standard Deviation

The conclusion of the normality test is determined based on the significance value (p-value). The data is normally distributed if the significance value > 0.05 . Conversely, if the significance value < 0.05 , then the data is declared not normally distributed.⁶³

b. Linearity Test

A linearity test is required in data analysis using simple linear or multiple linear regression. This test aims to determine whether the relationship between the independent and dependent variables follows a straight-line pattern. The concept of linearity shows that the independent variable can predict the dependent variable proportionally.⁶⁴ The relationship between variables is considered linear if the Deviation from the Linearity value is > 0.05 . In contrast, if the Deviation from the Linearity value is < 0.05 , the relationship is considered non-linear.⁶⁵

3. Hypothesis Testing

a. Simple Linear Regression Test

⁶³ Duwi Priyatno, *Belajar Alat Analisis Data Dan Cara Pengolahannya Dengan SPSS* (Yogyakarta: Gava Media, 2016), p. 97.

⁶⁴ I Wayan Widana dan Putu Lia Muliani, *Uji Persyaratan Analisis* (Lumajang: Klik Media, 2020), p. 47-48.

⁶⁵ Widana dan Muliani, *Uji Persyaratan Analisis*, p. 53.

Simple linear regression analysis determines the linear relationship between one independent variable (X) and one dependent variable (Y). This analysis aims to determine whether the relationship is positive or negative and to predict changes in the value of the dependent variable when the independent variable increases or decreases.⁶⁶

This study's independent variable (X) is FOMO on social media. In contrast, the dependent variable (Y) is the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang. This analysis process was carried out using SPSS version 23. The regression equation used in this study is as follows:⁶⁷

$$Y = a + bX$$

Description:

Y : Dependent variable

a : A constant number which is the value of y when
X = 0

b : Directional number (regression coefficient)

X : Independent variable

b. T-test

The t-test is used to partially test the hypothesis related to the influence of independent variables on

⁶⁶ Gito Supriadi, *Statistik Penelitian Pendidikan* (Yogyakarta: UNY Pers, 2021), p. 129.

⁶⁷ Supriadi, *Statistik Penelitian Pendidikan*, p. 130.

dependent variables.⁶⁸ This test is done by looking at the significance value in the Coefficients table using a 95% confidence level or a 5% significance level (0.05).

The t-test is performed based on probability (*Sig. value*), with the following criteria:⁶⁹

Ha : Accepted if the calculated t-value ($t_{calculated}$) > the critical t-value (t_{table}) and the significance value ≤ 0.05 (*Sig.* $\leq \alpha 0.05$).

Ho : Accepted if the $t_{calculated} < t_{table}$ and the significance value > 0.05 (*Sig.* $> \alpha 0.05$).

The hypotheses tested in this study are:

Ha : FOMO on social media influences the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

Ho : FOMO on social media does not influence the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

c. Coefficient of Determination

The coefficient of determination (R^2) evaluates how much variation in the dependent variable can be explained by a linear regression model.⁷⁰ The R^2 value ranges from 0 to 1. An R^2 value approaching 1 indicates that the model can

⁶⁸ Ghozali, *Aplikasi Analisis Multivariat ...*, p. 98.

⁶⁹ Supriadi, *Analisis Multivariat ...*, p. 145.

⁷⁰ Kuncoro, *Metode Kuantitatif*, p. 109.

explain data variation well, while an R^2 value approaching zero indicates that the regression model has limitations in explaining data variation. Thus, the higher the R^2 value, the better the model can predict and explain the relationship between the independent and dependent variables. The t-test formulation in this study is as follows:

$$KP2 = r^2 \times 100\%$$

KP : Coefficient of determination

r^2 : Correlation of X and Y

CHAPTER IV

RESULTS AND DISCUSSION

A. General Description

1. History of the Establishment of the Islamic Education Study Program at Walisongo State Islamic University Semarang

The Islamic Education (PAI) Study Program is one of the oldest departments at the State Islamic University (UIN) Walisongo Semarang. Its history began with the establishment of the Faculty of Tarbiyah, which is part of IAIN Walisongo. The program was established based on the Decree of the Minister of Religious Affairs Number 30 of 1970, which was issued on April 6, 1970. The presence of the Faculty of Tarbiyah is an important part of implementing Islamic education in the Central Java region.

The origin of the Islamic Education Study Program cannot be separated from the merger of the Tarbiyah Faculty of IKIP Nahdlatul Ulama (NU) Salatiga, which was nationalized along with the inauguration of IAIN Walisongo. This faculty was present with the support of the Salatiga Muslim community, who wanted an Islamic college. This faculty occupies a building owned by the Luhur Islamic Boarding School Foundation on Jalan Diponegoro Number 64, Salatiga, which the scholars and administrators of Nahdlatul Ulama Central Java support.

In addition to Salatiga, the Faculty of Tarbiyah was also established in Kudus, which was previously called the Kudus Religious College (STA). This institution was born from the idea of Drs. Soenarto Notowidagdo will establish an Islamic college in the northern coastal area of Central Java. Initially, STA Kudus was planned as the Faculty of Da'wah, but due to several considerations, it finally changed to the Faculty of Tarbiyah with one department, namely Religious Education.

In 1970, the Faculty of Tarbiyah Kudus changed status and became part of IAIN Walisongo Semarang through the Decree of the Minister of Religion Number 32 of 1970. Furthermore, in 1973, the Faculty of Tarbiyah Kudus was moved to Semarang and was designated as the Main Faculty of IAIN Walisongo based on the Decree of the Minister of Religion Number 35 of 1973.

In its development, the Islamic Education Study Program continues to progress and become one of the leading study programs at Walisongo State Islamic University. With a long history, this study program is committed to producing professional Islamic religious educators with broad insights and the ability to contribute to developing a religious and civilized society.

2. The vision of the Islamic Education Study Program, Walisongo State Islamic University Semarang

Scientific Vision: “Developing Islamic Education Based on the Unity of Knowledge for Humanity and Civilization”.

3. Objectives of the Islamic Education Study Program at Walisongo State Islamic University Semarang

The objectives of the Islamic Education (PAI) Study Program at Walisongo State Islamic University Semarang, are as follows:

- a. Producing prospective educators/practitioners of Islamic Education who have noble morals, broad and up-to-date knowledge, can carry out tasks, and are responsible based on knowledge for humanity and civilization.
- b. To produce research assistants in Islamic Education who have good personalities, broad and up-to-date knowledge, and can carry out tasks and be responsible based on science for humanity and civilization.
- c. Producing developers of learning resources in Islamic Education who have good personalities, broad knowledge, are up-to-date, can carry out tasks, and are responsible based on knowledge for humanity and civilization.
- d. Producing ecopreneurs in Islamic Education who have good personalities and broad knowledge, are up-to-date, can carry

out tasks, and are responsible based on knowledge for humanity and civilization.

B. Data Description

1. Data Instrument Analysis

a. Instrument Validity Test

Validity testing is conducted to determine whether the statement items in the questionnaire are suitable for use in research. Questionnaire items declared valid will be used as data collection instruments, while invalid items will be excluded from the study. The validity test in this study was conducted on Islamic Education students of Walisongo State Islamic University Semarang class of 2021, with a total of 30 respondents and a significance level of 5%. A questionnaire is declared valid if the $r_{calculated} > r_{table}$.

The results of the validity test on the FOMO questionnaire items on social media can be seen in the following table:

Table 4. 1 The Validity Test Result of the FOMO Variable on Social Media

No.	$r_{calculated}$	r_{table}	Information
1	0.471	0.361	Valid
2	0.372	0.361	Valid

3	0.414	0.361	Valid
4	0.642	0.361	Valid
5	0.570	0.361	Valid
6	0.423	0.361	Valid
7	0.531	0.361	Valid
8	0.443	0.361	Valid
9	0.514	0.361	Valid
10	0.578	0.361	Valid
11	0.438	0.361	Valid
12	0.371	0.361	Valid
13	0.563	0.361	Valid
14	0.481	0.361	Valid
15	0.467	0.361	Valid
16	0.433	0.361	Valid
17	0.528	0.361	Valid
18	0.372	0.361	Valid
19	0.423	0.361	Valid
20	0.427	0.361	Valid

Based on the table above, the results of the validity test of the FOMO questionnaire on social media show that the r

table value is 0.361 at a significance level of 5% with 30 respondents. All statement items are declared valid because they have a value of $r_{calculated} > r_{table}$. Thus, the 20 statement items in this questionnaire are suitable for use as research instruments.

The results of the validity test on the questionnaire items for the student religious behavior variable can be seen in the following table:

Table 4. 2 The Validity Test Result of Student Religious Behavior Variables

No	$r_{calculated}$	r_{table}	Information
1	0.549	0.361	Valid
2	0.436	0.361	Valid
3	0.384	0.361	Valid
4	0.401	0.361	Valid
5	0.465	0.361	Valid
6	0.446	0.361	Valid
7	0.401	0.361	Valid
8	0.44	0.361	Valid
9	0.524	0.361	Valid
10	0.559	0.361	Valid

11	0.224	0.361	Invalid
12	0.418	0.361	Valid
13	0.366	0.361	Valid
14	0.4	0.361	Valid
15	0.428	0.361	Valid
16	0.594	0.361	Valid
17	0.422	0.361	Valid
18	0.433	0.361	Valid
19	-0.116	0.361	Invalid
20	0.39	0.361	Valid

Based on the table above, the results of the validity test of the religious behavior questionnaire show that the r table value is 0.361 at a significance level of 5% with 30 respondents. 2 statement items are declared invalid, namely statements number 11 and 19 because they have a value of $r_{calculated} < r_{table}$. Meanwhile, the other 18 statement items are declared valid because they have a value of $r_{calculated} > r_{table}$, so they are suitable for research instruments.

b. Instrument Reliability Test

The statement items that have been declared valid are then tested for reliability. Reliability testing is used to

determine the level of consistency or stability of the instrument when measuring the variables studied. The instrument is declared reliable if the Cronbach Alpha value is > 0.60 . Conversely, the instrument is considered unreliable if the Cronbach Alpha value is < 0.60 .

The following are the results of the reliability test on the FOMO variable on social media:

Table 4. 3 The Reliability Test Result of the FOMO Variable on Social Media
Reliability Statistics

Cronbach's Alpha	N of Items
.836	20

The results of the FOMO questionnaire reliability test on social media obtained a Cronbach's Alpha value of 0.836. Thus, the FOMO questionnaire on social media is declared reliable because its Cronbach's Alpha value is > 0.60 .

The following are the results of the reliability test on the student religious behavior variable:

**Table 4. 4 The Reliability Test Result of the FOMO
Variable on Social Media**

Reliability Statistics

Cronbach's Alpha	N of Items
.802	18

The reliability test results of the student religious behavior questionnaire obtained a Cronbach's Alpha value of 0.802. So, it can be concluded that the student religious behavior questionnaire is declared reliable because Cronbach's Alpha value is > 0.60 .

Based on the results of the validity and reliability tests that have been carried out, the questionnaire items that are suitable for use for hypothesis testing can be seen in the following table:

Table 4. 5 Questionnaire Items That Are Suitable for Use

Variables	Questionnaire Items Used	Questionnaire Discarded
FOMO on Social Media	1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20	-

Student Religious Behavior	1,2,3,4,5,6,7,8,9,10,12, 13,14,15,16,17,18,20	11,19
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C. Data Analysis Techniques

1. Descriptive Analysis

a. FOMO Survey Results Data on Social Media

In this study, data collection regarding FOMO on social media was carried out using a questionnaire. The questionnaire measured the Fear of Missing Out (FOMO) level as variable X. The instrument consists of 20 statements prepared according to the research indicators. Each statement has five answer choices with a Likert scale, namely STS (Strongly Disagree), TS (Disagree), N (Neutral), S (Agree), and SS (Strongly Agree). The answer scores are weighted based on the level of respondent agreement, where SS is given a value of 5, S is worth 4, N is worth 3, TS is worth 2, and STS is worth 1 for positive statements, while negative statements are weighted the other way around. This study's respondents were 71 students of the Islamic Education (PAI) Study Program, class of 2021, Walisongo State Islamic University Semarang. The results

of the questionnaire answers were processed using the formula:

$$\text{Calculation of value} = \frac{\text{Score Acquisition}}{\text{Maximum Score}} \times 100$$

**Table 4. 6 The Result of the FOMO on Social Media
Questionnaire**

Code	Mark	Code	Mark	Code	Mark
F-1	60	F-25	63	F-49	43
F-2	63	F-26	57	F-50	54
F-3	57	F-27	46	F-51	58
F-4	61	F-28	46	F-52	60
F-5	57	F-29	41	F-53	41
F-6	54	F-30	54	F-54	75
F-7	70	F-31	45	F-55	61
F-8	50	F-32	39	F-56	62
F-9	74	F-33	72	F-57	48
F-10	50	F-34	67	F-58	50
F-11	55	F-35	46	F-59	49
F-12	62	F-36	57	F-60	42

F-13	51	F-37	54	F-61	64
F-14	66	F-38	49	F-62	44
F-15	51	F-39	51	F-63	47
F-16	46	F-40	72	F-64	49
F-17	63	F-41	37	F-65	54
F-18	57	F-42	30	F-66	51
F-19	49	F-43	55	F-67	66
F-20	45	F-44	33	F-68	41
F-21	50	F-45	66	F-69	42
F-22	51	F-46	34	F-70	66
F-23	46	F-47	40	F-71	41
F-24	57	F-48	54		
Average					53

b. Student Religious Behavior Questionnaire Results Data

In this study, data collection on students' religious behavior was carried out using a questionnaire. The questionnaire was designed to measure students' religious behavior as variable Y. The instrument consists of 18 statements prepared according to the research indicators. Each statement has five answer choices with a Likert scale,

namely STS (Strongly Disagree), TS (Disagree), N (Neutral), S (Agree), and SS (Strongly Agree). The answer scores are weighted based on the level of respondent agreement, where SS is given a value of 5, S is worth 4, N is worth 3, TS is worth 2, and STS is worth 1 for positive statements, while negative statements are weighted the other way around. This study's respondents were 71 students of the Islamic Education Study Program, class of 2021, Walisongo State Islamic University Semarang. The results of the questionnaire answers were processed using the formula:

$$\text{Calculation of value} = \frac{\text{Score Acquisition}}{\text{Maximum Score}} \times 100$$

Table 4. 7 The Result of the Student Religious Behavior Questionnaire

Code	Mark	Code	Mark	Code	Mark
P-1	54	P-25	57	P-49	54
P-2	53	P-26	44	P-50	48
P-3	48	P-27	53	P-51	43
P-4	50	P-28	52	P-52	43
P-5	44	P-29	55	P-53	56

P-6	48	P-30	46	P-54	34
P-7	59	P-31	54	P-55	42
P-8	64	P-32	60	P-56	43
P-9	62	P-33	37	P-57	52
P-10	51	P-34	36	P-58	56
P-11	47	P-35	52	P-59	60
P-12	41	P-36	44	P-60	57
P-13	52	P-37	46	P-61	39
P-14	49	P-38	50	P-62	57
P-15	48	P-39	48	P-63	50
P-16	65	P-40	45	P-64	49
P-17	53	P-41	60	P-65	47
P-18	74	P-42	65	P-66	49
P-19	53	P-43	45	P-67	57
P-20	59	P-44	64	P-68	56
P-21	50	P-45	50	P-69	54
P-22	49	P-46	64	P-70	50
P-23	66	P-47	59	P-71	55
P-24	46	P-48	50		
Average					52

The preliminary analysis in this study aims to determine the effect of Fear of Missing Out (FOMO) on social media on students' religious behavior. This study used a questionnaire instrument distributed to 71 respondents of Islamic Education Study Program students, batch 2021, Walisongo State Islamic University Semarang. The questionnaire in this study used a 5-point Likert scale, where this scale is used to measure the level of individual perception of a statement.

The Likert scale consists of several statements combined to form a certain score representing the nature or attitude of the respondent. Each statement item is divided into favorable (positive) and unfavorable (negative) statements. In favorable statements, the assessment scores consist of SS (Strongly Agree) given a score of 5, S (Agree) given a score of 4, N (Neutral) given a score of 3, TS (Disagree) given a score of 2, and STS (Strongly Disagree) given a score of 1. In unfavorable statements, the assessment scores are the opposite: SS was given a score of 1, S was given a score of 2, N was given a score of 3, TS was given a score of 4, and STS was given a score of 5.

To determine the distribution of scores and the quality of an indicator, a frequency distribution calculation is

carried out using class intervals, which are divided into five categories based on the formula according to Sudjana (2011) in Abdul Wahab's research (2021):⁷¹

$$\text{Interval} = \frac{\text{Highest answer} - \text{Lowest answer}}{\text{Number of Interval Classes}}$$

$$\text{Interval} = \frac{5-1}{5} = \frac{4}{5} = 0,8$$

Based on the results of the interval calculations that have been obtained, the division of intervals into several categories can be determined as follows:

Table 4. 8 The Interval Distribution

No	Interval	Category
1	1 – 1.8	Very Low
2	1.81 – 2.6	Low
3	2.61 – 3.4	Currently
4	3.41 – 4.2	Tall
5	4.21 – 5	Very high

The following is a description of the results of the frequency distribution and quality of an indicator based on research data:

1) FOMO Data on Social Media

⁷¹ Abdul Wahab, Akhmad Syahid, dan Junaedi Junaedi, “Penyajian Data dalam Tabel Distribusi Frekuensi dan Aplikasinya pada Ilmu Pendidikan,” *Education and Learning Journal*, 2.1 (2021), p. 40-48.

a) The need to belong

This indicator measures how much a person has the drive to stay connected to the social environment through social media. Based on the validity and reliability test, five statement items in the questionnaire measure this aspect: numbers 1, 2, 3, 4, and 5. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score of each statement is added up and then divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

Table 4. 9 The Result of Interval Distribution of Need to Belong Indicator

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	4	6%
Low	1.81 - 2.6	20	28%
Currently	2.61 - 3.4	26	37%
Tall	3.41 - 4.2	17	24%

Very high	4.21 - 5	4	6%
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Figure 4. 1 The Percentage Chart of the Need to Belong Indicator

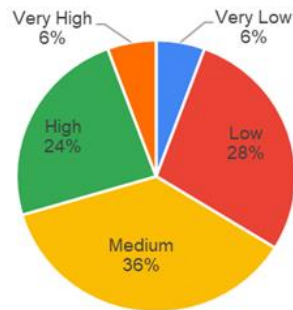
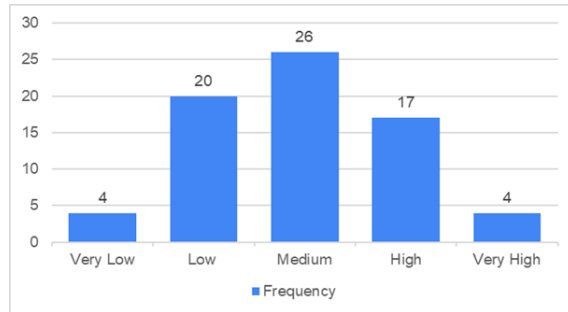


Figure 4. 2 The Distribution Graph of the Need to Belong Indicator



The table above shows that the need to connect in the very low category is 6% with four respondents, and the low category is 28% with 20 respondents. Furthermore, the medium category has the highest percentage, 37%, with 26 respondents, while the high category reaches 24%, with 17 respondents. The very high category is 6%, with four respondents. This shows that most respondents need to connect in the medium category.

b) Need for Popularity

This indicator assesses the extent to which a person desires to be known and gain recognition from others. Based on the validity and reliability test, five statement items in the questionnaire are used to measure this aspect: numbers 6, 7, 8, 9, and 10. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score of each statement is added up and then

divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

**Table 4. 10 The Results of the Interval
Distribution of the Need for Popularity Indicator**

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	5	7%
Low	1.81 - 2.6	18	25%
Currently	2.61 - 3.4	31	44%
Tall	3.41 - 4.2	14	20%
Very high	4.21 - 5	3	4%

**Figure 4. 3 The Percentage Chart of the
Need for Popularity Indicator**

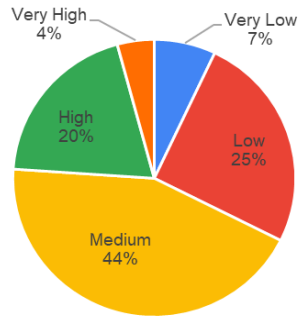
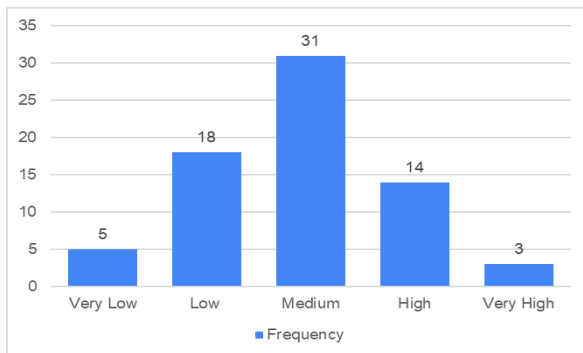


Figure 4. 4 The Distribution Graph of the Need for Popularity Indicator



The table above shows that the need for popularity in the very low category is 7% with five respondents, then the low category is 25% with 18 respondents. Furthermore, the medium category has the highest percentage, 44%, with 31 respondents, while the high category reaches 20%, with 14 respondents. The very high category is 4%, with three

respondents. This shows that most respondents are in the medium category in religious practice.

c) Anxiety

This indicator describes the level of anxiety that arises due to the use of social media. Based on the validity and reliability test, five statement items in the questionnaire are used to measure this aspect, namely numbers 11, 12, 13, 14, and 15. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score of each statement is added up and then divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

**Table 4. 11 The Result of Interval
Distribution Anxiety Indicator**

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	4	6%
Low	1.81 - 2.6	22	31%

Currently	2.61 - 3.4	33	46%
Tall	3.41 - 4.2	8	11%
Very high	4.21 - 5	4	6%

Figure 4. 5 The Percentage Chart of the Anxiety Indicator

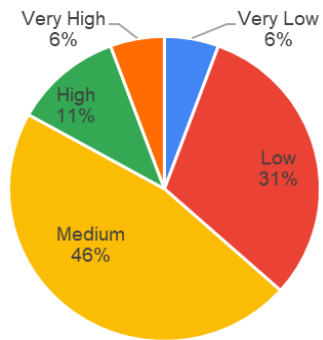
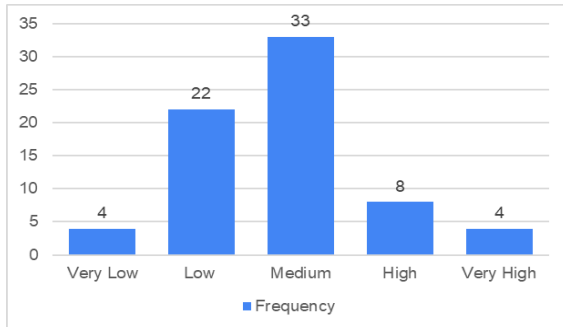


Figure 4. 6 The Distribution Graph of the Anxiety Indicator



From the table above, it is found that the level of anxiety in the very low category is 6%, with 4 respondents, and then the low category is 31%, with 22 respondents. Furthermore, the medium category has the highest percentage, which is 46%, with 33 respondents, while the high category reaches 11%, with eight respondents. The very high category is 6%, with four respondents. This shows that the majority of respondents are in the medium category in terms of anxiety levels.

d) Addiction

This indicator measures the extent to which a person is dependent on the use of social media. Based on the validity and reliability test, five statement items in the questionnaire are used to measure this aspect: numbers 11, 12, 13, 14, and 15. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score

for each statement is added up and then divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

Table 4. 12 The Result of Interval Distribution of the Addiction Indicator

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	5	7%
Low	1.81 - 2.6	18	25%
Currently	2.61 - 3.4	21	30%
Tall	3.41 - 4.2	22	31%
Very high	4.21 - 5	5	7%

Figure 4. 7 The Percentage Chart of the Addiction Indicator

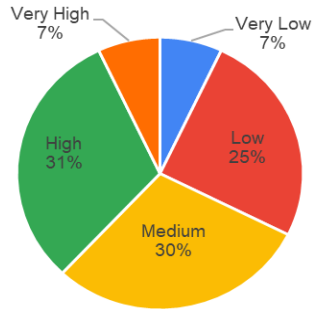
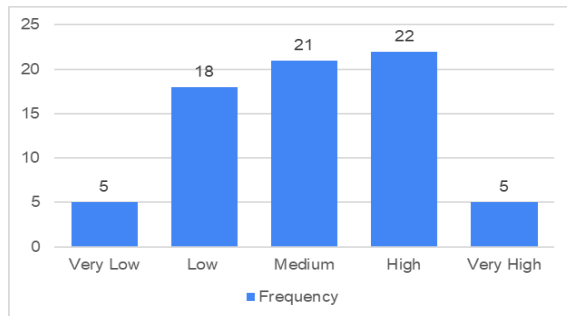


Figure 4. 8 The Distribution Graph of the Addiction Indicator



From the table above, it is found that the level of addiction in the very low category is 7% with five respondents, then the low category is 25% with 18 respondents. Furthermore, the high category has the highest percentage, which is 31% with 22

respondents, followed by the medium category, which reaches 30% with 21 respondents. The very high category is 7% with 5 respondents. This shows that the majority of respondents are in the high category in terms of addiction levels.

2) Student Religious Behavior

a) Religious Practices (Ritualistic)

This indicator measures how much a person performs daily religious worship and obligations. Based on the validity and reliability test, five statement items in the questionnaire are used to measure this aspect: numbers 11, 12, 13, 14, and 15. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score of each statement is added up and then divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

Table 4. 13 The Result of Interval Distribution of the Religious Practice Indicator (Ritualistic)

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	0	0%
Low	1.81 - 2.6	4	6%
Currently	2.61 - 3.4	27	38%
Tall	3.41 - 4.2	40	56%
Very high	4.21 - 5	0	0%

Figure 4. 9 The Percentage Chart of the Religious Practices Indicator (Ritualistic)

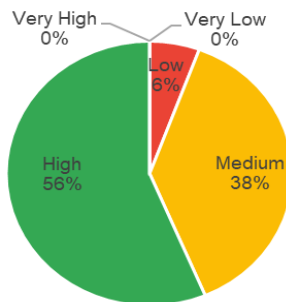
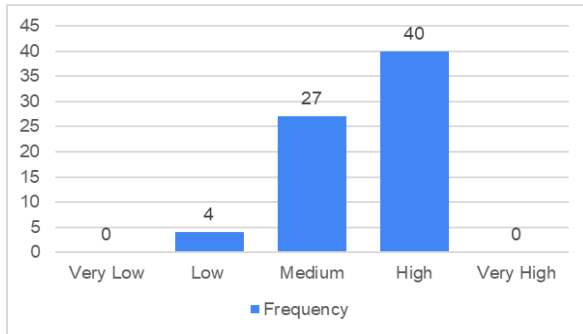


Figure 4. 10 The Distribution Graph of the Religious Practices Indicator (Ritualistic)



The table above shows that religious practices in the very low and very high categories have no respondents or are 0%. The low category has 4 respondents with a percentage of 6%, while the medium category has 38% with 27 respondents. The highest category is the high category, which is 56%, with 40 respondents. This shows that most respondents are in the high category of religious practices.

b) Appreciation (Experiential)

This indicator assesses the extent to which a person feels and experiences religious values in his/her personal life. Based on the validity and

reliability test, there are three statement items in the questionnaire used to measure this aspect: numbers 12, 13, and 14. To determine whether the respondent is included in the very low, low, medium, high, or very high category, the score of each statement is added up and then divided by the number of statement items. The final result is compared with the score interval in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

**Table 4. 14 The Result of Interval
Distribution of the Appreciation Indicator
(Experiential)**

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	0	0%
Low	1.81 - 2.6	8	11%
Currently	2.61 - 3.4	23	32%

Tall	3.41 - 4.2	21	30%
Very high	4.21 - 5	19	27%

Figure 4. 11 The Percentage Chart of the Appreciation Indicator (Experiential)

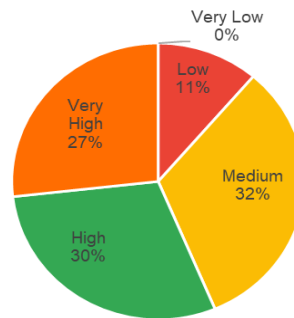
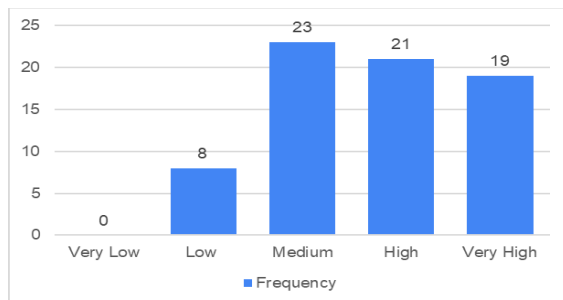


Figure 4. 12 The Distribution Graph of the Appreciation Indicator (Experiential)



The table above shows that the experience (experiential) in the very low category has no respondents or is 0%. The low category has eight respondents with a percentage of 11%, while the medium category has the largest number of respondents, namely 23 people or 32%. The high category reaches 30% with 21 respondents, and the very high category is 27% with 19 respondents. This shows that the majority of respondents are in the medium category in terms of religious experience.

c) Practice (Consequential)

This indicator measures the impact of religious practices on individual attitudes and behaviors in social life. Based on the validity and reliability tests, five statement items in the questionnaire are used to measure this aspect, namely numbers 15, 16, 17, 18, and 20. To determine whether the respondents are included in the very low, low, medium, high, or very high categories, the scores for each statement are added and then divided by the number of statement items. The final results are compared with the score intervals in Table 4.8 to determine the respondent category.

The results of the frequency distribution and quality of these indicators are presented in the following table and graph:

Table 4. 15 The Result of Interval Distribution of the Practice Indicator (Consequential)

Category	Interval	Frequency	Presentation
Very Low	1 - 1.8	0	0%
Low	1.81 - 2.6	7	10%
Currently	2.61 - 3.4	30	42%
Tall	3.41 - 4.2	22	31%
Very high	4.21 - 5	12	17%

Figure 4. 13 The Percentage Chart of the Practice Indicator (Consequential)

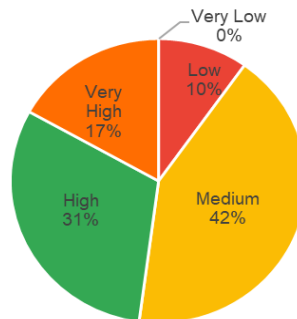
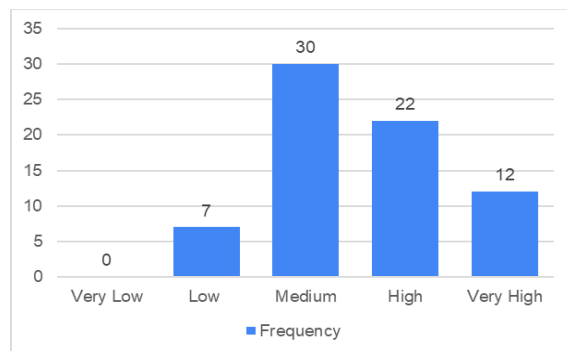


Figure 4. 14 The Distribution Graph of the Practice Indicator (Consequential)



From the table above, it can be concluded that there are no respondents in the very low category (0%). The low category has seven respondents (10%), while the medium category is the most dominant with 30 respondents (42%). The high category has 22 respondents (31%), and the high category includes 12

respondents (17%). This shows that most respondents are in the medium to high category regarding religious experience (consequential).

3) The Mean Value

The next analysis calculates the average value for each indicator of variable X (FOMO on social media) and variable Y (student religious behavior). This calculation uses the following mean formula:⁷²

For Variable X:

$$Me = \frac{\sum Xi}{n}$$

For Variable Y:

$$Me = \frac{\sum Yi}{n}$$

Description:

Me : Average (Mean)

$\sum Xi$: The sum of all data values in variable X

$\sum Yi$: The sum of all data values in the Y variable

n : Number of respondents

Testing the results of the average calculation for variable X (FOMO on social media) and variable Y (student religious behavior) can be seen in the following table:

Table 4. 16 The Result of Interval Distribution on the Average of Variables X and Y Indicators

⁷² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2011), p. 48.

No	Variables	Indicator	Average Score	Interval Category
1	FOMO on Social Media (X)	The need to belong	3.03	Medium
2		Need for Popularity	3.02	Medium
3		Feelings of anxiety	2.96	Medium
4		Addiction	3.1	Medium
1	Student Religious Behavior (Y)	Religious Practices (Ritualistic)	3.5	High
2		Appreciation (Experiential)	3.5	High
3		Experience (Consequential)	3.5	High

2. Prerequisite Test

a. Data Normality Test

A normality test is conducted to determine whether the data is normally distributed. The technique used in this test is the Kolmogorov-Smirnov Test. The test is performed with the help of the SPSS version 23 application, where the criteria used are that if the significance value > 0.05 , then the data is considered normally distributed. At the same time, if the significance value < 0.05 , the data is not normally distributed. The results of the data normality test are presented in the following table:

Table 4. 17 The Normality Test Result

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		71
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	3.61541115
Most Extreme Differences	Absolute	.084
	Positive	.084
	Negative	-.073
Test Statistic		.084
Asymp. Sig. (2-tailed)		.200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

Based on the table of normality test results above, it is known that the significance value is 0.200, which is greater than 0.05, so it can be concluded that the residual value is normally distributed.

b. Data Linearity Test

A linearity test is conducted to determine whether there is a linear relationship between the independent variable (X) and the dependent variable (Y). This test is one of the requirements in correlation analysis or linear regression. Two variables are said to have a linear relationship if the significance value of Deviation from Linearity is more than 0.05. In this study, the linearity test was conducted using the Test for Linearity with the help of the SPSS version 23 application.

Table 4. 18 The Linearity Test Result

ANOVA Table								
			Sum of Squares	df	Mean Square	F	Sig.	
Y * X	Between Groups	(Combined)	1660.344	27	61.494	1.25	.252	
		Linearity	92.039	1	92.039	1.87	.178	
		Deviation from Linearity	1568.305	26	60.319	1.23	.271	
	Within Groups		2115.600	43	49.200			
	Total		3775.944	70				

Based on the table above, the linearity test results show that the significance value of Deviation from Linearity

is 0.271. Therefore, variables X and Y have a linear relationship because the value is greater than 0.05.

2. Hypothesis Testing

a. Simple Linear Regression

Regression analysis is used to determine the extent of the influence of independent variables on dependent variables.⁷³ In this study, the method used is simple linear regression because there is only one independent variable and one dependent variable. Simple linear regression analysis can be used to determine the pattern of dependent variables (Y) based on independent variables (X).⁷⁴ This study's independent variable (X) is Fear of Missing Out (FOMO). In contrast, the dependent variable (Y) is the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang. The calculation process of simple linear regression is carried out with the help of the SPSS version 23 application. The form of the regression equation is as follows:

$$Y = a + bX$$

Description:

Y : Dependent variable

⁷³ Sugiyono, *Metode penelitian pendidikan (kuantitatif, kualitatif, kombinasi, R&D dan penelitian tindakan)*, p. 252.

⁷⁴ Supardi, *Aplikasi Statistika dalam Penelitian Konsep Statistika yang Lebih Komprehensif* (Jakarta: Change Publication, 2013), p. 156.

a : A constant number which is the value of y when
 $X = 0$

b : Directional number (regression coefficient)

X : Independent variable

The following is a table of the results of a simple linear regression analysis obtained using the SPSS version 23 application:

Table 4. 19 The Linear Regression Test Result

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	73.510	4.100		17.927	.000
FoMO	-.411	.076	-.546	-5.410	.000

a. Dependent Variable: Perilaku Keberagamaan

Based on the results table above, the following simple linear regression equation is obtained:

$$Y = 73,510 - 0.411X$$

Where:

X = FOMO on Social Media

Y = Student Religious Behavior

If the value of $X = 0$, then we get $Y = 73,510$.

This means that the constant value (a) of 73.510 indicates that when the FOMO value (X) is zero or non-

existent, the level of religious behavior (Y) remains at 73.510. Meanwhile, the regression coefficient (b) of -0.411 indicates a negative relationship, meaning that every one-unit increase in FOMO on social media will cause religious behavior to decrease by 0.411 units.

b. T-test

Furthermore, it can be seen from its probability value to determine whether the hypothesis is accepted or rejected. A hypothesis is a temporary answer to a problem that is still a guess and needs to be proven through research.⁷⁵ The hypothesis in this study is as follows:

Ha : FOMO on social media significantly influences the religious behavior of Islamic Education students at Walisongo State Islamic University Semarang (if FOMO is high, then religious behavior is low).

Ho : FOMO on social media does not significantly influence the religious behavior of Islamic Education students at Walisongo State Islamic University Semarang (if FOMO is low, then religious behavior is high).

The criteria for accepting or rejecting a hypothesis are as follows:

⁷⁵ M. Zaki dan Saiman Saiman, "Kajian tentang Perumusan Hipotesis Statistik dalam Pengujian Hipotesis Penelitian," *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 4.2 (2021), p. 115–18.

Ha : Accepted if $t_{calculated} > t_{table}$ and the probability value $\leq$ significance level of 0.05 (Sig. $\leq \alpha$ 0.05)

Ho : Accepted if $t_{calculated} < t_{table}$ and the probability value $>$ the significance level of 0.05 (Sig. $> \alpha$ 0.05)

Based on the table of simple linear regression test results, the probability value (Sig.) is 0.000 (Sig. $0.000 < \alpha$ 0.05), and the value of $t_{calculated} = -5.410$. With the number of respondents as many as 71, the degrees of freedom (df) = $n - 2 = 71 - 2 = 69$. Based on the t-test table with a significance level of 5% and df = 69, the value of $t_{table} = 1.66724$ is obtained. Since $t_{calculated} (-5.410) < t_{table} (1.66724)$, it can be concluded that FOMO has a significant negative influence on the religious behavior of Islamic Education students of the 2021 batch, Walisongo State Islamic University Semarang.

c. Coefficient of Determination

According to Ghazali (2011), the coefficient of determination is used to see how well the regression model can explain variations in the dependent variable.⁷⁶ Its value ranges from 0 to 1. If the R^2 value approaches 1, the independent variable can explain almost all changes in the dependent variable. Conversely, if the R^2 value approaches

⁷⁶ Ghazali, *Aplikasi Analisis Multivariat ...*, hlm. 97.

0, the independent variable has little effect in explaining variations in the dependent variable.

Table 4. 20 The Determination Coefficient Result

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.546 ^a	.298	.288	6.460

a. Predictors: (Constant), FoMO

The coefficient of determination obtained is 0.298, as shown in the table above. This means that the presence of FOMO behavior on social media has a negative effect of 29.8% if done excessively. Still, if FOMO on social media is reduced, religious behavior can increase again to 29.8%, while other factors outside the focus of this study influence the remaining 70.2%.

D. Discussion of Result

1. Fear of Missing Out (FOMO) on Social Media among Islamic Education Students

The results of the study indicate that the level of Fear of Missing Out (FOMO) among Islamic Education students at Walisongo State Islamic University Semarang is moderate. This is reflected in the average scores across all FOMO

indicators, to belong, need for popularity, anxiety, and addiction, which range from 2.96 to 3.10.

This suggests that FOMO is present in students' digital routines, though not at a critical level. Students tend to stay updated with online content and feel a need to remain connected. This aligns with Sette et al. (2020), who stated that FOMO arises from an emotional need for inclusion in social spaces, especially online.⁷⁷

Based on the researcher's informal observation, many students frequently check their social media during breaks, after prayer, or while waiting for class to begin. This behavior seems to be part of their routine, not necessarily for academic purposes, but to stay updated with social dynamics.

Notably, the addiction indicator showed that some students fall into the high category. As Tokii et al. (2022) pointed out, intensive use of social media tends to reinforce FOMO, especially when users feel they might miss out on something important.⁷⁸

In conclusion, Islamic Education students experience a moderate level of FOMO, which is reflected in their consistent

⁷⁷ Sette et al., *The Online Fear of Missing Out ...* .

⁷⁸ Tokii et al., *Fear of Missing Out ...* .

engagement with social media and the emotional motivation to remain digitally connected.

2. Religious Behavior among Islamic Education Students

The findings of this study indicate that the religious behavior of Islamic Education students at Walisongo State Islamic University Semarang is categorized as high. This conclusion is based on the average scores of three main indicators: ritual practices (ritualistic), spiritual appreciation (experiential), and the application of religious values in daily life (consequential), all of which scored 3.5, classified as high according to the interval scale.

In the ritualistic aspect, most students regularly perform obligatory religious duties such as the five daily prayers, fasting, Qur'an recitation, and other forms of worship. This consistency is likely supported by their academic background in Islamic Education, which provides both religious knowledge and encouragement to practice it in real life.

In the experiential aspect, students reported a strong emotional and spiritual connection when engaging in religious practices. Many expressed that acts of worship brought them inner peace and a sense of closeness to God, indicating that their religious experience goes beyond formality and is deeply personal.

In the consequential aspect, students exhibited behavior that reflects Islamic values, such as honesty, helpfulness, courtesy, and respect for others. These behaviors are evident in their daily interactions, both within and beyond the university setting.

Therefore, even in digital distractions and modern lifestyle challenges, these students maintain strong religious commitments. Their educational background in Islamic studies plays a significant role in shaping and reinforcing a consistent religious identity.

3. The Influence of Fear of Missing Out (FOMO) on Social Media on Students Religious Behavior

This research was conducted at Walisongo State Islamic University Semarang, titled "The Impact of FOMO on Social Media on the Religious Behavior of Islamic Education Students at Walisongo State Islamic University Semarang." As can be witnessed daily, most students actively use social media for various purposes, especially Instagram, TikTok, and WhatsApp.

A classical assumption test was conducted, namely the normality and linearity tests. Based on the normality test with Kolmogorov-Smirnov, the results showed that the data was normally distributed because the significance value was greater

than 0.05. The linearity test showed that the relationship between FOMO on social media and religious behavior was linear, with a significant deviation value from Linearity of 0.271, greater than 0.05. Thus, it can be concluded that the relationship between these two variables meets the linearity assumption, so data analysis can be carried out using simple linear regression analysis.

Simple linear regression analysis produces the regression equation: $Y = 73.510 - 0.411X$. The constant of 73.510 indicates that when FOMO on social media (X) is zero, then religious behavior (Y) will remain at 73.510. The regression coefficient of -0.411 indicates a negative relationship between FOMO on social media and religious behavior, which means that every one-unit increase in FOMO will decrease religious behavior by 0.411 points.

Based on the t-test results, a significance value of 0.000 was obtained, smaller than 0.05. Therefore, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted. This means that FOMO on social media significantly influences the religious behavior of Islamic Education Students at Walisongo State Islamic University Semarang.

The coefficient of determination (R^2) in this study was 0.298, which means that FOMO behavior on social media has

a negative effect of 29.8% if done excessively. However, if FOMO on social media is reduced, religious behavior can increase again to 29.8%, while other factors outside the focus of this study influence the remaining 70.2%. These factors include family background, social environment,⁷⁹ and level of religious understanding.⁸⁰

FOMO is a psychological phenomenon that drives individuals to continue to feel connected to others because they fear missing out on information, trends, or experiences that others have.⁸¹ In the context of social media, FOMO creates social pressure always to be active and follow activities on social media.⁸² This pressure often shifts a person's focus on self-image on social media.⁸³

⁷⁹ Umi Mujiati dan Andi Triyanto, “Pengaruh Lingkungan Keluarga dan Teman Sebaya terhadap Perilaku Keberagamaan Siswa di SMA Muhammadiyah 1 Kota Magelang,” *Jurnal Tarbiyatuna*, 8.1 (2017), p. 69–82.

⁸⁰ Ria Dona Sari, “Pengaruh Pemahaman Agama Terhadap Perilaku Keagamaan Remaja Desa Ngestirahayu Kecamatan Punggur Kabupaten Lampung Tengah” (Doctoral Dissertation, IAIN Metro, 2018).

⁸¹ Przybylski et al.

⁸² Rio Ramdani, Muhammad Ghifari, dan Abil Ash, “Fenomena Fear of Missing Out (FOMO) di Media Sosial Perspektif Hadis,” *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis*, 13.1 (2024), p. 1–25.

⁸³ Fajrul Ilham Ilahi dan Candrika Kumala Tungga, “Dampak Penggunaan Media Sosial Secara Berlebihan terhadap Fenomena FOMO pada Gen-Z,” *Jurnal Ilmiah Multidisiplin Terpadu*, 8.6 (2024), 584–88.

FOMO is closely related to anxiety that arises from the fear of missing out on information.⁸⁴ Someone who experiences FOMO often feels anxious if they do not check notifications or know what is happening on social media, so their dependence on social media increases. This dependence takes time, energy, and attention that could be used for spiritual activities such as worship or self-reflection. Excessive anxiety caused by FOMO can hinder involvement in a person's religious behavior because they focus more on overcoming their anxiety than deepening their religious practice.

This combination of social pressure, anxiety, and dependence on social media results in distorted priorities, where the need to be socially connected becomes more dominant than spiritual needs. This has implications for a decline in religious behavior, such as praying on time, reading the Qur'an, or participating in religious activities in the surrounding environment. Therefore, strategic steps, such as time management and digital literacy, are needed to help someone use social media wisely without sacrificing one's religious life.

⁸⁴ Przybylski et al.

E. Research Limitations

This research has been carried out as well as possible, but still has several limitations, including:

1. This research was only conducted on Islamic Education Students at Walisongo State Islamic University Semarang, so the results may differ if applied to students from other study programs or universities.
2. The limited research time meant that the scope of the research could not be expanded further, either in terms of the number of samples or other variables that might influence religious behavior.
3. The conclusion drawn is based on the results of data analysis obtained through quantitative methods. Therefore, it is recommended that further research be carried out with a different approach, a wider sample, and more varied instruments so that the results obtained are more in-depth and comprehensive.

CHAPTER V

CONCLUSION

A. Conclusion

The results of the study show that the level of Fear of Missing Out (FOMO) among Islamic Education students at UIN Walisongo Semarang is categorized as moderate. This is indicated by the average scores on all measured indicators, need to belong, need for popularity, anxiety, and addiction, which show students tend to remain digitally connected as part of their daily habits. At the same time, students' religious behavior is generally high, as reflected in their consistent implementation of ritual worship, spiritual appreciation, and the application of Islamic values in daily life. However, the study also reveals that FOMO on social media has a significant negative effect on students' religious behavior. This finding is proven through a simple linear regression test, where the regression coefficient for the FOMO variable is -0.411, with a calculated t value of -5.410 (greater than the t table = 1.667) and a significance level of 0.000 (<0.05). The coefficient of determination (R^2) of 0.298 indicates that the presence of FOMO behavior on social media has a negative effect of 29.8% when excessive. However, if FOMO is reduced, religious behavior may improve, while the remaining 70.2% is influenced by other factors beyond this study's scope.

B. Suggestion

Based on the results of the analysis and discussion in this study, several suggestions that can be conveyed are as follows:

1. For Students

Students are expected to be wiser about using social media, especially in managing FOMO (Fear of Missing Out). Their social media use should focus on positive things, such as seeking credible religious information and participating in discussions that can increase Islamic insight. In addition, students need to control their use of social media so that it does not interfere with worship and academic activities.

2. For Lecturers and Academic Community

Lecturers and educators are expected to guide and direct students in using social media healthily and moderately. The campus can also hold seminars or discussions on the impact of FOMO and strategies for managing social media use to balance it with students' academic and religious lives.

3. For Further Researchers

This study only focuses on the influence of FOMO on students' religious behavior. Therefore, further research can develop the study by considering other factors, such as social environment, intrinsic motivation, or more specific use of social media. In addition, a qualitative approach can be used to

dig deeper into students' experiences related to FOMO and their religiosity.

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ATTACHMENT

Attachment 1: Supervisor Appointment Letter



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
JURUSAN PENDIDIKAN AGAMA ISLAM
Jl. Prof. Hamka (Kampus 2), Ngaliyan, Semarang 50185, Indonesia

Phone : +62 24 7601295
Fax : +62 24 7615387
Email : s1.pai@walisongo.ac.id
Website: http://fik.walisongo.ac.id/

Nomor : B-5053/Un.10.3/J.1/PP.00.9/II/2024 19/11/2024
Lamp. : -
Perihal : **Penunjukan Pembimbing Skripsi**

Kepada

Yth. 1. Bpk. Dr. Sofa Muthohar, M.Ag.
2. Ibu Amalia Fajriyyatin Najichah, M.Pd.
di Semarang

Assalamu 'alaikum wr. wb.

Berdasarkan hasil pembahasan usulan riset skripsi di Jurusan Pendidikan Agama Islam, kami menyetujui rancangan yang akan ditulis oleh:

Nama lengkap : Khofifatus Sholihah
NIM : 2103016084
Semester ke- : 7 (Tujuh)
Program Studi : Pendidikan Agama Islam
Judul : PENGARUH FOMO DI MEDIA SOSIAL TERHADAP
PROKRASINASI AKADEMIK DI KALANGAN MAHASISWA
PAI UIN WALISONGO SEMARANG

Sehubungan dengan hal tersebut, kami mohon kesediaan Bapak/Ibu sebagai dosen pembimbing dalam penulisan skripsi dimaksud. Bapak/Ibu memiliki kewenangan untuk memberikan arahan, bimbingan, koreksi dan perubahan judul yang diperlukan untuk kesempurnaan penulisan hasil riset skripsi tersebut.

Kemudian atas perhatian dan kerja samanya kami sampaikan terima kasih.

Wassalamu 'alaikum wr.wb.

A.n. Dekan
Ketua Jurusan PAI,
Dr. Fihris, M.Ag.

Attachment 2: Test Questionnaire Instrument

Pengaruh FOMO di Media Sosial terhadap Perilaku Keberagamaan Mahasiswa PAI UIN Walisongo Semarang

Nama	
Jenis Kelamin	• Laki-laki • Perempuan
Kelas	• PAI A • PAI B • PAI C • PAI D • PAI E • PAI F
Usia	• 18-20 tahun • 21-23 tahun • 24-26 tahun
Frekuensi penggunaan media sosial (akumulasi dari semua jenis media sosial)	• Kurang dari 1 jam/hari • 1-2 jam/hari • 3-4 jam/hari • Lebih dari 4 jam/hari
Platform Media Sosial yang Paling Sering Digunakan	• Instagram • Tiktok • X • Youtube

	• Lainnya
Tujuan Utama Penggunaan Media Sosial	• Hiburan • Belajar • Komunikasi • Lainnya
Apakah Anda pernah mendengar istilah Fear of Missing Out (FOMO)?	• Ya • Tidak
Seberapa sering Anda merasa cemas ketinggalan informasi di media sosial?	• 1 = Sangat jarang • 2 = Jarang • 3 = Netral • 4 = Sering • 5 = Sangat Sering

Petunjuk Pengisian

Isi setiap pertanyaan sesuai dengan kondisi dan pengalaman Anda.

Pilih angka 1-5 berdasarkan tingkat kesetujuan Anda, di mana:

1 = Sangat Tidak Setuju

2 = Tidak Setuju

3 = Netral

4 = Setuju

5 = Sangat Setuju

FOMO di Social Media

No	Pernyataan	STS	TS	N	S	ST
1	Saya merasa tidak senang mengetahui di jejaring sosial teman saya berada di suatu suatu tempat yang ingin saya kunjungi juga					
2	Saya merasa kesal (kecewa) ketika temanku tidak men- <i>tag</i> saya di <i>postingan</i> -nya					
3	Saya merasa sedih mengetahui dari <i>postingan</i> bahwa teman saya menghadiri suatu kegiatan dan saya tidak diajak					
4	Seringkali saya merasa sedih melihat orang-orang di media sosial terlihat lebih bahagia dibanding diri saya.					
5	Saya merasa berjarak dari orang-orang ketika melihat mereka tampak bahagia dalam <i>postingan</i> mereka					
6	Saya merasa kesal ketika <i>posting-an</i> saya tidak					

	mendapatkan banyak likes dan komentar					
7	Saya hanya mem- <i>posting</i> foto dan video yang saya rasa teman saya akan menyukainya					
8	Saya ingin mendapatkan lebih banyak “ <i>likes</i> ” dan komentar pada <i>posting</i> -an saya					
9	Saya tidak tertarik pada reaksi yang diberikan teman saya di <i>postingan-postingan</i> saya					
10	Saya ingin orang-orang untuk <i>like</i> dan “ <i>komen</i> ” pada <i>posting</i> -an saya					
11	Saya resah ketika saya tidak dapat mengakses jejaring sosial					
12	Jika saya tidak memiliki akses ke jejaring sosial, saya akan memikirkan cara supaya bisa terkoneksi					
13	Saya terus memikirkan jejaring sosial ketika saya tidak dapat mengaksesnya					

14	Saya biasanya merasa kesal jika tetap tidak terkoneksi ke jejaring sosial terlalu lama					
15	Saya merasa cemas ketika ponsel saya tidak memiliki sinyal internet					
16	Ketika saya memulai melihat update jejaring sosial, saya kesulitan untuk berhenti					
17	Keluarga dan teman saya mengeluhkan karena saya menghabiskan banyak waktu di jejaring sosial					
18	Dalam situasi sosial, saya lebih banyak memperhatikan telepon selular daripada teman-teman saya					
19	Saya datang terlambat pada sebuah janji karena terlalu asik menggunakan media sosial					
20	Ketika saya di jejaring sosial, saya melupakan semua masalah					

Perilaku Keberagamaan

No	Pernyataan	STS	TS	N	S	SS
1	Saya melaksanakan salat 5 waktu dalam sehari					
2	Saya rutin membaca Al-Qur'an setiap hari					
3	Saya senaniasa berzikir setelah salat					
4	Saya melaksanakan salat tepat waktu					
5	Saya melaksanakan salat sunnah rawatib sebelum melakukan salat fardhu					
6	Saya tidak pernah berzikir setelah melaksanakan salat					
7	Ketika sedang marah hati lebih tenang menyebut asma Allah					
8	Saya pernah meninggalkan salat fardu secara sengaja					
9	Saya meminta jawaban kepada teman ketika ujian					
10	Saya sering menunda-nunda salat wajib					

11	Saya berdoa ketika mendapatkan cobaan dari Allah					
12	Saya merasakan bahwa saya dekat dengan Allah dimana saja					
13	Saya merasa jengkel jika ada teman yang mengajak/mengingatkan untuk salat atau beribadah					
14	Saya sering merasa tidak khusyu' ketika sedang salat					
15	Saya lebih banyak menghabiskan uang untuk membeli hal-hal yang saya sukai					
16	Ketika ada teman yang berbuat salah saya memaafkan					
17	Saya berusaha untuk tidak membesar-besarkan keburukan orang lain					
18	Ketika melihat teman atau orang lain dalam kesusahan saya segera menawarkan bantuan					
19	Saya malas mengikuti kegiatan keagamaan yang dilaksanakan di masjid atau lingkungan sekitar					

20	Saya menggunakan pakaian sehari-hari sesuai ajaran Islam					
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Attachment 3: Test Questionnaire Score Data

No	FoMO on Social Media																			
	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20
1	4	4	4	5	3	3	5	5	3	4	4	4	4	5	4	3	3	4	2	2
2	4	3	4	4	3	4	5	4	4	3	4	2	4	4	5	2	3	3	2	2
3	4	3	4	4	3	4	5	4	4	3	4	4	4	5	5	5	3	3	3	3
4	4	3	4	5	3	1	4	4	5	4	5	3	4	4	4	3	2	3	1	3
5	3	4	3	4	4	4	4	4	4	3	3	4	4	4	5	5	3	4	3	3
6	3	3	3	3	3	3	4	4	4	3	3	3	3	3	3	4	4	3	3	3
7	4	3	4	4	3	3	5	4	4	3	5	4	4	5	5	4	3	3	4	3
8	4	3	4	5	3	4	4	4	5	4	5	3	2	4	4	3	4	3	4	3
9	3	4	3	4	4	2	4	4	4	3	3	5	4	4	5	3	4	4	3	3
10	4	3	4	4	3	4	5	4	4	3	4	4	4	5	5	2	3	3	3	2
11	3	4	3	4	4	3	4	4	4	3	3	4	3	4	5	3	2	4	2	1
12	4	3	4	5	3	4	4	4	5	4	5	3	4	4	4	4	3	3	2	2
13	3	4	3	4	4	1	4	4	4	3	3	4	4	4	5	2	4	4	3	3
14	4	3	4	4	2	2	5	4	4	3	4	3	2	5	3	4	2	3	1	2
15	3	4	3	4	4	4	4	4	4	3	3	4	4	4	5	3	4	4	3	3
16	4	3	4	4	3	3	5	4	4	3	4	4	4	5	5	4	3	3	3	3
17	4	3	4	4	3	3	5	4	4	3	4	4	3	5	5	3	3	3	4	4
18	3	4	4	4	4	4	5	4	4	3	3	4	4	4	5	5	4	4	4	3
19	4	3	4	5	3	1	4	4	5	4	5	3	4	4	4	4	2	3	2	3
20	3	4	3	4	4	4	5	4	4	3	3	4	4	4	5	3	4	4	2	3
21	2	3	3	4	1	2	3	4	4	3	4	4	4	4	3	3	3	3	1	2
22	4	4	4	4	4	4	4	4	4	3	3	4	4	4	5	5	4	4	3	3
23	4	3	4	4	2	3	2	4	2	3	3	2	3	4	3	2	3	3	2	2
24	3	4	3	4	3	2	3	4	4	3	3	4	4	3	4	3	2	4	2	2
25	4	3	4	5	3	4	4	4	5	4	5	3	4	4	4	4	4	3	1	3
26	3	2	3	2	3	3	2	2	3	2	2	2	2	2	4	3	1	2	1	3
27	3	3	3	4	2	2	5	4	4	3	4	4	3	4	5	2	3	3	2	2
28	4	4	4	5	3	3	5	5	3	4	4	4	4	5	4	3	3	4	3	2
29	4	3	4	5	4	4	4	4	5	4	5	3	4	4	3	5	3	3	1	3
30	3	3	4	4	3	2	4	4	4	3	4	2	3	3	2	3	3	3	2	2

Religious Behavior																				
No	P21	P22	P23	P24	P25	P26	P27	P28	P29	P30	P31	P32	P33	P34	P35	P36	P37	P38	P39	P40
1	5	3	3	3	4	1	5	1	3	4	4	4	2	4	3	4	5	4	2	5
2	5	3	3	3	3	2	5	2	3	4	4	3	2	3	3	4	4	5	5	5
3	5	3	3	3	3	1	5	1	3	3	4	4	3	4	3	3	4	4	2	5
4	5	4	4	4	4	3	2	4	3	4	3	5	5	2	4	3	4	4	3	5
5	5	3	3	3	4	1	3	2	4	3	4	4	3	4	4	4	5	4	1	5
6	5	3	4	4	4	3	2	4	2	3	3	3	3	1	3	3	3	3	3	4
7	5	3	3	3	3	1	5	3	3	3	4	4	3	4	3	3	4	4	2	5
8	4	4	4	4	4	4	2	4	1	4	3	5	5	3	4	3	4	4	3	5
9	5	3	3	4	4	4	1	5	2	4	3	4	4	2	4	4	4	5	4	5
10	5	3	4	3	3	1	4	1	3	3	4	4	4	2	4	3	3	4	4	2
11	4	3	3	3	3	1	3	2	4	3	3	4	4	1	4	4	4	5	4	1
12	5	4	4	4	4	4	2	4	3	4	4	5	5	3	4	4	4	5	3	5
13	5	3	4	3	4	1	4	2	4	3	4	4	3	4	4	4	5	4	1	5
14	5	3	3	2	3	1	3	1	3	3	4	4	4	1	4	3	3	4	4	2
15	5	3	3	5	4	2	4	2	4	3	4	4	4	3	4	4	5	4	1	5
16	5	3	4	3	3	1	4	3	3	4	4	4	4	3	4	5	3	4	4	2
17	5	3	4	4	4	2	4	1	3	3	4	4	3	4	3	3	4	4	2	5
18	5	3	4	4	4	1	5	2	4	3	3	4	4	3	4	4	5	5	1	4
19	5	4	4	3	4	2	4	1	4	2	5	5	1	4	4	4	4	4	3	5
20	5	3	4	3	4	1	5	2	4	3	2	4	3	4	4	4	5	4	1	5
21	4	3	3	2	3	1	4	1	3	3	3	4	4	1	4	3	3	3	4	2
22	5	3	4	3	4	2	4	3	4	4	4	4	4	2	4	4	4	5	4	1
23	5	3	3	4	3	1	4	1	3	2	4	4	3	4	4	3	3	4	3	2
24	4	3	3	3	3	1	3	1	4	3	3	4	4	1	4	4	4	5	4	1
25	5	4	4	3	3	2	4	1	4	4	5	5	2	4	3	4	5	4	3	5
26	3	3	4	3	3	1	4	2	3	2	4	4	3	3	3	3	4	4	4	4
27	5	3	3	4	3	1	4	1	3	3	4	4	2	4	3	3	3	4	2	5
28	5	3	4	3	2	1	4	2	3	4	2	4	2	4	4	4	5	4	2	5
29	5	4	4	4	3	2	5	3	4	3	5	5	3	4	4	4	4	4	3	5
30	5	3	3	2	3	1	4	1	3	2	4	4	3	4	4	3	3	4	4	2

Attachment 4: R Table

Tabel Nilai r Product Moment

N	Taraf Signif		N	Taraf Signif		N	Taraf Signif	
	5%	10%		5%	10%		5%	10%
3	0,997	0,999	27	0,381	0,487	55	0,266	0,345
4	0,950	0,990	28	0,374	0,478	60	0,254	0,330
5	0,878	0,959	29	0,367	0,470	65	0,244	0,317
6	0,811	0,917	30	0,361	0,463	70	0,235	0,306
7	0,754	0,874	31	0,355	0,456	75	0,227	0,296
8	0,707	0,834	32	0,349	0,449	80	0,220	0,286
9	0,666	0,798	33	0,344	0,442	85	0,213	0,278
10	0,632	0,765	34	0,339	0,436	90	0,207	0,270
11	0,602	0,735	35	0,334	0,430	95	0,202	0,263
12	0,576	0,708	36	0,329	0,424	100	0,195	0,256
13	0,553	0,684	37	0,325	0,418	125	0,176	0,230
14	0,532	0,661	38	0,320	0,413	150	0,159	0,210
15	0,514	0,641	39	0,316	0,408	175	0,148	0,194
16	0,497	0,623	40	0,312	0,403	200	0,138	0,181
17	0,482	0,606	41	0,308	0,398	300	0,113	0,148
18	0,468	0,590	42	0,304	0,393	400	0,098	0,128
19	0,456	0,575	43	0,301	0,389	500	0,088	0,115
20	0,444	0,561	44	0,297	0,384	600	0,080	0,105
21	0,433	0,549	45	0,294	0,380	700	0,074	0,097
22	0,423	0,537	46	0,291	0,376	800	0,070	0,091
23	0,413	0,526	47	0,288	0,372	900	0,065	0,086
24	0,404	0,515	48	0,284	0,368	1000	0,062	0,081
25	0,396	0,505	49	0,281	0,364			
26	0,388	0,496	50	0,279	0,361			

Attachment 5: Instrument Validity Test Results

[illegible]

Attachment 6: Instrument Reliability Test Results

FOMO on Social Media

Reliability Statistics

Cronbach's Alpha	N of Items
.836	20

Religious Behavior

Reliability Statistics

Cronbach's Alpha	N of Items
.802	18

Attachment 7: Research Questionnaire Instrument

Pengaruh FOMO di Media Sosial terhadap Perilaku Keberagamaan Mahasiswa PAI UIN Walisongo Semarang

Nama	
Jenis Kelamin	• Laki-laki • Perempuan
Kelas	• PAI A • PAI B • PAI C • PAI D • PAI E • PAI F
Usia	• 18-20 tahun • 21-23 tahun • 24-26 tahun
Frekuensi penggunaan media sosial (akumulasi dari semua jenis media sosial)	• Kurang dari 1 jam/hari • 1-2 jam/hari • 3-4 jam/hari • Lebih dari 4 jam/hari
Platform Media Sosial yang Paling Sering Digunakan	• Instagram • Tiktok • X

	• Youtube • Lainnya
Tujuan Utama Penggunaan Media Sosial	• Hiburan • Belajar • Komunikasi • Lainnya
Apakah Anda pernah mendengar istilah Fear of Missing Out (FOMO)?	• Ya • Tidak
Seberapa sering Anda merasa cemas ketinggalan informasi di media sosial?	• 1 = Sangat jarang • 2 = Jarang • 3 = Netral • 4 = Sering • 5 = Sangat Sering

Petunjuk Pengisian

Isi setiap pertanyaan sesuai dengan kondisi dan pengalaman Anda.

Pilih angka 1-5 berdasarkan tingkat kesetujuan Anda, di mana:

1 = Sangat Tidak Setuju

2 = Tidak Setuju

3 = Netral

4 = Setuju

5 = Sangat Setuju

FOMO di Sosial Media

No	Pernyataan	STS	TS	N	S	ST
1	Saya merasa tidak senang mengetahui di jejaring sosial teman saya berada di suatu suatu tempat yang ingin saya kunjungi juga					
2	Saya merasa kesal (kecewa) ketika temanku tidak men- <i>tag</i> saya di <i>postingan</i> -nya					
3	Saya merasa sedih mengetahui dari <i>postingan</i> bahwa teman saya menghadiri suatu kegiatan dan saya tidak diajak					
4	Seringkali saya merasa sedih melihat orang-orang di media sosial terlihat lebih bahagia dibanding diri saya.					
5	Saya merasa berjarak dari orang-orang ketika melihat mereka tampak bahagia dalam <i>postingan</i> mereka					
6	Saya merasa kesal ketika <i>posting</i> -an saya tidak					

	mendapatkan banyak likes dan komentar					
7	Saya hanya mem- <i>posting</i> foto dan video yang saya rasa teman saya akan menyukainya					
8	Saya ingin mendapatkan lebih banyak “ <i>likes</i> ” dan komentar pada <i>posting</i> -an saya					
9	Saya tidak tertarik pada reaksi yang diberikan teman saya di <i>postingan-postingan</i> saya					
10	Saya ingin orang-orang untuk <i>like</i> dan “ <i>komen</i> ” pada <i>posting</i> -an saya					
11	Saya resah ketika saya tidak dapat mengakses jejaring sosial					
12	Jika saya tidak memiliki akses ke jejaring sosial, saya akan memikirkan cara supaya bisa terkoneksi					
13	Saya terus memikirkan jejaring sosial ketika saya tidak dapat mengaksesnya					

14	Saya biasanya merasa kesal jika tetap tidak terkoneksi ke jejaring sosial terlalu lama					
15	Saya merasa cemas ketika ponsel saya tidak memiliki sinyal internet					
16	Ketika saya memulai melihat update jejaring sosial, saya kesulitan untuk berhenti					
17	Keluarga dan teman saya mengeluhkan karena saya menghabiskan banyak waktu di jejaring sosial					
18	Dalam situasi sosial, saya lebih banyak memperhatikan telepon selular daripada teman-teman saya					
19	Saya datang terlambat pada sebuah janji karena terlalu asik menggunakan media sosial					
20	Ketika saya di jejaring sosial, saya melupakan semua masalah					

Perilaku Keberagamaan

No	Pernyataan	STS	TS	N	S	SS
1	Saya melaksanakan salat 5 waktu dalam sehari					
2	Saya rutin membaca Al-Qur'an setiap hari					
3	Saya senaniasa berzikir setelah salat					
4	Saya melaksanakan salat tepat waktu					
5	Saya melaksanakan salat sunnah rawatib sebelum melakukan salat fardhu					
6	Saya tidak pernah berzikir setelah melaksanakan salat					
7	Ketika sedang marah hati lebih tenang menyebut asma Allah					
8	Saya pernah meninggalkan salat fardu secara sengaja					
9	Saya meminta jawaban kepada teman ketika ujian					
10	Saya sering menunda-nunda salat wajib					

11	Saya merasakan bahwa saya dekat dengan Allah dimana saja					
12	Saya merasa jengkel jika ada teman yang mengajak/mengingatkan untuk salat atau beribadah					
13	Saya sering merasa tidak khusyu' ketika sedang salat					
14	Saya lebih banyak menghabiskan uang untuk membeli hal-hal yang saya sukai					
15	Ketika ada teman yang berbuat salah saya memaafkan					
16	Saya berusaha untuk tidak membesar-besarkan keburukan orang lain					
17	Ketika melihat teman atau orang lain dalam kesusahan saya segera menawarkan bantuan					
18	Saya menggunakan pakaian sehari-hari sesuai ajaran Islam					

Attachment 8: Research Questionnaire Score Data

Respondents	FoMO on Social Media																				TOTAL
	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	
1	2	3	3	2	2	3	3	2	1	3	2	3	3	2	2	3	2	5	2	4	60
2	2	5	2	4	1	5	2	2	2	2	1	3	2	3	1	2	3	2	2	3	63
3	2	2	3	1	2	3	1	2	3	3	3	1	3	4	3	3	5	5	3	3	57
4	2	5	1	3	3	1	4	4	2	4	2	2	1	2	1	1	2	3	4	4	61
5	2	4	1	3	1	2	3	3	2	1	1	1	5	5	3	1	3	4	5	5	57
6	5	3	3	1	2	1	5	4	2	4	4	1	3	4	2	4	5	1	2	2	54
7	2	5	1	2	1	2	1	1	1	1	2	1	2	3	5	1	3	2	3	3	70
8	2	5	5	5	4	2	5	5	4	5	5	2	3	3	5	4	5	5	5	5	28
9	3	2	2	2	1	2	3	1	1	1	4	3	1	2	3	2	1	1	2	1	74
10	3	2	5	3	5	1	5	2	3	2	2	3	2	5	3	2	3	4	4	3	50
11	2	4	3	4	2	2	2	3	5	4	2	5	1	3	2	3	2	2	3	3	55
12	2	2	3	2	2	2	4	1	2	1	3	1	3	1	4	5	3	2	4	3	62
13	3	4	4	4	4	3	3	1	1	4	3	4	3	3	4	5	1	3	1	3	51
14	4	2	1	3	1	4	3	2	2	1	1	2	2	3	4	4	1	3	1	66	
15	5	1	2	3	1	4	4	2	1	3	3	2	5	5	4	5	4	3	4	2	51
16	5	1	5	4	5	5	4	5	4	4	5	5	4	5	5	1	4	2	3	5	33
17	2	2	2	5	1	5	4	1	4	3	2	4	2	2	3	2	1	1	2	1	63
18	4	5	5	5	5	5	4	5	5	5	5	5	5	4	5	4	5	4	4	4	16
19	3	1	3	4	5	5	1	5	5	4	3	3	4	3	4	3	1	1	4	2	49
20	5	3	4	5	2	3	3	1	5	5	5	3	4	3	2	5	5	3	5	5	37
21	5	2	4	1	4	5	2	1	4	5	2	4	2	2	4	3	4	3	1	5	50
22	3	4	5	3	2	2	3	3	3	4	2	3	3	3	1	3	5	4	2	4	51
23	5	4	4	3	2	4	4	5	3	3	3	5	5	5	1	5	5	5	5	5	32
24	3	2	3	3	3	4	3	2	2	5	2	4	3	1	2	4	2	1	4	2	57
25	1	4	1	2	5	1	3	2	4	1	4	2	1	2	1	1	1	1	1	2	71
26	2	2	1	5	2	3	2	2	4	4	3	1	2	3	5	1	3	3	4	3	57
27	3	4	4	2	5	5	2	1	3	5	2	4	2	2	4	4	4	3	5	2	46
28	5	3	5	5	4	4	2	3	2	2	3	4	5	1	2	4	4	1	3	4	46
29	4	3	5	4	2	4	3	4	5	5	4	2	3	3	5	2	1	5	3	4	41
30	2	2	3	1	1	2	1	3	3	2	1	5	2	3	5	5	4	4	5	5	54
31	3	2	4	2	5	3	5	2	2	4	4	4	4	5	3	5	2	2	2	4	45
32	3	5	4	3	5	5	1	4	5	4	2	1	4	5	3	3	5	5	2	4	39
33	1	1	2	3	3	3	2	3	1	2	1	3	2	2	3	1	3	2	1	1	72
34	1	3	3	2	1	2	2	2	1	2	3	2	5	3	3	3	3	1	1	2	67
35	4	3	3	2	3	5	3	2	3	5	3	2	5	3	3	3	4	1	5	4	46
36	5	2	1	2	5	4	5	1	3	4	3	2	1	2	1	2	3	5	3	1	57
37	5	2	4	3	4	5	2	1	2	3	3	5	2	4	1	2	2	4	2	2	54
38	4	3	2	4	4	2	2	3	4	4	3	2	5	1	2	5	4	4	2	3	49
39	3	5	1	4	1	3	4	3	3	2	3	3	3	4	1	3	5	5	3	2	51
40	3	1	2	3	2	2	1	1	4	4	1	3	2	1	1	1	1	2	3	2	72
41	4	2	4	5	5	5	4	5	2	3	2	5	4	2	3	4	5	4	5	3	37
42	5	5	5	4	5	3	5	4	3	2	5	5	4	5	4	3	5	5	1	30	
43	5	2	1	1	5	4	2	3	2	3	3	2	1	3	5	3	5	1	3	3	55
44	4	4	5	4	3	2	3	5	5	5	4	2	2	4	3	5	5	4	5	3	33
45	2	1	2	2	3	1	3	3	2	4	2	3	1	1	4	1	3	1	5	2	66
46	5	5	5	5	1	3	2	4	3	4	5	5	5	5	2	2	5	4	5	5	34
47	5	2	3	1	5	4	5	4	5	4	5	3	2	4	3	3	5	5	1	5	40
48	4	4	2	3	3	3	2	3	1	1	2	3	2	2	5	3	5	3	3	4	54
49	3	3	5	5	2	2	4	4	1	5	3	3	3	3	5	1	5	5	5	2	43
50	4	5	2	2	4	1	3	3	3	3	2	5	2	4	2	2	1	5	4	1	54
51	2	4	5	3	2	4	2	2	2	3	1	5	2	1	3	4	1	3	1	4	58
52	4	3	1	1	3	3	2	3	2	4	4	1	3	1	2	5	3	3	3	1	60
53	4	2	1	5	5	3	5	3	3	4	1	5	4	3	5	3	2	5	4	4	41
54	1	2	1	3	2	1	2	1	1	2	3	3	3	1	1	2	1	3	1	3	75
55	2	2	1	3	2	2	5	5	2	2	1	2	2	4	3	2	2	4	2	3	61
56	3	1	3	1	1	1	2	3	3	5	1	3	5	3	2	1	5	2	3	2	62
57	4	3	3	1	3	3	3	4	3	1	5	4	4	3	5	2	3	5	4	1	48
58	4	5	4	5	5	5	4	1	2	5	3	2	5	4	2	3	3	3	5	3	39
59	4	5	5	4	3	3	4	4	5	3	4	4	4	3	1	4	3	5	3	5	36
60	4	3	2	5	4	4	2	5	5	4	3	4	1	3	4	3	1	5	3	5	42
61	2	3	2	2	2	3	3	3	3	3	2	3	3	2	2	2	2	1	3	2	64
62	4	2	4	4	3	4	5	3	2	5	5	4	4	1	2	2	1	3	5	5	44
63	4	1	3	3	4	3	1	3	4	3	3	3	3	5	3	4	5	1	5	4	47
64	3	4	3	3	3	3	2	3	3	4	2	4	3	2	2	4	4	3	5	3	49
65	1	2	4	2	1	4	1	4	4	5	5	1	3	1	3	4	4	2	5	2	54
66	3	5	3	3	1	3	1	3	5	4	5	4	2	4	2	2	1	1	4	5	51
67	2	3	3	3	1	1	1	3	2	2	2	2	3	1	3	4	2	3	3	2	66
68	2	4	4	2	4	3	5	3	3	4	5	5	3	2	3	3	3	4	5	4	41
69	5	2	3	3	5	5	3	5	2	2	1	4	5	4	2	4	5	3	5	2	42
70	1	2	2	2	1	1	2	5	5	1	4	2	3	2	2	1	3	4	2	1	66
71	5	2	5	2	2	2	2	5	2	5	5	3	4	4	3	5	3	4	5	3	41

Respondents	Religious Behavior																		TOTAL
	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	P18	
1	2	4	2	4	5	5	4	4	3	2	4	2	2	4	3	4	4	4	43
2	3	1	1	3	2	4	4	4	3	4	4	3	4	5	3	3	2	5	42
3	4	5	2	4	3	5	5	4	5	2	5	5	1	5	5	1	5	4	48
4	4	5	2	4	3	4	4	2	5	3	4	5	2	5	5	5	5	5	45
5	2	3	3	4	3	2	3	4	5	5	4	5	2	5	5	5	3	4	44
6	2	4	4	4	2	2	3	4	3	5	1	2	3	3	5	5	3	2	48
7	5	4	5	5	3	4	2	4	4	4	3	4	4	4	5	3	3	5	38
8	2	4	5	4	3	4	5	5	3	4	2	3	2	3	5	3	1	2	64
9	3	4	4	3	5	5	3	5	3	3	5	4	5	5	4	3	5	5	35
10	3	5	5	5	4	5	2	3	5	5	5	5	3	5	5	4	3	2	51
11	1	5	3	5	2	4	2	4	2	2	2	3	2	4	1	4	4	1	47
12	2	5	4	3	4	1	3	3	2	3	5	1	4	3	3	4	3	4	41
13	2	3	2	3	2	1	4	2	5	1	4	4	2	3	1	4	5	3	52
14	4	5	5	3	4	2	5	5	4	5	5	2	5	3	5	3	5	5	37
15	5	3	4	3	3	5	1	5	2	3	5	2	1	5	4	2	2	5	48
16	4	4	5	5	2	1	3	5	3	4	4	2	5	3	2	3	4	3	65
17	2	5	3	5	5	3	3	1	3	4	2	4	3	2	3	3	2	5	39
18	2	3	4	2	2	2	4	3	2	4	4	2	5	3	2	4	2	2	74
19	3	4	1	1	5	4	5	4	4	2	2	2	2	2	4	5	4	2	53
20	4	2	4	4	5	3	1	3	2	5	4	4	5	5	4	3	5	5	59
21	5	5	5	4	4	3	5	5	5	1	3	4	5	2	2	5	4	5	50
22	3	2	1	2	5	5	5	4	5	5	3	3	4	5	1	4	2	1	49
23	3	3	1	2	3	3	3	3	3	2	4	4	5	2	3	3	4	5	66
24	4	5	3	3	4	4	4	3	2	5	3	5	3	5	5	5	3	4	46
25	4	5	3	1	5	2	4	4	4	4	5	5	4	3	3	5	1	3	37
26	5	3	4	2	2	4	3	4	2	3	3	1	4	3	4	5	5	5	44
27	2	4	5	3	5	4	5	3	3	2	5	3	3	4	5	5	4	5	53
28	3	3	3	5	5	3	4	2	3	5	5	3	5	3	3	3	2	4	52
29	3	1	2	2	2	2	2	5	5	4	3	4	3	3	4	4	3	2	55
30	5	3	1	2	3	5	2	4	5	3	3	2	4	1	5	5	1	4	46
31	4	2	5	3	3	4	1	2	4	4	5	1	3	5	2	2	3	1	54
32	2	3	4	3	5	5	3	2	3	4	4	2	2	3	3	3	3	3	60
33	5	4	4	5	4	1	5	5	3	5	3	2	5	5	4	3	5	5	37
34	5	3	2	5	2	2	4	3	5	4	1	3	4	4	5	5	5	5	36
35	4	5	2	5	5	3	3	5	5	1	4	5	5	2	4	3	1	5	52
36	2	5	3	3	4	1	4	3	5	3	4	3	5	2	2	3	3	3	44
37	5	5	5	3	5	4	1	5	3	4	4	5	5	4	4	3	4	4	46
38	5	2	3	4	5	2	4	3	4	5	5	2	5	4	5	3	5	2	50
39	3	1	4	5	5	3	3	5	3	5	3	2	3	3	3	5	5	2	48
40	2	2	3	5	5	2	5	4	3	5	5	4	1	5	4	4	4	5	37
41	3	5	5	3	3	3	5	2	3	4	2	3	4	3	4	4	2	4	60
42	2	5	4	3	4	4	2	2	5	5	4	3	3	4	2	3	1	5	65
43	5	1	5	1	5	2	5	2	4	3	4	2	3	4	2	2	5	2	45
44	2	3	5	5	2	4	1	5	2	1	2	3	2	3	2	4	5	3	64
45	3	3	4	3	2	5	3	3	5	1	4	4	4	5	4	4	4	5	37
46	4	4	2	4	2	5	4	4	2	5	5	4	2	3	3	4	5	3	64
47	2	5	4	5	2	3	2	2	2	2	2	2	5	3	1	3	4	3	59
48	4	5	1	3	3	5	5	5	5	5	5	3	5	3	5	3	4	5	50
49	3	1	2	1	3	2	1	1	5	5	3	3	5	2	4	3	4	3	54
50	2	3	1	3	2	3	3	3	2	4	5	3	4	4	2	2	5	2	48
51	3	4	5	3	5	2	3	3	4	4	3	2	2	2	4	3	1	1	43
52	5	5	5	3	5	4	2	5	4	1	3	5	5	5	5	2	3	3	43
53	1	3	5	4	3	1	5	1	5	2	5	5	3	1	2	2	4	3	56
54	5	5	3	5	5	5	1	3	5	4	4	4	5	5	2	5	4	5	34
55	5	2	3	4	5	2	5	5	4	5	3	2	4	5	3	5	5	4	42
56	1	5	4	3	5	4	3	3	4	4	3	4	4	3	3	2	3	5	43
57	5	5	5	2	1	5	4	3	3	2	5	5	3	5	5	5	2	4	52
58	2	3	2	2	3	4	2	4	2	4	3	5	1	5	2	5	1	2	56
59	5	5	2	4	4	2	3	5	5	3	1	3	2	2	5	4	3	4	60
60	5	4	4	2	2	2	5	4	2	3	5	5	3	5	1	3	4	3	57
61	5	5	4	3	5	5	5	3	1	4	5	4	4	2	3	5	2	4	39
62	5	3	5	3	1	5	2	2	1	4	5	3	4	5	5	3	3	5	57
63	4	5	4	3	5	2	2	4	3	5	4	2	3	5	4	5	3	3	50
64	4	2	2	3	3	3	3	5	1	2	4	5	4	2	4	5	3	3	49
65	4	3	1	5	5	2	5	4	5	5	4	5	4	4	3	2	2	4	47
66	3	3	4	4	2	2	2	3	5	1	1	2	3	5	3	2	3	2	49
67	4	5	3	4	3	5	5	5	5	3	4	5	5	2	3	3	2	5	37
68	3	5	5	5	5	2	4	5	2	5	3	5	3	3	5	5	3	5	56
69	5	1	2	4	2	5	5	3	1	5	1	4	3	1	3	5	2	1	54
70	5	3	5	4	2	4	4	5	4	5	5	3	5	3	3	4	3	4	39
71	4	5	2	4	5	4	3	5	2	3	5	5	2	5	2	5	4	2	55

Attachment 9: T Table

Titik Persentase Distribusi t (df = 41 - 80)

Pr	0.25	0.10	0.05	0.025	0.01	0.005	0.001
df	0.50	0.20	0.10	0.050	0.02	0.010	0.002
41	0.68052	1.30254	1.68288	2.01954	2.42080	2.70118	3.30127
42	0.68038	1.30204	1.68195	2.01808	2.41847	2.69807	3.29595
43	0.68024	1.30155	1.68107	2.01669	2.41625	2.69510	3.29089
44	0.68011	1.30109	1.68023	2.01537	2.41413	2.69228	3.28607
45	0.67998	1.30065	1.67943	2.01410	2.41212	2.68959	3.28148
46	0.67986	1.30023	1.67866	2.01290	2.41019	2.68701	3.27710
47	0.67975	1.29982	1.67793	2.01174	2.40835	2.68456	3.27291
48	0.67964	1.29944	1.67722	2.01063	2.40658	2.68220	3.26891
49	0.67953	1.29907	1.67655	2.00958	2.40489	2.67995	3.26508
50	0.67943	1.29871	1.67591	2.00856	2.40327	2.67779	3.26141
51	0.67933	1.29837	1.67528	2.00758	2.40172	2.67572	3.25789
52	0.67924	1.29805	1.67469	2.00665	2.40022	2.67373	3.25451
53	0.67915	1.29773	1.67412	2.00575	2.39879	2.67182	3.25127
54	0.67906	1.29743	1.67356	2.00488	2.39741	2.66998	3.24815
55	0.67898	1.29713	1.67303	2.00404	2.39608	2.66822	3.24515
56	0.67890	1.29685	1.67252	2.00324	2.39480	2.66651	3.24226
57	0.67882	1.29658	1.67203	2.00247	2.39357	2.66487	3.23948
58	0.67874	1.29632	1.67155	2.00172	2.39238	2.66329	3.23680
59	0.67867	1.29607	1.67109	2.00100	2.39123	2.66176	3.23421
60	0.67860	1.29582	1.67065	2.00030	2.39012	2.66028	3.23171
61	0.67853	1.29558	1.67022	1.99962	2.38905	2.65886	3.22930
62	0.67847	1.29536	1.66980	1.99897	2.38801	2.65748	3.22696
63	0.67840	1.29513	1.66940	1.99834	2.38701	2.65615	3.22471
64	0.67834	1.29492	1.66901	1.99773	2.38604	2.65485	3.22253
65	0.67828	1.29471	1.66864	1.99714	2.38510	2.65360	3.22041
66	0.67823	1.29451	1.66827	1.99656	2.38419	2.65239	3.21837
67	0.67817	1.29432	1.66792	1.99601	2.38330	2.65122	3.21639
68	0.67811	1.29413	1.66757	1.99547	2.38245	2.65008	3.21446
69	0.67806	1.29394	1.66724	1.99495	2.38161	2.64898	3.21260
70	0.67801	1.29376	1.66691	1.99444	2.38081	2.64790	3.21079
71	0.67796	1.29359	1.66660	1.99394	2.38002	2.64686	3.20903
72	0.67791	1.29342	1.66629	1.99346	2.37926	2.64585	3.20733
73	0.67787	1.29326	1.66600	1.99300	2.37852	2.64487	3.20567
74	0.67782	1.29310	1.66571	1.99254	2.37780	2.64391	3.20406
75	0.67778	1.29294	1.66543	1.99210	2.37710	2.64298	3.20249
76	0.67773	1.29279	1.66515	1.99167	2.37642	2.64208	3.20096
77	0.67769	1.29264	1.66488	1.99125	2.37576	2.64120	3.19948
78	0.67765	1.29250	1.66462	1.99085	2.37511	2.64034	3.19804
79	0.67761	1.29236	1.66437	1.99045	2.37448	2.63950	3.19663
80	0.67757	1.29222	1.66412	1.99006	2.37387	2.63869	3.19526

Attachment 10: Data Processing Results with SPSS version 23

Normality Test

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		71
Normal	Mean	.0000000
Parameters ^{a,b}	Std.	7.25446127
	Deviation	
Most Extreme	Absolute	.086
Differences	Positive	.085
	Negative	-.086
Test Statistic		.086
Asymp. Sig. (2-tailed)		.200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

Linearity Test

ANOVA Table

			Sum of Square s	df	Mean Squar e	F	Sig .
Y * X	Between Groups	(Combin ed)	1660.3 44	27	61.49 4	1.25 0	.25 2
		Linearity	92.039	1	92.03 9	1.87 1	.17 8
		Deviatio n from Linearity	1568.3 05	26	60.31 9	1.22 6	.27 1
	Within Groups		2115.6 00	43	49.20 0		
Total			3775.9 44	70			

Simple Linear Regression Test

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	73.510	4.100		17.927	.000
FOMO	-.411	.076	-.546	-5.410	.000

a. Dependent Variable: Perilaku_Keberagamaan

Coefficient of Determination

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.546 ^a	.298	.288	6.460

a. Predictors: (Constant), FOMO

BIOGRAPHY

A. Personal Identity

Name : Khofifatus Sholihah
Place, Date of Birth : Cilacap, October 1, 2002
Address : Muktisari Village, RT. 001/RW. 003, Gandrungmangu District, Cilacap Regency, Central Java Province.
Mobile No : 0881024720241
E-mail : khofifatus.sh2002@gmail.com

B. Educational Background

1. Formal education
 - a. Diponegoro Kindergarten Muktisari, Cilacap (2007-2008)
 - b. MI Ma'arif 01 Muktisari, Cilacap (2008-2014)
 - c. MTs Darul Qurro Kawunganten, Cilacap (2014-2017)
 - d. MA Al-Hikmah 2 Brebes (2017-2021)
2. Non-formal education
 - a. MADIN/TPQ Al-Hikmah, Muktisari, Cilacap.
 - b. Pondok Pesantren Darul Qurro, Kawunganten, Cilacap (2014-2017).
 - c. Pondok Pesantren Al-Hikmah 2, Brebes (2017-2021).