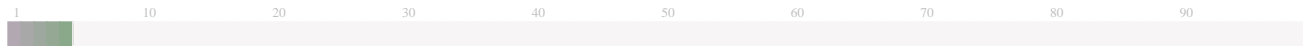


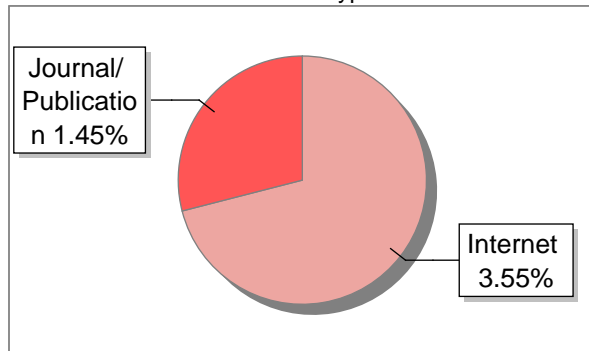
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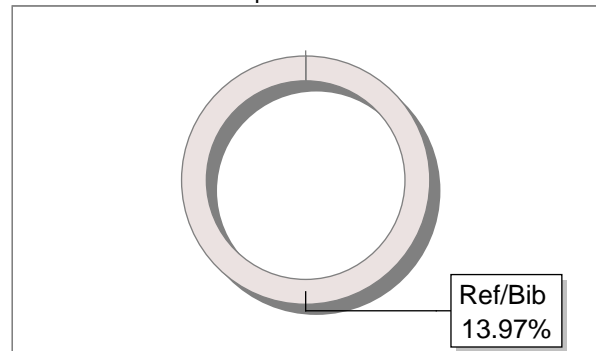
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**4** **18**  
**Fear of Missing Out: A Scale Development with Focus on Hallyu Phenomenon****Ignatius Hari Santoso**STIKUBANK University  
[ignatiusharisantoso@edu.unisbank.ac.id](mailto:ignatiusharisantoso@edu.unisbank.ac.id)**Suzy Widyasari**STIKUBANK University  
[suzy@edu.unisbank.ac.id](mailto:suzy@edu.unisbank.ac.id)**Euis Soliha**STIKUBANK University  
[euissoliha@edu.unisbank.ac.id](mailto:euissoliha@edu.unisbank.ac.id)**Abstract**

Hallyu that is marked by the proliferation of entering South Korean culture into Indonesia has become a phenomenon for especially young Indonesian people. This culture includes Korean films and dramas, Korean music and songs, as well as the use of South Korean artists as brand ambassadors for local products. The influence of South Korean culture thoughtfully results in psychological changes of the generation Z in Indonesia especially those who are in the development from adolescence to adulthood. The purpose of this research is to develop a measurement scale on the aspects that are considered to have a significant influence on the psychological condition of fear of being outdated in young women of the generation Z in Indonesia. This research started by looking for the results of relevant studies. Upon the collection of the references, items that were tested for validity and reliability were formulated. The pre-test was conducted by involving 50 young women of the generation Z in Indonesia. After being declared valid and reliable, further tests was conducted to find indicators that have high loading factor values by involving 100 respondents. The study results in three constructs comprising interest on the Korean culture, social circle acceptance, and intention to consume Korean cultural products. Business people can use the questionnaire for increasing the sales figure.

**Keywords:** fear of missing out; hallyu; generation z; scale development

**INTRODUCTION**

The number of TV shows and cultural products originating from South Korea have made many young people in Indonesia think that beautiful and attractive skin is that resembles South Korean women in general. Consequently, they think that cosmetic products from South Korea can help them in getting bright and attractive skin. Intensive promotions carried out

through SNS have slowly and surely developed anxiety among many young Indonesians that they will not be beautiful if they do not use cosmetic products from South Korea.

In addition, many Korean dramas supporting with attractive artists that are currently becoming a trending topic make many young Indonesian women easily recognize the names and characters of the artists and put them as their idols. They will be mocked by others and are considered as out of date if they don't recognize a popular Korean artist.

The fear of being shunned by friends, of not being considered up to date, and of not looking prettier like South Korean artists trigger psychological conditions of fear of missing out. The phenomenon of fear of being out of date due to Hallyu or known as the Korean wave has caused young Indonesian women to be illogical in choosing products particularly cosmetic, changing in music preference, or using Korean language just to show that they are indeed part of the community.

Many researchers are interested in uncovering the determinant factors for the formation of the psychological condition of fear of missing out. However, there are still not many studies focusing on a scale that specifically discuss the Hallyu phenomenon in Indonesia. The research conducted by Zaki et al. (2019) concluded that Indonesia is considered as one of the important countries for the dissemination of Korean culture. The reasons are because of the large number of Indonesians work in Korea and on the other side many Koreans invest and live in Indonesia.

Consumption of various Korean products such as Korean TV series and K-POP (Korean Pop) music has led to a high interest of Indonesian youths in Korea-related things ranging from products to culture (Augusta et al., 2019). The interest of the Indonesian younger generation in Korean culture has actually been evident since the emergence of the Korean drama entitled *Endless Love* which managed to captivate the hearts of the audience, most of whom are women (Ramadhani & Linadi, 2019).

Furthermore, the research conducted by Jayanti et al (2022) using a sample of 75 students aged 12-20 years in the city of Jakarta shows that more than 60% of them like Korean dramas and most of them are girls. This is also confirmed through the research conducted by Hidayanti and Indriana (2022) where the audience that is easily exposed to Korean culture is teenagers aged between 15 to 25 years. They consist of students who mostly live in big cities, such as Bandung, Jakarta, Solo and Surabaya. The research is needed to develop a scale that is expectedly used widely for future research on marketing management, especially the fear of missing out phenomenon.

#### **LITERATURE REVIEW**

Hallyu or better known as the Korean Wave is considerably a new phenomenon that will replace western culture previously dominated Asia (Kang et al., 2019). The Korean Wave also impacts Indonesia. Historically, K-Pop culture began to exert its influence in the early 20th century. The Korean Culture and Information Service (KOCIS) explains that Hallyu, which means fever or enthusiasm for K-Pop culture, initially began to grow and develop in China in the late 1990s (Woodier and Park, 2017). The culture includes Korean songs, Korean films and dramas, as well as Korean celebrities (San et al., 2019). Referring Valentine and Powers (2013), Hallyu was able to provide enormous economic benefits for South Korea where in 2015 there were more than 35 million Hallyu fans spread around 86 countries in Asia, Oceania, America, and Europe.

The term fear of missing out was introduced through internet-based social media or social networking sites in early 2010. At that time, the use of online social media experienced high traffic and this triggered fear and worry of not knowing the latest trends (Wegmann et al., 2017). Research conducted by Santoso et al (2021) also proves that the fear of missing out experienced by young people is triggered by a strong emotional bond with a group. Furthermore, Alt (2015) stated that in order not to be alienated from their group, individuals actively try to imitate the behavior of others in the group. Thus, it can be assumed that the more often individuals use internet-based social

media, the faster the fear of missing out will be formed. In line with what was stated previously, Argan and Argan (2018) and Franchina et al (2018) revealed that someone with a high level of fear of missing out is assumed to have a great desire to always be up to date with the surrounding influenced by online social media.

Basically, the fear of missing out was first introduced through the research conducted by Przybylski et al. (2013) which stated that the fear of missing out is a phenomenon in psychology where people experience symptoms such as obsession with special things that are happening and often happens. Several researchers such as Abel et al. (2016) and Lai et al. (2016) who focus on Management Information Systems stated that fear of missing out is a process of changing one's emotions that leads to exploitation and holistic use of social media and gadgets.

Situation in the current information technology and in particular the development of online social media have proven to change people's consumption behavior and shift the center of marketing activities from analog to internet-based. Research conducted by Ward et al. (2018) shows that the majority of social media users (as many as 89%) are people aged 18-29 years old. Thus, the impact of internet-based social media will be surely more influential on young people.

Referring to social comparison theory, people have a tendency to conform and make comparisons with the justification of others to reduce the inconsistency of their behavior in social communities (Eom et al. 2019). Previous research conducted by Safaah and Santoso (2022) showed that fear of missing out can occur due to people's desire to be accepted in their community as well as a anxiety about getting ex-communication from the environment if they don't purchase any Korean cosmetic products. The same result was also proven by Sembiring (2022) who applied the fear of missing out concept in Korean restaurant in Tangerang.

Referring to the concept of fear of missing out, the behavior of conformity consumption becomes stronger and is different from temporary preference to Korean products. Balabanis and Diamantopoulos (2016) have previously confirmed that individuals affected by fear of missing out feel obliged to buy certain brands of Korean products even though they have to pay higher price

and do not actually have an emotional attachment to the products. This result has also been strengthened by Argan and Argan (2018) with the notion of new idea as fomsumerism.

Referring to the above explanation, it can be stated that women of the generation Z will buy Korean products for them to be considered as being up to date and to be accepted to their community.

## METHODS

To develop scale of the research, this study will be preceded by a pre-test involving 50 young females of the generation Z who are 18-25 years old, have low interest in Korean culture, and have minimum high school education or equivalent. Involving those with low preference to Korean culture <sup>16</sup> is to ensure that the resulted indicators have good validity and reliability which can be applied on other studies. On the contrary, the indicators resulted from those with high preference to Korean culture tend to be favorable and misleading. Interviews were then conducted to them on Korean culture related things as well as reasons for not liking the Korean culture. Open questionnaire was used to find as many indicators as possible for formulating indicators. The data from the interviews were recorded and grouped based on the similarity to formulate factors.

The next step was to test validity and reliability using the Smart PLS program and to estimate the adequacy of the sample measurement using the KMO test parameters. After each indicator has already had a high loading score on the same construct and a high level of reliability based on the average variance extracted parameter, the scale was tested on different respondents with the same criteria. The loading score of each indicator was a major concern because of the possibility of cross loading which indicates an error in grouping the indicators.



**RESULTS**

The open questions for the interview were composed by referring to several previous research. At the pre-test stage, the respondents were asked questions representing several constructs in relation to their preference to Korean culture, anxiety they might face in their social environment if they don't like Korean culture, aspects of their desire to be accepted in their social environment, and willingness to consume Korean products and cultural products.

The answers to these open questions were summarized and rearranged according to the predetermined constructs as presented in table 1–3. Validity and reliability test was then run as the first step.

From the two open questions on interest on the Korean culture (table 1), several items were formulated accordingly. In the first stage, seven items were formed which consist of two dimensions: interest in consuming Korean cultural products and happiness in learning the Korean culture. The term Korean cultural interest was then applied to the construct.

**Table 1. Questions of the Interest of on the Korean Culture Construct**

No	Construct	Open-Ended Question	Item	Indicator
1	4 Interest on the Korean culture	Do you like the Korean products and culture? If so, what is your favorite?	Korean music brings me happiness all along time	inter1
			I love Korean movies and dramas	inter2
			I always enjoy my Korean food and beverage	inter3
			Korean snacks are my favorite	inter4
		Are you happy to learn more about the Korean culture, such as the language and customs?	I'm happy if I can speak Korean	learn1
			Learn more about Hangul makes me happy	learn2
			Korean customs are interesting to be learnt	learn3

The next step was to form a construct with the name of social circle acceptance which consists of two dimensions: acceptance in the social environment and anxiety upon the rejection from the social environment (table 2). Each dimension consists of 3 questions. In the third construct, the term intention to consume which consists of 5 questions on the willingness to use Korean cultural products in the future was formed (table 3).

**Table 2. Questions of the Social Circle Acceptance Construct**

No	Construct	Open-Ended Question	Item	Indicator
2	Social circle acceptance	If you are in a social circle that likes Korean culture, do you have intention of being accepted in that circle?	I'd like to be accepted into a group that has the same interest on the Korean culture	acc1
			It's great to be accepted into the community of Korean culture lovers	acc2
			I am happy if I am allowed to join the community of Korean culture lovers	acc3
		Is there a concern if members of your social circle don't accept you well just because you don't like the same things they do?	I concern that differences in musical preference will interfere the interpersonal interactions in the social community	anx1
			An uncomfortable condition will occur if members of my social community know that I have different preferences on Korean films and dramas	anx2
			I was embarrassed when other members of the community found out that my preferences for Korean food and beverage products is likely to be low	anx3

**Table 3. Questions of the Intention to Consume Construct**

No	Construct	Open-Ended Question	Item	Indicator
3	Intention to consume	Even though you don't really like Korean cultural products, such as music, food and drink, as well as drama and film, do you believe that the Korean culture actually has good qualities and one day you will enjoy them?	One day I may like Korean food and drinks	int1
			Korean movies and dramas will be interesting for me to watch them in the future.	int2
			In the future, Korean movies and dramas will be my main intention	int3
			I intend to study and make Korean my second language	int4
			Basically, Korean music has a unique musical color that make me to like it if I listen to it repeatedly	int5

The Statistical Package for Social Science version 19 was to analyze the factors formed using the varimax rotation method and the principal component extraction technique. The results of the factor analysis are presented in table 4. It can be seen that learn1 and acc2 experience cross loading. To ensure that these two indicators cannot be used in this scale development, the Smart PLS version 3 was applied to determine the amount of outer loading (table 5).

**Table 4. Varimax Rotation and Principal Component Extraction**

	Components			
	1	2	3	4
inter1	.786	.207	.269	.081
inter2	.754	.046	-.215	.072
inter3	.839	.136	.200	-.050
inter4	.801	.254	.229	-.090
learn1	.523	.046	.321	.422
learn2	.034	.218	.675	.309
learn3	.044	.105	.769	-.269
acc1	-.234	.056	.446	.647
acc2	.215	.335	.532	-.325
acc3	.432	.045	-.183	.732
acc4	.174	.312	-.025	.627
anx1	-.134	.309	.355	.769
anx2	.303	-.015	.790	.790
anx3	.370	-.143	.239	.574
int1	-.201	.690	.398	.254
int2	.441	.551	-.025	.741
int3	.123	.823	.182	.048
int4	.489	.732	-.038	.054
int5	.501	.740	-.026	.025

**Table 5. Outer Loading (Stage 1)**

Construct	t Statistic	p Value
Social Circle Acceptance --> acc1	1.567	0.060
Social Circle Acceptance --> acc3	5.102	0.000
Social Circle Acceptance --> acc4	5.435	0.000
Social Circle Acceptance --> anx1	1.806	0.037
Social Circle Acceptance --> anx2	3.142	0.001
Social Circle Acceptance --> anx3	2.588	0.006
Intention to Consume --> int1	2.476	0.007
Intention to Consume --> int2	4.617	0.000
Intention to Consume --> int3	25.956	0.000
Intention to Consume --> int4	20.161	0.000
Intention to Consume --> int5	42.165	0.000
Interest on Korean Culture --> inter1	52.562	0.000
Interest on Korean Culture --> inter2	12.530	0.000
Interest on Korean Culture --> inter3	56.517	0.000
Interest on Korean Culture --> inter4	56.995	0.000
Happiness to Learn --> learn2	2.301	0.012
Happiness to Learn --> learn3	1.550	0.062

In conducting the validity test of each indicator, four constructs were used in accordance to the previous factor analysis result. To find out whether learn1 experiences cross

loading, this indicator was treated as a new construct named happiness to learn. It turns out that the outer loading of learn1 has a lower significance value compared to those of learn2 and learn3. Similarly, acc2 which also experiences cross loading during the factor analysis and attached to the social circle acceptance construct also has a low significance value. Thus, the two constructs were dropped from this scale development. The results of the validity test after dropping several indicators do not meet the significance value of 0.10 or the degree of confidence 90%. Significance parameter of 0.10 was chosen because the development of this scale does not have a strong empirical basis yet.

Furthermore, the reliability tests for each construct was conducted using the composite reliability (table 6) and average variance extracted parameters (table 7) with a significance reference value of <0.10 at 90% degree of confidence.

**Table 6. Composite Reliability (Stage 1)**

Construct	t Statistic	p Value
Happiness to Learn	4.529	0.000
Intention to Consume	33.744	0.000
Interest on Korean Culture	98.747	0.000
Social Circle Acceptance	3.535	0.000

**Table 7. Average Variance Extracted (Stage 1)**

Construct	Sample Mean	t Statistic	p Values
Happiness to Learn	0.530	11.669	0.000
Intention to Consume	0.504	17.693	0.000
Interest on Korean Culture	0.723	23.003	0.000
Social Circle Acceptance	0.264	7.762	0.000

<sup>14</sup>Based on the results of the validity and reliability tests, the second phase of the research was proceeded using 100 different respondents with the same criteria. To speed up the data collection process, the questionnaires was prepared using the Google form and disseminated via the Telegram and WhatsApp by applying the snowball sampling technique.

The results of the validity test (using outer loading parameters) and reliability test (using average variance extracted and composite reliability parameters) in the second stage are shown in table 8-10 respectively.

**Table 8. Outer Loading (Stage 2)**

Construct	t Statistic	p Value
Social Circle Acceptance --> acc1	1.175	0.039
Social Circle Acceptance --> acc3	6.261	0.000
Social Circle Acceptance --> acc4	5.965	0.000
Social Circle Acceptance --> anx1	2.029	0.023
Social Circle Acceptance --> anx2	3.589	0.000
Social Circle Acceptance --> anx3	2.673	0.004
Intention to Consume --> int1	2.516	0.007
Intention to Consume --> int2	4.747	0.000
Intention to Consume --> int3	24.058	0.000
Intention to Consume --> int4	22.723	0.000
Intention to Consume --> int5	56.476	0.000
Interest on Korean Culture --> inter1	53.043	0.000
Interest on Korean Culture --> inter2	17.165	0.000
Interest on Korean Culture --> inter3	68.997	0.000
Interest on Korean Culture --> inter4	50.834	0.000
Happiness to Learn --> learn2	2.889	0.002
Happiness to Learn --> learn3	2.026	0.023

**Table 9. Composite Reliability (Stage 2)**

Construct	t Statistic	p Value
Happiness to Learn	5.696	0.000
Intention to Consume	37.861	0.000
Interest on Korean Culture	94.070	0.000
Social Circle Acceptance	4.628	0.000

**Table 10. Average Variance Extracted (Stage 2)**

Construct	Sample Mean	t Statistic	p Value
Happiness to Learn	0.526	12.227	0.000
Intention to Consume	0.503	20.393	0.000
Interest on Korean Culture	0.729	30.690	0.000
Social Circle Acceptance	0.269	9.332	0.000

The results indicate that all indicators meet the validity requirements (p value on outer loading <math><0.10</math>) and the reliability requirements (p value on average variance extracted and composite reliability

<0.10). Furthermore, to present a more thorough discussion, the average answers given by respondents for each indicator were presented.

Table 11 indicates that almost all respondents have a desire to be accepted in their closest social environment (which has a high preference to Korean culture) even though the respondents do not have the same interest in the Korean culture. This shows that the respondents have an emotional attachment to their closest social environment. The respondents have an awareness that different hobbies and quite contradictory preferences from those in the social community can strain the relationship among members of that community. This is explicitly shown through the average score that is considerably high (score >3) for each indicator of the social circle acceptance construct.

**Table 11. The Average Score of Social Circle Acceptance Construct**

Item	Indicators	Average
I'd like to be accepted into a group that has the same interest on the Korean culture	acc1	3.7
It's great to be accepted into the community of Korean culture lovers	acc3	3.6
I am happy if I am allowed to join the community of Korean culture lovers	acc4	3.38
I concern that differences in musical preference will interfere the interpersonal interactions in the social community	anx1	3.3
An uncomfortable condition will occur if members of my social community know that I have different preferences on Korean films and dramas	anx2	3.1
I was embarrassed when other members of the community found out that my preferences for Korean food and beverage products is likely to be low	anx3	3.3

Table 12 shows clearly that the respondents have a low preference to the Korean cultural products indicating by the average scores fell in the category of strongly disagree and disagree. For example, the respondents stated that music originating from Korea cannot provide happiness all the time. However, they may enjoy Korean music at certain times. Although Korean food and beverage currently are in great demand, the respondents may lose their interest if they consume the products continuously. However, the average values of learn2 and learn3 are in the category of agree. This

indicates that even though the respondents did not have a strong interest in Korean cultural products, they stated that one day the Korean culture and customs will be interesting to be learnt further.

**Table 12. The Average Score of Interest on the Korean Culture Construct**

Item	Indicators	Average
Korean music brings me happiness all along time	inter1	1.92
I love Korean movies and dramas	inter2	2.70
I always enjoy my Korean food and beverage	inter3	2.22
Korean snacks are my favorite	inter4	1.96
Learn more about Hangul makes me happy	learn2	3.32
Korean customs are interesting to be learnt	learn3	3.32

Table 13 shows the score of each indicator of the intention to consume construct. Even though most of these indicators are categorized as disagree, but the respondents are likely to like Korean food and beverage one day. However, the respondents show low interest in the Korean film, drama, music, and language in the future since they need to learn formally first in order to understand them. In addition, preference to the Korean music is only due to attractive appearance of the artists and not <sup>16</sup>because of the music. They also stated that they even do not understand the meaning of the song.

**Table 13. The Average Score of the Intention to Consume Construct**

Items	Indicators	Average
One day I may like Korean food and drinks	int1	3.60
Korean movies and dramas will be interesting for me to watch them in the future.	int2	2.70
In the future, Korean movies and dramas will be my main intention	int3	1.80
I intend to study and make Korean my second language	int4	2.50
Basically, Korean music has a unique musical color that make me to like it if I listen to it repeatedly	int5	2.40

**CONCLUSION AND IMPLICATIONS**

This research was conducted to develop a measurement scale of fear of missing out that focuses on the Hallyu or Korean Wave phenomenon. The scale was developed by referring to previous research in the same area. This research resulted in a new and more specific measurement scale for the Hallyu phenomenon, in which 3 constructs were successfully formed and the questions in each construct can be integrated into a <sup>12</sup>valid and reliable questionnaire. <sup>13</sup>

The first constructs is **interest on the Korean culture** which consists of indicators that measure preferences to Korean music, drama, products, food and language. The second construct is social circle acceptance which consists of indicators that measure desire to be accepted in the community, happiness and pride for being accepted in the community for having the same interests to the Korean culture. The third construct is intention to consume which consists of indicators that measure the intention to use the Korean products, watch Korean dramas and music, and the desire to make Korean a second language in conversation.

The managerial impact of this research **for business people who want to** take advantages of the Halyu moment can use the questionnaire to increase their sales figures. Future research is expected **to improve the sample size and geographic coverage for increasing the power of generalization.**

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