AL-QANTARA
ISSN: 1988-2955
0211-3589

Volume 24, Issue 2, 2024
Received: 22 October 2024
Accepted: 29 November 2024

URDU TRANSLATION AND VALIDATION OF FEAR OF MISSING OUT SCALE (FOMO)

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ABSTRACT
The present study aimed to translate a scale on fear of missing out (FOMO) for male and female. The present study has objective is to translate a scale for male and female from English to Urdu language. This 10-items scale was based on the data of 300 male and female of age ranges 15 to 45, sample. The results demonstrated that the translated scale is a reliable and valid tool for measuring FOMO among Pakistani individuals. The psychometric evaluation showed that the translated scale had good internal consistency and adequate factor loadings, indicating it effectively captures the construct of FOMO. The study highlights the significance of FOMO in the context of social media usage and its impact on individuals' mental health and well-being. Understanding FOMO and its effects can help in developing strategies to mitigate its negative impact, especially among younger generations who are more susceptible to this phenomenon. Overall, this study contributes to the existing literature by providing a culturally adapted tool for assessing FOMO in Pakistan, paving the way for further research and interventions to address this modern-day social anxiety.
Keywords: *Urdu Translation, Validation, Fear of Missing Out Scale (FOMO)*

INTRODUCTION

Social media services are rapidly supplying various types of social data. These mediums make it simple to get real-time information on what's going on in various social networks, such as activities, gatherings, and conversations. This technologically fuelled torrent of information has sparked interest in and literature on a relatively recent marvel recognized as FOMO. FOMO is described as the compulsions to keep continuously fasten with others accomplishments. It's defined as a constant dread that others are having good experiences while you're missing out. Those who are frightened of missing out may find media platforms membership particularly appealing. Facebook, Twitter, and Foursquare are examples of technical tools for social interaction that promise increased levels of social engagement (Ellison, Steinfield, & Lampe, 2007).

In numerous ways, social media tools like these can be regarded of as lowering the ‘‘cost of admission" to participating in social activities. Whereas these social tools benefit the broader public, they are believed to be especially beneficial to those who

suffer from a fear of missing out. Indeed, for individuals who want to stay connected to what's going on, social media involvement gives a high-efficiency, low-friction way. There's a strong reason to believe that folks who are frightened of overlooking something are drawn to social media (Ellison, Steinfield, & Lampe, 2007).

Humans have always been preoccupied with what other individuals are thinking or doing. Scholars had already observed in the 1970s and 1980s that some persons acquired concerns about missing out on pleasant things that others might be going through (e.g., in the perspective of idealistic relations). As a result, FOMO is not a novel concept. FOMO is defined as the dread of being left out from pleasurable involvements as a consequence of people who have desire for interpersonal ties. This need, which stems from human need to fit in, is an essential and vital human urge. People satisfy this urge by attempting to fit into social groups (Frachina et al., 2018).

People can access their social groups in both virtual and physical forms nowadays, and they can do so by both online and offline. The term "mass networking" can be explained as "web communication" apps that construct on conceptual and technical necessities and enable the creation and distribution of Consumer Spawned Content," provide a platform for users to stay in contact with family and friends. SNSs (social networking sites) such as Facebook and Instagram, for instance, provide users with an online link to people in their private networks, making it easier to stay in touch (Frachina et al., 2018).

The digital world is often seen as an extension of one's self. The Self can be believed to include individuals, places, physical assets, and affiliated groups from which an individual feels attached, in contrast to the own mind and physical body. This includes social media sites, which serve as digital gateways to affiliated groups. We maintain the affiliation connection both locally and online in modern culture; virtual groupings are just as genuine and significant as physical ones. Being unable to unite with such affiliate groups on social networks may make you feel disconnected from "real" existence. After all, abandoning or losing a person to whom one is committed might cause the same sentiments of loss and grief as if a component of one's Self had been damaged (Frachina et al., 2018).

The anxiety of being socially deprived contributes to FOMO. Social exclusion promotes a sense of belonginglessness, which leads to worry. As a result, when people are unable to use personal social media profiles, they may experience anxiety as a result of their apprehension of being socially ostracized. Feelings of meaninglessness are sometimes triggered by social marginalization. People are motivated by these sensations to compare themselves to others on social media in order to determine their own personal worth. Consumers, particularly younger generations, can use social networks to maintain abreast and to compare what their friends are just doing to understand what they're lacking (e.g., social gatherings, life proficiencies, life openings, so on). As a result, FOMO might encourage users to utilize social media by allowing them to check in on others that might temporarily alleviate tension (Frachina et al., 2018).

Components of FOMO

FOMO has been documented in scientific studies as a condition including two major constituents;

Affective Component

Regardless of the fact that the concept's name (fear of missing out) implies that "fear" is a powerful emotional element, most past exploration identifies FOMO's affective component as a state of stress, hesitation, and discomfort (Przybylski et al., 2013). Ignoring the fact that anxiety seems to last longer than fear, it might emerge from fear about a possibly bad yet undetermined event or interaction in the future. Those who opt to remain at home rather than go along with companions, for example, may experience an initial anxious response to perceived social elimination as a result of this they are socially isolating themselves by not partaking in a group interaction.

As a result, people may have lasting worry if they imagine that others are having more pleasure or are more valued than they are. They may be worried that not being a member of the club would jeopardize their social standing, apprehensive about the possibility of not enjoying the moment, and believe that their lives are less happy and interesting than those of their friends. FOMO is may be viewed as a danger to one's inclusionary standing, leading to feelings of social alienation (Lai, Altavilla, Ronconi, & Aceto, 2016). As a result, FOMO is built on

apprehension about probable negative future events, which is closely linked to anticipatory remorse.
In other words, people believe they may have made, are committing, or will make a poor decision that will result in suboptimal results, and they expect to regret their decision later. As a result, before, during, and after selections are taken, a haunting lingering feeling that the efficient portfolio will be less joyful than the not selected option is felt (Milyavsaya, Saffran, Hope, & Koestner, 2018). Furthermore, merely is a non-selected substitute regarded as supercilious to the chosen decision, but also other people's experiences are regarded as supercilious to the selected action. As a result, FOMO is linked to regretful feelings as well as a sense of social animosity (Reagle, 2015). This has a negative impact, which is natural component of the FOMO phenomenon.

Cognitive Component

Internal thought processes are part of the cognitive component of FOMO, and they compare people's lives in two distinct methods: I a person's current encounter with the opportunity for good success, and (II) a person's current experiences with the possibilities for positive offerings. As a result, FOMO is inextricably linked to social comparison and speculative thinking. According to some studies, FOMO is a fundamentally social construct that is defined as a special sort of jealousy, remorse, or anxiety based primarily on social information (Reagle, 2015). People engage in social evaluation while comparing their position to that of others, individuals must acquire solid frame of comparison in terms of developing valid points of comparison for themselves. To look at it another way, individuals are assessing their own situations within a group or society by comparing themselves, their circumstances, and their experiences to that of others. These contrasts might be either upward or downward, matching one-self to those who are in better state or someone in a worse condition.
When comparing one's own life and condition to that of others, people have a tendency to consider others' lives as superior than their own, resulting in a negative bias. This bias is especially noticeable when it comes to social events (For example, how many gatherings one attended). This is in line with studies in the FOMO literature (Milyavskaya, Saffran, Hope, & Koestner, 2018), which show that watching others' social accomplishments promotes FOMO in individuals. Individuals engage in theories and empirical studies, which entails asking themselves, "What might have been?" when comparing their current position to possible future situations.
Counterfactual thought patterns usually occur once a decision was made and some type of feedback upon this selected alternative has been obtained. For example, if one chooses to stay at home to complete homework rather than go out with friends to a bar, one can build a counterfactual thinking to compare " "What might have been" has given way to "what is." "I would have had so much fun," the hypothetical thought would continue, leading to a cognitive appraisal of alternative reality in which the person would have went to the bar and had a nice time.
Individuals may also create counterfactuals regarding potential future events by asking themselves, “What could be?” Individuals involve in a process of constructing a possible future occurrence by considering autobiographical occurrences as well as environmental signals. When deciding between doing homework and going out, counterfactual thinking and, as a result, FOMO may emerge. The counterfactual idea might be, "I'd have so much fun," and as a result, the person engrosses in cognitive imitations of what would occur if they instead, visit a bar. Those mental projections of possible future occurrences necessitate a significant amount of cognitive work, resulting in distraction and rumination, as well as a reduction in cognitive function.
When individuals have FOMO, they see the present occasion they are attending as less fun, while the event they are missing out on appears to be more pleasurable. This is especially true for socially oriented alternative occasions. This is factual regardless of the sort of occasion that is selected. In other terms, even if people prefer to spend most of their period. They will suffer FOMO when they're with buddies at a pub and are offered by some other group of close friends to go to a nearby bar rather because they will miss out on the not-chosen event. Other investigators (e.g., Rifkin, Cindy, & Kahn, 2015) have found that people who have FOMO see the accomplishments and lifestyles of others differently.

History of FOMO.

Herman (2000) proposed FOMO as a possible reason for the success of limited-edition businesses. He stated that the number of item options available in many souk economies has expanded. When customers believe they won't be able to exhaust all of their possibilities, they get concerned about missing out on attractive prospects. FOMO heightens consumers' need to acquire all available options on the market, particularly those that are limited. As a result, FOMO may be a significant consumer motivator. Herman's contribution is purely theoretical (Herman, 2019).

FOMO was first studied empirically in the setting of social media by psychologists. The first empirical investigation to uncover the construct's motivational, affective, and behavioral components was undertaken by Przybylski et al. (2013). FOMO was defined as a persistent feeling that others are experiencing better experiences than you. FOMO mediates the impact of reduced psychological wellbeing on social networking use. FOMO, according to the authors, encourages people to investigate social media in order to find ways to meet their demands.

FOMO, according to Abel, Buff, and Burr (2016), is an overpowering want to be more than two places at the same time, driven by the fear of missing out on something that might ruin one's enjoyment. FOMO was assessed in their research using inadequacy, irritation, anxiety, and self-esteem questions. The findings revealed significant disparities in social media usage depending on the level of FOMO evaluated.

FOMO's context is divided into three stages, according to Herman (2000). The transportation revolution (aircraft, ocean, vessels, vehicles, even space shuttles); the communication revolution (TV, wireless, cellphone, internet, etc.) and the following globalism. “The recent increase in social media and progress in the innovation of mobile devices, significantly enhanced our immediate understanding of the numerous alternatives available to us,” Herman continues. “The introduction to FOMO began with engagement in gatherings where individuals acknowledged their perspective on this issue.

FOMO’s Origin.

FOMO is as ancient as society itself, arising from the desire for individuals to belong to a social group. We've gotten extremely concerned on planning and investing our time that we've lost something else. This desire can be addressed by a steady stream of knowledge thanks to social media. Continuous relationships with other people have become addicting as a result of technological advancements such as smart phones. The stage where the flow of information is broken is when the connectivity to the social context is disrupted. People are becoming nervous because they do not really understand what's causing this upheaval since their desire for belonging seems to be no more being met. This is known as "Missing Out Fear” (Carter & Hughes, 2005).

Experiencing FOMO.

FOMO sufferers are more inclined to value social media, according to studies. Indeed, some psychiatrists believe that the fear of missing out is what drives the popularity of social media platforms. They claim, for example, that FOMO motivates individuals to use technology to share not only what they're doing, but also how much pleasure they're having doing it. This, however, should not come as a surprise. It's all too easy for teenagers to let what they want to see online govern their lives. In reality, observing, criticizing, and enjoying everyone else's online actions is what drives them to compare their own lives to these posts (Gordon, 2020). People who experience FOMO are less satisfied with their lives in general.

1.1: Rationale of study:

The purpose of this study will determine among people and investigate how their lives effect and also figure out prevalence of people with FOMO. This research also examines that how the particular area of person life effected after FOMO. The main objective of this study was to translate the scale of FOMO for male and female because there is just English version scale available in Pakistan to measure the FOMO. Regarding Pakistan there is limited research on FOMO. The main objective of this study is a translation of the FOMO scale into Urdu language for national use due to English is an international language.

1.2: Research objectives:

a. The objective of the study is to translate the scale of fear of missing out (FOMO) English language into Urdu language.

b. This scale would be according to Pakistani culture and will be newly translated into the language Urdu.

Literature review

Studying the Fear of Missing out phenomena is a relatively new phenomenon. The impact of FOMO on the person's usage of technology is investigated in this research area. It may, however, be traced back to a period during which there was no technologies at all for social communication. The first report on FOMO since 2000 was published by Dan Herman, but it took a long time to put the idea into practice. Now, after a long period of incubation, FOMO suddenly becomes pervasive. According to studies, around 70% of all teenagers in affluent nations have the peculiar, occasionally overwhelming sense that something is occurring and they are not prepared for it. He said that consumers are now motivated with "a fresh, basic motivation: the readiness to waste all chances and the fear of falling out," in addition to their intrinsic motives, which have previously been recognized to drive them (Herman, 2000).

Fear of missing out (FOMO) is indeed a notion that entails a constant worry that others may be enjoying rewarding experiences while one is not present, as well as a compulsive need to stay up with what others are doing (Alt, 2016).

As old as civilization itself, FOMO stems from people's need to fit in and is a result of our constant preoccupation with scheduling our time and activities at the expense of other things. This desire may be satisfied by a continuous flow of knowledge thanks to social media. Continuous human contact has grown addicting because to technologies like smart phones. When the flow of information is interrupted, the connection towards the social context is also broken. People start to feel nervous because they are unable to satisfy their desire for belonging and because they not know what is causing the disturbance. "Missing Out Fear" is the name for this (Carter, & Hughes, 2005).

FOMO was defined by Abel, Buff, and Burr (2016) as an extreme want to be in two or more locations at once, motivated by the worry that losing out on something may negatively affect one's enjoyment. They used questionnaires that assessed feelings of inadequacy, irritation, anxiety, and self-esteem to gauge FOMO. The findings revealed that social media use varied significantly according on the measured levels for FOMO.

Herman (2000) breaks down the setting of FOMO into three technical revolutions, or developmental stages: the communications revolution (TV, radio, mobile, internet, etc.), the subsequent globalism, and the transportation revolutions (aviation, ocean boats, autos, even space shuttles). Herman continues, "The newest surge in social networks and developments in the technologies of mobile devices, enormously boosted our rapid grasp of the myriad options open to us," explaining why this third industrial revolution is so crucial. Participation in gatherings where people discussed their thoughts on this issue was the beginning of the introduction to FOMO.

Today's technological conundrum is something that modern civilization needs to deal with. This paradox relates to how social media was developed to keep in contact with friends and family. For instance, the internet offers a direct line of communication that is accessible through a smartphone. There is a drawback to this ongoing connection, though, in a private setting. Given how simple it is to send information, there is a worry that if the link is broken, one could lose anything. The Fear of Missing Out is the name for this worry.

The phenomenon known as "FOMO" explains why people use technology excessively and obsessively. It occurs when people seek to communicate with their social environment through social media. The person feels as though they are losing out on something. Physical and mental issues may result from this. According to research, one of the key factors affecting the fear of missing out is the need to fit in. This phenomenon is more sensitive since the drive to belong is stronger on a personal level. Different incentive systems were investigated in an effort to reduce obsessive social media use. An earlier study that looked at what this phenomena is, how to lessen its effects, and how to avoid being addicted to social media was not conducted. This study looked into FOMO in the context of the WhatsApp rapid messaging service. The study investigated numerous strategies for encouraging behavioral change. The goal was to create an intervention that, if used by the user, would lessen

FOMO and encourage them to cut back on their obsessive behavior (Vaughn, 2012).

Przybylski (2013) described FOMO as "a pervasive fear that others may have rewarding feelings from which one is absent the willingness to remain constantly linked to what others are doing." FOMO is characterized as an overtly scared attitude toward the possibility of not using all the options available and of not experiencing the expected joy of accomplishment.

FOMO has mostly focused on the ever-expanding social media world and its importance in our personal as well as professional lives. Fear of Missing Out (FOMO) is an excellent attention-getter. The urge to know and understand what is happening outside is typically regarded to be a personal psychological condition, or a cognitive psychology concept known as FOMO. With the rapid evolution of mobile Internet access and smart gadgets, FOMO has transformed from a subjective experience into a pervasive societal phenomenon. We argue that FOMO should be viewed as a multifaceted structure that might connect to a person's psychological motivation (Cheung, Chiu & Lee, 2011).

According to Grohol, FOMO is anxiety that develops "because having a personal link is more important than everything else." "FOMO is a really realistic sensation that our personal relationships claim to infiltrate," he claims of the phenomenon. It is impossible to satisfy the requirement to register again if the client is unable to connect with and respond to this message. Due of this, one gets the impression that something is missing (Grohol, 2011). Previous studies have shown that FOMO is characterized by emotions of irritation, anxiety, and inadequacy, which deteriorate when a person logs onto social networking networks (Wolniewicza, Mojisola, Tiamiyua & Elhai, 2018).

In significant academic research of an event last year, Przybylski (2013) claimed that FOMO is correlated with overall unhappiness and disproportionately affects young people. A person may decide to buy a better or more costly product than their buddy because they do not want to lose out on the chance to have something better and miss out on a chance to "fit in" because intense sentiments of "missing out" do have capacity to influence purchasing decisions. Due to cultural restrictions, people may alter their usual behavior or purchases in circumstances like these.

A propensity to continue to be continually connected to what others are doing is what defines FOMO, according to latest research published in the journal "Computers in Human Behavior." It is not harmful by itself, and when used properly, it may benefit children's development, give people vast access to data, and enhance learning (Pottinger, 2011).

The FOMO may happen regardless of whether we have mobile phone, but because of the opportunities it gives us to be constantly connected; it was linked to using a cell phone. In the US, a third of teens are "nearly continuously" online, and 71 percent of them use several social networks, according to few Research centers.

"The constant dread that others may enjoy pleasant experiences one would be excluded from" is referred to as FOMO. According to research, persons who experience high FOMO are always more likely to use social media, including checking Facebook right away after waking up, before going to bed, and also during meals (Lin et al., 2016). It was also shown that those with high levels of FOMO are more likely to check their texts, send SMS, and write emails while operating motor vehicles.

Theoretical Perspective of FOMO

Self-determination theory is often used to illustrate FOMO. These approaches argued that a lack of psychological needs increases sensitivity to FOMO on objects, this leads to the use of social media, which satisfies psychological requirements. The self-determination hypothesis is centered on human motivation and character, which relate to the basic psychological needs of people.

Self-Determination Theory.

Self-determination theory is a macro-theory of human motivation, growth, and wellbeing (Deci & Ryan, 2008), explains how human beings satisfy their core psychological needs. SDT explain, effective self-regulation and psychological health are founded on people's underlying psychological needs for competence, autonomy, and relatedness (przybylski et al., 2013). Individuals' urge to feel successful in their interaction with environment is referred to as competence (Roca and Gagne, 2008). The urge to self-initiate and self-regulate one's own actions is referred to as autonomy (Sorebo, Halvari, Gulli, & Kristiansen, 2009). The need to feel linked and supported by others is referred to as relatedness

(Sorebo et al., 2009). Those with low fundamental need gratification for competence, autonomy, and relatedness had higher levels of Fear of Missing Out, according to Przybylski et al. (2013).

Social media has become an integral aspect of the lives of diverse learners. Social media platforms appear to assist today's college students by allowing them to exchange information, communicate with family and friends, and engage in other activities (Gemmill & Peterson, 2006). However, some academics are concerned that certain university students may grow addicted to these technology-enabled tools, disrupting and occupying their attention, which may exacerbate melancholy and anxiety (Alavi, Maracy, Jannatifard, & Eslami, 2011). Researchers have recently attempted to quantify the link between social media involvement and mental health issues among university students in a number of studies.

The connotation between a proclivity towards boredom and a troublesome smartphone usage was mediated via FOMO, and problematic cell phone use was interpreted as a coping method to reduce unpleasant emotions. Similarly, phubbing is an improper usage of a smartphone (Frachina et al., 2018), it is anticipated that FOMO has an impact on people's phubbing behavior. Phubbing has been related to FOMO and boredom (Al-Saggaf & O'Donnell, 2019).

The need-to-belong hypothesis and the self-determination theory have both been used to describe FOMO. The earlier theory postulates that psychological need deficits lead to increased FOMO sensitivity, which in turn encourages social media use, that satisfies psychological need shortfalls. The need-to-belong explanation, on the other hand, contends that FOMO is caused by ambiguity about social belonging. The likelihood of having FOMO increases with the level of urge to belong. The research that drew from of the self-determination theory or a need theory have helped us comprehend FOMO, but they were unable to fully explain the relationship between the self and FOMO. The following are the hypotheses that account for the concept of FOMO.

Without being influenced by internal circumstances, it looks at the reasons behind each individual's choices. The motivations behind people's actions and their circumstances are personal. Man is a powerful organism that is advancing, expanding, and taking itself to new heights. Although this development of thinking is a natural occurrence, self-determination theory is what motivates the belief that it is not entirely automated. It calls for and encourages ongoing social assistance. Social surroundings might help or hinder this psychological growth. His behavior, emotions, and tendencies are determined by the area of friction between him and his social environment. According to SDT, the most acceptable and highly-valuable forms of motivation and involvement are those that promote endurance, improved performance, and creativity. This requires autonomy, knowledge, and connectivity to be sustained.

The self-determination hypothesis places a strong emphasis on how naturally motivated people tend to be. People need to feel nourished in their social surroundings so that their happiness and overall wellbeing might improve. Negative consequences will result if this doesn't happen and the basic requirements aren't met (Deci & Ryan, 2008).

Social Cognition Theory.

Bandura introduced the social cognition hypothesis, which was cited by Wikiversity in 2016. The essential concepts of this theory can be elucidated by schematizing triadic causation. The cooperation of three factors related to this schema, which is inferred by replication of observed conduct, is affected. The first factor is private and focuses on whether individual has less or greater faith in the behavior. Second, actions that stress that the responsive person should have things done to their Instagram or Facebook photographs to increase the number of likes they receive.

Last but not least, the environment emphasis's situational factors or contexts that have an impact on a person's capacity to carry out a behavior masterfully, such as having constant access to a smartphone and the internet. Similar to that, it outlines below the reasons behind the fear of missing out.

Some theoretical explanations play a critical role in understanding what triggers FOMO, for example, studies that explain how seeing visual content of an event missed by a social group triggers FOMO, which reduces the enjoyment of the current event as well as increases the likelihood that the missed event will be enjoyed.

The growth of media and the internet in the twenty-first century has caused consumers to feel anxious, a feeling known the Fear of Missing Out (FOMO), a form of social anxiety brought on by the desire to avoid being aware of events occurring in the cyberspace. As according Ryan and Dec's Self Determination Theory, people have increased their usage of social media and the Internet to satiate basic psychological needs (SDT). Therefore, FOMO may be connected to the satisfaction of specific psychological demands where one feels afraid of being left out through the usage of social media and the internet. In the debate that follows, social competency and FOMO are discussed in relation to one another (Baker, Krieger & LeRoy, 2016).

TRANSLATION OF FEAR OG MISSING OUT (FOMO) SCALE

In this step the (FOMO) scale is translated into Urdu language. The major focus of the translation process is to get similarity among all the different versions of the test. Rather than it was focus on achieving verbal and literal equivalence. As for translation methodology forward and back technique was applied (Brislin 1976). According to (Finn & kayande, 2004). The translation of the scale was done by the following process given by WHO. The following steps was taken for the scale translation process

1. Forward Translation
2. Backward Translation of the forward version
3. The Final version
4. Item Analysis

4.1: Forward Translation

Forward translation is an important step in the scale translation. For this step 6 translation were taken by the scholars from the English and Psychology department that have great command on both English and Urdu language. All the members of the translation panel should have to great command on both languages (Menon, Cherkil, Aswathy, Unnikrishnan & Rajani, 2012). They were asked to translate the scale into Urdu in the way then the value of the items should not be reduced. The translators were also asked to emphasize on conceptual translation rather than literal translation.

A) Expert meeting

After the process of translation an expert panel were created and they were asked to choose which translation is better. The expert was also requested to identify the vague and hard words which were difficult for a normal person to response. They were also asked to emphasize on the conceptual translation. After the identification of the items a new scale were generated which was approved by the all-expert panel of the current panel.

4.2: Backward Translation of the English Translation

Backward translation is a process in which after translation of the test from the source language to the target language. It is again translated back to the original language by different translators (Hambleton, 2005). The scale which was final in the step of forward translation were now translated back into English language by the help of scholars for this purpose 5 bilingual scholars were taken from English and Psychology department who does not do the first translation and does not know about the test, they were requested to translate the scale. After backward translation expert meeting were again arrange.

A) Expert Meeting

To check the quality of the test an expert meeting was arranged. All the translator that are include in the process of translation had the knowledge of scale development. A meeting of 3 expert scholar's form the department of clinical Psychology SZABIST Islamabad were arrange they were asked to check the English translation of the Urdu version and to check if the items are giving the same response as of English version. The purpose of this meeting was to pick and revolve in adequate expression and concepts and point out the discrepancies between translated and the original version. After the meeting a final version of the scale were developed.

4.3: Administration of the Test

Now Urdu version of the test was administered on the population to generate its psychometric properties.

A) Sample

A sample of 300 participant were selected from the age 15 to 45 for the district Islamabad Pakistan.

B) Procedure
After getting permission for the administration of the test the newly translated Urdu version of the test were administer on the individuals. After that their data were collected, first Adequacy of the sample is check by running Kaiser-Meyer-Olkin measure of sampling Adequacy and Bartlett's test of Sphericity and then confirmatory factor analysis were run to check the fitness of the model which were previously developed.

RESEARCH METHODOLOGY

This chapter outlines the procedures employed in translating the FOMO scale from English to Urdu and conducting the study.

4.1: Target Population

A total of 300 participants, encompassing both genders and ranging in age from 17 to 50, were selected using a random sampling technique.

4.2: Sampling technique

Convenience sampling was utilized to select the participants for this study.

4.3: Demographic Information Form

A demographic information section was in the form to gather comprehensive information on participants' age and gender, essential for measuring FOMO. The FOMO scale, consisting of 10 items, was translated into Urdu. Responses were measured on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

4.4: Ethical Consideration

Research ethics were a primary focus throughout the study. Participants had the right to join or withdraw from the study at any time and could choose not to disclose certain information. Assurances were provided that personal information would remain confidential, and participants would remain anonymous.

4.5: Procedure

The translation of the FOMO scale into Urdu was followed by an expert evaluation. The questionnaire was then distributed to the participants, resulting in approximately 300 responses collected via Google Docs. Participation was voluntary, allowing individuals to choose whether to take part.

4.6: Statistical analysis

Data interpretation was conducted using SPSS and AMOS software. SPSS was employed for exploratory factor analysis, while AMOS was utilized for confirmatory factor analysis.

RESULTS

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.752
Bartlett's Test of Sphericity	Approx. Chi-Square	572.558
	df	45
	Sig.	.000

To assess the adequacy of the sample and the suitability of the data for further analysis, the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's test of sphericity were conducted. The KMO test evaluates the homogeneity of variables. KMO values between 0.70 and 0.79 are considered middling. In this study, the KMO value was 0.752, indicating that the data is suitable for further analysis.

Bartlett's test of sphericity was also significant, with a p-value of less than 0.001. This significance suggests that the correlation matrix is not an identity matrix, confirming that the factor model is appropriate for the data (Eyduran, Karakus, & Cengiz, 2009). Thus, the results demonstrate that the data is adequate for further analysis.

Factor Matrixa

Factor 1	
Q4	647
Q10	642

Q7	559
Q3	545
Q9	493
Q8	481
Q6	443

The factor matrix presents the loadings of each variable (Q4, Q10, Q7, Q3, Q9, Q8, Q6) on the extracted factor. Higher loadings denote a stronger relationship between the variable and the factor.

- **Q4** exhibits the highest loading at 647, indicating the strongest association with the factor.
- **Q10** follows closely with a loading of 642.
- **Q7** has a loading of 559, and so forth, with **Q6** showing the lowest loading at 443.

These loadings indicate that all the variables have a significant relationship with the extracted factor, with Q4 and Q10 being the most strongly associated.

Goodness–of–fit Test

Chi-Square	df	Sig.
42.60	14	.000

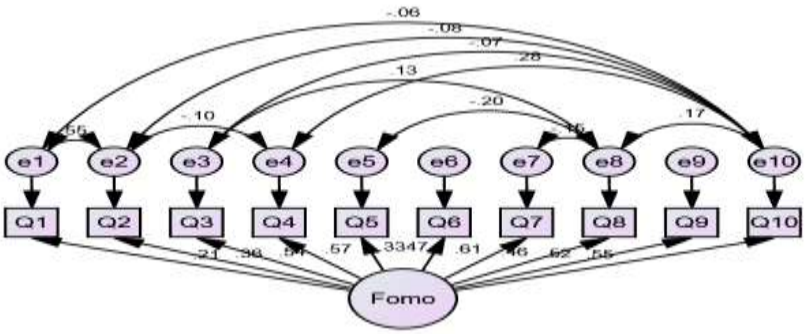
- **chi-Square Value (42.60):** A lower chi-square value generally indicates a better model fit; however, it must be interpreted in the context of the degrees of freedom.
- **Degrees of Freedom (df = 14):** The degrees of freedom are determined by the number of observed variables and the number of estimated parameters.
- **Significance (p-value = .000):** A p-value of .000 (or < .001) suggests that the model significantly deviates from a perfect fit. This indicates that the model may not fit the data well

An exploratory factor analysis was conducted by using principal component analysis (PCA) on the 42 items with orthogonal rotation (varimax). The Kaiser–Meyer–Olkin measure verified the sampling adequacy for the analysis, KMO = .93 (‘superb’ according to Field, 2009). Bartlett’s test of sphericity χ^2 (861) = 12102.319, p < .001, indicated that correlations between items were sufficiently large for EFA. An initial analysis was run to obtain eigenvalues for each component in the data. Seven components had eigenvalues over Kaiser’s criterion of 1 and in combination explained 70.173% of the variance. The scree plot was slightly ambiguous and showed inflexions that would justify retaining both components 5 and 7. Given the large sample size, and the convergence of the scree
plot and Kaiser’s criterion on seven components, this is the number of components that were retained in the final analysis. Table rotated component matrix shows the factor loadings after rotation. The items that cluster on the same components suggest that component 1 represents a Useful, component 2 a fear of statistics, component 3 a fear of maths and component 4 peer evaluation concerns.
These all results clearly indicate that, we obtained the construct validity, in construct validity, convergent validity can be seen when we see rotated.

Confirmatory Fcator Analysis

CFA was run to confirm that if the translated version of the test gave the same response as
the original version of the test.

AL-QANTARA
ISSN: 1988-2955
0211-3589



The diagram represents the results of a Confirmatory Factor Analysis (CFA) conducted to validate the factor structure of the translated FOMO scale. Below is an interpretation of the key elements and results shown in the diagram:

1. **Latent Variable: FOMO**
The latent variable "FOMO" (Fear of Missing Out) is represented by a circle. It is the underlying construct that is being measured by the 10 observed variables (questions Q1 to Q10).

2. Observed Variables: Q1 to Q10
The squares labeled Q1 to Q10 represent the observed variables, which are the individual items on the FOMO scale.
Each observed variable has a corresponding error term (e1 to e10), depicted by circles with arrows pointing to each item. These error terms represent measurement error and the variance in each item not explained by the latent variable.

3. Factor Loadings
The single-headed arrows from the latent variable "FOMO" to the observed variables (Q1 to Q10) indicate factor loadings. These are the standardized coefficients that show the strength of the relationship between the latent variable and each observed variable.
The factor loadings are as follows:
Q1: .21
Q2: .38
Q3: .54
Q4: .57
Q5: .33
Q6: .47
Q7: .61
Q8: .46
Q9: .52
Q10: .55
Higher factor loadings indicate that the item is a stronger indicator of the latent construct. In this case, Q7 (.61) has the highest loading, suggesting it is the most representative of the FOMO construct, while Q1 (.21) has the lowest.

Model fit Measures

Measure	Estimate	Threshold	Interpretation
CMIN	19.809	--	--
DF	25.000	--	--
CMIN/DF	0.792	Between 1 and 3	Need more DF
CFI	1.000	>0.95	Excellent
SRMR	0.030	<0.08	Excellent
RMSEA	0.000	<0.06	Excellent
PClose	0.995	>0.05	Excellent

The table presents the fit indices for the CFA model, indicating an excellent fit.

Chi-square does not have a specific threshold for interpretation but is used in conjunction with degrees of freedom (DF) to compute CMIN/DF. For DF (Degrees of Freedom). The model has 25 degrees of freedom. CMIN/DF (Normed Chi-Square) threshold must be between 1 and 3. The CMIN/DF ratio of 0.792 is below the recommended range, indicating the model might be overfitted. CFI threshold should be > 0.95 and in the table the CFI value of 1.000 indicates a perfect fit. Values above 0.95 are considered excellent.

SRMR (Standardized Root Mean Square Residual). An SRMR value of 0.030 is well below the threshold of 0.08, indicating excellent fit. RMSEA (Root Mean Square Error of Approximation). An RMSEA value of 0.000 indicates an excellent fit, well below the threshold of 0.06. Lastly, a P value of 0.995 is well above 0.05, indicating excellent fit and that the model is not significantly different from a perfect fit.

Cutoff Criteria*

Measure	Terrible	Acceptable	Excellent
CMIN/DF	> 5	> 3	> 1
CFI	<0.90	<0.95	>0.95
SRMR	>0.10	>0.08	<0.08
RMSEA	>0.08	>0.06	<0.06
PClose	<0.01	<0.05	>0.05

The CMIN/DF ratio of 0.792 indicates an excellent fit, as it falls below the threshold of 1. This low value suggests that the model fits the data extremely well without overfitting. The CFI value of 1.000 is indicative of a perfect fit, surpassing the excellent threshold of 0.95. This demonstrates that the model compares very favorably to an ideal baseline model. The SRMR value of 0.030, being well below the threshold of 0.08, indicates excellent fit. This means that the differences between the observed and predicted correlations are minimal. An RMSEA value of 0.000 signifies a perfect fit, substantially lower than the excellent threshold of 0.06. This suggests that the model approximates the population covariance matrix very well. The PClose value of 0.995 is significantly above the excellent threshold of 0.05, indicating that the hypothesis of close fit is highly probable and the model is well-specified.

Validity Analysis

	CR	AVE	MSV	MaxR(H)	FOMO
FOMO	0.737	0.230	0.000	0.762	**0.480**

The CR value of 0.737 indicates acceptable internal consistency for the FOMO construct, as it is above the generally accepted threshold of 0.70. This suggests that the items within the construct are reliably measuring the same underlying concept. The AVE value of 0.230 is below the recommended threshold of 0.50. This indicates that the convergent validity of the FOMO construct is inadequate, meaning that less than half of the variance in the indicators is accounted for by the latent construct. To improve AVE, it may be necessary to re-evaluate and possibly remove or revise certain items. The MSV value of 0.000 indicates that there is no shared variance with other constructs, which supports the discriminant validity of the FOMO construct. This suggests that the FOMO construct is distinct and not overly correlated with other constructs in the model. The MaxR value of 0.762 indicates that the FOMO construct has a high level of reliability, further supporting the consistency of the construct. The correlation estimates of 0.480 is moderate, indicating a reasonable level of association among the items within the FOMO construct. This suggests that the items are related but not redundant.

CONCLUSION

In conclusion, this study successfully translated the Fear of Missing Out (FOMO) scale from English to Urdu, making it accessible for Urdu-speaking populations in Pakistan. The translation process involved rigorous forward and backward translation techniques, ensuring the new version retained the conceptual and linguistic integrity of the original scale.

The study's findings demonstrated that the translated scale is a reliable and valid tool for measuring FOMO among Pakistani individuals. The psychometric evaluation showed that the translated scale had good internal consistency and adequate factor loadings, indicating it effectively captures the construct of FOMO.

Additionally, this research highlights the significance of FOMO in the context of social media usage and its impact on individuals' mental health and well-being. Understanding FOMO and its effects can help in developing strategies to mitigate its negative impact, especially among younger generations who are more susceptible to this phenomenon.

Overall, this study contributes to the existing literature by providing a culturally adapted tool for assessing FOMO in Pakistan, paving the way for further research and interventions to address this modern-day social anxiety.

DISCUSSION

In this report, we have undertaken the translation and psychometric evaluation of the Fear of Missing Out (FOMO) scale from English to Urdu. The objective was to create a culturally relevant tool to measure FOMO among the Pakistani population. Through rigorous translation processes, including forward and backward translation and expert panel reviews, we ensured the translated scale retained the conceptual and linguistic integrity of the original.

Our results indicate that the translated FOMO scale is both reliable and valid. The psychometric properties of the translated scale were evaluated through various statistical tests, including the Kaiser-Meyer-Olkin (KMO) measure, Bartlett’s test of sphericity, and Confirmatory Factor Analysis (CFA). The KMO value of 0.752 and significant Bartlett's test confirmed the adequacy of our sample and the appropriateness of the factor model. The factor loadings ranged from 0.21 to 0.61, with items Q7 and Q4 showing the strongest associations with the latent FOMO construct.

The model fit indices, including CMIN/DF, CFI, SRMR, and RMSEA, indicated excellent fit, demonstrating that the translated scale accurately captures the FOMO construct. Moreover, the validity analysis supported the internal consistency and reliability of the scale, although the Average Variance Extracted (AVE) value suggested room for improvement in convergent validity.

IMPLICATION

This study highlights several critical implications. First, the successful translation of the FOMO scale into Urdu fills a significant gap in the psychological assessment tools available in Pakistan, facilitating further research and clinical applications in the region. By providing a culturally adapted measure, this work enables researchers and practitioners to better understand and address the FOMO phenomenon in the Pakistani context.

Second, the findings underscore the pervasive impact of social media on mental health. The high internal consistency and validity of the translated scale suggest that FOMO is a relevant and measurable construct among Pakistani individuals. This emphasizes the need for targeted interventions to mitigate the negative effects of FOMO, particularly among younger populations who are more susceptible to social media influences.

Lastly, our research contributes to the global discourse on FOMO by offering insights into its manifestation in non-Western cultures. The culturally adapted FOMO scale paves the way for comparative studies across different cultural contexts, enhancing our understanding of how cultural factors influence the experience of FOMO. This, in turn, can inform the development of culturally sensitive interventions and support systems to address this modern-day social anxiety.

Overall, this study not only validates the FOMO scale in the Urdu language but also highlights the broader implications for mental health, social media research, and cross-cultural psychology.

LIMITATIONS OF THE STUDY

As each paper has a few holes and proposals, comparably this study likewise has certain focuses come up short on that can give the premise to the future research. This examination incorporates a specific sector. In this way, it is not pertinent to different territories. In future, much larger sample size can be utilized with including more factors for leading examines in an equivalent field.

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