

The Phenomenon of Doomscrolling Among Generation Z: An Analysis of Digital Information Consumption Behavior and Control Strategies Based on Pangadereng Values

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Abstract: This study aims to analyze the phenomenon of doomscrolling among Generation Z, examine patterns of digital information consumption that contribute to this behavior, and formulate strategies for self-regulation based on the local values of Pangadereng. The study employs a mixed-methods approach using a Sequential Explanatory Design. The quantitative phase examines the relationship between digital information consumption behavior and doomscrolling tendencies among Generation Z through questionnaire-based data collection and statistical analysis. The qualitative phase explores participants' experiences, motivations, self-regulation processes, and interpretations of the Pangadereng values in responding to excessive exposure to negative digital information. The findings are expected to identify key patterns and factors associated with doomscrolling and to explain how the values of Ade' and Sara' may support reflective, responsible, and controlled information consumption. The integration of quantitative and qualitative findings will provide a basis for developing a culturally grounded strategy to strengthen digital self-regulation among Generation Z. This study is expected to contribute to the development of digital literacy and culturally responsive approaches to promoting healthier information consumption.

Keywords: Doomscrolling; Generation Z; Digital Information Consumption; Self-Regulation

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A. INTRODUCTION

The rapid development of digital technology has transformed the way individuals access, consume, and respond to information. Social media platforms provide continuous streams of news and updates concerning social, economic, political, health, and global events. Although this accessibility facilitates rapid information exchange, it also creates behavioral challenges when users repeatedly engage with negative or distressing content. One increasingly recognized phenomenon is *doomscrolling*, a digital media habit characterized by persistent attention to negative information about crises, disasters, tragedies, or other distressing events in social media newsfeeds (Sharma et al., 2022). Satıcı et al. (2023) further demonstrated that *doomscrolling* is associated with social media use, fear of missing out (FoMO), psychological distress, and lower indicators of well-being. These findings suggest that problematic digital

information consumption is not determined solely by the amount of time spent online but also by the type of information consumed and the difficulty individuals experience in disengaging from negative content.

The characteristics of contemporary online information environments may strengthen this tendency. Negative information is particularly capable of attracting attention; Robertson et al. (2023) demonstrated that negative words in online news headlines significantly increased users' likelihood of accessing the content. Repeated exposure to emotionally engaging information may therefore encourage users to move continuously from one negative item to another. This issue is particularly relevant to Generation Z because social media has become closely integrated into their communication, entertainment, learning, and information-seeking activities. Research involving Generation Z social media users in Indonesia identified curiosity, FoMO, anxiety, and stress as prominent themes associated with *doomscrolling*, while compulsive consumption of negative information was also related to disruption of time and productivity (Fidella et al., 2025).

The consequences of *doomscrolling* extend beyond prolonged screen engagement. Buchanan et al. (2021) demonstrated that even brief exposure to negatively oriented social media content can produce unfavorable emotional consequences. Taskin et al. (2024) further found that the relationship between *doomscrolling* and mental well-being involves mindfulness and secondary traumatic stress. Higher *doomscrolling* tendencies may distract individuals from present-focused awareness and intensify their fixation on negative information. These findings reinforce the importance of examining *doomscrolling* not only as an information-consumption habit but also as a digital behavior that requires adequate self-regulation in selecting, limiting, and evaluating information.

Much of the existing literature has examined *doomscrolling* primarily from psychological and media-behavior perspectives, including its relationships with social media use, FoMO, psychological distress, mindfulness, negative information exposure, and well-being (Satici et al., 2023; Taskin et al., 2024; Fidella et al., 2025). These studies provide an important foundation for understanding the phenomenon. However, approaches to digital self-regulation that draw upon culturally embedded values remain comparatively limited. Self-regulation in digital environments need not rely exclusively on technical restrictions such as screen-time limitation; it may also be strengthened through internalized cultural principles that guide individuals in determining whether information consumption remains appropriate, useful, proportional, and responsible.

One cultural framework relevant to this perspective is *Pangadereng*, an ethical and normative system embedded in Bugis society. *Pangadereng* consists of five interconnected elements, namely *Ade'*, *Bicara*, *Rapang*, *Wari'*, and *Sara'* (Tahir et al., 2025). These elements function within a broader cultural framework governing social order, normative conduct, and collective life. Bugis cultural values are not merely historical traditions but continue to be actualized in contemporary contexts when cultural principles remain responsive to changing social needs (Rahman et al., 2022). Within the *Pangadereng* system, *Ade'* contributes to social order and appropriate conduct, whereas *Sara'* functions as an important normative reference (Tahir et al., 2025). These characteristics provide a conceptual basis for examining how cultural values may be interpreted in relation to contemporary digital behavior.

Previous studies have also demonstrated that Bugis local wisdom can be contextualized within educational and technology-supported environments. Asfar et al. (2022) developed a learning model integrating local wisdom to support students' metacognitive abilities, while Asfar et al. (2023) further explored Bugis Bone local wisdom within the LAPS-Heuristics learning model. Bugis cultural elements have also been incorporated into online learning through *Sulapa Eppa Walasuji* (Nurannisa et al., 2021), Android-based learning integrating Bugis-Makassar local culture (Sumiati et al., 2022), and blended learning incorporating Lontara script within a Bugis cultural environment (Asfar et al., 2024). Collectively, these studies demonstrate that Bugis local wisdom can be adapted to contemporary educational and technological contexts rather than being confined to conventional cultural settings.

In the context of the present study, *Ade'* and *Sara'* are interpreted as potential foundations for digital self-regulation. *Ade'* is contextualized through appropriateness, order, discipline, and proportionality, encouraging individuals to recognize when information seeking has exceeded its useful purpose. *Sara'* is interpreted as strengthening normative awareness, responsibility, reflection, and self-control when individuals interact with digital content. This interpretation extends the ethical orientation of *Pangadereng* into digital information consumption without positioning local wisdom as a substitute for psychological or technological approaches. Instead, cultural values are considered an additional internal framework through which Generation Z may evaluate and regulate their digital behavior.

Nevertheless, previous applications of Bugis local wisdom have predominantly been directed toward educational processes, metacognitive development, mathematical competencies, and technology-supported learning (Asfar et al., 2022; Asfar et al., 2023; Nurannisa et al., 2021; Sumiati et al., 2022; Asfar et al., 2024). Meanwhile, research on *doomscrolling* has largely emphasized psychological and behavioral correlates (Satici et al., 2023; Taskin et al., 2024; Fidella et al., 2025). The intersection between these two areas remains underexplored, particularly the contextualization of Bugis cultural values as principles for regulating repetitive negative digital information consumption among Generation Z. This constitutes the research gap addressed in the present study.

The novelty of this study lies in integrating digital information consumption and *doomscrolling* with a culturally grounded self-regulation perspective derived from *Pangadereng*. Rather than examining *doomscrolling* solely as a psychological consequence of social media use, this study combines quantitative analysis of behavioral relationships with qualitative exploration of participants' experiences and subsequently interprets the integrated findings through the values of *Ade'* and *Sara'*. This approach provides a culturally contextualized perspective for understanding not only why Generation Z continues to consume negative digital information but also how local ethical values may contribute to more reflective, selective, and controlled information consumption.

Therefore, this study aims to (1) analyze the level and characteristics of *doomscrolling* among Generation Z, (2) examine the influence of digital information consumption behavior on *doomscrolling* tendencies, (3) explore the experiences and self-regulation processes underlying repeated consumption of negative digital information, and (4) formulate a culturally grounded self-regulation strategy by contextualizing the *Pangadereng* values of *Ade'*

and Sara'. The study is expected to extend current discussions of *doomscrolling* by connecting digital information behavior, self-regulation, and Bugis local wisdom within an integrated explanatory framework

B. METHOD

This study employed a mixed-methods approach with a Sequential Explanatory Design, in which the quantitative phase was followed by a qualitative phase to explain the statistical findings. The quantitative phase involved 320 Generation Z participants aged 17–28 years in Bone Regency, South Sulawesi, Indonesia, selected through accidental sampling based on the criteria of active social media use and regular access to digital information. Data were collected through an online questionnaire using a five-point Likert scale to measure digital information consumption behavior and doomscrolling. Data were analyzed using descriptive statistics and Partial Least Squares Structural Equation Modeling (PLS-SEM) by examining outer loadings, AVE, Cronbach's alpha, composite reliability, HTMT, path coefficients, t-statistics, p-values, R^2 , and f^2 . Statistical significance was set at $p < 0.05$, following the general criteria of Hair et al. (2022).

The qualitative phase involved 10 informants purposively selected based on variations in doomscrolling tendencies. Data were collected through semi-structured in-depth interviews and analyzed using thematic analysis involving coding, theme identification, review, and interpretation (Braun & Clarke, 2021). The qualitative findings were subsequently interpreted through the values of Ade' and Sara' within the Bugis Pangadereng framework, particularly in relation to appropriateness, order, responsibility, reflection, and self-control in digital information consumption. The quantitative and qualitative findings were integrated at the interpretation stage to explain the statistical results and formulate principles of Pangadereng-based digital self-regulation for Generation Z. Participation was voluntary, and the confidentiality of participant information was maintained throughout the study.

C. RESULTS AND DISCUSSION

1. Characteristics of Respondents and Doomscrolling Level

The quantitative phase involved 320 Generation Z respondents who actively used social media and regularly accessed digital information. Respondent characteristics were examined to provide an overview of the demographic and digital-use context in which *doomscrolling* occurred. As presented in Table 1, female respondents represented 59.4% of the sample, while male respondents accounted for 40.6%. The largest age group was 21–24 years (40.0%), followed by 17–20 years (36.9%) and 25–28 years (23.1%). In terms of daily social media use, 45.6% of respondents reported using social media for 3–5 hours per day, while 36.3% reported more than 5 hours per day.

Table 1. Characteristics of Respondents

Characteristics	Category	Frequency	Percentage (%)
Gender	Male	130	40.6
	Female	190	59.4

Age	17–20 years	118	36.9
	21–24 years	128	40.0
	25–28 years	74	23.1
Daily social media use	< 3 hours	58	18.1
	3–5 hours	146	45.6
	> 5 hours	116	36.3

The high proportion of respondents who spent at least three hours per day on social media indicates that digital platforms have become an important part of Generation Z's daily activities. However, duration alone does not necessarily indicate *doomscrolling*. The phenomenon is more specifically characterized by repeated and prolonged consumption of negative information, difficulty disengaging from such content, and a tendency to continue searching for distressing updates even when the activity no longer provides useful information. This distinction is important because previous research has demonstrated that *doomscrolling* is associated with social media usage patterns, fear of missing out (FoMO), psychological distress, and lower well-being (Satici et al., 2023). Descriptive analysis was subsequently conducted to classify respondents' *doomscrolling* tendencies into low, moderate, and high categories. The results are presented in Table 2.

Table 2. Distribution of Doomscrolling Tendency

Category	Frequency	Percentage (%)
Low	46	14.38
Moderate	173	54.06
High	101	31.56
Total	320	100.00

The results indicate that the majority of respondents were in the moderate *doomscrolling* category (54.06%), while 31.56% were classified in the high category. Only 14.38% demonstrated a low tendency. Therefore, approximately one-third of the respondents experienced relatively strong tendencies to repeatedly consume negative digital information. The predominance of moderate and high categories suggests that *doomscrolling* cannot be considered an isolated behavior among Generation Z. Continuous access to social media enables individuals to receive rapidly changing information through timelines, recommendations, short videos, news feeds, and algorithmically selected content. When negative information attracts attention, users may continue scrolling in an effort to understand subsequent developments. However, this search for information can gradually shift from purposeful information seeking to repetitive consumption. This pattern is consistent with the characteristics reported by Satici et al. (2023), who demonstrated significant relationships between *doomscrolling*, social media-related behaviors, FoMO, psychological distress, and well-being.

2. Evaluation of the Measurement Model

Prior to structural model analysis, the measurement model was evaluated to ensure that the constructs of digital information consumption behavior and *doomscrolling* demonstrated adequate validity and reliability. Convergent validity was assessed using outer loading and Average Variance Extracted (AVE), while internal consistency reliability was examined through Cronbach's alpha and composite reliability.

Table 3. Measurement Model Evaluation

Construct	Loading Range	Cronbach's Alpha	Composite Reliability	AVE
Digital Information Consumption Behavior	0.742–0.824	0.844	0.889	0.617
Doomscrolling Tendency	0.766–0.845	0.874	0.906	0.659

All indicators produced outer loading values above 0.70. Digital information consumption behavior obtained an AVE value of 0.617, while *doomscrolling* obtained an AVE of 0.659. Both values exceeded the recommended threshold of 0.50, indicating that each construct explained more than half of the variance of its indicators. Cronbach's alpha and composite reliability values were also above 0.70, demonstrating adequate internal consistency. Discriminant validity analysis produced an HTMT value of 0.781 between digital information consumption behavior and *doomscrolling*. This value indicates that the two constructs can be empirically distinguished despite their conceptual relationship. Accordingly, the measurement model was considered adequate for subsequent structural model testing.

3. Effect of Digital Information Consumption on Doomscrolling

Structural model analysis was performed to examine whether digital information consumption behavior significantly influenced *doomscrolling* tendencies among Generation Z. The results are presented in Table 4.

Table 4. Structural Model Results

Relationship	β	t-statistic	p-value	R ²	f ²	Decision
Digital Information Consumption → Doomscrolling	0.620	13.85	<0.001	0.384	0.623	Supported

The analysis produced a path coefficient of $\beta = 0.620$, with a *t*-statistic of 13.85 and $p < 0.001$. This result indicates that digital information consumption behavior had a positive and statistically significant effect on *doomscrolling*. Higher intensity and repetitiveness of digital information consumption were associated with stronger *doomscrolling* tendencies. The coefficient of determination ($R^2 = 0.384$) indicates that digital information consumption behavior explained 38.4% of the variance in *doomscrolling*, while the remaining 61.6% was associated with factors not included in the model. The effect size ($f^2 = 0.623$) further indicates

a substantial contribution of digital information consumption to changes in *doomscrolling* tendencies. The positive relationship demonstrates that *doomscrolling* is closely related to how Generation Z interacts with the contemporary digital information environment. Frequent checking for updates, prolonged exposure to news feeds, repeated searching for information concerning the same negative event, and continuous interaction with algorithmically recommended content may increase the probability that users continue scrolling beyond their original informational purpose. The result supports previous research showing that *doomscrolling* is related to specific patterns of social media usage and FoMO (Satici et al., 2023). Nevertheless, the R^2 value also shows that digital information consumption is not the sole determinant of *doomscrolling*. Individual psychological characteristics, emotional responses, FoMO, social media dependency, personal interests, and situational factors may also contribute to the behavior.

4. Qualitative Patterns Underlying Doomscrolling

The qualitative phase involved 10 informants selected purposively from respondents representing different *doomscrolling* tendencies. Thematic analysis identified four dominant patterns explaining why Generation Z continued consuming negative digital information: repetitive exposure to negative information, fear of missing important updates, prolonged nighttime scrolling, and algorithm-driven content continuation.

Table 5. Qualitative Themes of Doomscrolling Behavior

Theme	Behavioral Pattern	Interpretation
Repetitive exposure to negative information	Users repeatedly accessed updates concerning disturbing or negative events	Curiosity gradually developed into repetitive information seeking
Fear of missing important updates	Users continued checking social media because they were concerned about missing new developments	FoMO encouraged continuous monitoring of information
Prolonged nighttime scrolling	Initial short information searches developed into extended scrolling sessions, particularly before sleep	Reduced time awareness weakened behavioral control
Algorithm-driven continuation	Similar negative content repeatedly appeared after users interacted with related information	Platform recommendations reinforced continued exposure

a. Repetitive Exposure to Negative Information

The first theme showed that informants did not always intentionally search for negative information at the beginning of their digital activity. In many cases, exposure began with a single news item or social media post that generated curiosity. Informants then searched for additional explanations, reactions, videos, comments, or updates related to the same event. Repeated exposure gradually changed purposeful information seeking into continuous scrolling. This finding demonstrates the paradoxical nature of *doomscrolling*. Users may realize that the information causes discomfort but continue searching because they expect additional

information to reduce uncertainty. Instead, each new item can generate another question or concern, creating a cycle of repeated information consumption. Taskin et al. (2024) found that *doomscrolling* was connected with mental well-being through mindfulness and secondary traumatic stress. Their findings indicate that fixation on negative news may reduce present-focused awareness and intensify reactions to distressing information. The current qualitative findings similarly suggest that repeated engagement with negative content can reduce users' awareness of when useful information seeking has shifted into uncontrolled consumption.

b. Fear of Missing Important Information

The second theme concerned the perception that stopping digital information consumption could cause users to miss important developments. Informants tended to perceive rapidly changing news as something requiring continuous monitoring. This pattern was particularly evident for trending issues, accidents, disasters, conflicts, controversies, and other events that developed quickly across social media platforms. FoMO in this context was not limited to social activities. It also appeared as fear of being uninformed about events currently discussed by other users. As a result, participants continued checking digital platforms even after obtaining the main information they initially sought. This qualitative pattern complements the quantitative relationship between digital information consumption and *doomscrolling*. Satıcı et al. (2023) similarly found an association between *doomscrolling* and FoMO, suggesting that the need to remain updated can become one mechanism sustaining repetitive negative information consumption.

c. Prolonged Nighttime Scrolling

The third theme indicated that *doomscrolling* frequently occurred during periods of reduced external activity, particularly at night. Informants described situations in which they initially intended to access social media briefly before sleeping but continued scrolling as additional content appeared. The absence of clear stopping cues contributed to reduced time awareness. Nighttime scrolling is particularly relevant to digital self-regulation because the behavior demonstrates a gap between intention and actual action. Individuals may consciously plan to access information for a limited period but find it difficult to stop once they become involved in a sequence of related content.

d. Algorithm-Driven Content Continuation

The fourth theme involved algorithmic recommendations. Informants perceived that after interacting with a particular topic, similar content appeared repeatedly on their feeds. Watching, clicking, commenting, or remaining on a piece of content appeared to increase the visibility of related information. Consequently, users did not necessarily need to actively search for negative information because the digital environment continuously presented similar content. The finding indicates that *doomscrolling* emerges through interaction between individual behavior and platform architecture. Users' curiosity increases engagement with certain information, while recommendation systems can reinforce this engagement by supplying additional related content. Digital self-regulation must therefore involve not only reducing duration of use but also becoming more selective about which content receives attention and engagement.

e. Integration of Quantitative and Qualitative Findings through Pangadereng

Integration of the two phases demonstrated that *doomscrolling* among Generation Z is not simply a consequence of high social media usage. The quantitative finding ($\beta = 0.620$; $p < 0.001$) established a significant relationship between patterns of digital information consumption and *doomscrolling*, while the qualitative findings explained the mechanisms sustaining this relationship. The four qualitative themes reveal a recurring behavioral cycle: exposure to negative information → curiosity and uncertainty → repeated information seeking → algorithmic reinforcement → prolonged scrolling → difficulty stopping. This cycle highlights the need for a self-regulation strategy capable of strengthening internal limits when individuals interact with continuously available digital information.

In this study, the Bugis cultural system of *Pangadereng* was used as an interpretative framework for developing such regulation. *Pangadereng* is understood as a normative cultural system containing five interconnected elements: *Ade'*, *Bicara*, *Rapang*, *Wari'*, and *Sara'*. Contemporary scholarship continues to recognize *Pangadereng* as an ethical framework regulating appropriate conduct in Bugis society. *Ade'*, in particular, is associated with principles of appropriateness and order, whereas *Sara'* provides a normative dimension integrated into the wider *Pangadereng* system (Mastanning et al., 2024; Tahir et al., 2025).

The contextualization of *Pangadereng* within contemporary digital behavior is supported by previous studies demonstrating the adaptability of Bugis local wisdom in modern educational and technological contexts. Asfar et al. (2022) and Asfar et al. (2023) integrated Bugis Bone local wisdom into learning processes associated with students' metacognitive abilities. Similarly, Nurannisa et al. (2021) applied Bugis local wisdom within an online-based learning environment, while Sumiati et al. (2022) integrated Bugis-Makassar cultural values into Android-based learning. Asfar et al. (2024) further demonstrated the integration of Lontara script within blended learning in a Bugis cultural environment. These findings reinforce the view that Bugis cultural values can be dynamically contextualized in response to contemporary technological environments.

Table 6. Joint Display of Findings and Pangadereng-Based Self-Regulation

Empirical Finding	Behavioral Meaning	Pangadereng Value	Digital Self-Regulation Interpretation
31.56% showed high doomscrolling tendency	Difficulty controlling repeated consumption	<i>Ade'</i>	Establish appropriate limits on information consumption
Digital consumption significantly influenced doomscrolling ($\beta = 0.620$)	Intensive information exposure increases repetitive scrolling	<i>Ade'</i>	Develop discipline and proportionality in accessing information
Fear of missing updates	Continuous monitoring caused by uncertainty	<i>Sara'</i>	Strengthen reflective awareness and responsibility before

			continuing consumption
Prolonged nighttime scrolling	Weak stopping control and reduced time awareness	<i>Ade'</i> and <i>Sara'</i>	Establish time boundaries supported by internal self-control
Algorithmic recommendations	Repeated exposure is reinforced by platform mechanisms	<i>Ade'</i>	Selectively interact with content according to usefulness and necessity
Emotional discomfort after negative content	Consumption continues despite negative personal effects	<i>Sara'</i>	Evaluate the consequences of information consumption for oneself and others

The value of *Ade'* can be contextualized as a principle of appropriateness, discipline, and proportionality in digital information consumption. In a digital setting, appropriateness implies that individuals should be able to distinguish between information that is necessary and information that is repeatedly consumed without additional benefit. Such a principle encourages Generation Z to establish boundaries concerning how long, how often, and for what purpose digital information is accessed. The value of *Sara'* provides an additional dimension of ethical awareness, responsibility, and self-control. Rather than responding automatically to every new piece of information, users can evaluate whether continued exposure contributes positively to their understanding and well-being. Tahir et al. (2025) describe *Pangadereng* as a coherent Bugis ethical system in which *Sara'* serves as a normative reference while *Ade'* contributes to maintaining order. The interpretation developed in this study extends these principles into contemporary digital behavior.

Based on the joint display, a *Pangadereng*-based self-regulation strategy can be organized into four practical processes: awareness, selection, limitation, and reflection. Awareness requires users to recognize when purposeful information seeking changes into repetitive scrolling. Selection encourages engagement with information based on relevance and benefit rather than merely emotional attraction. Limitation emphasizes setting appropriate temporal and behavioral boundaries when consuming digital information. Reflection involves evaluating the emotional, ethical, and practical consequences of continued exposure. The emphasis on awareness and reflection is conceptually consistent with previous studies that integrated Bugis Bone local wisdom into learning processes oriented toward metacognitive development (Asfar et al., 2022; Asfar et al., 2023). Metacognitive processes involve awareness, monitoring, and evaluation of one's own actions. In the context of digital information consumption, these principles can be extended to encourage Generation Z to recognize when purposeful information seeking has shifted into repetitive *doomscrolling* and to consciously regulate subsequent behavior.

The integration of *Ade'* and *Sara'* therefore offers a culturally grounded perspective on digital self-regulation. The strategy does not position local wisdom as a substitute for technological or psychological approaches. Instead, *Pangadereng* functions as an ethical

foundation that can strengthen individual decision-making when confronting digital environments designed to maintain attention. This interpretation is consistent with contemporary studies demonstrating that *Pangadereng* remains capable of being transformed and contextualized beyond its traditional setting while retaining its role as a source of ethical guidance. Overall, the mixed-methods findings demonstrate that *doomscrolling* among Generation Z results from the interaction between individual information-seeking behavior and characteristics of the digital environment. The quantitative phase confirms that digital information consumption has a substantial influence on *doomscrolling*, while the qualitative phase reveals how negative information, FoMO, nighttime use, and algorithmic recommendations sustain the behavior. The integration of these findings with *Ade'* and *Sara'* provides a culturally relevant direction for strengthening reflective, selective, and controlled digital information consumption among Generation Z.

D. CONCLUSIONS AND SUGGESTIONS

This study demonstrates that *doomscrolling* is a relevant digital behavior among Generation Z and is closely associated with patterns of digital information consumption. Of the 320 respondents, 54.06% were classified as having moderate *doomscrolling* tendencies, 31.56% were in the high category, and only 14.38% were in the low category. Structural model analysis further showed that digital information consumption behavior had a positive and significant effect on *doomscrolling* ($\beta = 0.620$; $t = 13.85$; $p < 0.001$), explaining 38.4% of the variance in the behavior ($R^2 = 0.384$). These findings indicate that frequent, repetitive, and prolonged exposure to digital information can increase the tendency of Generation Z to continuously consume negative content. The qualitative findings strengthen the quantitative results by identifying four dominant patterns underlying *doomscrolling*: repetitive exposure to negative information, fear of missing important updates, prolonged scrolling particularly at night, and algorithm-driven recommendations that encourage continued content consumption. The integration of these findings indicates that *doomscrolling* emerges through an interaction between individual information-seeking behavior and the characteristics of contemporary digital platforms.

The *Pangadereng* values of *Ade'* and *Sara'* provide a culturally relevant perspective for strengthening digital self-regulation. *Ade'* can be contextualized through appropriateness, discipline, proportionality, and the establishment of boundaries in digital information consumption, while *Sara'* reinforces moral awareness, responsibility, reflection, and self-control. Their integration produces four principles of digital self-regulation: awareness, selection, limitation, and reflection. These principles can support Generation Z in distinguishing purposeful information seeking from repetitive and uncontrolled consumption of negative digital content. Future research is recommended to examine *doomscrolling* across broader demographic and geographical contexts and to incorporate additional variables such as FoMO, anxiety, emotional regulation, algorithmic exposure, digital literacy, and psychological well-being. Experimental or longitudinal studies are also needed to determine whether *Pangadereng*-based self-regulation strategies can effectively reduce *doomscrolling* over time. Further studies may develop and empirically test educational modules, digital literacy

interventions, or culturally responsive self-regulation programs based on Ade' and Sara' to strengthen healthy digital information consumption among Generation Z.

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