Judul artikel : The Impact of Nomophobia: Exploring the Interplay Between Loneliness, Smartphone Usage, Self-control, Emotion Regulation, and Spiritual Meaningfulness in an Indonesian Context

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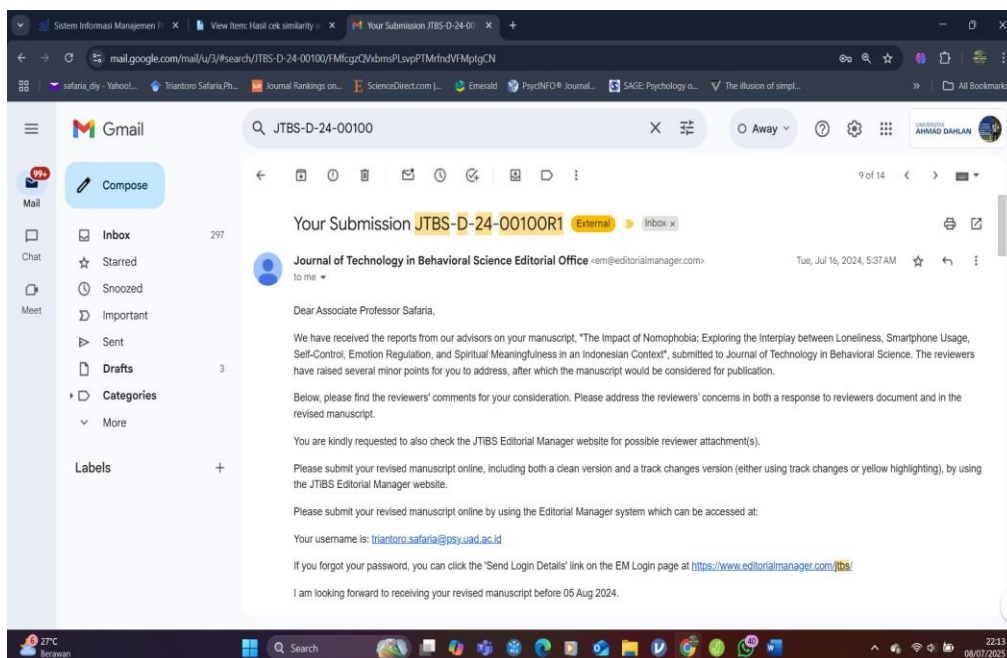
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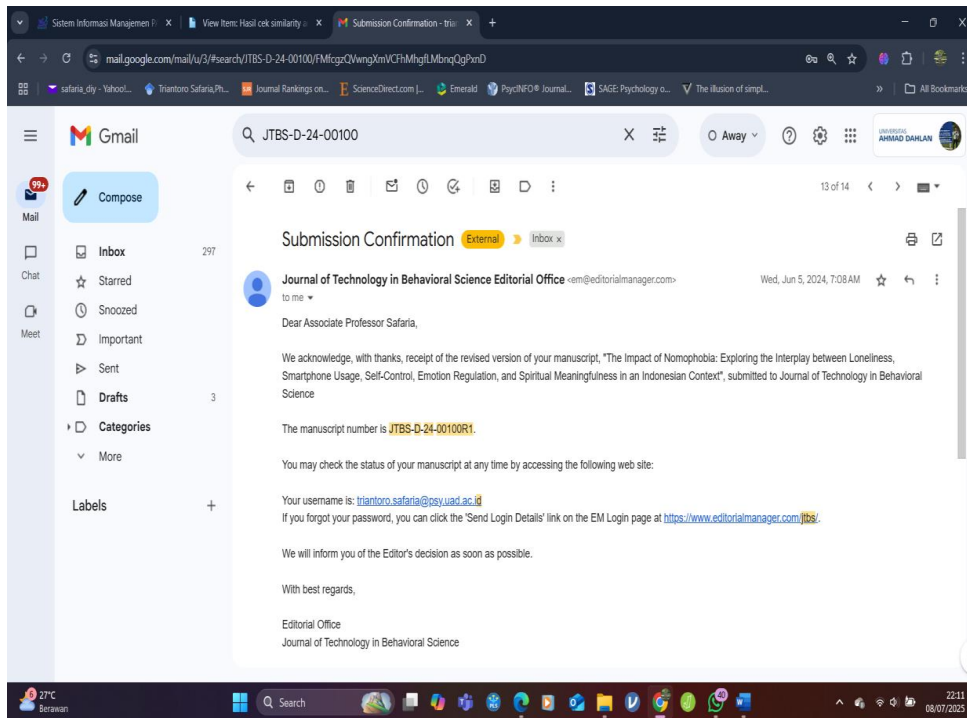   *(screenshoot email submit artikel)*
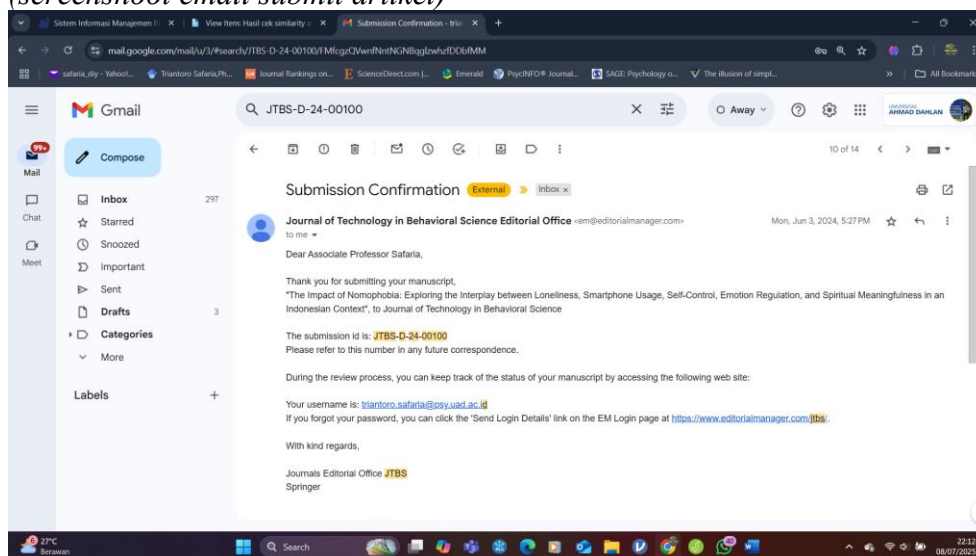
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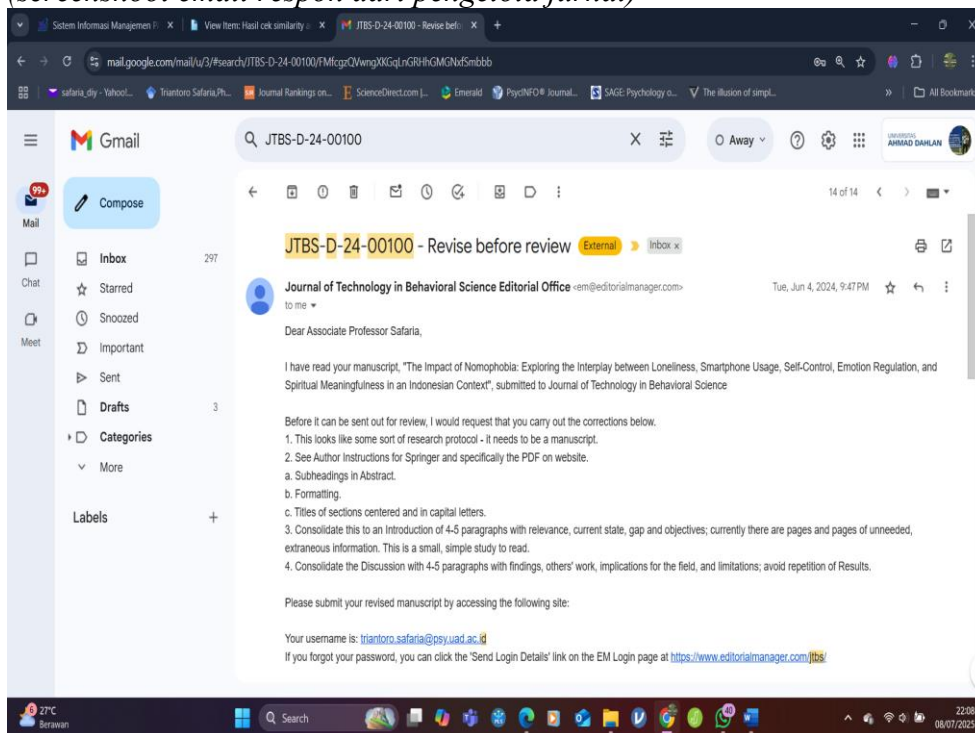
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Original text		Reviewer's comments	Revised text/ author response
Purpose Previous research on nomophobia has been conducted mainly through an exploratory approach. Few studies have tested the theoretical model of nomophobia through a confirmatory analysis approach. Thus, this research contributes to filling the existing gap by testing a theoretical model of nomophobia. **Design/methodology/approach** This cross-sectional study was conducted in Yogyakarta, Palembang, and Jambi, Indonesia. We used purposive sampling to recruit 689 students from various levels in those three cities to participate in this study. Specifically, the participants consisted of junior high school students (n= 245, 35.5%), high school students (n= 235, 34.2%), and students (n= 209, 30.3%). Among them, 380 (55.2%) were women, and 309 (44.8%) were men. **Findings** Our findings revealed that emotional regulation, spiritual meaningfulness, and self-control had significant indirect effects on nomophobia. Furthermore, the		Dear author(s), I found your paper interesting and overall well written but, in my opinion, some changes and additions are needed to make it clearer, more coherent, and complete. Below, some more specific comments: **ABSTRACT**:- In line 22 of the abstract, it should be specified that the 209 are COLLEGE students and not just students. I would add a few lines in the methods section about the variables measured and the type of analyses performed.	**Author response:** Thank you for your suggestion. We have added the lines in the methods section regarding variables measured and type of analyses. *Previous research on nomophobia has been conducted mainly through an exploratory approach. Few studies have tested the theoretical model of nomophobia through a confirmatory analysis approach. Thus, this research contributes to filling the existing gap by testing a theoretical model of nomophobia. This cross-sectional study was conducted in Yogyakarta, Palembang, and Jambi, Indonesia. We used purposive sampling to recruit 689 students from various levels in those three cities to participate in this study. Specifically, the participants consisted of junior high school students (n= 245, 35.5%), high school students (n= 235, 34.2%), and college students (n= 209, 30.3%). Among them, 380 (55.2%) were women, and 309 (44.8%) were men. We used questionnaire to measure nomophobia, emotion regulation, self-control, spiritual meaningfulness, loneliness, and smartphone use. Data were analyzed using structural equation model (SEM) analysis. Our findings revealed that emotional regulation, spiritual meaningfulness, and self-control had*

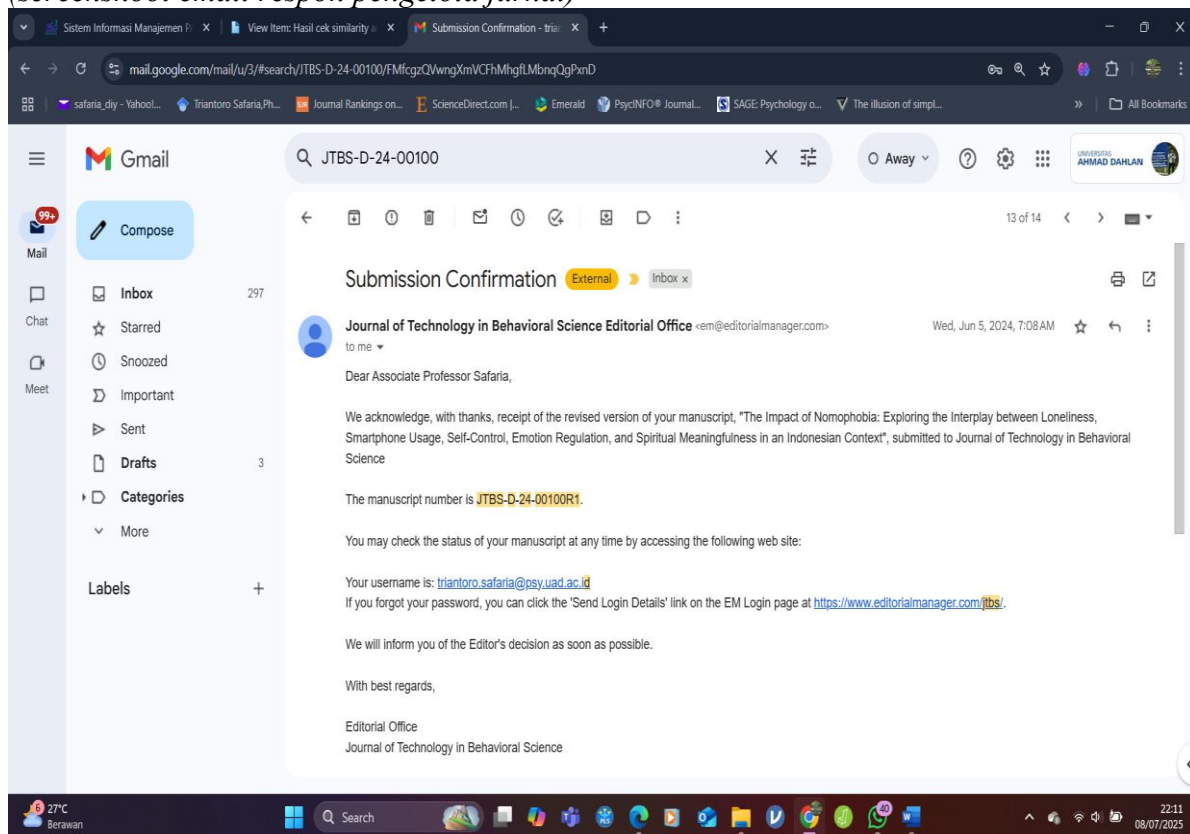|			
intensity of smartphone use is a significant mediator in this fit model. ***Originality*** *SEM analyses of self-control, emotion regulation, and spiritual meaningfulness in relation to loneliness and smartphone use as mediators of nomophobia have not been performed, particularly in the context of Indonesia. Previous studies have primarily treated loneliness and smartphone use as independent variables directly linked to nomophobia. Therefore, this research aims to fill this knowledge gap by investigating the mediated model of nomophobia, contributing valuable insights to the field.*			*significant indirect effects on nomophobia. Furthermore, the intensity of smartphone use is a significant mediator in this fit model. Future research should explore interventions that enhance emotional regulation, spiritual meaningfulness, and self-control to reduce nomophobia. Additionally, examining the specific mechanisms through which smartphone use mediates this relationship could provide deeper insights. Implementing educational programs on mindful smartphone usage and developing strategies to balance digital engagement may also prove beneficial.*
However, given that nomophobia is a relatively recent topic of study in psychology (Kaviani et al., 2020; Yildirim et al., 2016), some research has explored its association with other mental illness, including anxiety disorders. Based on some of the explanations above, it can be concluded that nomophobia is characterized as an irrational fear or anxiety that arises when one is unable to use, contact, communicate, or access mobile phones, fear of missing out on information, or virtual disconnection of communication via the internet. The current study examined loneliness and smartphone use as mediators of self-control, emotion regulation, and spiritual meaningfulness on nomophobia through structural equation model (SEM) analysis.		**INTRODUCTION** I found it confusing to include the aim of the study at the beginning of the introduction without even explaining why these constructs were included. I suggest deleting the paragraph in lines 13-19 on page 2, or briefly explaining why it was decided to include these constructs before explaining them in detail.	**Author response:** Thank you for your suggestion. We have deleted the paragraph in lines 13-19 on page 2. We then move the aim of the study statement to the end of introduction. *Additionally, while most studies on nomophobia are correlational and some have explored its mediation model, this topic remains limited in exploration. Specifically, self-control, emotion regulation, and spiritual meaningfulness in relation to loneliness and smartphone use as mediators of nomophobia have not been extensively studied through SEM analysis, particularly in the context of Indonesia. Previous studies have primarily treated loneliness and smartphone use as independent variables directly linked to nomophobia. However, there is a theoretical explanation that suggests that loneliness and smartphone use could play crucial roles as mediator variables (Jeste et al., 2020; Dai et al., 2021). Self-regulation deficit model theory become the basis for this mediator model (Tangney et al., 2004; Bian & Leung, 2015; Dragoi & Staddon, 1999). Therefore, this research aims to fill this knowledge gap by investigating the mediated model of nomophobia, contributing valuable insights to the field.*
According to self-regulation deficit model theory, deficits in controlling urges and negative emotions are identified as the root cause of nomophobic behavior. Individuals experiencing deficits in self-regulation tend to compensate for perceived pressure and stress by excessively using their smartphones. This leads to a state where the inability to use smartphones triggers fear and anxiety.		Since there is no room for interpretation in the introduction of a scientific paper, I suggest adding the appropriate references to the statements on lines 45-51 and 54-60 on page 3, on lines 49-51 on page 4; lines 20-23 on page 5; lines 6-12 on page 6; lines 29-31	**Author response:** Thank you for your suggestion. We have revised it accordingly. *According to self-regulation deficit model theory, deficits in controlling urges and negative emotions are identified as the root cause of nomophobic behavior. Individuals experiencing deficits in self-regulation tend to compensate for perceived pressure and stress by excessively using their smartphones (Tangney et al., 2004; Bian & Leung, 2015). This leads to a state where*

		and 34-44 on page 7.	*the inability to use smartphones triggers fear and anxiety.*
Previous research shows that individuals often use spirituality and religion as positive coping strategies for overcoming difficult situations (Pergament, 2007). Positive religious coping strategies (e.g., spiritual support, positive religious reframing of stressors, and spiritual connectedness) are significantly associated with individuals' mental health and psychological well-being (Phillips & Stein, 2007; Pieper, 2004). Other studies have shown that religious adolescents have a lower risk of engaging in negative behaviors such as cyberbullying, gambling, alcohol consumption, drug abuse, and casual sex (Kinanti, & Hartati, 2017; Debnam et al., 2017; Landor et al., 2011; Casey et al., 2011). More specifically, positive religious coping strategies were correlated with reductions in depression and anxiety (Olson et al., 2012). Using positive coping strategies combined with religious teachings about the sin of suicide encourages and protects individuals from attempted suicide (Rosmarin, Bigda-Peyton, & Ongur, 2013). Positive religious coping strategies are also associated with better social relationships, individual mental health, and quality of life (Ramirez, Macedo, & Sales, 2012). Positive religious coping is a predictor of posttraumatic growth (experience of positive change after trauma) after cardiac surgery (Ai et al., 2013), as well as in veteran cancer survivors (Trevino, Archambault, & Schuster, 2012).		It may be a misunderstanding on my part but in the paragraph on spiritual meaningfulness you first argue that it is a different construct from religiosity (lines 1-4 on page 6), but then you use results on religiosity as literature to support the hypotheses (lines 16- 42 on page 6). Perhaps these links and distinctions should be better explained.	**Author response:** Thank you for your suggestion. We have revised it accordingly. *Several previous studies have confirmed the role of spirituality in the use of problematic communication technologies such as the internet and smartphones. In one study from Shim (2019), it was found that adolescents who have low spiritual well-being are at greater risk of smartphone addiction. Rahmati (2017) reported a negative correlation between spirituality and IA. Moreover, Grubbs et al. (2017) found that internet pornography addiction was a strong predictor of religious and spiritual struggles among teens. A study conducted by Buctot (2020) revealed a significant positive relationship between nomophobia and spiritual health. Ekşi and Kardaş (2017) stated that spirituality is an adaptive and motivating power that becomes an individual's buffer when facing pressure and stress. Opatz (1986) confirmed that individuals who have high spiritual wellbeing are able to balance and harmonize their inner world and the outer world. For this reason, it can be hypothesized that spiritual meaningfulness influences nomophobia.*
This cross-sectional study was carried out in Yogyakarta, Palembang, and Jambi, Indonesia. The study participants included junior high school, senior high school, and college students from these three cities. The total number of respondents in this study was 704; 15 (2.13%) respondents did not complete the questionnaire, and 689 respondents were included. The respondents were 245 junior high school students (35.5%), 235 senior high school students (34.2%), and 209 college students (30.3%). Among the participants, 380 (55.2%) were women, and 309 (44.8%) were men. The average age of the respondents was 17 years (SD= 3,4). Informed consent was given before the respondents agreed to participate in this study. All respondents were involved voluntarily without coercion. Permission to collect data was obtained from the		**METHOD**: I don't know exactly how informed consent works in Indonesia, but don't minors need parental consent? If so, this information should be included (I am referring to lines 30 34). Futhermore, since you have the approval of your university's ethics committee, I would like to mention this for the sake of completeness.	**Author response:** Thank you for your suggestion. We have revised it accordingly. *This cross-sectional study was carried out in Yogyakarta, Palembang, and Jambi, Indonesia. The study participants included junior high school, senior high school, and college students from these three cities. The total number of respondents in this study was 704; 15 (2.13%) respondents did not complete the questionnaire, and 689 respondents were included. The respondents were 245 junior high school students (35.5%), 235 senior high school students (34.2%), and 209 college students (30.3%). Among the participants, 380 (55.2%) were women, and 309 (44.8%) were men. The average age of the respondents was 17 years (SD= 3,4). Informed consent was gathered before the*

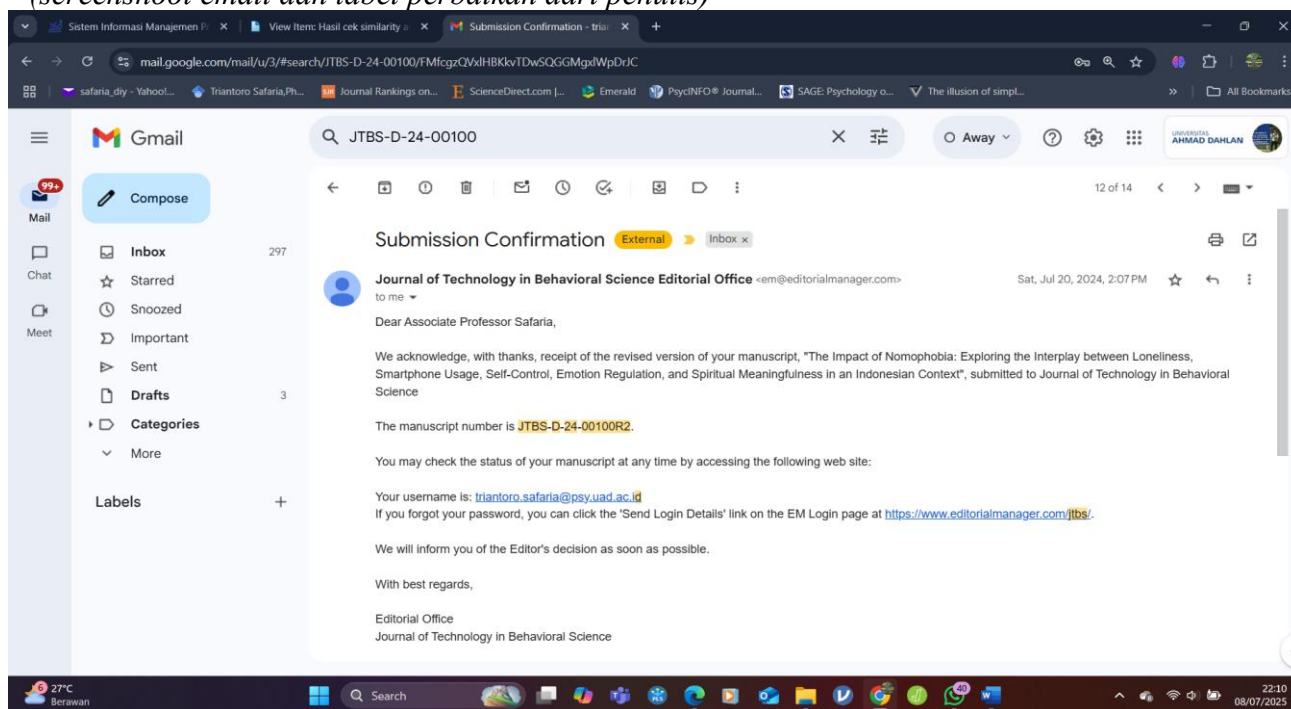|			
school and university. A purposive sampling technique was applied to obtain the data. As a token of appreciation, all participants were given ballpoint pens immediately after they completed the questionnaire. The data were collected for two months, beginning in June 2022 and ending in July 2022.			*respondents agreed to participate in this study. All respondents were involved voluntarily without coercion. Permission to collect data was obtained from the parent, school and university. A purposive sampling technique was applied to obtain the data. As a token of appreciation, all participants were given ballpoint pens immediately after they completed the questionnaire. The data were collected for two months, beginning in June 2022 and ending in July 2022.*
Informed consent was given before the respondents agreed to participate in this study. All respondents were involved voluntarily without coercion. Permission to collect data was obtained from the school and university. A purposive sampling technique was applied to obtain the data. As a token of appreciation, all participants were given ballpoint pens immediately after they completed the questionnaire. The data were collected for two months, beginning in June 2022 and ending in July 2022.		How did you contact the students? Did the schools act as intermediaries? I suggest adding more information about the recruitment and sampling process.	**Author response:** Thank you for your suggestion. We have revised it accordingly *Informed consent was gathered before the respondents agreed to participate in this study. All respondents were involved voluntarily without coercion. Permission to collect data was obtained from the parent, school and university. A purposive sampling technique was applied to obtain the data. As a token of appreciation, all participants were given ballpoint pens immediately after they completed the questionnaire. The data were collected for two months, beginning in June 2022 and ending in July 2022.*
Nomophobia (No Mo Phobia-Questionnaire) has been developed to assess the dimensions of nomophobia (Yildirim & Correia, 2015). In developing the questionnaire, Yildirim and Correia (2015) described four NMP-Q factors using factor analysis (EFA). The varimax rotation approach used principal component analysis (PCA) to test the correlation between factors. From this PCA, it was found that the four factors were "unable to communicate," "lost connection," "unable to access information," "providing information," and "fear of losing comfort." Yildirim & Correia (2015) reported four aspects of nomophobia: inability to communicate, loss of connectedness, inability to access information, and loss of convenience.		- Regarding the No Mo Phobia questionnaire, you first say that the PCA identified 4 factors, but you list 5 (i.e. "unable to communicate", "lost connection", "unable to access information", "providing information", and "fear of losing comfort"). Furthermore, in the next sentence (line 58 on page 10) you repeat that there are 4 factors. Please clarify this point.	**Author response:** Thank you for your suggestion. We have revised it accordingly. *Nomophobia (No Mo Phobia-Questionnaire) has been developed to assess the dimensions of nomophobia (Yildirim & Correia, 2015). In developing the questionnaire, Yildirim and Correia (2015) described five NMP-Q factors using factor analysis (EFA). The varimax rotation approach used principal component analysis (PCA) to test the correlation between factors. From this PCA, it was found that the five factors were "unable to communicate," "lost connection," "unable to access information," "providing information," and "fear of losing comfort". In this scale modification, the process of back-to-back translation and adjustment of item sentences is carried out. The adaptation of the measurement tool from English to Indonesian in this study is follow the International Test Commission (ITC) guidelines (ITC, 2017a, 2017b). Scores were distributed as follows: 'strongly agree' was given a score of 4, 'agree' received a score of 3, 'disagree' was assigned a score of 2, and 'strongly disagree' got a score of 1. For unfavorable items, the scores were reversed. The example of the items as follow: "I would feel anxious because I could not instantly communicate with my family and friends,"*

"I would be nervous because I would be disconnected from my online identity," "I would feel uncomfortable without constant access to information through my smartphone," "If I did not have a data signal or could not connect to Wi-Fi, then I would constantly check to see if I had a signal or could find a Wi-Fi network." The total item correlation of the nomophobia scale ranged between 0.311 and 0.775. The Cronbach's alpha coefficient is 0.855.

Table 1
Intercorrelations of all variables

	Self-control	Emotion regulation	Spiritual meaningfulness	loneliness	Smartphone use	nomophobia
Self-control	1.000					
emotion	.469	1.000				
spiritual	.057	-.103	1.000			
loneliness	-.534	-.250	-.030	1.000		
smartphone	-.470	-.481	.206	.251	1.000	
nomophobia	-.229	-.153	.091	.127	.486	1.000

RESULTS:

I believe that the p-values should be reported in Table 1. I assume that all r are significant, but the asterisks indicating the level of significance should be reported in the table for transparency and completeness.

Author response: Thank you for your suggestion. We have revised it accordingly.

Table 1
Intercorrelations of all variables

	Nomophobia	Self-control	Emotion dysregulation	Spiritual meaningful	Smartphone use	Loneliness
Nomophobia	1.000					
Self-control	.009	1.000				
Emotion dysregulation	.127**	.587**	1.000			
Spiritual meaningful	.031	-.032	-.244**	1.000		
Smartphone use	.415**	.163**	.516**	-.167**	1.000	
Loneliness	.270**	-.101**	.109**	-.212**	.319**	1.000

*p<0.05; **p < 0.01

This study aimed to examine how self-control, emotion regulation, and spiritual meaningfulness with regard to nomophobia are mediated by loneliness and smartphone use intensity through structural equation model (SEM) analysis. Previous studies have mainly examined the correlation between nomophobia and nomophobia (Adawi et al., 2019; Lee et al., 201; Olivencia-Carrión et al., 2018; Ozdemir et al., 2018; Darvishi, 2019; Argumosa Villar et al., 2017), and few studies have tested the nomophobia mediation model. The findings from our SEM analysis show that our proposed model was a good fit. Loneliness did not significantly mediate the influence of self-control, emotion regulation, or spiritual meaningfulness on nomophobia. Emotional regulation and self-control have a significant indirect negative relationship with nomophobia through smartphone use intensity. However, spiritual meaningfulness has a significant positive indirect relationship with nomophobia through smartphone use intensity.

DISCUSSION:
Since you have specified the hypotheses such as H1, H2, etc. in the Introduction, it would be good to include this wording in the discussion of the corresponding results for greater clarity of presentation.

Author response: Thank you for your suggestion. We have revised it accordingly.

This study aimed to examine how self-control, emotion regulation, and spiritual meaningfulness with regard to nomophobia are mediated by loneliness and smartphone use intensity through structural equation model (SEM) analysis. Previous studies have mainly examined the correlation between nomophobia and nomophobia (Adawi et al., 2019; Lee et al., 201; Olivencia-Carrión et al., 2018; Ozdemir et al., 2018; Darvishi, 2019; Argumosa-Villar et al., 2017), and few studies have tested the nomophobia mediation model. The findings from our SEM analysis show that our proposed model was a good fit (Hypothesis 14). Loneliness did not significantly mediate the role of self-control, emotion regulation and spiritual meaningfulness on nomophobia (Hypothesis 10). Smartphone usage did significantly mediate the role of self-control, emotion regulation and spiritual meaningfulness on nomophobia (Hypothesis 9). Emotional regulation and self-control have a significant indirect negative relationship with nomophobia through smartphone use intensity (Hypothesis 1 and 3). Spiritual meaningfulness has a significant positive indirect relationship with nomophobia through smartphone use intensity (Hypothesis 5). Emotional regulation, self-control and spiritual...

Previous research has shown that nomophobia is significantly correlated with medical and psychosocial disorders such as physical injury (Liu et al., 2019) and mental disorders (King et al., 2013; King et al., 2014). Another finding was the regulation of emotions related to the anxiety of using mobile devices, namely, nomophobia (Ali et al., 2017). It was also found that extroverts with deficits in awareness, attention, emotional stability, and self-esteem were more likely to suffer from this type of nomophobia (Argumosa-Villar et al., 2017; Arpaci et al., 2017; Arpaci, 2019).		Finally, I recommend that the entire manuscript, especially the introduction, be reviewed to harmonise the writing, as in some places the sentences seem disjointed or repetitive. For example, on page 4, lines 4-6, I found it repetitive to reiterate what nomophobia is after a whole paragraph has been devoted to the construct, making the sentence seem disconnected from the narrative of the article.	**Author response:** Thank you for your suggestion. We have revised it accordingly. *Previous research has shown that the regulation of emotions related to the anxiety of using mobile devices, namely, nomophobia (Ali et al., 2017). Nomophobia is also significantly correlated with medical and psychosocial disorders such as physical injury (Liu et al., 2019) and mental disorders (King et al., 2013; King et al., 2014). It was also found that extroverts with deficits in awareness, attention, emotional stability, and self-esteem were more likely to suffer from this type of nomophobia (Argumosa-Villar et al., 2017; Arpaci et al., 2017; Arpaci, 2019). According to self-regulation deficit model theory, deficits in controlling urges and negative emotions are identified as the root cause of nomophobic behavior. Individuals experiencing deficits in self-regulation tend to compensate for perceived pressure and stress by excessively using their smartphones (Tangney et al., 2004; Bian & Leung, 2015). This leads to a state where the inability to use smartphones triggers fear and anxiety.*

5. Email respon reviewer jurnal terhadap perbaikan penulis
   (screenshoot email respon pengelola jurnal)

6. Email respon penulis Revisi II
   (screenshoot email dan tabel perbaikan dari penulis)

Original text	Reviewer's comments	Revised text/ author response
Scores were distributed as follows: 'strongly agree' was given a score of 4, 'agree' received a score of 3, 'disagree' was assigned a score of 2, and 'strongly disagree' got a score of 1. For unfavorable items, the scores were reversed. The example of the items as follow: "I would feel anxious because I could not instantly communicate with my family and friends," "I would be nervous because I would be disconnected from my online identity," "I would feel uncomfortable without constant access to information through my smartphone," "If I did not have a data signal or could not connect to Wi-Fi, then I would constantly check to see if I had a signal or could find a Wi-Fi network." The total item correlation of the nomophobia scale ranged between 0.311 and 0.775. The Cronbach's alpha coefficient is 0.855.	Dear author(s), I thank you for the valuable work you have done to improve your article, which I think makes it clearer, more complete and more fluent. However, I suggest again that the number of items that make up the scales should be included in the measurement section, together with an indication of the possible scores that can be obtained and their interpretation. In the new version of the paper, this information is still missing and I feel it is necessary to give the reader all the information necessary to understand the work.	**Author response:** Thank you for your valuable suggestion. We have added and revised it accordingly. *Nomophobia questionnaire (NMPQ) has been developed to assess the dimensions of nomophobia (Yildirim & Correia, 2015). In developing the questionnaire, Yildirim and Correia (2015) described four NMP-Q factors using factor analysis (EFA). The varimax rotation approach used principal component analysis (PCA) to test the correlation between factors. From this PCA, it was found that the four factors were "unable to communicate," "lost connection," "unable to access information," and "giving up convenient". In this scale modification, the process of back-to-back translation and adjustment of item sentences is carried out. The adaptation of the measurement tool from English to Indonesian in this study is follow the International Test Commission (ITC) guidelines (ITC, 2017a, 2017b). Scores were distributed as follows: 'strongly agree' was given a score of 4, 'agree' received a score of 3, 'disagree' was assigned a score of 2, and 'strongly disagree' got a score of 1. For unfavorable*

		items, the scores were reversed. The example of the items as follow: "I would feel anxious because I could not instantly communicate with my family and friends," "I would be nervous because I would be disconnected from my online identity," "I would feel uncomfortable without constant access to information through my smartphone," "If I did not have a data signal or could not connect to Wi-Fi, then I would constantly check to see if I had a signal or could find a Wi-Fi network." We used seventeen items of NMPQ in this study. The total item correlation of the nomophobia scale ranged between 0.311 and 0.775. The Cronbach's alpha coefficient is 0.855.
The spiritual scale was developed by researcher based on the theory of Pargament (2007) and consists of two aspects, namely, theistic meaning and spiritual meaning. There are four responses: strongly agree, agree, disagree, and strongly disagree. Examples of items are "I feel a deep spiritual meaning in my life," "I feel a strong connection with the creator," and "I feel my life is meaningful because of my spiritual beliefs." The total item correlation of the spiritual meaningfulness scale was between 0.311 and 0.769. The alpha-Cronbach coefficient on this scale = 0.842.	Finally, I understand that the Spiritual Meaningfulness Scale was developed on the basis of Pargament's (2007) theory, but is he the author of the scale? I think it should be better specified, or if not, add the correct reference.	**Author response:** Thank you for your valuable suggestion. We have revised it accordingly. *The spiritual scale was developed by researcher. We develop the scale based on Pargament theory of spirituality (2007). The scale consists of two aspects, namely, theistic meaning and spiritual meaning. There are four responses: strongly agree, agree, disagree, and strongly disagree. Examples of items are "I feel a deep spiritual meaning in my life," "I feel a strong connection with the creator," and "I feel my life is meaningful because of my spiritual beliefs." We used ten items of spiritual meaningfulness in this study. The total item correlation of the spiritual meaningfulness scale was between 0.311 and 0.769. The alpha-Cronbach coefficient on this scale = 0.842.*
Nomophobia is a new problem recognized as anxiety and fear of being without a smartphone, which can affect individuals' psychological well-being (King et al., 2010; SecurEnvoy, 2012; Lee, 2014). It is measured using items that assess the extent to which individuals experience anxiety, discomfort, and other negative emotions when they are unable to use their phones. It was first discovered in a study conducted in 2008 by the British Post Office to investigate the anxiety experienced by smartphone users (SecurEnvoy, 2012). The study involved 2,100 individuals and later showed that approximately 53% of smartphone users are experiencing nomophobia (Mail Online, 2008).	The introduction could still benefit from the consolidation of ideas. For example, authors discuss impacts of nomophobia in paragraph 2 of the introduction, but then have a second discussion of other aspects of impacts in other sections (e.g., emotional regulation and nomophobia). I suggest either more clearly differentiating the earlier paragraphs from later (i.e., later paragraphs are the primary factors of the study and thus should either present different information that is differentiated from earlier discussions, or better integrating of reasons for reviewing the same information and how the previously information is relevant to emotional regulation), or reorganize the entire introduction around implications of use of phones and then break down specific factors affecting use and outcomes (vs. outcomes) of the use in terms of emotional regulation, self-control, etc.	**Author response:** Thank you for your valuable suggestion. We have revised it accordingly. We have removed the second discussion of nomophobia's negative effect as it redundant. We have also reorganized the introduction. *Nomophobia, a term for the anxiety and fear of being without a smartphone, has been recognized as a condition that can impact individuals' psychological well-being (King et al., 2010; SecurEnvoy, 2012; Lee, 2014). It is assessed through questions that gauge how much anxiety, discomfort, and other negative emotions people feel when they cannot use their phones. This issue was first identified in a 2008 study by the British Post Office, which aimed to explore smartphone users' anxiety (SecurEnvoy, 2012). The research, which included 2,100 participants, later revealed that about 53% of smartphone users are affected by nomophobia (Mail Online, 2008). Nomophobia is found in*

Numerous prior studies have demonstrated that nomophobia is associated with the development of personality disorders (Lee et al., 2018) and reduced levels of happiness, loneliness, and self-esteem issues (Ozdemir et al., 2018; Dai et al., 2021), particularly among young individuals (Gutiérrez-Puertas et al., 2016; Ramos-Soler et al., 2017). Moreover, nomophobia has been linked to depression, anxiety, anger, aggressiveness (Darvishi et al., 2019; Durak, 2018; Kuscu et al., 2020), nervousness, stress (Darvishi et al., 2019), panic disorder (King et al., 2010), sleep problems, emotional instability, and a lack of rest caused by excessive smartphone use (Kaviani et al., 2020; Yildirim et al., 2016; Rodrigurez-Garcia et al., 2020). Additionally, nomophobia is significantly correlated with problematic and prohibited use of smartphones, as well as dangerous usage for example driving while using a smartphone (Kaviani et al., 2020). However, given that nomophobia is a relatively recent topic of study in psychology (Kaviani et al., 2020; Yildirim et al., 2016), some research has explored its association with other mental illness, including anxiety disorders. Based on some of the explanations above, it can be concluded that nomophobia is characterized as an irrational fear or anxiety that arises when one is unable to use, contact, communicate, or access mobile phones, fear of missing out on information, or virtual disconnection of communication via the internet. The current study examined loneliness and smartphone use as mediators of self-control, emotion regulation, and spiritual meaningfulness on nomophobia through structural equation model (SEM) analysis.		25.46% to 70.76% of individuals in both developed and developing countries, with young adults being the most affected group (Ozdemir et al., 2018; Jahrami et al., 2023). Among students, the condition impacts between 18.5% and 73% (Dixit et al., 2010; Kaur et al., 2015; Liu et al., 2022). Numerous prior studies have demonstrated that nomophobia is associated with the development of personality disorders (Lee et al., 2018) and reduced levels of happiness, loneliness, and self-esteem issues (Ozdemir et al., 2018; Dai et al., 2021), particularly among young individuals (Gutiérrez-Puertas et al., 2016; Ramos-Soler et al., 2017). Moreover, nomophobia has been linked to depression, anxiety, anger, aggressiveness (Darvishi et al., 2019; Durak, 2018; Kuscu et al., 2020), nervousness, stress (Darvishi et al., 2019), panic disorder (King et al., 2010), sleep problems, emotional instability, and a lack of rest caused by excessive smartphone use (Kaviani et al., 2020; Yildirim et al., 2016; Rodrigurez-Garcia et al., 2020). Additionally, nomophobia is significantly correlated with problematic and prohibited use of smartphones, as well as dangerous usage for example driving while using a smartphone (Kaviani et al., 2020). Nomophobia is also significantly correlated with medical and psychosocial disorders such as physical injury (Liu et al., 2019) and mental disorders (King et al., 2013; King et al., 2014). It was also found that extroverts with deficits in awareness, attention, emotional stability, and self-esteem were more likely to suffer from this type of nomophobia (Argumosa-Villar et al., 2017; Arpaci et al., 2017; Arpaci, 2019). However, given that nomophobia is a relatively recent topic of study in psychology (Kaviani et al., 2020; Yildirim et al., 2016), some research has explored its association with other mental illness, including anxiety disorders. The current study examined loneliness and smartphone use as mediators of self-control, emotion regulation, and spiritual meaningfulness on nomophobia through structural equation model (SEM) analysis.

Studies have revealed that individuals with inadequate self-control experience more problems with impulse control, including overeating, drug and alcohol abuse, crime and violence, sexually impulsive behavior, overspending, unwanted pregnancy, and smoking (Baumeister et al., 2007; Tangney et al., 2004; Vohs & Faber, 2007). Self-control is also associated with emotional problems, school underachievement, lack of persistence, and relationship issues (Vohs & Faber, 2007; Baumeister et al., 2007; Tangney et al., 2004). Moffitt et al.'s (2011) study of a cohort of 1000 children from birth to 32 years of age showed that adequate self control predicts physical health, personal finances, substance dependence, and criminal offending outcomes. Similarly, a study of 500 sibling pairs in the same cohort demonstrated that siblings with lower self-control had worse outcomes. Furthermore, Güner & Demir (2021) reported a significant negative relationship between self-control and nomophobia and between self-control and smartphone addiction, while Qiufeng et al. (2021) reported a link between self control and smartphone addiction.	Each factor of "X and nomophobia" should include more information on nomophobia/integration. For example, self-control and nomophobia only mentions nomophobia in the final sentence. Additionally, such paragraphs read as a listing of facts without integration or leading the readers to what authors want readers to take away from each section or how it will ultimately relate to the study. For instance, authors are stating that self-control is a big factor affecting multiple aspects of life, including phone use. This can then lead to available research on the association and how self-control is implicated, but not well studied for nomophobia (hence the current study).	**Author response**: Thank you for your valuable suggestion. We have revised it accordingly. We have elaborated the section of predictor (X) and nomophobia more detail. *Self-control is a crucial aspect of the self and a key determinant of success in life, according to Baumeister et al. (2007). It helps individuals understand the nature and function of the self and contributes to their mental health, as noted by Geng et al. (2021), Servidio (2021), and Tangney et al. (2004). Research has also shown that individuals with high self-control tend to achieve greater academic performance, display better adjustment, have greater self-esteem, report fewer instances of psychopathology, engage in less alcohol abuse and binge eating, establish secure attachments and foster better relationships and interpersonal skills. These findings are supported by studies conducted by Tangney et al. (2004), Baumeister et al. (2007), and Güner & Demir (2021).* *Self-control is the capacity to manage one's behavior and impulses, measured by assessing an individual's ability to resist temptation, delay gratification, and control their impulses. It involves consciously and intentionally withholding or overriding a response to facilitate more constructive behavior in line with moral values, social expectations, and long-term goals (Baumeister et al, 2007; Tangney et al, 2004). Effective self-control can assist individuals in managing their use of smartphones and the internet, avoiding addictive behaviors associated with them, and prioritizing activities that align with their future success in life (Baumeister et al., 2007; Güner & Demir, 2021). Adequate self-control can also help individuals manage their time efficiently by prioritizing essential tasks and setting aside less important tasks (Adler, 2015; Servidio, 2021; Vohs & Faber, 2007).* *Studies have revealed that individuals with inadequate self-control experience more problems with impulse control, including overeating, drug and alcohol abuse, crime and violence, sexually impulsive behavior, overspending, unwanted pregnancy, and smoking (Baumeister et al., 2007; Tangney et al., 2004; Vohs & Faber, 2007). Self-control is also associated with emotional problems, school underachievement, lack of persistence, and relationship issues (Vohs & Faber, 2007; Baumeister et al., 2007; Tangney et al., 2004). Moffitt et al.'s*

		(2011) study of a cohort of 1000 children from birth to 32 years of age showed that adequate self control predicts physical health, personal finances, substance dependence, and criminal offending outcomes. Similarly, a study of 500 sibling pairs in the same cohort demonstrated that siblings with lower self-control had worse outcomes. Furthermore, Güner & Demir (2021) reported a significant negative relationship between self-control and nomophobia and between self-control and smartphone addiction, while Qiufeng et al. (2021) reported a link between self control and smartphone addiction.
By employing a structural equation modeling (SEM) approach, this study sought to explore the relationships between self-control, emotion regulation, and spiritual meaningfulness mediated by loneliness and smartphone use and nomophobia. SEM allows for a simultaneous examination of multiple variables and their interconnections, providing a more sophisticated and nuanced analysis compared to previous studies. *Furthermore, the study's focus on junior high school students, senior high school students, and college students from three different cities in Indonesia adds to the novelty and generalizability of the findings. Nomophobia is found in 25.46% to 70.76% of individuals in both developed and developing countries, with young adults being the most affected group (Ozdemir et al., 2018; Jahrami et al., 2023). Among students, the condition impacts between 18.5% and 73% (Dixit et al., 2010; Kaur et al., 2015; Liu et al., 2022). Understanding how nomophobia and its potential mediators manifest in diverse age groups and cultural settings can contribute to the development of targeted interventions and strategies to address nomophobia-related issues.*	**Current Research** - While helpful, the stats on use should be at the beginning of the paper, not at the end of the introduction after nomophobia has already been well detailed.	***Authors response:*** *Thank you for your valuable suggestion. We have revised it accordingly. We have moved the data at the beginning of the paper.* *By employing a structural equation modeling (SEM) approach, this study sought to explore the relationships between self-control, emotion regulation, and spiritual meaningfulness mediated by loneliness and smartphone use and nomophobia. SEM allows for a simultaneous examination of multiple variables and their interconnections, providing a more sophisticated and nuanced analysis compared to previous studies.* *Furthermore, the study's focus on junior high school students, senior high school students, and college students from three different cities in Indonesia adds to the novelty and generalizability of the findings. Understanding how nomophobia and its potential mediators manifest in diverse age groups and cultural settings can contribute to the development of targeted interventions and strategies to address nomophobia-related issues.*
Participants This cross-sectional study was carried out in Yogyakarta, Palembang, and Jambi, Indonesia. The study participants included junior high school, senior high school,	**Method**: The number of participants and details should likely be in the results section.	**Authors response:** After reviewing several papers published in reputable international journals, we found that details about participants are typically presented in the methods section. We believe that including participant details in the methods

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and college students from these three cities. The total number of respondents in this study was 704; 15 (2.13%) respondents did not complete the questionnaire, and 689 respondents were included. The respondents were 245 junior high school students (35.5%), 235 senior high school students (34.2%), and 209 college students (30.3%). Among the participants, 380 (55.2) were women, and 309 (44.8%) were men. The average age of the respondents was 17 years (SD= 3,4).		section remains appropriate. *Participants This cross-sectional study was carried out in Yogyakarta, Palembang, and Jambi, Indonesia. The study participants included junior high school, senior high school, and college students from these three cities. The total number of respondents in this study was 704; 15 (2.13%) respondents did not complete the questionnaire, and 689 respondents were included. The respondents were 245 junior high school students (35.5%), 235 senior high school students (34.2%), and 209 college students (30.3%). Among the participants, 380 (55.2%) were women, and 309 (44.8%) were men. The average age of the respondents was 17 years (SD= 3,4).* *Informed consent was gathered before the respondents agreed to participate in this study. All respondents were involved voluntarily without coercion. Permission to collect data was obtained from the parent, school and university. A purposive sampling technique was applied to obtain the data. As a token of appreciation, all participants were given ballpoint pens immediately after they completed the questionnaire. The data were collected for two months, beginning in June 2022 and ending in July 2022.*
We conducted path analysis as part of SEM using AMOS 11 software. The research team ensured the validity of all the datasets before starting the analysis process. Participants who did not complete the questionnaire were excluded from the sample (15 of 704 respondents (2.13%)). The reasoning behind this exclusion is based on the assumption that participants who did not complete the entire questionnaire may have missing or incomplete data, which could introduce bias or compromise the integrity of the analysis. A multivariate normal distribution was achieved, and the data were examined.	Previously revision points questioned - Did age groups vary at baseline across any pertinent measure (e.g., loneliness, etc.) that could affect interpretation of the outcomes? While authors responded indicating differences in ages, this reviewer was more questioning marked differences in phone usage or other measured factors that are outliers and could influence the findings due to skewing the entire group. This still remains unclear.	Authors response: Thank you for your insightful comments. To address your concern about potential baseline differences influencing the outcomes, we conducted a subgroup analysis based on education level. Specifically, we compared key baseline measures, including phone usage, loneliness, and other relevant factors, across different education levels. We stratified participants into subgroups based on their education levels (e.g., high school, undergraduate, postgraduate). We used sub groups path analysis to test the invariances between groups. Our analysis revealed that there were similar of path effect among sub groups analysis. We are confident that these factors did not skew the overall findings of our study. The outcomes can thus be interpreted without concern for confounding effects related to education level. We hope this addresses your concerns and clarifies the robustness of our findings. We present the finding in appendix of out paper. *We conducted path analysis as part of SEM using Amos 11 software. The research team ensured the validity of all the datasets*

		before starting the analysis process. Participants who did not complete the questionnaire were excluded from the sample (15 of 704 respondents (2.13%)). The reasoning behind this exclusion is based on the assumption that participants who did not complete the entire questionnaire may have missing or incomplete data, which could introduce bias or compromise the integrity of the analysis. A multivariate normal distribution was achieved, and the data were examined. We also conducted subgroup analyses based on education level, using path analysis to test the invariance of effects between groups.
Based on the findings presented in the study, several conclusions can be drawn. First, the study suggested that smartphone use intensity serves as a significant mediator in the relationships between emotion regulation, self-control, spiritual meaningfulness, and nomophobia. This indicates that excessive smartphone use may exacerbate feelings of nomophobia, potentially leading to negative outcomes such as decreased productivity and increased dependence on smartphones. *Second, individuals with better self-control and emotion regulation skills are less prone to developing problematic behaviors such as excessive smartphone use and nomophobia. This finding aligns with the self-regulation deficit model, which posits that individuals with poor self-regulation abilities are more susceptible to addictive behaviors.* *Third, the study revealed a positive relationship between spiritual meaningfulness and smartphone use, contrary to initial hypotheses. This suggests that smartphones can serve as tools for accessing religious and spiritual content, potentially fostering a sense of community among individuals with higher levels of spiritual well-being. Additionally, the study indicated that loneliness does not mediate*	**Conclusions:** * While having good old and new information, organization and integration could be strengthened	**Authors response:** Thank you for your valuable suggestion. We have revised it accordingly. *Based on this study's findings, several practical applications and recommendations can be made for both the general public and healthcare providers. For the general public, it is essential to promote emotional regulation strategies such as mindfulness, meditation, and cognitive behavioral techniques to manage emotions and reduce nomophobia by lessening emotional dependence on smartphones. Additionally, engaging in activities that provide spiritual meaning, like community service or spiritual practices, can diminish reliance on smartphones for emotional satisfaction. Developing self-control techniques, such as setting time limits for smartphone use and creating smartphone-free zones, is also crucial. Being mindful of the intensity and purpose of smartphone use can help establish healthier boundaries and reduce its impact on daily life.* *For healthcare providers, integrating emotional regulation training into mental health treatment plans can offer patients effective tools for managing emotions and reducing nomophobia. Addressing spiritual well-being in therapeutic settings can help patients explore how spiritual fulfillment might alleviate their dependence on smartphones. Enhancing self-control strategies and providing practical tools for moderating smartphone use should be part of therapeutic interventions. Additionally, evaluating smartphone use patterns during consultations can help tailor recommendations for healthier device habits. Educational programs on the impact of smartphone use on mental health, emphasizing emotional regulation, spiritual meaning, and self-control, can*

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the relationships among emotion regulation, self-control, spiritual meaningfulness, and nomophobia. Instead, the relationship between these variables and nomophobia may be direct, with individuals who		*further support individuals in managing their smartphone use effectively.*

7. Pemberitahuan Penerbitan
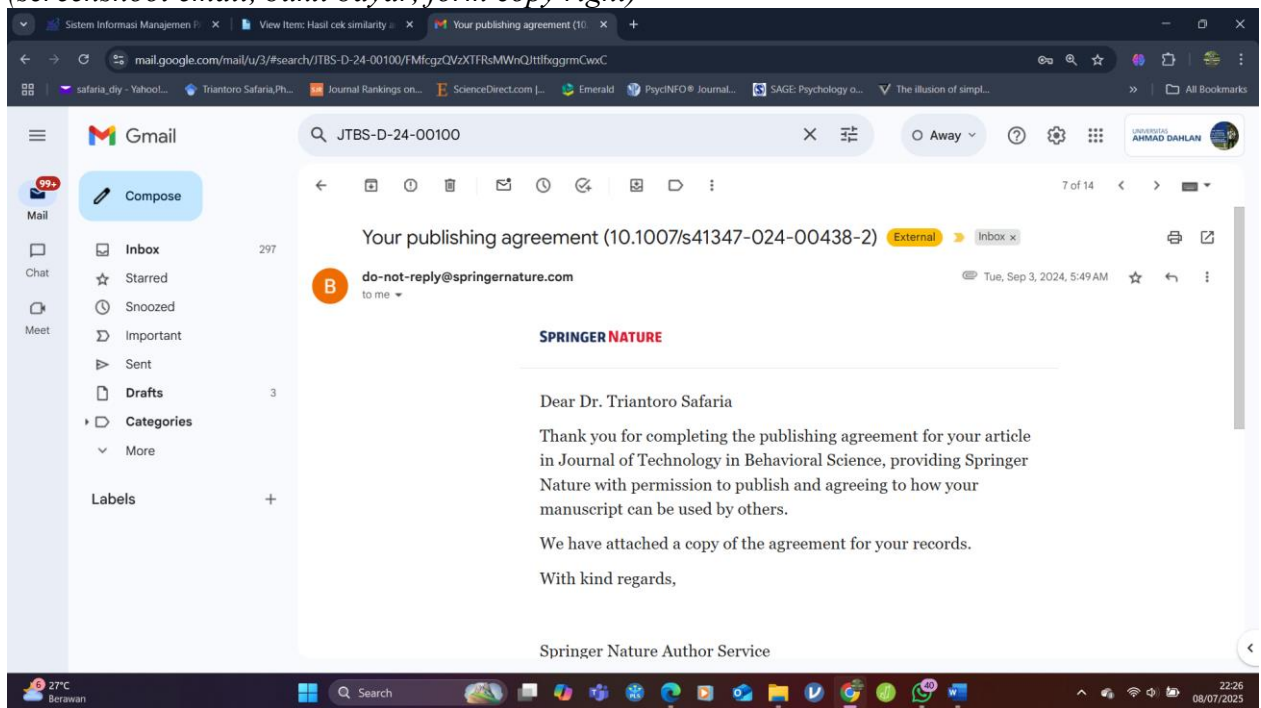*(screenshoot email dari pengelola jurnal, bukti LOA)*
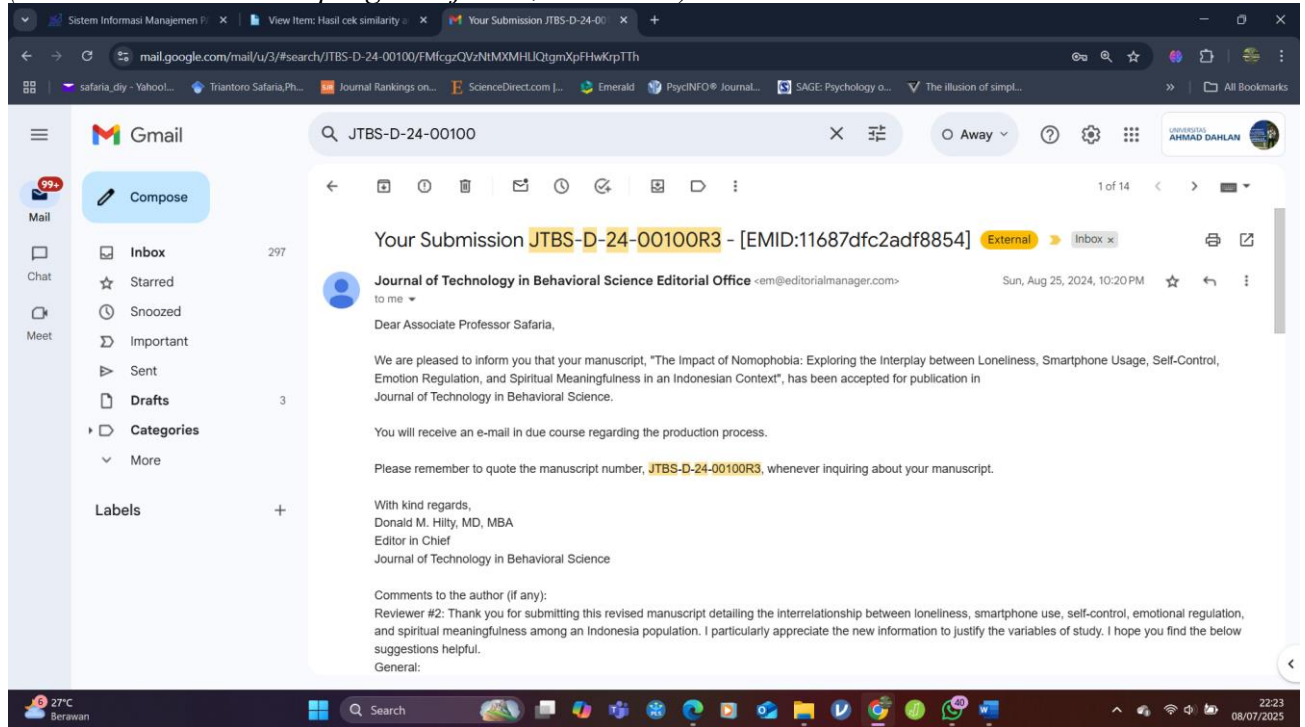
8. Permohonan Penyesuaian Konten Artikel
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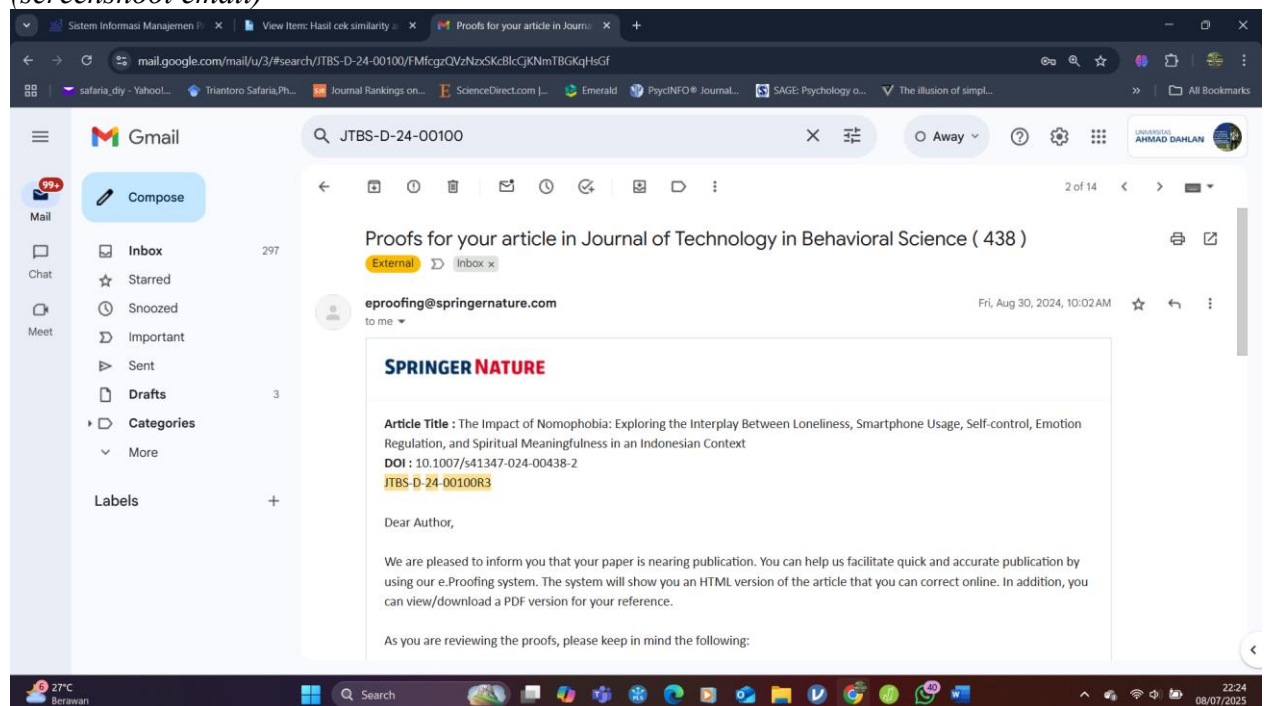
9. Pengiriman Revisi artikel final
   (screenshoot email, bukti bayar, form copy right)

10. Penerbitan Artikel (artikel yang sudah terbit)
    (screenshoot artikel yang sudah terbit dari web jurnal)