



RESEARCH ARTICLE

Beyond Fomo: Examining Joy of Missing Out as a Mediating Mechanism Between Self-Compassion and Subjective Well-Being Among Emerging Adulthood

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Abstract. The increasing use of social media is associated with two experiences during emerging adulthood, namely creating opportunities for social connectedness while generating psychological pressure, particularly related to Fear of Missing Out. Joy of Missing Out (JoMO) was introduced as a more adaptive orientation toward social media engagement. This study aimed to examine the role of JoMO as a mediator in the relationship between self-compassion and subjective well-being among social media users during emerging adulthood using a quantitative approach with purposive sampling involving 570 participants aged 18–29 years, predominantly female and students. Mediation analysis was conducted using Jamovi with a bootstrapping procedure of 10,000 resamples and a 95% confidence interval. Results showed that self-compassion significantly predicted JoMO ($\beta=0.16$, $p=0.003$), JoMO significantly predicted subjective well-being ($\beta=0.17$, $p<0.001$), the indirect effect of self-compassion on subjective well-being through JoMO was also significant ($\beta=0.03$; 95% CI [0.01, 0.05]), while the direct effect remained significant ($\beta=0.72$, $p < 0.001$), indicating partial mediation. These findings indicate that JoMO is one mechanism linking self-compassion and subjective well-being in social media use, although its contribution is relatively small. Practically, the findings emphasize fostering self-compassion and more adaptive social media use to support subjective well-being during emerging adulthood.

Keywords: Emerging Adulthood, FoMO, Joy of Missing Out (JoMO), Social Media, Subjective Well-Being

INTRODUCTION

Emerging adulthood is a period when individuals explore various possibilities in life, such as in the areas of love and work. At this stage, there is more room to explore various aspects of life than at other times in their lives, such as identity, social relationships, and career paths (Arnett, 2023). The concept of emerging adulthood was proposed by Arnett (2000, 2023) who initially described this stage as the period between the ages of 18 and 25, and later expanded the age range to 18-29. Emerging adulthood is also characterized by a sense of being “in-between,” in which individuals tend to feel that they are no longer adolescents, yet do not fully perceive themselves as adults (Katsiaficas, 2017). While this period has the potential to contribute to psychosocial development, this transition also carries risks

of mental health issues and psychological stress and can threaten well-being (Matud et al., 2022). Therefore, maintaining subjective well-being becomes an important issue during emerging adulthood.

Subjective well-being is a condition that is essential for individuals in emerging adulthood. In the rapidly evolving field of positive psychology, subjective well-being is understood as the way an individual assesses their life as a whole from a personal perspective (Diener & Ryan, 2009). This concept is closely related to the idea of “the good life” as described by Oishi et al. (2018). The essence of subjective well-being lies in its highly personal nature, whereby each individual interprets and responds to life experiences differently, according to their expectations, value systems, and past experiences (Diener et al., 1999). Although these assessments are based on personal perceptions, subjective well-being is believed to reflect the reality of life as experienced directly by individuals, both externally, such as income and social relationships, and internally, such as life orientation, personal goals, and various psychological resources (Diener, 1984). In the digital age, the maintenance of subjective well-being among emerging adulthood is increasingly influenced by their exposure to and interaction with social media.

The exploration process during emerging adulthood is becoming increasingly complex and poses a negative risk to mental health due to high-intensity exposure to social

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media. Krisnadi & Adhandayani (2022) state that repetitive internet use in early adulthood tends to encourage addictive behaviors such as social media addiction. However, continuous exposure to online social activities may also trigger Fear of Missing Out (FoMO), which refers to feelings of anxiety when individuals perceive themselves as being left out of others' social experiences (Przybylski et al., 2013). Previous studies have shown that FoMO is associated with various negative outcomes, including social comparison, dissatisfaction with life, decreased sleep quality, and lower subjective well-being (Azhari et al., 2022; Baker et al., 2016; Rahayuningtyas et al., 2025). Emerging adults are also considered more vulnerable to experiencing FoMO and its psychological effects due to the developmental and social challenges characteristic of this life stage (Hunt et al., 2018; Rozgonjuk et al., 2021). However, in the present study, FoMO is positioned only as an introductory background for understanding the emergence of JoMO.

Alongside the growing discussion of FoMO, researchers have begun to introduce the concept of Joy of Missing Out (JoMO) in the context of social media use (Brinkmann, 2019). While previous studies have mostly focused on the intensity of social media use and stress levels caused by FoMO, some studies have found unexpected results (Eitan & Gazit, 2023). One event that became a turning point in understanding this phenomenon occurred on October 4, 2021, when Meta's services experienced a major technical disruption for more than seven hours (Bestari, 2021). As a result, billions of users around the world were unable to access their accounts, interact on social media, or even communicate through private messages. This situation triggered various emotional reactions, such as boredom, frustration, discomfort, and a feeling of being cut off from the outside world (Shousha & Abdelgawad, 2021). However, an interesting finding emerged when individuals who initially felt anxious reported a decrease in stress after realizing that everyone was experiencing the disruption. This collective awareness suppresses the urge to make social comparisons, which then transforms negative experiences into feelings of relief and calm. JoMO reflects how disconnection from social media can be experienced positively by some individuals by feelings of peace, relief, and happiness when not constantly connected to social media (Eitan & Gazit, 2023).

Barry et al. (2023) define JoMO as an individual's ability to enjoy moments when they are free from social demands and the expectations of others. Individuals can find inner peace through a conscious decision to take a break from social interaction (Brinkmann, 2019; Dalton, 2019). In other words, some individuals actually feel positive emotions when they are not involved in social activities or when they choose solitude. They feel happy because they can take a break from their busy lives without feeling isolated (Eitan & Gazit, 2023). Individuals with high levels of JoMO tend to enjoy time alone without feeling guilty or worried about missing out. Previous studies suggest that individuals with higher JoMO tend to experience lower social pressure and better well-being in digital environments (Kaya et al., 2026). Given that JoMO reflects a more positive and adaptive emotional orientation toward taking a temporary break from social media, present study examines the psychological factors that may contribute to the development of this experience.

Psychologically, self-compassion is a factor believed to strengthen the experience of JoMO. Self-compassion is considered an important factor that may foster a more adaptive orientation toward social media disengagement, which is reflected in JoMO (Faiza & Magistarina, 2024).

Active social media users who frequently interact with appearance-based content, such as liking posts related to other people's appearances, tend to have a positive relationship with increased negative feelings about themselves (Saiphoo & Vahedi, 2019). Therefore, the presence of self-compassion can encourage a person to have a positive attitude towards their self-image (Mahon & Hevey, 2023). According to Neff (2003a), self-compassion encompasses three positive aspects, namely self-kindness, common humanity, and mindfulness. Self-compassion is a psychological attitude that helps a person accept negative experiences without judging themselves and treat themselves better (Deniz et al., 2008; Neff, 2003a). This adaptive emotional orientation may further encourage individuals to perceive temporary disconnection from social media as a positive and meaningful experience to enjoy meaningful solitude, rather than as a threat or form of social rejection (Eitan & Gazit, 2023). This makes them less concerned about social judgment and more accepting of the decision to take a break from digital social activities. Previous studies have found that higher levels of self-compassion tend to correlate negatively with FoMO and contribute to increased subjective well-being (Kaya et al., 2026).

Although previous studies have shown the positive effects of self-compassion and subjective well-being, studies that explicitly place JoMO as a mediating mechanism in the relationship between subjective well-being are still very limited. Kaya et al. (2026) found that JoMO mediates the influence of self-compassion and mental well-being. However, the variable of mental well-being differs conceptually from subjective well-being, as it emphasizes psychological functioning and mental health, while subjective well-being focuses on individuals' evaluations of life satisfaction and affective balance (Diener, 1984). Furthermore, empirical research examining this mediation model among individuals in emerging adulthood remains limited, even though this developmental group is highly engaged with smartphones and social media and is particularly vulnerable to digital social pressure (Dalton, 2019).

Based on these gaps, this study aims to examine the mediating role of Joy of Missing Out in the relationship between self-compassion and subjective well-being among emerging adult social media users. This study contributes to the literature by positioning JoMO as an independent positive affective orientation toward digital disconnection and by examining its role in explaining how self-compassion may contribute to subjective well-being in the context of social media use. Accordingly, this study proposes that self-compassion positively predicts JoMO and subjective well-being, that JoMO positively predicts subjective well-being, and that JoMO mediates the relationship between self-compassion and subjective well-being among emerging adult social media users.

METHODS

Research Design

This study employed a quantitative cross-sectional mediation design, in which data were collected at a single point in time to examine the mediating role of Joy of Missing Out in the relationship between self-compassion and subjective well-being. A quantitative approach was selected because the study aimed to examine theoretical relationships among variables using numerical data and

statistical analysis (Creswell & Creswell, 2023). The conceptual framework of this research is illustrated in Figure 1, which describes the relationships among self-compassion, JoMO, and subjective well-being. In this model, self-compassion functions as the independent variable, subjective well-being as the dependent variable, and JoMO as the mediating variable. In the mediation model, path a represents the effect of self-compassion on JoMO, while path b represents the effect of JoMO on subjective well-being. Path c represents the total effect of self-compassion

on subjective well-being, while path c' represents the direct effect of self-compassion on subjective well-being after controlling for the mediator. The mediation effect was examined through the indirect pathway linking self-compassion to subjective well-being through JoMO. The target population of this study consisted of individuals in the emerging adulthood stage, aged 18–29 years social media users (Arnett, 2023).

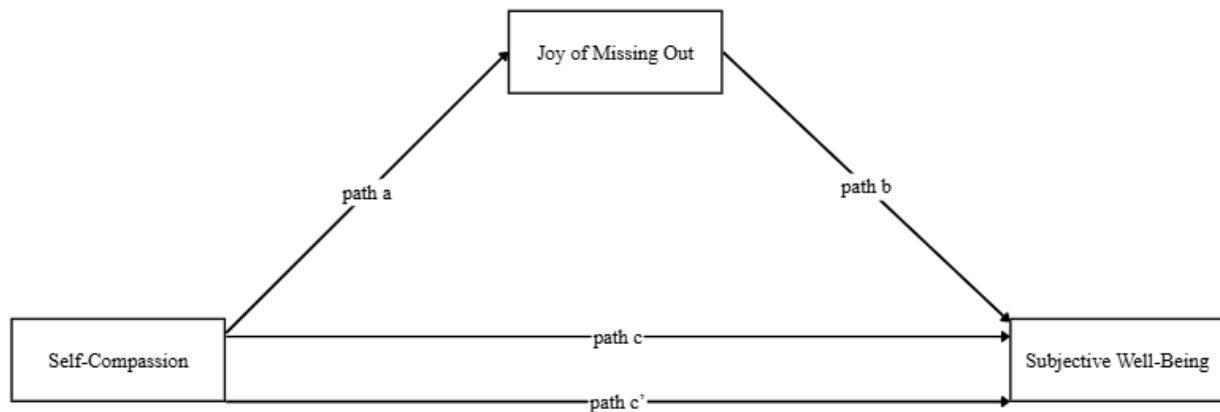


Figure 1. Conceptual Mediation Model

Participants and procedure

Participants were selected using purposive sampling based on characteristics relevant to the objectives of the study. The inclusion criteria were individuals aged 18–29 years who were active users of social media platforms such as Instagram, TikTok, Facebook, and similar applications. In this study, active social media users were defined as individuals who accessed and used social media regularly in their daily activities. Participants who did not fall within the emerging adulthood age range or who provided incomplete responses were excluded from the analysis.

Data collection was conducted from October 20, 2025 to December 22, 2025 using a self-report questionnaire distributed online through Google Forms. The questionnaire link was disseminated through various social media platforms and shared directly with prospective participants. Although part of the recruitment process was conducted offline, all responses were collected through the same online questionnaire format to maintain consistency in the data collection procedure. Before responding to the questionnaire scales, participants were first provided with information regarding the purpose of the study, research procedures, the voluntary nature of participation, and informed consent. Participants were informed that their participation was entirely voluntary and without coercion. Participants who did not agree to participate were unable to proceed to the questionnaire scales.

This study initially obtained 572 responses. Two respondents aged 17 years were excluded because they did not meet the inclusion criteria for emerging adulthood. Responses with incomplete data were not included in the final analysis. To minimize duplicate responses, the Google Forms setting was restricted to one response per account. In addition, all responses were screened to ensure that participants met the inclusion criteria and completed the questionnaire items. The final sample consisted of 570 participants, which was considered adequate for conducting

the mediation analysis in this study. Details regarding participant characteristics are presented in Table 1.

Table 1. Participants' Characteristics (N= 570)

Characteristics	<i>n</i>	%
Gender		
Male	146	25.6
Female	424	74.4
Age		
18-19	164	28.8
20-21	325	57
22-23	62	10.9
24-29	19	3.3
Job		
Student	516	90.5
Employed	54	9.5
Applications Used		
WhatsApp	469	82.3
Instagram	462	81.1
TikTok	442	77.5
Twitter (X)	155	27.2
Facebook	40	7
Frequency of Use per Day		
1-3 times	31	5.4
4-6 times	130	22.8
7-9 times	109	19.1
> 9 times	300	52.6

Research Instruments

Self-compassion was measured using the Self-Compassion Scale–Short Form (SCS-SF) developed by Raes

et al. (2011), which is a shortened version of the original Self-Compassion Scale by Neff (2003b). The Indonesian version validated by Sugianto et al. (2020) was used in this study. The scale measures six dimensions: self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification. The instrument consists of 12 items rated on a five-point Likert scale ranging from 1 (almost never) to 5 (almost always). Negatively worded items representing self-judgment, isolation, and over-identification were reverse-coded prior to analysis. Item scores were averaged to obtain a total self-compassion score, with higher scores indicating greater self-compassion. Although the scale contains multiple dimensions, a total score was used because self-compassion is conceptualized as an overarching construct reflecting individuals' general tendency to respond to suffering with self-kindness and balanced awareness (Neff, 2003b). The scale demonstrated good reliability with Cronbach's alpha values of 0.86 in the original study (Raes et al., 2011) and 0.72 in the present study.

JoMO was measured using the Joy of Missing Out Scale developed by Barry et al. (2023). The scale adaptation process involved forward translation by two translators with psychology backgrounds, followed by synthesis and back-translation procedures to ensure semantic equivalence. The scale consists of three dimensions: Joy of Independence (JoI), Joy of Disconnection (JoD), and Joy of Self-Reflection (JoSR), comprising 13 items rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Item scores were averaged to obtain an overall JoMO score, with higher scores indicating greater enjoyment of temporary disengagement from social demands. This scale demonstrated good internal reliability with Cronbach's alpha values of 0.85 (Barry et al., 2023) and 0.819 in this study. Confirmatory factor analysis indicated acceptable model fit ($\chi^2 = 176$, $df = 62$, $p < .001$; CFI = 0.928; TLI = 0.91; RMSEA = 0.057), meeting acceptable fit criteria (Hair et al., 2019).

Subjective well-being was measured using the Satisfaction with Life Scale (Diener et al., 1985) to assess the cognitive component and the Positive and Negative Affect Schedule (Watson et al., 1988) to assess affective components, adapted by Juniarti. (2024). The combined instrument consisted of 17 items rated on a four-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). Negative affect items were reverse-coded before calculating the final score. Scores from life satisfaction, positive affect, and reversed negative affect were combined

to produce an overall subjective well-being's score, where higher scores reflected greater subjective well-being. The use of total scores was intended to capture subjective well-being as an integrated construct combining cognitive and affective evaluations of life. The instrument demonstrated strong reliability with Cronbach's alpha values of 0.91 in the adaptation study (Juniarti, 2024) and 0.92 in the present study.

Data Analysis

Data analysis was conducted using Jamovi version 2.7.16 with the Medmod 1.1 module. Descriptive statistics were first calculated to summarize participant characteristics and the distribution of the study variables, including the mean and standard deviation, while internal reliability was assessed using Cronbach's alpha. The relationships among self-compassion, subjective well-being, and JoMO were then examined, followed by mediation analysis to test the mediating role of JoMO in the relationship between self-compassion and subjective well-being. The indirect effect was evaluated using a bootstrapping procedure with 10,000 resamples and a 95% confidence interval. A mediation effect is indicated when the confidence interval does not include zero, as this approach provides more accurate interval estimates and helps control type I errors (MacKinnon et al., 2004).

RESULTS

Descriptive statistics were used to analyze the mean and standard deviation (SD) values. Descriptive statistics for each variable can be seen in Table 2. The mean value for self-compassion is 40.76 with a standard deviation of 6.21. JoMO has a mean value of 50.1 and a standard deviation of 7.65. Meanwhile, subjective well-being has a mean value of 48 and a standard deviation of 9.34.

Mediation analysis was tested using the medmod module in Jamovi statistical software, as shown in Table 3 and illustrated in Figure 2 for easier understanding. In this model, self-compassion is positioned as the independent variable (X), subjective well-being as the dependent variable (Y), and JoMO as the mediator variable (M). The analysis was conducted using a simple mediation model with a bootstrapping procedure of 10,000 samples and a 95 percent confidence interval to test the significance of the indirect effect in the model.

Table 2. Descriptive Statistics

Variable	Mean	SD	Min.	Max.
Subjective well-being	48	9.34	17	68
JoMO	50.1	7.65	25	65
Self-compassion	40	6.21	25	60

Table 3. Mediation Analysis Using Jamovi

	β	SE	Z	p	95% CI	Explanation
Path a	0.16	0.05	2.93	0.003	[0.05, 0.27]	Significant
Path b	0.17	0.05	3.68	< 0.001	[0.08, 0.27]	Significant
Path c	0.75	0.05	13.64	< 0.001	[0.64, 0.86]	Significant
Path c'	0.72	0.06	12.92	< 0.001	[0.61, 0.84]	Significant
Indirect (a×b)	0.03	0.01	2.37	0.018	[0.01, 0.05]	Partial mediator

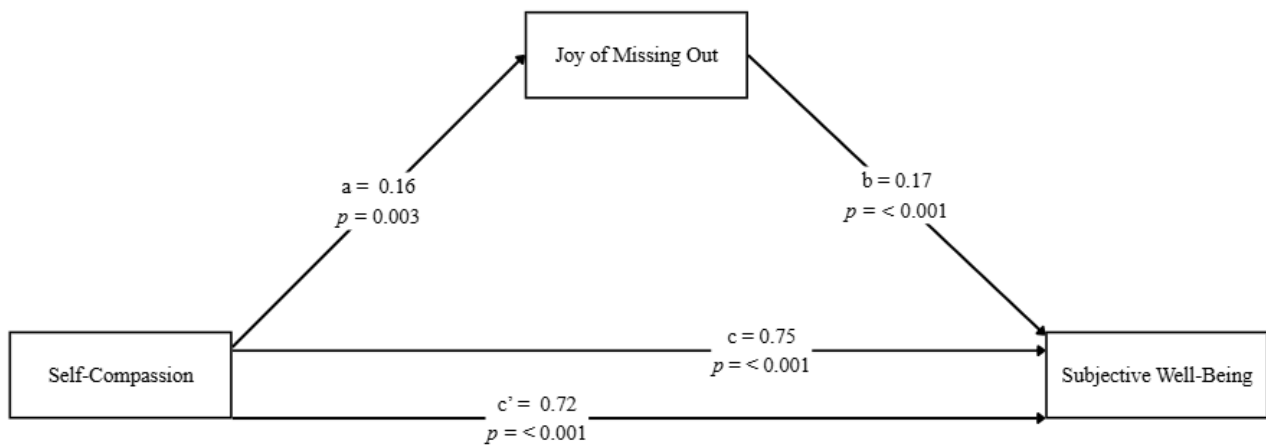


Figure 2. Mediator Analysis Result

The analysis results show that path a, namely the effect of self-compassion on JoMO, has a coefficient of $\beta = 0.16$ with $p = 0.003$, indicating a significant effect. Furthermore, path b, which describes the effect of JoMO on subjective well-being, produced a value of $\beta = 0.17$ with $p < 0.001$, so it can be concluded that JoMO has a significant effect on subjective well-being. In path c, which represents the total effect of self-compassion on subjective well-being, a value of $\beta = 0.75$ with $p < 0.001$ was obtained. These results indicate that self-compassion has a significant total effect on subjective well-being. The indirect effect through JoMO shows a value of $\beta = 0.03$ with a 95 percent confidence interval of [0.01, 0.05]. The magnitude of the indirect effect was relatively small, indicating a modest mediation effect. A similar pattern can be seen in the R^2 value, which increased from 0.247 before JoMO was included in the model to 0.267 after JoMO was entered as a mediator. The direct effect on path c' shows that the influence between self-compassion and subjective well-being is $\beta = 0.72$ with $p < 0.001$, indicating that after controlling for the mediator, self-compassion still has a significant direct effect on subjective well-being. These findings indicate that JoMO acts as a mediator in the relationship between self-compassion and subjective well-being, but the direct effect that remains significant indicates that the mediation pattern that occurs is partial.

DISCUSSION

This study confirms that subjective well-being is formed through the interaction between internal psychological resources and individuals' interpretations of behavior on digital social media. Specifically, the results of this study emphasize the role of the joy of missing out as a partial mediator of the relationship between self-compassion and subjective well-being.

Self-compassion was found to be positively associated with subjective well-being, particularly in social media. This is in line with previous studies which explain that self-compassion is considered a positive internal resource (Leary et al., 2007) that can act as a buffer for negative emotions (Ge et al., 2019). Self-compassion is self-kindness that involves how individuals can regulate their emotions and allows them to treat themselves better (Nayak, 2025). Individuals will tend to give themselves good assessments, not judge themselves excessively, and understand the

suffering and sadness they experience. This condition will contribute to a positive attitude and more positive cognitive assessments of oneself, the emergence of positive emotions, and higher life satisfaction, which are components of subjective-well-being.

The results of this study indicate that self-compassion contributes significantly to JoMO, although the strength of the relationship is relatively weak. Individuals with higher levels of self-compassion tend to be more accepting of themselves, less self-critical, and more resilient to social pressures. These characteristics may help individuals interpret temporary disconnection from social media in a more adaptive manner. However, the weak association suggests that JoMO is not solely shaped by internal psychological resources such as self-compassion. While self-compassion is closely related to emotion regulation, self-acceptance, and psychological resilience (Leary et al., 2007), JoMO appears to be influenced by a broader combination of personal, social, and situational factors. This finding also differs from previous studies that reported no significant association between self-compassion and JoMO (Barry et al., 2023; Faiza & Magistarina, 2024), suggesting that the relationship between these variables may be influenced by contextual and sample-specific factors. Therefore, while self-compassion may support the development of JoMO, it is unlikely to be the primary factor underlying this experience.

One possible explanation for the weak relationship is that JoMO is shaped by a broader set of social and contextual influences beyond individual psychological characteristics. Emerging adulthood is characterized by identity exploration, relationship formation, and the search for social belonging (Layland et al., 2018), processes that are increasingly facilitated through social media. Given that the participants in this study were predominantly students in the emerging adulthood period, social media may play an important role not only in entertainment but also in academic communication, peer interaction, and identity development. This is consistent with reports showing particularly high levels of internet and social media engagement among younger emerging adults (We Are Social & Meltwater, 2025). Furthermore, social media experiences are strongly influenced by social comparison, peer interactions, and perceptions of social connectedness (Hunt et al., 2018; Przybylski et al., 2013). In Indonesia, social media is deeply integrated into everyday communication and social life, these influences may remain salient regardless of an individual's level of self-compassion. Therefore, although self-compassion may facilitate a more

adaptive perspective toward temporary disengagement from social media, JoMO among emerging adults appears to be shaped by a wider network of social and contextual factors, which may explain the relatively weak contribution of self-compassion observed in this study.

The effect of JoMO on subjective well-being is also supported by previous research (Eitan & Gazit, 2024; Kaya et al., 2026). Individuals who experience JoMO tend to feel comfortable with temporary disconnection from social media and are less concerned about missing ongoing social activities. Rather than constantly monitoring online interactions, they are more likely to focus on present experiences and activities that are personally meaningful (Dalton, 2019; Kaya et al., 2026). This orientation may reduce social pressure and excessive social comparison, thereby supporting greater psychological balance and positive emotional experiences. This interpretation is also consistent with Eitan & Gazit (2023), who found that temporary disconnection from social media can evoke different emotional responses. While some individuals experience anxiety and discomfort associated with missing out, others experience JoMO as a positive emotional state characterized by comfort and relief. These findings support the view that JoMO is not merely the absence of FoMO, but a distinct psychological experience that reflects how individuals interpret and respond to digital social demands.

The findings of this study indicate that JoMO mediates the relationship between self-compassion and subjective well-being. This finding is generally consistent with Kaya et al. (2026), who also found that JoMO acted as a mediator between self-compassion and well-being. However, the two studies examined different outcomes. Kaya et al. (2026) focused on mental well-being, whereas the present study examined subjective well-being. Given the limited number of studies investigating this mediation model, it remains difficult to determine whether differences in findings are related to variations in well-being constructs, participant characteristics, or sociocultural contexts. The relatively small indirect effect may indicate that the contribution of JoMO to subjective well-being is meaningful but limited. Subjective well-being is influenced by a wide range of psychological and social resources, including emotional intelligence, perceived social support, adaptive emotion regulation, personality characteristics, and life circumstances (Hidalgo-Fuentes et al., 2024; Martínez-Líbano et al., 2025). Consequently, the positive feelings associated with temporarily disengaging from social media may account for only a small part of the broader processes that shape individuals' evaluations of their lives. In this regard, JoMO appears to function as one mechanism connecting self-compassion and subjective well-being rather than serving as the primary explanation for this relationship.

CONCLUSION

This study found that JoMO statistically partially mediates the relationship between self-compassion and subjective well-being among emerging adults who use social media. Individuals with higher levels of self-compassion also tended to report higher levels of JoMO and subjective well-being. However, the indirect effect identified in this study was relatively small, indicating that JoMO represents only a limited explanatory pathway within this relationship. Therefore, these findings should be interpreted cautiously and cannot be understood as causal relationships because this study employed a cross-sectional

design. Self-compassion may be associated with how individuals interpret temporary disengagement from social media in a more adaptive way, which in turn may relate to better subjective well-being in digital life. These findings also contribute to the growing discussion of JoMO as a distinct positive emotional experience rather than merely the absence of FoMO. The relatively small mediation effect also suggests that there may be other psychological mechanisms that play a stronger role in the relationship between self-compassion and subjective well-being, such as mindfulness, emotion regulation, psychological flexibility, reduced self-criticism, and social comparison.

This study has several limitations. The participants in this study were predominantly female students, which may limit the generalizability of the findings to broader emerging adulthood populations with more diverse social and occupational backgrounds. Second, all variables were measured using self-report instruments collected at a single point in time, which may increase the potential for bias. Third, although the JoMO scale was adapted through a forward-backward translation process, evidence regarding the psychometric validity of the adapted version remains limited. In addition, the Indonesian cultural context, which tends to emphasize social connectedness and interpersonal relationships, may also influence how individuals interpret the experience of "missing out" compared to more individualistic cultures. Future studies are recommended to involve more heterogeneous samples, include FoMO measurement, strengthen scale validation procedures, and consider cultural factors in order to better understand the dynamics between self-compassion, JoMO, and subjective well-being more comprehensively.

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DECLARATION

Ethics approval and consent to participate

All research participants were informed of the study's objectives, read the informed consent form, and agreed to it before completing the questionnaire.

Consent for publication

N/A

Availability of data and materials

The data used in this study are not publicly available online but may be obtained from the corresponding author upon reasonable request.

Conflicts of interest Statement

The author has no conflicts of interest.

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Artificial Intelligence-Assisted Technology

DeepL was used to help translate and refine the English. Language editing via ChatGPT was also utilized. The authors have reviewed the manuscript and take full responsibility for its final content.

Authors' contributions.

The first author (CPM) developed the main research idea, designed the study, conducted data collection, performed statistical analyses, and prepared the initial draft of the manuscript. The second author (NAV) contributed to the development of the research concept, provided primary academic supervision, assisted in the interpretation of the findings, and conducted a critical review of the manuscript.

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