FoMO (Fear of Missing Out) Among Youth Viewed From Herbert Marcuse's Perspective

FoMO (Fear of Missing Out) Kalangan Muda Ditinjau dari Perspektif Herbert Marcuse

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Abstract

Following the trend seems to be a benchmark for teenagers in determining the extent of their level of association. To be recognized as slang teenagers, they are not infrequently willing to leave their identity. Excessive anxiety arises when he feels left behind with precious moments that are worldly. This condition is then associated with self-esteem and self-confidence, especially those involving peers. The focus of the study in this research is FoMO behavior(Fear of Missing Out) in adolescents reviewed fromHerbert Marcuse's perspective to find out the fundamental causes behind the anxiety experienced by adolescents due to social media. This research is (Library Research) using several sources such as books, journals and the internet. The methods used include descriptive, analytical, and interpretive methods to connect neo marxism theory with contemporary problems. From the results of the study, it was found that concerns about other people's judgments and good relations with their peers made teenagers lose their original self-identity. The emergence of anxiety that leads to an attitude of insecurity begins to appear when a teenager does not know himself as a whole. Generally, feelings of anxiety in adolescents are related to uploads on social media. Through his analysis, Herbert Marcuse, a neo marxism figure, sees the characteristics of a one-dimensional society that can be related to the FoMO phenomenon among teenagers, namely about false needs and images. Adolescents with FoMO tendencies have difficulty in interpreting themselves in substance. They mostly get stuck at the level of form and follow other people. The orientation of free human beings has deviated far from the order of life. So there needs to be a revolution of thought so that teenagers can better understand how to behave, not just follow trends .

Keywords : FoMO, youth, social media, Herbert Marcuse, Marxism

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Abstrak

Mengikuti trend seolah menjadi tolak ukur bagi remaja dalam menentukan sejauh mana tingkat pergaulannya. Untuk dapat diakui sebagai remaja gaul, tidak jarang mereka rela meninggalkan identitas diri. Kecemasan berlebihan muncul ketika merasa dirinya tertinggal dengan momen berharga yang bersifat duniawi. Kondisi tersebut kemudian dikaitkan dengan harga diri dan kepercayaan diri khususnya yang melibatkan kalangan sebayanya. Fokus kajian pada penelitian ini adalah perilaku FoMO (Fear of Missing Out) pada remaja yang ditinjau dari perspektif Herbert Marcuse untuk mengetahui penyebab fundamental dibalik kecemasan yang dialami oleh remaja akibat sosial media. Penelitian ini merupakan (Library Research) dengan menggunakan beberapa sumber seperti buku, jurnal dan internet. Metode yang digunakan antara lain metode deskriptif, analitis, dan interpretasi untuk menghubungkan teori neo marxisme dengan persoalan masa kini. Dari hasil penelitian diperoleh bahwa kekhawatiran akan penilaian orang lain dan hubungan baik dengan teman sebayanya, membuat para remaja kehilangan identitas diri yang asli. Munculnya kecemasan yang berujung pada sikap tidak percaya diri mulai muncul ketika seorang remaja tidak mengenal dirinya secara utuh. Umumnya perasaan cemas pada remaja berhubungan dengan unggahan yang terdapat di sosial media. Melalui analisisnya, Herbert Marcuse sebagai seorang tokoh neo marxisme melihat ciri masyarakat satu dimensi yang dapat dihubungkan dengan fenomena FoMO di kalangan remaja yakni tentang kebutuhan palsu dan citra/ image. Remaja dengan kecenderungan FoMO mengalami kesulitan dalam memaknai diri secara substansi. Mereka kebanyakan terjebak pada tataran bentuk dan mengikuti orang lain. Orientasi tentang manusia bebas telah jauh melenceng dari tatanan kehidupan. Sehingga perlu adanya revolusi pemikiran agar remaja bisa lebih faham dalam bersikap, bukan asal mengikuti trend saja.

Kata Kunci: FoMO, youth, social media, Herbert Marcuse, Marxism

A. Introduction

Today's adolescents are teens that are constantly linked to one other since they were raised in an era of internet and technological breakthroughs. Adolescents are the group most exposed to their peers', relatives', and families' behavior because of the high amount of social media use in this age range. The most used applications by Indonesian internet users are social networking sites. In 2017, the Indonesian Internet Service Providers Association (APJII) announced the results of a

survey in which it was found that 87.13% of internet users have used social media.[1] Users may communicate and exchange information with other users more easily because to the services offered. Due to the existence of social media, everyone is connected to one another and may interact without physically being there.[2]

Social networking sites (SNS) are one of the social media communication services. SNS is a web-based service that enables people to establish social connections through the creation of personal profiles, the display of connections with others, and the presentation of user-to-user connections. Through SNS, users may exchange information, thoughts, and join groups based on their interests or upload personal material. They can also interact using words, photographs, and videos.[3]

The existence of SNS is used by various groups, one of which is teenagers. Teenagers are an age group that uses the internet a lot and access social media such as Facebook and Instagram. Based on a global survey conducted by the Global web index (2018), it shows that Facebook and Instagram are popular social media used, especially among teenagers, where around 180 million teenagers aged 13-17 years use Facebook and around 61% use Instagram. The figure shows that these two social media are popular SNSs used. Although there began to be a decline in adolescent Facebook users by around 20% until 2018, adolescents began to switch to using other SNS such as Youtube, their users increased by around 85% and Instagram by around 72%.[4]

SNS use among teenagers was motivated by a number of variables. Smock, Ellison, Lampe, and Wohn (2011) list six reasons why people utilize social networking sites, including relaxation, information sharing, meeting friends or developing friendships, career advancement, social

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[1] APJII, "Infografis : Penetrasi & Perilaku Pengguna Internet Indonesia.," 2017, https://apjii.or.id/survei.

[2] D Stillman, *Generasi Z: Memahami Karakter Generasi Baru Yang Akan Mengubah Dunia Kerja* (Jakarta: PT. Gramedia Pustaka Utama, 2018).

[3] WA Social, *Digital 2020: Indonesia*, 2020, https://datareportal.com/reports /digital-2020-indonesia.

[4] Riska Christina, M. Salis Yuniardi, and Adhyatman Prabowo, "Hubungan Tingkat Neurotisme Dengan Fear of Missing Out (FoMO) Pada Remaja Pengguna Aktif Media Sosial," *Indigenous Jurnal Ilmiah Psikologi* 4, no. 2 (2019): 106.

contact, and leisure time. SNS may also be a place for teens to develop their social skills, meet new people, have fun, and get out of their boredom.[5]

However, the use of SNS can have an impact on the youth themselves. Teenagers who use SNS are more likely to experience cyberbullying, issues with body image, sleep issues, anxiety, narcissistic disorders, loneliness, and depression. [6] A condition known as "Fear of Missing Out," or FoMO, which has gained recent attention, can be used to explain excessive usage of SNS.[7] Fear of missing out (FoMO) is a psychological or emotional condition in which people worry about missing out on an exciting or rewarding experience. The dread of missing out on a special moment with a friend or peer group while the individual is not present is known as FOMO. A desire to keep informed of what other people are doing is what defines it. the birth of an uneasy sensation in the shape of a conviction that other individuals go through something that one does not go through.[8]

Adolescents who experience FoMO will feel emotions in the form of feelings of fear, worry and anxiety when they cannot access their SNS, this is because social connections are very important for them. Fear is felt in the form of emotional conditions that arise when individuals find others have a valuable experience compared to themselves. [9] When they discover that other individuals are enjoying a pleasurable moment while they are not, adolescents also experience anxiety. Adolescents react to the occurrence of such an event by being concerned when they are not connected or, occasionally, apprehensive because they have spent too much time on social media.[10]

Adolescents might execute recurrent acts to get SNS because of the emotional state that results. Adolescents with FoMO often exhibit excessive SNS use as one of their behavioral signs. The FoMO

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[5] Rizki Septiawan Akbar et al., "Ketakutan Akan Kehilangan Momen (FoMO) Pada Remaja Kota Samarinda," *Psikostudia Jurnal Psikologi* 7, 2 (Desember 2018): 45.

[6] Lira Aisafitri and Kiayati Yusriyah, "Kecanduan Media Sosial (FoMO) Pada Generasi Milenial," *Jurnal Audience Ilmu Komunikasi* 04, no. 01 (February 26, 2021): 87–88.

[7] Australian Psychological Society, *Teens Suffer Highest Rates of FoMO*, n.d., https://www. psychology.org.au/news/media_releases/8Nov2015-fomo/.

[8] AK Przybylski, DeHaan, and Gladwell, "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out. Computers in Human Behavior" (2013): 28.

[9] Aisafitri and Yusriyah, "Kecanduan Media Sosial (FoMO) Pada Generasi Milenial."

[10] Christina, Yuniardi, and Prabowo, "Hubungan Tingkat Neurotisme Dengan Fear of Missing Out (FoMO) Pada Remaja Pengguna Aktif Media Sosial," 110–116.

phenomenon has a variety of effects on adolescent psychology. Adolescents act compulsively and frequently use their social networking sites in an effort to stay connected, which can lead to stress, mental exhaustion, and frustration.[11] Adolescents are not satisfied with the life they have, they feel lonely, isolated and separated from others and look for ways to overcome them by using SNS.[12] Adolescents' lack of environmental awareness brought on by persistent usage also has an impact on their psychological wellbeing. Additionally, according to research, adolescents who experience FoMO are twice as likely to have alcohol-related incidents.[13] The lower the adolescent's self-esteem, the more he will feel like he has failed to develop relationships with others, which can lead to him becoming more and more isolated from his environment and increasing his risk of developing FoMO .[14]

There are several previous studies that discuss FoMO behavior among adolescents. Among them are:

First, research by Rizki Setiawan Akbar et al with the title "KETAKUTAN AKAN KEHILANGAN MOMEN (FoMO) PADA REMAJA KOTA SAMARINDA". This research, published in the psychology journal, discusses the causes of millennial youth in Samarinda city who experience FoMO. The result is that FoMO among Samarinda adolescents occurs because of the unfulfilled psychological needs of *relatedness* and *self,* namely individuals who do not have closeness with others and feel uncomfortable or unable to fulfill their own desires.[15]

Second, research by Lira Aisafitri et al with the title "KECANDUAN MEDIA SOSIAL (FoMO) PADA GENERASI MILENIAL". This research is limited to the millennial generation in the city of Depok. The result is that there are positive and negative impacts of Millennials who are

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[11] Andi Cahyadi, "GAMBARAN FENOMENA FEAR OF MISSING OUT (FoMO) PADA GENERASI Z DI KALANGAN MAHASISWA," *Widya Warta*, no. 02 (July 2021): 47.

[12] Society, *Teens Suffer Highest Rates of FoMO.*

[13] Cahyadi, "GAMBARAN FENOMENA FEAR OF MISSING OUT (FoMO) PADA GENERASI Z DI KALANGAN MAHASISWA," 148.

[14] Christina, Yuniardi, and Prabowo, "Hubungan Tingkat Neurotisme Dengan Fear of Missing Out (FoMO) Pada Remaja Pengguna Aktif Media Sosial," 107.

[15] Akbar et al., "Ketakutan Akan Kehilangan Momen (FoMO) Pada Remaja Kota Samarinda."

addicted to social media. The positive impact can always be upgraded with the latest information. While the negative is causing addiction.[16]

Third, research by Lisya Septiani Putri with the title "GAYA HIDUP MAHASISWA PENGIDAP FEAR OF MISSING OUT DI KOTA PALEMBANG". This research is a sociological research by looking at the activities, interests and opinions of students which in the end raises the characteristics and self-image formed by their habit of playing gadgets.[17]

Fourth, research by Monika Karolina et al on "PRILAKU KOMUNIKASI REMAJA DENGAN KECENDERUNGAN FOMO" with its findings that social media is a platform that is generally used by teenagers to show off their lives and FoMO is a factor that expands relationships for its users.[18]

Fifth, research from Riska Christina et al with the title "HUBUNGAN TINGKAT NEUROTISME DENGAN FEAR OF MISSING OUT (FoMO) PADA PENGGUNA AKTIF MEDIA SOSIAL". From the results of the study, it was found that there was a higher tendency between adolescents who had neutorism and the risk of experiencing worries about other people's activities that were considered fun and valuable.[19]

According to the author's review of other studies, there hasn't been a study that examines FoMO from a neo marxism-based perspective. The majority of FoMO research has a psychological and social orientation. Therefore, in the author's opinion, it is crucial to do this study in order to examine the issue from a philosophical perspective. The author intends to see how the influence of technology, especially social media in shaping the mindset and behavior of adolescents who have FoMO tendencies by using Herbert Marcuse's critical theory of One Dimensional Man.

German Frankfurt School philosopher Herbert Marcuse was born in Germany. His argument against contemporary society is that it is harmful since it only has one dimension. On the one hand, technology offers

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[16] Aisafitri and Yusriyah, "Kecanduan Media Sosial (FoMO) Pada Generasi Milenial."

[17] Lisya Septiani Putri, Dadang Hikmah Purnama, and Idi Abdullah, "Gaya Hidup Mahasiswa Pengidap Fear of Missing Out Di Kota Palembang," *Jurnal Masyarakat & Budaya* 21, no. 2 (2019): 129–148.

[18] Monica Carolina and Gayes Mahestu, "Prilaku Komunikasi Remaja dengan Kecenderungan FoMo," *JRK (Jurnal Riset Komunikasi)* 11, no. 1 (July 29, 2020), accessed August 29, 2022, http://jurnal.untirta.ac.id/index.php/JRKom/article/view/8065.

[19] Christina, Yuniardi, and Prabowo, "Hubungan Tingkat Neurotisme Dengan Fear of Missing Out (FoMO) Pada Remaja Pengguna Aktif Media Sosial."

ease in every area, but on the other, it suppresses critical human perspectives because a person's behaviors are dependent on the standards of others. On the basis of how it manifests in public venues like social media, even the space for human mobility is evaluated. In the end, the biggest difficulty facing today's young is how to conduct themselves in a way that prevents dependency on current technology advancements, which may make people forget about the reality of life, and hegemony for every action.

The goal of this research is to understand personal identity underlying the anxiety that adolescents experience and then look for a philosophical alternative in looking at FoMO issues, which tend to be identical with youth or in this case teenagers. This research also aims to advance science in the future. Because it's crucial for teenagers to develop a mindset that allows their behavior to be justified and isn't dictated by following their friends or other adults.

This type of research is *library research* using several sources such as books, journals and the internet. The data analysis technique carried out by the researcher was through several stages, namely reading at the symbolic level, meaning reading which was not done thoroughly first, but rather capturing a synopsis of the contents of the book from the chapters that compose it, sub-chapters to other smallest parts. Furthermore, reading at the semantic stage, which means reading in detail, unraveling and capturing the essence of the data.[20]

The method used is descriptive, analytical and interpretation methods. Descriptive and analytical is one of the essential elements that describe regularly about a problem in a particular phenomenon. Where problems are not only presented in the abstract and separated from concrete life, but it must be felt that the conceptions presented are indeed born and grow from concrete problems and situations, thus providing answers to problems.[21] At the first, after the data was collected, the writer explained and understood carefully the data related to FoMO

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[20] Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paramadina, 2005), 157.

[21] Anton Bakker and Achmad Charis Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), 112.

among teenagers and Marcuse's critical thinking. While the interpretation method is used to see explicitly and implicitly through the point of view of Herbert Marcuse's. After the data is collected, the writer conducts an analysis by interpreting the data, so that the essence of the data can be captured and understood in accordance with the current context.

B. FoMO (Fear of Missing Out) on Adolescent Social Media Users

The transition from childhood to adulthood known as adolescence is characterized by both bodily and psychological growth and development. It is defined mentally by unpredictable or unstable attitudes and moods, wants, and emotions, while it is characterized biologically by the formation and development of main sex and secondary sex. In order to define youth, it is necessary to take into account the local culture. For example, in Indonesia, the age restriction of 11 to 24 years old and single is utilized with the following considerations: Secondary indications often start to develop about age 11; in Indonesian culture, puberty is seen as beginning at this age, both in accordance with tradition and belief, so that they are no longer treated like children; The age limit of 24 years is the maximum limit, with the purpose of providing opportunities for those who, up until that age, still rely on their parents and do not yet have full parental rights. At that age, signs of mental development start to emerge, including the achievement of ego identity (according to Ericson), reaching the genital phase of psychosexual development (according to Freud), and reaching the peak of cognitive (according to Piaget) and moral development (according to Kohlberg).[22]

A healthy peer interaction is one of the things that teenagers require in order to develop. According to the Association of Indonesian Internet Service Providers' (APJII) study findings from 2017, 143.26 million of Indonesia's 262 million people can currently use the internet. In Indonesia, there are 143.26 million Internet users, and 49.52 percent of them are children or teens.[23] Then, based on the research results of *We Are Social Hootsuite* released in January 2019, social media users in

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[22] Asri Wulandari, "Hubungan Kontrol Diri Dengan Fear of Missing Out Pada Mahasiswa Pengguna Media Sosial" (UIN Raden Intan, 2020), 36.

[23] APJII, "Infografis : Penetrasi & Perilaku Pengguna Internet Indonesia."

Indonesia reached 150 million or 56% of the total population and most of these users are teenagers. Social media for teenagers is important and has become a lifestyle, and many teenagers don't want to be considered out of date because they don't have social media accounts.[24]

When it comes to advantages, social media use among teenagers is associated with developmental tasks, such as identity formation. There are also other advantages for teenagers, such as using social media as a channel for communication, a way to solicit support from other teenagers, and a way to obtain career-related advice and information.[25]

In addition to having a good influence on teenagers in terms of how they study, acquire knowledge, and communicate that knowledge, social media may also have a detrimental influence on their psyche, leading in particular to harmful behavior patterns like excessive usage of social media. This is due to the lack of experience and self-regulation skills that teenagers exhibit at that age.[26] Addiction is typically characterized by a propensity to isolate oneself from others in order to pursue one's interests. The Diagnostic and Statistical Manual of Mental Disorders, published by the American Psychiatric Association in 1994, lists seven signs of media dependency, including tolerance, spending a lot of time on activities, and usage of higher quantities over time (increased need to achieve effects). A person continues to use despite being aware that it is a problem and having a wish to cut down on it. Other indicators include withdrawal, less time spent engaging in social, professional, or recreational activities.[27]

In order to create virtual social connections, users may engage, cooperate, share, and communicate with one another using social media,

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[24] Satria Siddik, Mafaza Mafaza, and Lala Septiyani Sembiring, "Peran Harga Diri terhadap Fear of Missing Out pada Remaja Pengguna Situs Jejaring Sosial," *Jurnal Psikologi Teori dan Terapan* 10, no. 2 (March 30, 2020): 127.

[25] Lira Aisafitri and Yusriyah Kiayati, "Sindrom Fear of Missing Out Sebagai Gaya Hidup Generasi Millenial Di Kota Depok," *Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 2, no. 4 (September 2020): 170.

[26] Aisafitri and Yusriyah, "Kecanduan Media Sosial (FoMO) Pada Generasi Milenial."

[27] Nurendra Riastyanto, Pudji Muljono, and Siti Amanah, "Faktor-Faktor yang Mempengaruhi Fenomena Fear of Missing Out pada Nelayan di Wilayah Suradadi, Kabupaten Tegal," *Buletin Ilmiah Marina Sosial Ekonomi Kelautan dan Perikanan* 7, no. 1 (June 26, 2021): 85.

a platform that is available on the internet. However, excitement may quickly change into anxiousness when they check their social media and see all the wonderful things their friends are getting up to. They may also become unable to stop checking other people's social media activity.[28]

Teenagers get dependent on social media for a variety of reasons, one of which is the fear of missing out (FoMO), a condition in which there is a strong urge to keep up with what other people are doing online.[29] Another way to think of FOMO is as a strong want to be in two or more locations at once, motivated by the worry that missing something would make you unhappy.[30] In a nutshell, fear of missing out (FoMO) may be described as the desire to avoid losing out on important opportunities as well as the anxiety associated with being seen as knowledgeable and up to date. The phrase "FoMO" initially appeared in a 2013 research paper by Przybylski, Murayama, DeHaan, and Gladwell.[31]

Social media addiction is also linked to the phenomena of Fear of Missing Out (FoMO). The function that social media plays in those who are feeling FOMO makes it possible to see the connection between FOMO and social media addiction. Social media may be used to meet the requirements and drives that FoMO creates for continuous communication.[32]

Social media information is readily available, so people can constantly keep up with what other people are doing. FoMO sufferers become addicted to social media as a result of this.[33] The degree of social media use or involvement is inextricably linked to the relationship between FOMO and social media addiction.[34] This demonstrates that

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[28] Putri Dianda Utami and Yolivia Irna Aviani, "Hubungan Antara Regulasi Diri Dengan Fear of Missing Out (Fomo) Pada Remaja Pengguna Instagram," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021).

[29] Przybylski, DeHaan, and Gladwell, "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out. Computers in Human Behavior."

[30] Abel, Cheryl, and Sarah, "Social Media and the Fear of Missing out : Scale Development Assessment. Journal of Business & Economic Research" (2016): 33–44.

[31] Riastyanto, Muljono, and Amanah, "Faktor-Faktor yang Mempengaruhi Fenomena Fear of Missing Out pada Nelayan di Wilayah Suradadi, Kabupaten Tegal."

[32] Abel, Cheryl, and Sarah, "Social Media and the Fear of Missing out : Scale Development Assessment. Journal of Business & Economic Research."

[33] Abel, Cheryl, and Sarah, "Social Media and the Fear of Missing out : Scale Development Assessment. Journal of Business & Economic Research."

[34] Przybylski, DeHaan, and Gladwell, "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out. Computers in Human Behavior."

having FoMO makes social media use more intense, which is a sign of addictive behavior or social media addiction.

A person may develop FoMO if a number of things are present. These variables include age and gender differences. According to research, teenagers are more prone than adults to feel significant levels of FOMO, and boys are more likely to do so than girls. Parenting styles that are overly protective, parents' rejection and mistreatment of their kids, and motivating elements such unmet fundamental human requirements.[35]

C. Herbert Marcuse and one Dimensional Man

To a Jewish upper-middle class family, Herbert Marcuse was born in Berlin on July 19, 1898. Prior to earning his doctorate in 1923, his educational background included philosophy studies at the Universities of Berlin and Freiburg. Before he accepted a position as a lecturer at a German university, Heidegger had a significant impact on his thought, leading to the creation of a book titled "Hegel's Ontology and the Grunlegung einer Theory of Geschichlichkeit."[36]

According to Marcuse, there are three main characteristics of industrial society or modern technology. First, a society that is under the principle of technological rule. Second, there is a unity between productivity and destruction that causes humans to think irrationally. Third, a one-dimensional society that directs all aspects of life to one goal, namely to improve and maintain the system that is already running. The measure of the rationality of society is the rationality of technology.[37] The trap of technological mastery and manipulation is one that humans and society fall into. Humans no longer play a significant part in today's technology world. Even technology has separated people from one another, ultimately hegemonizing their critical mindset.

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[35] Przybylski, DeHaan, and Gladwell, "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out. Computers in Human Behavior."

[36] Agus Darmaji, "Herbert Marcuse Tentang Masyarakat Satu Dimensi," *Ilmu Ushuluddin* 1, no. 6 (July 2013): 517.

[37] Nadhir Muhammad Habibi, "Kritik Herbert Marcuse Atas Kategori Eros Milik Sigmund Freud" (UIN Maulana Malik Ibrahim, 2019).

Technology becomes a method of tyranny because humans are numbed by the surroundings around them.

Instead of being the focus of change, humans have become the objects of technological advancement. In other words, technology has created a new form of enslavement for people. Marcuse claims that the only individuals who can accomplish this are young people or teens, students, and intellectuals who are still able to think critically and see the issues that arise. In order to be able to escape this situation, we must have the courage to rebel against the system.[38]

Herbert Marcuse was a leader of the new left movement and advocated more extreme sociopolitical viewpoints than the traditional communist movement. His thoughts served as the inspiration for uprisings in Western Europe and the United States. His reputation spread when his fans began to refer to him as "the prophet." This is not without cause; in 1968, Marcuse was granted the title of "prophet" because he had inspired the pupils. Marcuse expressed the views of the pupils on the threat facing the globe.[39]

Marcuse believes that the current industrial civilization is harmful since it has only one dimension. Only by inventing a new type of control that hides behind consolation, tenderness, reason, and freedom can all facets of existence be steered toward a single objective.[40]

Marcuse has a very rich background in philosophical thought. The atmosphere of world war, is a social condition that affects the thinking of his time. At that time (early 20th century) there was a severe economic depression. The peak was in World War I and World War II. Starting in 1950, the spirit of renewal emerged as a result of the war that occurred. The United States is a country that managed to rise from adversity. So that slowly economic prosperity began to move in a better direction. Significant income in terms of foreign trade began to show significant increases.[41]

Herbert Marcuse's critique of modern society as outlined in *One Dimensional Man* provides a description of a one-dimensional human or society, as the author quotes the following:

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[38] Darmaji, "Herbert Marcuse Tentang Masyarakat Satu Dimensi," 522.
[39] Darmaji, "Herbert Marcuse Tentang Masyarakat Satu Dimensi," 516.
[40] Marcuse, *One-Dimensional Man: Studies in the Ideologi of Advanced Industrial Society*, ix.
[41] Marcuse, *One-Dimensional Man: Studies in the Ideologi of Advanced Industrial Society*, 47.

"The ability to live in two dimensions *(res cogitans and res extensa)* and two dimensions of human existence (the ability to consider ways of lifeexistence of humans differently in reality and the ability to transcend fact to their real possibilities) has been abolished. Humans have become one dimensional. Now there is only one dimension of reality, a reality without substance, or rather a reality in which substance is represented by a technical form, a form which is its content and essence".[42]

Marcuse wrote about the idea of a one-dimensional human in a book called *One Dimensional Man.* His critique of modern industrial society is described in detail in the book.[43]

Marcuse attacks contemporary culture, which he equates with technical advancements as a driver of advancement. Marcuse contends that, on the contrary, a crisis is a sign of a society's demise. The advancement of science and technology has brought us many different conveniences, but because of the wealthy, it has also brought about new restrictions. Since human output has risen so quickly, people will do everything to satisfy their demands.[44] Modern civilization is a sick society because it only functions in one dimension, i.e., a society where every part of existence is focused on a single objective. Despite having access to many amenities, people are really estranged from them until they realize the potential of technology. Despite obtaining various kinds of facilities, humans are actually alienated from these conveniences until without realizing the power of technology has made humans lose their critical awareness.[45]

D. Revolution of Thought (The Great Refusal) as an alternative form

The advancement of science and technology is inevitable in a contemporary civilization. In practice, this type of advancement makes it simpler for people to communicate across great distances and to access an infinite amount of information. Because it is so simple, the

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[42] K Bertens, *Filsafat Barat Kontemporer; Inggris-Jerman* (Jakarta: PT Gramedia, 2002), 265.

[43] Valentinus Saeng, *Herbert Marcuse: Perang Semesta Melawan Kapitalisme Global* (Jakarta: Gramedia, 2012), 43.

[44] Naimah Yuliastika Dewi, "One Dimensional Man (Studi Terhadap Kritik Herbert Marcuse Mengenai Masyarakat Modern)" (UIN Sultan Syarif Kasim, 2013).

[45] Darmaji, "Herbert Marcuse Tentang Masyarakat Satu Dimensi," 520.

information acquired occasionally lacks the opportunity for clarification. Hussel and Heideger had a big influence on Marcuse's thinking. Husserl and Heidegger, in particular Heidegger, had a significant impact on Marcuse's thought as he pursued his study.[46]

Marcuse with his thoughts is a philosopher of German-Jewish descent and is included in the circle of the Frankfurt School. He is a philosopher who inspired many of the *new left* and became an inspiration for the student revolution in 1968. His attention to industrial society which has drawn criticism in several aspects such as economics, politics and technology, seems suitable if used to criticize the phenomenon of human existence in the era of social media. Marcuse calls modern society a society of *repressive tolerance* , namely tolerance that seems to present freedom even though behind it is a new form of oppression.[47]

There are approximately five characteristics of one-dimensional society, but in this paper the researcher will only describe two characters that are considered relevant to the FoMO phenomenon among adolescents.[48] *First,* false needs that are imposed on certain social interests so that they are oppressive and become propaganda. An example is the need related to lifestyle. Adolescents who have a tendency to FoMO have feelings of anxiety and worry if their lifestyle is left behind by others. So that access to social media and the internet is more intense with the aim of monitoring developments. On the one hand, it has a positive impact because it can always update itself. But on the other hand it also indicates that a teenager's identity is weak because he is unable to defend himself as an authentic human being. They change themselves not because they understand their existence but because they join in with something that is currently being discussed on social media. Adolescents with this type will find it difficult to distinguish between wants and needs. Because usually there are figures / figures that are used as examples. For example: young K-pop fans. Generally they have social groups with the same tendencies. So that both information patterns and lifestyles related to their idols, are always followed so as not to be left behind by others.

Second, the Imperium Citra *(image)* which has succeeded in playing a role in influencing someone so that there is competition for recognition. The virtual world as a product of technology is like having

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[46] Marcuse, *One-Dimensional Man: Studies in the Ideologi of Advanced Industrial Society*, 215.

[47] Dewi, "One Dimensional Man (Studi Terhadap Kritik Herbert Marcuse Mengenai Masyarakat Modern)."

[48] Darmaji, "Herbert Marcuse Tentang Masyarakat Satu Dimensi."

an imperial place that is able to control a person easily. The contemporary modern generation is more concerned with packaging than substance, more concerned with appearance than identity. This is due to the image empire so that the order of coexistence stops at the level of sensation.[49]

The decline in self-awareness in looking at things comprehensively, makes adolescents fall into the form or *exoteric*. Even though far from that, there are far more important things that are at the core of a person's personality, namely on the *esoteric plane*. Adolescents with FoMO tendencies will ignore substantive things, because they are usually related to a person's soul. Who can judge only certain people who are close to the teenager. Meanwhile, his anxiety will be left behind with things that are going viral, for example, making teenagers finally ignore the substance of their actions in order to get recognition from others. The more recognition, the more successful it is in creating an image. Even though it could be that what he did was not in accordance with his conscience.[50]

The presence of increasingly sophisticated technology, on the one hand provides convenience, but on the other hand provides a dependency that threatens human existence. So with his theory of *the great refusal*, Marcuse reveals the need for awareness from someone to make a change so as not to be shackled by technology.

Until in the end the importance of an evaluation carried out by adolescents is then expressed through attitudes. A teenager needs to do an in-depth assessment of his whereabouts. Interpret life from a variety of perspectives. Adolescents who have awareness and make a revolution of thought will be able to carry themselves in the midst of the flow of change and avoid FoMO. Change is a necessity that cannot be avoided. Everyone will experience a period of change, including teenagers. To the extent that changes are made based on awareness of their own existence as an authentic human being, the changes will have positive

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[49] Ahmad Hidayatullah, "PENCIPTAAN MANUSIA SATU DIMENSI DALAM TEKNOLOGI E-COMMERCE" (UIN Walisongo, 2021), 22.

[50] Carolina and Mahestu, "Prilaku Komunikasi Remaja dengan Kecenderungan FoMo."

values that lead to good things, not only for themselves but also for those around them.[51]

E. Conslusion

The phenomenon of FoMO *(Fear of Missing Out)* is a condition of anxiety or fear that someone will be left behind with situations and issues that are being discussed. This phenomenon is very close to social media because the function of social media can sometimes turn into a place to show off one's life. Adolescents are a generation that is vulnerable to FoMO, because the unstable condition of adulthood tends to have great ambitions to always connect with their peers. Although it has a positive impact, namely updates to developments, this condition is more likely to lead to negative things. Because FoMO that occurs in adolescents can erode self-confidence in their personal authenticity so that their lives are not calm and they are worried that they will be left behind with new conditions.

If viewed from Herbert Marcuse perspective, the condition of FoMO in adolescents is one of the characteristics of the life of modern society which has *one dimension*. This group has the characteristics of fulfilling false needs and image empires . Adolescents who cannot distinguish between wants and needs will be trapped in the fulfillment of false needs that are not really needed. Furthermore, the image empire *that* is loved by teenagers causes their actions to be based on outward aspects only. According to Marcuse, there needs to be a revolution of thought *(the great refusal)* as an alternative form to instill and strengthen adolescent thinking so that it is not easily carried away with the flow and the goals of authentic human existence can be achieved.

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[51] Umar Sholahudin, "Membedah Teori Kritis Mazhab Frankfurt: Sejarah, Asumsi, Dan Kontribusinya Terhadap Perkembangan Teori Ilmu Sosial," *Jurnal of Urban Sociology* 3, no. 2 (Oktober 2020).

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