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Fear of Missing Out (FoMO) in the Qur'an and Islamic Psychology: Analysis and Solution-Oriented Approaches

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Abstract

The rapid growth of social media has intensified the fear of missing out (FoMO), a persistent anxiety that others are enjoying rewarding experiences in which one is absent. Islamic studies of FoMO have tended to treat single remedies in isolation, such as qana'ah or zuhd, or to rely on one exegetical source, leaving the link between the mechanisms of FoMO and its treatment underexplained. This qualitative library study uses thematic analysis of Qur'anic verses, exegetical works, and psychological literature to map that link. The findings show that FoMO is associated with social comparison, the need for approval, and weak spiritual grounding. Surah At-Takathur, Al-Hadid, An-Nisa, and Taha offer a moral diagnosis of these dynamics through warnings against worldly rivalry, envy, and heedlessness. Islamic psychology adds an explanation of the mechanism: attention and self-worth come to depend on human approval when the qalb is attached to worldly things and the nafs is dominated by desire. The study's analytical contribution is a three-level integrative model of awareness, purification (dhikr, shukr, qana'ah, tawakkul, muhasabah, tazkiyat al-nafs), and mindful digital behavior, which connects the Qur'anic diagnosis to practical strategies. Counselors, educators, preachers, and parents can use it to design guidance for Muslim adolescents and young adults. Its effectiveness still needs empirical testing.

Keywords: *Fear of Missing Out, Qur'an, Islamic Psychology*

Abstrak

Perkembangan media sosial memperkuat fenomena *fear of missing out* (FoMO), yaitu kecemasan menetap karena merasa orang lain menikmati pengalaman berharga yang tidak diikutinya. Kajian Islam tentang FoMO selama ini cenderung membahas satu konsep solusi secara terpisah, seperti qana'ah atau zuhud, atau bertumpu pada satu sumber tafsir, sehingga belum menjelaskan bagaimana mekanisme FoMO dan penanganannya saling terhubung. Penelitian kepustakaan kualitatif ini menganalisis secara tematik ayat-ayat Al-Qur'an, karya tafsir, dan literatur psikologi untuk memetakan keterkaitan tersebut. Hasilnya menunjukkan bahwa FoMO berkaitan dengan perbandingan sosial, kebutuhan akan pengakuan, dan lemahnya landasan spiritual. Surah At-Takathur, Al-Hadid, An-Nisa, dan Taha memberikan diagnosis moral atas dinamika ini melalui peringatan terhadap persaingan duniawi, iri hati, dan kelalaian. Psikologi Islam menambahkan penjelasan mekanisme: perhatian dan identitas diri bertumpu pada pengakuan manusia karena qalb terikat pada dunia dan nafs didominasi keinginan. Kontribusi analitis penelitian ini adalah model integratif tiga tingkat, yaitu kesadaran, penyucian jiwa (dhikr, shukr, qana'ah, tawakkul, muhasabah, tazkiyat al-nafs), dan perilaku digital yang sadar, yang menghubungkan diagnosis Qur'ani dengan strategi praktis. Konselor, pendidik, dai, dan orang tua dapat memakai model ini untuk merancang bimbingan bagi remaja dan dewasa muda Muslim. Efektivitasnya masih perlu diuji secara empiris.

Kata Kunci: *Fear of Missing Out*, Al-Qur'an, Psikologi Islam, Qalb dan Nafs

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A. Introduction

The rapid advancement of digital technology has transformed the way human beings communicate, work, and seek meaning in their daily lives. Social media platforms now allow individuals to observe the activities, achievements, and lifestyles of others in real time, across geographical boundaries.[1] While this connectivity offers many benefits, it also creates a constant stream of social comparison. Within this environment, a psychological condition known as the fear of missing out, commonly abbreviated as FoMO, has emerged as a widespread concern, particularly among young people who spend a large portion of their day online. Przybylski and colleagues defined FoMO as a pervasive apprehension that others might be having rewarding experiences from which one is absent, accompanied by a persistent desire to stay continuously connected with what others are doing. This definition shows that FoMO is not merely a passing feeling of envy. It is a combination of emotional unease, behavioral compulsion, and cognitive preoccupation. Individuals who experience it frequently check their devices, find it difficult to disconnect, and feel anxious when they cannot access updates from their social circles.[2]

Empirical studies have linked FoMO with several negative outcomes, including anxiety, depressive symptoms, sleep disturbance, reduced academic concentration, and lower life satisfaction. Research grounded in self-determination theory suggests that FoMO tends to arise when basic psychological needs, such as relatedness, competence, and autonomy, are not adequately fulfilled.[3] Individuals who feel unsatisfied in these areas look toward social media to compensate, yet constant exposure to the curated lives of others often deepens their dissatisfaction rather than resolving it. This phenomenon is also visible within Muslim societies, where young people are deeply immersed in digital culture. Indonesia, as the country with the largest Muslim population in the world, has one of the most active social media user bases globally. Muslim youth are therefore exposed to the same pressures of comparison, popularity, and social validation as their peers elsewhere. Many feel compelled to follow every trend, attend every event, and display a lifestyle that appears successful, even when doing so conflicts with their values, finances, or spiritual commitments.[4]

The Qur'an, as a source of guidance for all aspects of human life, addresses the psychological roots of such restlessness. Allah warns in *Surah At-Takathur* that the competition for worldly increase distracts people until they reach their graves.[5] *Surah Al-Hadid*, verse 20,

[1] Siagian and Is, "AL-AFKAR : Journal for Islamic Studies Fear Of Missing Out (Fomo) Pada Generasi Z Muslim Di Kota Medan : Perspektif Al- Qur ' an Terhadap Gaya Hidup Digital."

[2] Yanti and Halim, "Internalisasi Nilai Zuhud Sebagai Upaya Mengatasi Sikap Fear of Missing Out (FOMO) Di Era Digital : Studi Pada Remaja Masjid."

[3] Restructuring, "Integrasi Cognitive Restructuring Dan Nilai Qana ' Ah Sebagai Strategi Konseling Islam."

[4] Fauziyah, "Peran Al-Qur ' an Dalam Membentuk Sikap Anti-Fomo Pada Remaja."

[5] Khairunnisa, Ambarwati, and Hariry, "Kesehatan Mental Dan FOMO (Fear of Missing Out): Solusi Psikologi Agama (Islam) Pada Era Digital."

describes worldly life as play, amusement, adornment, and mutual boasting, which resembles vegetation that flourishes briefly and then withers. These verses portray an unceasing race for status and possessions that closely parallels the dynamics of FoMO in the digital age. Furthermore, the Qur'an explicitly discourages the habit of fixing one's gaze on what others possess. In *Surah Taha*, verse 131, believers are told not to extend their eyes toward the enjoyments granted to other groups, because these are a test and the provision of the Lord is better and more lasting. *Surah An-Nisa*, verse 32, likewise forbids coveting the favors Allah has given to others. Such teachings correspond with the Islamic concepts of *hasad*, which means envy, and *ghibtah*, which means admirable emulation, and they offer a moral framework for interpreting social comparison.[6]

Islamic psychology provides an additional lens for understanding this problem. Unlike conventional psychology, which often limits its analysis to cognition, behavior, and emotion, Islamic psychology views the human being as a unified whole composed of the *nafs* (self), *qalb* (heart), *'aql* (intellect), and *ruh* (spirit).[7] Mental health is understood as the harmony of these components under the guidance of divine revelation. From this perspective, FoMO can be seen as a disorder of the *qalb* and *nafs*, in which the heart becomes attached to worldly recognition and the self is dominated by desire. The Islamic intellectual tradition also contains therapeutic concepts that may serve as remedies. Scholars such as Al-Ghazali discussed the purification of the soul (*tazkiyat al-nafs*), the discipline of self-accounting (*muhasabah*), and the cultivation of contentment (*qana'ah*) as paths toward inner tranquility. The Qur'an itself affirms in *Surah Ar-Ra'd*, verse 28, that hearts find rest through the remembrance of Allah. Gratitude (*shukr*), reliance upon Allah (*tawakkul*), and moderation in worldly attachment (*zuhd*) further strengthen the believer against anxiety over what others have or do.[8]

A growing body of Indonesian-language scholarship has begun to address FoMO from an Islamic standpoint, but with differing foci and approaches. First, several studies examine a single remedial concept, such as qana’ah among Generation Z (Aulia et al., 2026), zuhd among mosque youth (Yanti & Halim, 2026), and Qur’anic Sufism as spiritual therapy (Habibi & Mujahid, 2026). Second, other studies are anchored in a single exegetical source or Qur’anic term, such as the thematic analysis of social-anxiety verses in Hamka’s Tafsir al-Azhar (Romziana, 2026) and the semantic analysis of the term zuyyina read through self-determination theory (Arsyad, 2025). Third, some studies are contextual or applied, including research on Muslim Generation Z in

[6] Zahra, “Internalisasi Nilai-Nilai Akhlak Islami Pada Remaja Muslim Di Era Budaya Fear of Missing Out (FOMO).”

[7] Afiyah et al., “Fenomena Fear Of Missing Out Dan Dampaknya Terhadap Kesehatan Mental Remaja Dalam Khazanah : Jurnal Mahasiswa Khazanah : Jurnal Mahasiswa.”

[8] Irbathy et al., “FOMO , Insecure , Dan Overthinking : Menjaga Kesehatan Mental Dan Iman Remaja Muslim Melalui Psikoedukasi Berbasis Masyarakat.”

Medan from a Qur'anic perspective (Siagian & Is, 2025), the role of the Qur'an in forming anti-FoMO attitudes among adolescents (Fauziyah, 2026), and an analysis of FoMO in Muslim consumption behavior through al-Ghazali's thought (Salsabila, 2026). Together, these studies show that Islamic values are relevant to FoMO and propose a range of remedies. However, each tends to treat one concept, one source, or one setting in isolation. They say little about how the Qur'anic diagnosis, the nafs–qalb explanation of the mechanism, and the full range of remedies can be connected within a single framework. The present study addresses this gap.

Despite the growing global literature on FoMO, most studies are conducted within secular psychological frameworks and emphasize measurement, prevalence, and correlation with variables such as social media intensity or psychological well-being.[9] The interventions they propose, including digital detox and mindfulness training, are valuable but often lack a transcendent dimension that speaks to the spiritual needs of Muslim individuals. Studies that integrate Qur'anic exegesis with Islamic psychological theory to analyze FoMO remain limited, which leaves a conceptual gap in both Islamic studies and psychology. Based on these considerations, this study is important and timely. It seeks to examine FoMO not only as a psychological symptom but also as a spiritual and moral challenge that requires a comprehensive response. By drawing upon the Qur'an and Islamic psychology, the study aims to describe the nature of FoMO, identify its causes and effects, and formulate solutions that are consistent with Islamic values. In this way, the research hopes to contribute an authentic, contextual, and practical perspective for Muslims who struggle to maintain peace of mind in an age of constant digital comparison.[10]

Based on this background, the study addresses four questions. First, how is FoMO understood in contemporary psychology, and what are its characteristics, causes, and consequences among Muslim individuals? Second, how does the Qur'an portray the psychological and moral dynamics that underlie it, including envy, worldly rivalry, and dissatisfaction? Third, how does Islamic psychology explain FoMO through the concepts of the nafs and the qalb? Fourth, what solutions grounded in the Qur'an, such as remembrance of Allah, gratitude, contentment, and self-accounting, can be formulated to help individuals attain inner peace? Accordingly, the study aims to describe the concept and impacts of FoMO, examine the relevant Qur'anic verses and interpretations, analyze FoMO through Islamic psychology, and formulate Qur'an-based solutions.

[9] Aulia, Sukirno, and Iriyadi, "PEMAHAMAN KONSEP QANA ' AH DALAM MENYIKAPI FEAR OF MISSING OUT (FoMO) PADA GENERASI Z Pendahuluan."

[10] Shavira et al., "Strategi Spritualitas Qur ' Ani Untuk Mengatasi FOMO Pada Generasi Z."

This study makes three scholarly contributions. First, it connects Qur'anic verses on worldly rivalry, envy, and the gaze toward others' provision (At-Takathur, Al-Hadid, An-Nisa, and Taha) to an Islamic psychological explanation of how FoMO works through the nafs and the qalb, rather than treating each verse or concept separately. Second, it distinguishes destructive comparison (hasad) from constructive emulation (ghibtah), showing that the Qur'an redirects competitive energy toward good deeds instead of suppressing aspiration. Third, it proposes a three-level integrative model of awareness, purification, and mindful digital behavior, which organizes remedies that earlier studies have treated in isolation. The model is conceptual and requires empirical testing in future research.

B. Research Method

This study uses a qualitative library research design. Library research is appropriate because the aim is not to collect field data but to examine, interpret, and synthesize existing texts, namely Qur'anic verses, exegetical works, and scholarly literature on FoMO and Islamic psychology. The research is descriptive-analytical, so it first describes how FoMO is understood and then analyzes it through Qur'anic and Islamic psychological concepts. The study takes an interdisciplinary approach that combines Qur'anic exegesis (tafsir) with contemporary and Islamic psychology. Contemporary psychology provides the definition, characteristics, causes, and impacts of FoMO, while the Qur'an and Islamic psychology provide the moral and spiritual framework for interpreting and addressing it. This combination allows the study to connect a modern phenomenon with classical sources without treating either as a substitute for the other.

The primary data are Qur'anic verses relevant to worldly rivalry, envy, distraction, and contentment, namely Surah At-Takathur (102), Al-Hadid (57:20–23), An-Nisa (4:32), Taha (20:131), Ar-Ra'd (13:28), and related verses, together with their interpretations in Tafsir Ibn Kathir, Tafsir al-Misbah by M. Quraish Shihab, and Tafsir al-Azhar by Hamka. These works were chosen to represent classical and contemporary Indonesian exegetical traditions. Verses were selected because they address the psychological and moral dynamics that correspond to the cognitive, affective, and behavioral dimensions of FoMO. The secondary data are scholarly publications on FoMO, Islamic psychology, and Islamic approaches to mental health, including journal articles on the concepts of the nafs, qalb, qana'ah, zuhd, shukr, tawakkul, and muhasabah. These sources were used to build the psychological background, to compare earlier studies, and to support the formulation of solutions.

Data were collected through documentation, that is, by identifying, reading, and recording relevant texts. For the Qur'anic data, verses were located through thematic keywords such as rivalry, envy, distraction, contentment, and remembrance, and each was then read together with its exegesis to understand its context and meaning. For the literature, the author searched

scholarly databases and journal repositories using keywords such as “fear of missing out,” “FoMO,” “Islamic psychology,” “nafs,” “qalb,” “Qur’an,” and “qana’ah.” Sources were included if they addressed FoMO or closely related Islamic psychological concepts and were published between 2025 and 2026, and were excluded if they lacked relevance to the research questions or lacked identifiable authorship and publication details.

The data were analyzed using thematic analysis, which proceeds in six stages: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining themes, and writing up. Codes were drawn from the verses, exegetical explanations, and psychological literature, and were then grouped into themes that correspond to the research questions: the characteristics and causes of FoMO, its impacts, the Qur’anic portrayal of rivalry and envy, the explanation through the nafs and the qalb, and the solutions. After the themes were defined, the study compared psychological and Islamic explanations of each theme to identify where they converge, where Islamic sources add explanatory depth, and where they remain conceptual rather than empirical. The resulting synthesis formed the basis of the integrative model presented in the discussion.

To maintain the credibility of the analysis, the study triangulated sources by comparing Qur’anic verses, exegetical interpretations, and psychological literature on the same theme. Interpretations of verses were checked against more than one exegetical work, and claims about FoMO were tied to the literature that supports them, with attention to whether a source reports an empirical relationship or only a conceptual one. The study also acknowledges its limits. As a library study it relies on existing texts and does not test the proposed model empirically, so the findings are conceptual and should be read as a framework for further research rather than as evidence of effectiveness. Ambiguities or differences among exegetical views are noted in the analysis instead of being resolved selectively.

C. Discussion

1. FoMO in Contemporary Psychology: Characteristics, Drivers, and Impacts

The psychological literature describes FoMO as a multidimensional condition rather than a single emotion. Its core is a persistent worry that other people are enjoying rewarding experiences in which one is absent. For analytical purposes, this study organizes its manifestations into three layers: cognitive (intrusive thoughts about what others are doing), affective (anxiety, restlessness, and a sense of inadequacy), and behavioral (compulsive checking of devices and difficulty disengaging). These layers distinguish FoMO from ordinary curiosity or the normal desire to socialize. FoMO also appears both as a stable tendency to be sensitive to social exclusion and as a state triggered by specific situations, such as seeing photographs of a gathering one did not attend. Social media can intensify

the state form, because it delivers a continuous feed of selective, polished highlights that viewers may mistake for an accurate picture of others' lives. Self-determination theory offers an influential account of why this happens: people whose needs for relatedness, competence, and autonomy are poorly met are more likely to seek compensation through constant social monitoring. [11]

Three drivers recur in the literature on Muslim youth: social comparison amplified by visible metrics such as follower counts and likes, the need for belonging and approval, and weak spiritual grounding and self-regulation.[12] Two cautions apply. First, the evidence for these drivers is largely correlational and conceptual, so it shows that they are associated with FoMO but does not establish that they cause it. Unmet needs may foster FoMO, and FoMO may in turn reduce need satisfaction. Second, the claim that collectivist settings such as Indonesia intensify FoMO is plausible but remains an interpretation. This study therefore treats these drivers as associated factors rather than established causes. The same caution applies to impacts. The literature reviewed here associates FoMO with anxiety, low mood, sleep disruption, fragmented attention, and lower life satisfaction, as well as with weaker attention to family and friends in one's presence.[13] The effects on religious life are a different case. It is reasonable to infer that frequent digital checking may interrupt prayer, reduce the quality of presence (khushu') in worship, or encourage riya', but this inference rests on conceptual reasoning and has little direct empirical support, so it is best read as a hypothesis for future research. One further point follows: if FoMO is a symptom of deeper unmet needs and orientations, interventions limited to reducing screen time address only its surface.

2. The Qur'anic Diagnosis: Worldly Rivalry, Envy, Emulation, and Contentment

The Qur'an does not mention FoMO or social media, so the relevance of the verses discussed here is analogical rather than literal. With that limit in mind, several passages describe dynamics that parallel FoMO. Surah At-Takathur (102:1–2) states that mutual competition for increase distracts people (alhakum) until they visit their graves, which describes attention captured so completely by the pursuit of more that its purpose is forgotten. Surah Al-Hadid (57:20) characterizes worldly life as play, amusement, adornment, and mutual boasting, and compares it to vegetation that flourishes and then turns to debris. Verses 22–23 of the same surah add that every event is recorded so that people neither grieve over what escapes them nor exult over what they are given, and Surah

[11] Arsyad, "Relevansi Fenomena FoMO Di Era Digital Dengan Konsep Zuyyina Dalam Al-Qur ` an : Analisis Semantik Integratif Perspektif Self-Determination Theory."
[12] Habibi and Mujahid, "Tasawuf Qur ' Ani Sebagai Terapi Spiritual Terhadap FOMO Di Era Digital."
[13] Bintang and Juliani, "Analisis Perspektif Islam Terhadap Dampak Fomo Pada."

Al-Munafiqun (63:9) warns that wealth and children should not distract believers from the remembrance of Allah. Read together, these verses locate the problem in the heart's attachment to outward gains, not in enjoyment as such.[14] Two further passages address the gaze and the envy that follows it. Surah Taha (20:131) tells believers not to extend their eyes toward the enjoyments given to other groups, which are a test, because the provision of the Lord is better and more lasting. Surah An-Nisa (4:32) prohibits wishing for the specific favors given to others. The story of Qarun (28:79–82) illustrates the dynamic: those who desired worldly life longed for what Qarun had, those with knowledge corrected their perception, and Qarun's fall showed that provision is expanded or restricted by divine wisdom. These passages treat the gaze as a starting point of inner disturbance, which is directly relevant to the visual nature of social media consumption. The Qur'an does not, however, condemn aspiration. Surah Al-Baqarah (2:148) urges believers to race toward good deeds, and Surah Al-Mutaffifin (83:26) invites those who compete to compete for the sealed drink of Paradise. This matches the Islamic distinction between hasad, the destructive wish that another lose a blessing, and ghibtah, the constructive wish to attain a similar good without wishing harm to others. Here the Qur'anic perspective adds something that general psychology typically does not: a normative criterion. Psychology treats social comparison largely as a process whose effects depend on its direction, whereas the Qur'an evaluates the object and orientation of desire, redirecting competitive energy toward spiritual and ethical excellence instead of suppressing it.[15]

3. FoMO in Islamic Psychology: The Nafs and the Qalb as an Explanatory Mechanism

The link between FoMO and the nafs and qalb is made here on conceptual grounds, and three bases support it. First, Islamic psychology models the person as an integrated whole of nafs, qalb, 'aql, and ruh, so the problem is not confined to cognition, behavior, and emotion. Second, the Qur'an describes levels of the nafs that correspond to the experiential range of FoMO: the nafs al-ammarah, which inclines toward base desires (12:53), the nafs al-lawwamah, which reproaches itself (75:2), and the nafs al-mutmainnah, the soul at peace (89:27–28). Third, the Qur'an links tranquility specifically to the qalb (13:28), and a well-known prophetic tradition states that when the piece of flesh in the body is sound, the whole body is sound. On this basis, the heart is treated as the seat of orientation

[14] Salsabila, "Fenomena Fear of Missing Out (FOMO) Dalam Perilaku Konsumsi Muslim : Analisis Perspektif Pemikiran Al-Ghazali."

[15] Romziana, "Fenomena Fear Of Missing Out (Fomo) Dalam Perspektif Tafsir Al-Azhar Karya Buya Hamka (Analisis Tematik Ayat-Ayat Tentang Kecemasan Sosial) Fenomena Fear Of Missing Out (FOMO) Pada Dasarnya Merupakan Manifestasi Dari Kecemasan Sosial (Social Anxiety) Yang Berkembang Di Era Digital . Istilah Ini."

and attachment. [16] These concepts allow an interpretation that goes beyond restating causes already identified in psychology. Psychology explains that unmet needs lead people to seek compensation through social monitoring. The Islamic framework adds an account of where the compensation is sought and what it does to the person. The desire for status and experience (nafs al-ammarah) is fed by the gaze (Taha 20:131), the heart becomes attached to creation and its approval, and inner stability then depends on external recognition, so every unseen post or missed invitation registers as a threat. Heedlessness weakens the 'aql's ability to evaluate desires in light of revelation, which leaves the person reactive to notifications and trends. The diseases of the heart (amrad al-qulub), namely envy, love of display, and excessive attachment to the world, are then the spiritual counterparts of the symptoms observed in psychological studies of FoMO. Two limits should be stated. First, describing FoMO as a disorder of the qalb and nafs is a spiritual and moral interpretation, not a clinical diagnosis, and it does not replace psychological or medical care where anxiety or depression is severe. Second, the mechanism proposed here is an interpretive model derived from textual sources and has not been tested empirically. Its value lies in showing that the Islamic approach locates the solution in the realignment of the whole self, with the heart at the center, rather than in behavioral control alone.

4. Qur'anic and Islamic Psychological Solutions: An Integrative Model

The remedies identified in the Qur'an and Islamic psychology correspond to specific points in the mechanism described above. Dhikr addresses the qalb directly: Surah Ar-Ra'd (13:28) states that hearts find rest through the remembrance of Allah, and for a person with scattered attention, dhikr, prayer, and Qur'an recitation provide a stable point of focus and pauses that interrupt compulsive checking. These practices resemble mindfulness, but they are anchored in a relationship with God and therefore add meaning to the experience of calm. Shukr and qana'ah address upward comparison: Surah Ibrahim (14:7) promises increase for the grateful, and the prophetic guidance to look at those who have less in worldly matters counters the habit of looking at those who have more. Contentment does not mean passivity, since it is compatible with striving in lawful and beneficial ways. Tawakkul (65:3), muhasabah (59:18), and tazkiyat al-nafs (91:9–10) address the nafs, reducing the anxiety of having to secure every opportunity personally and encouraging regular evaluation of time and priorities.[17] Based on these correspondences, the study proposes an integrative model with three levels. At the level of awareness, individuals

[16] Nursalim et al., "Ahsan : Jurnal Ilmiah Keislaman Dan Kemasyarakatan."

[17] Syah, "Fear of Judgment Di Media Sosial Dan Konsep Husnuzan Dalam Islam Kallyn Nasywa Hafizhah[1]*."

recognize FoMO as a condition of the heart and the self and identify the triggers that provoke it. At the level of purification, they practice dhikr, muhasabah, and repentance (tawbah) to address the inner causes of restlessness. At the level of behavior, they adopt practical measures such as limiting screen time, curating the content they follow, and scheduling periods of disconnection that protect prayer and sleep.[18] The model's contribution is to organize remedies that are often treated separately, and to connect each to the part of the person it addresses. The model has implications for several actors. Educators and counselors can incorporate Qur'anic reflection and gratitude exercises into guidance programs, preachers can address digital rivalry by distinguishing hasad from ghibtah, and parents can model balanced technology use and nurture self-worth that does not rely on online validation. Strengthening real relationships through shared worship, study circles, and community service also supplies the belonging that FoMO promises but screens do not deliver. The Islamic approach should be seen as complementing, not replacing, existing interventions such as digital detox and mindfulness, to which it adds an ultimate source of meaning that may make them more sustainable. The effectiveness of the model is, however, a hypothesis that remains to be tested empirically.[19]

D. Conclusion

This study concludes that the fear of missing out is not merely a behavioral habit of excessive social media use, but a multidimensional condition rooted in unmet psychological needs, social comparison, and weak spiritual grounding. The Qur'an portrays the same dynamics through its warnings against worldly rivalry, envy, and distraction, as seen in *Surah At-Takathur*, *Al-Hadid*, *An-Nisa*, and *Taha*. Islamic psychology explains FoMO as a disorder of the *qalb* and the *nafs*, in which the heart becomes attached to human approval rather than to Allah. The proposed solutions include *dhikr*, *shukr*, *qana'ah*, *tawakkul*, *muhasabah*, and *tazkiyat al-nafs*, combined with practical measures such as limiting screen time and strengthening real relationships. Together, these approaches complement contemporary psychological interventions and help Muslims attain lasting tranquility, sincere worship, and a balanced, mindful use of digital technology.

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[18] Saputra, "Kesehatan Mental Generasi Muda Muslim Di Era Digital."

[19] Khairunnisyah and Holifah, "Integrasi Nilai-Nilai Tasawuf Dalam Psikoterapi Islam Untuk Penguatan Kesehatan Mental Siswa Di Era Digital."

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