



# Hadith Based Character Education: Reconstructing Self-Control to Counter the Impact of Fear of Missing Out (FoMO)

**Abstract:** This research addresses the digital character crisis driven by the Fear of Missing Out (FoMO) syndrome among Muslim youth. The study aims to reconstruct the Hadith-based concept of self-control (*mujahadah an-nafs*) as a character education strategy to counter digital anxiety. Employing a qualitative descriptive-analytic case study integrated with Fazlur Rahman's Double Movement framework, this study analyzes textual data from the canonical *Kutub al-Tis'ah* alongside modern psychological literature. The findings reveal structural equivalences between the 7th-century *Jahiliyyah* socio cultural pressures and modern social media dynamics. Consequently, a prophetic self-control matrix is formulated into four preventive pillars: digital *qana'ah* (contentment), anti-envy digital ethics, psychological patience therapy, and social media detoxification. This study practically contributes a concrete pedagogical blueprint for Islamic educational institutions to foster resilient, siber adaptive student behavior.

**Keywords:** Character Education, Digital Qana'ah, Fear of Missing Out, Prophetic Self-Control.

**Abstrak:** Penelitian ini mengkaji krisis karakter digital yang dipicu oleh sindrom Fear of Missing Out (FoMO) di kalangan remaja Muslim. Studi ini bertujuan merekonstruksi konsep kontrol diri (*mujahadah an-nafs*) berbasis hadis sebagai strategi pendidikan karakter untuk menangkal kecemasan digital. Dengan menerapkan desain studi kasus kualitatif deskriptif analitis yang diintegrasikan dengan kerangka Double Movement Fazlur Rahman, studi ini menganalisis data tekstual dari kitab kanonik *Kutub al-Tis'ah* beserta literatur psikologi modern. Hasil temuan menunjukkan adanya kesetaraan struktural antara tekanan sosio-kultural Jahiliyah abad ke-7 dengan dinamika media sosial modern. Oleh karena itu, matriks kontrol diri profetik diformulasikan ke dalam empat pilar preventif: *qana'ah* digital, etika digital anti dengki, terapi kesabaran psikologis, dan detoksifikasi media sosial. Studi ini berkontribusi praktis dalam memberikan cetak biru pedagogis bagi lembaga pendidikan Islam untuk menumbuhkan perilaku siswa yang tangguh dan adaptif siber.

**Kata Kunci:** Kontrol Diri Profetik, Fear of Missing Out, Purnadiri Digital, Pendidikan Karakter.

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## INTRODUCTION

The existence of prophetic-based character education constitutes a crucial pillar in guiding the morality of the Muslim youth amidst the massive disruptions of digital technology. This is because the rapid wave of digitalization not only offers informational efficiency but also brings a sociological shift that dictates the way individuals evaluate their social existence. Empirical facts indicate that intensive interaction with cyber spaces frequently triggers emotional distortions in the form of status anxiety, loss of spiritual orientation, and the degradation of self-control due to continuous exposure to artificial standards of happiness (Le et al., 2024). Consequently, the reinforcement of ethical foundations through the conceptual reconstruction of Islamic moral teachings derived from the Hadith of the Prophet SAW becomes an urgent academic agenda to mitigate the psychological and moral identity crisis within the contemporary cyber community.

The concrete challenge currently confronting digital society is the rampant emergence of a new psychosocial pathological syndrome known as the Fear of Missing Out (FoMO) (Kaddouhah, 2024). The FoMO phenomenon is characterized by a compulsive anxiety and an acute restlessness within individuals regarding the perception that others are enjoying far more valuable experiences while they are left behind. This sociological constraint is exacerbated by the absence of internal defense mechanisms within the cognitive systems of Muslim adolescents, thereby driving them toward consumerist behavior, unproductive trend imitation, and the neglect of spiritual obligations (Cohen et al., 2024). This crisis of digital self-control gradually erodes mental health and the Islamic personality structure, creating a generation vulnerable to frustration, lacking in gratitude, and perpetually swayed by public virtual trends for the sake of hunting artificial social recognition or validation.

Empirical conditions in the field confirm that the FoMO syndrome has reached an alarming level among Muslim pupils and university students, marked by the high duration of social media usage. Initial data demonstrate a subconscious tendency among social media





consumers to constantly compare their personal lives with the curated lives of others that appear more luxurious and established (Salerno et al., 2025). The phenomenon of moral imitation that deviates from Islamic sharia, such as the participation of Muslim youths in various dangerous or controversial digital platform trends, proves the fragility of their emotional regulation. This phenomenon can no longer be viewed as a normal developmental dynamic of adolescence, but rather as a sociological emergency signal demanding integrative, applicable, and deeply rooted therapeutic pedagogical interventions based on transcendental Islamic values to restore collective emotional stability.

Thus far, academic discourse regarding the FoMO phenomenon has been dominated by secular Western psychological literature that maps this issue through cognitive behavioral modification approaches (Fitri et al., 2024). Trends in previous studies generally focus on the effectiveness of cognitive behavioral therapy, mechanical restrictions on gadget screen time, or analyzing the impact of FoMO on the decline of students' academic performance. On the other hand, the study of Islamic religious texts concerning self-control or *mujahadah an-nafs* has been widely produced by both classical and contemporary Muslim scholars. However, most of these Islamic researches tend to isolate the discussion of self-control within abstract, theoretical, and sophisticated corridors or bind it to textual interpretations that have not been functionally connected to specific cyber problems in modern society today (Ilham et al., 2024).

The fundamental limitations of these previous literatures create a significant research gap within the field of contemporary Islamic education. The secular psychological approach proves to undergo reductionism as it disregards the dimension of transcendental spirituality, even though the self-control crisis is essentially rooted in the inner vacuum and disorientation of an individual's meaning of life. Meanwhile, the methodological weakness in conventional thematic Hadith studies lies in the failure to perform contextualization of ancient texts to address digital realities applicably. To date, there has been no comprehensive conceptual model linking the macro social history of the revelation of self-control hadiths with the psychosocial structure of





the cyber society, hence, holistic FoMO management based on prophetic character guidance remains neglected in scientific discourse.

The position of this study is to fill that academic void by offering the state of the art (SOTA) in the form of the application of Fazlur Rahman's Double Movement theory to thematic Hadith reconstruction (Rahman, 2017). The scientific novelty proposed is to perform a functional transformation of the macro historical values of 7<sup>th</sup> century Arabian Peninsula toward a matrix of preventive solutions for the digital era FoMO syndrome. This research does not merely repeat classical textual dogmas, rather, it deconstructs the structural similarities between the obsession with reputation in the culture of *Jahiliyyah* poetry and the competition for ego gratification on modern social media platforms. Resolving this research now is highly crucial so that Islamic educational institutions possess ethical practical guidelines that are original, contextual, and potent in navigating the spiritual behavior of the cyber generation.

Based on the aforementioned background, the primary research problem examined in this study is how to formulate a Hadith-based thematic self-control framework that is adaptive to the determination of the FoMO phenomenon. The theoretical argument proposed is that the internalization of four prophetic preventive pillars can reduce digital status anxiety through the reinforcement of transcendental emotional regulation. The theoretical contribution of this research lies in enriching the epistemological treasury of Islamic psychology and contemporary Hadith commentary by providing a robust multidisciplinary integration model. Practically, this article contributes significantly to providing a concrete blueprint for Islamic educational curriculum designers of *akidah akhlak* and counseling guidance practitioners to foster a digital Muslim generation that is resilient, selective, and noble in character.





## METHOD

This study adopted a qualitative research approach with a descriptive analytic textual case study design (Creswell & Poth, 2016). The case study design was selected because it allows an intensive, multi dimensional, and holistic investigation of a contemporary phenomenon within its real life context, which in this research is bounded as the socio cultural discrepancy between 7<sup>th</sup> century prophetic texts and the modern Fear of Missing Out (FoMO) syndrome. Since the research focus inherently investigated ideological transformations and cultural shifts, the "location" of this study was non spatial and centered within the digital repositories of classical Islamic literature and contemporary psychological journals. This conceptual site was critically chosen due to its high accessibility and the urgency to resolve the digital character crisis among modern Muslim youth through the contextualization of prophetic traditions.

The research subjects comprised selected thematic texts derived from both primary and secondary data sources, chosen via purposive sampling based on their direct relevance to the variables of self-control (*mujahadah an-nafs*) and status anxiety. Primary data were extracted from the canonical *Kutub al-Tis'ah* (the Nine Hadith Books) utilizing digital indexing software, including *Maktabah Shamilah*, *Jawami' al-Kalim*, and *Hadis Soft*. Secondary data sources included modern commentaries (*syarah*), academic journal articles, and contemporary multimedia discussions on the FoMO phenomenon. Data collection was systematically executed using the documentation technique, supported by analytical protocol instruments designed to screen, categorize, and cross reference relevant matn (text) and sanad (chain of transmission) configurations.

Qualitative data analysis was performed through an integrated framework combining Haifa Abd al-Aziz's mawdhu'i (thematic) hadith analysis and Fazlur Rahman's Double Movement theory, which operationalized the data analysis model of Miles, Huberman, and Saldana (Nur' Afifah, 2025). The process initiated with data condensation, where raw textual transcripts from classical and contemporary sources were systematically selected, coded, and





focused into historical and digital behavioral domains. In the data display stage, the condensed historical cultural data of the Jahiliyyah era and modern social media dynamics were visually mapped into comparative matrices and structural diagrams to reveal behavioral equivalent patterns. Finally, in the conclusion drawing and verification stage, the moral legal principles of prophetic self control were synthesized and verified against contemporary psychological frameworks to formulate an actionable digital character education model.

To guarantee the trustworthiness, credibility, and transferability of the qualitative findings, several rigorous validation strategies were applied. Textual triangulation was rigorously maintained by cross-examining primary prophetic statements with classic exegeses (*syarah*) and validating the psychological impacts of FoMO against modern psychometric literature. Peer debriefing was extensively conducted with experts in Hadith studies and digital pedagogy to maintain analytical objectivity and prevent researcher bias during the contextualization process. Furthermore, an extended period of theoretical observation and rigorous member-checking of modern psychological theories such as social comparison and status anxiety were carried out to ensure that the reconstructed self-control matrix possessed high contextual accuracy and academic reliability for contemporary Islamic education.

## RESULT

### **Macro Socio Cultural Context and Materialistic Characteristics of the Arabian Peninsula (First Movement)**

The collection of conceptual-historical data in this study was conducted by tracing Hadith texts themed around self-control using Fazlur Rahman's Double Movement framework. Based on a macro historical investigation of pre Islamic traditions and the prophetic era, no micro specific *asbab al-wurud* (historical contexts of revelation) were discovered for the specific self-control hadiths. Consequently, data reduction was directed toward analyzing the macro cultural situation of Arab society, which was classified into three primary domains: the dominance of literature (poetry) as an informational medium, social stratification based on material ownership





(fauna and flora), and an expressive compulsive lifestyle (*khamr* consumption and competitive generosity). The chronological arrangement of these tracing results is presented narratively to reconstruct the behavioral background of society prior to the intervention of educational values from the Hadith of the Prophet SAW.

Historical empirical data indicate that poetry functioned as the primary mass medium with absolute authority in determining the social status of individuals and tribes, as reflected in the account of Abdul Uzza bin Amir, who experienced vertical social mobility following the praises of the master poet Al-Asya. The negative impact of this uncontrolled information circulation was recorded textually in HR. Bukhari through the prohibition of fulfilling oneself with lines of poetry (*la-an yamtali-a jawfuhum*), which was deemed to destruct spiritual orientation (Al-Bukhari, 1978). Meanwhile, in the economic sphere, the ownership of camels (specifically the al-Hajin type), warhorses, and date palm plantations was identified as the sole indicator of materialistic luxury that triggered extreme horizontal social disintegration in the form of deep rooted slavery. This pattern of materialism was definitively addressed by the prophetic mandate to Abu Dzar Al-Ghifari (HR. Ahmad), which obliged a downward social perspective (*man huwa dunii*) as the empirical basis for forming the character of *qana'ah* (contentment) (Aziz et al., 2020).

Field findings regarding Jahiliyyah traditions also identified a strong correlation between *khamr* consumption and the validation of socioeconomic status among the wealthy class. This behavior was linear with irrational competitive generosity, wherein the slaughtering of an only female camel for a guest or mass gambling activities were performed to seek reputation. The complexity of behavior rooted in status anxiety was intervened by Hadith texts through the prohibition of envy and mutual deception (HR. Muslim) (Siddiqui, 1976), as well as the provision of preventive therapy in the form of prayers for protection against compulsive anxiety (*al-hamm wa al-hazan*) in HR. Bukhari. These data confirm that the value of character education



in the Hadith was directed at suppressing the personal ego that rejects gratitude due to the consumerist impulses developing within the social structure.

**Comparative Reconstruction and Implementation of Self-Control Hadiths against the FoMO Phenomenon (Second Movement)**

The synthesis of data in the second movement generated a structural mapping that links past sociological variables with contemporary digital realities. The authority of ancient poets was identified as having metamorphosed into social media algorithms, where content exposure can instantaneously elevate or degrade a person's dignity through digital praise (likes) or cyberbullying. The ownership of luxury camels and horses has transformed linearly into the possession of advanced gadgets (iPhones) and branded items. These comparative data prove that the Fear of Missing Out (FoMO) syndrome is driven by the high duration of social media usage, which triggers compulsive upward social comparison, thereby inducing emotional frustration and a decline in individual Muslim self-esteem, as systematically structurally mapped in Table 1.

**Table 1. Structural Equivalence and Comparative Mapping of Self-Control Contexts**

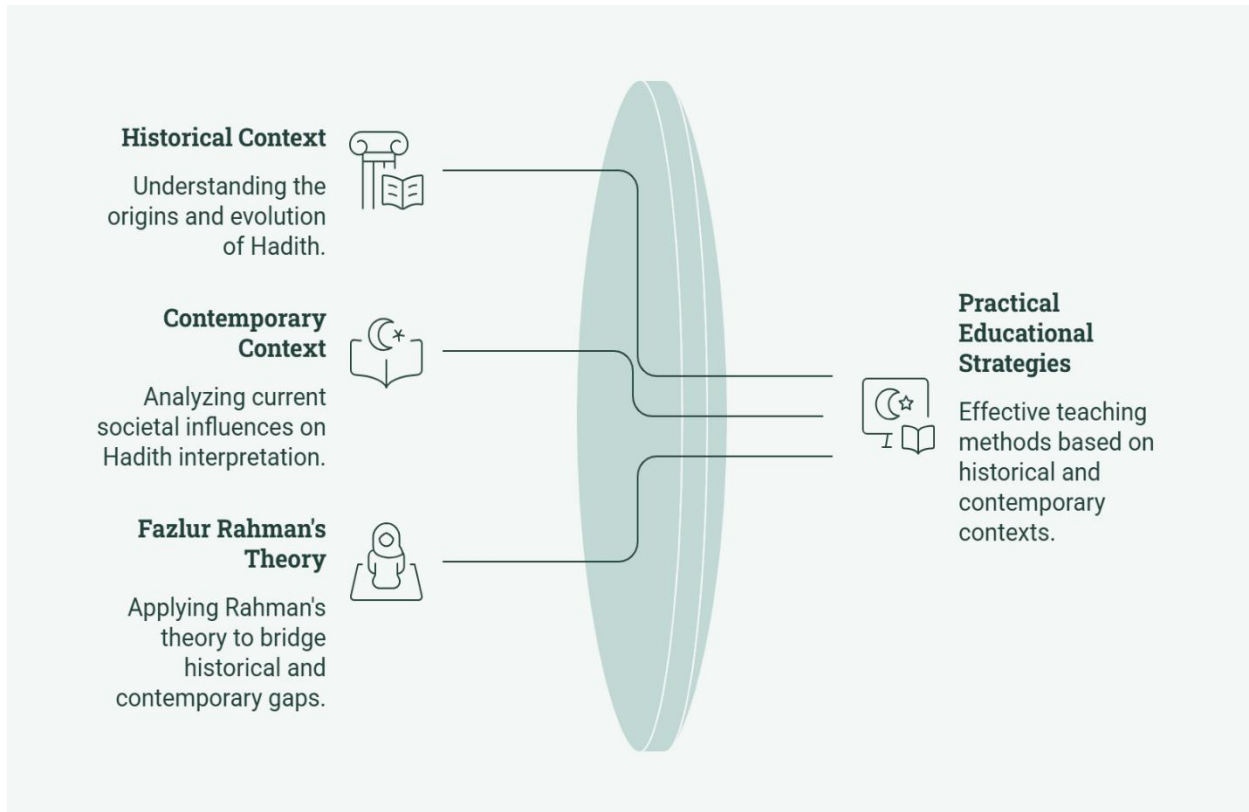
<b>Historical Socio-Cultural Domain (1st Movement: 7th-Century Jahiliyyah)</b>	<b>Contemporary Digital Realities (2nd Movement: Modern Cyber-Society)</b>	<b>Prophetic Self-Control Interventions &amp; Matrix Pillars (HR. Source)</b>
The Dominance of Poetry (Sya'ir): Main medium for mass information, instant reputation, and social status validation.	Social Media Algorithms: Viral content, hyper-exposure, digital validation (likes, shares), and cyberbullying.	Detoxification of Information Consumption: Abandoning non-functional and destructive matters (Tarkuhu ma la ya'nih). (HR. Al-Tirmidzi)
Fauna & Flora Materialism: Camels (Al-Hajin), warhorses, and date palms as absolute	Digital Materialism: Possession of advanced gadgets (iPhones),	Digital Qana'ah: Enforcement of a downward social perspective



indicators of luxury and social classes.	branded lifestyle items, and ostentatious displays of wealth.	in worldly matters to cultivate deep gratitude. (HR. Bukhari)
Competitive Generosity: Reckless spending and slaughtering assets for prestige, leading to gambling and status anxiety.	Hedonistic Digital Footprints: Compulsive spending, luxury hanging out, and culinary trends driven by the fear of being outdated.	Emotional Regulation Therapy: Prayers and actions for psychological protection against compulsive anxiety (Al-hamm wa al-hazan). (HR. Bukhari)
Khamr Addiction & Hasad Kabilah: Escapism from existential stress paired with intense tribal envy over social validation.	The FoMO Syndrome: Severe psychological anxiety, digital envy (envy/tahasud), and emotional frustration via upward comparison.	Elimination of Digital Envy: Explicit prohibition of tahasud (mutual envy) and deceptive social comparison. (HR. Muslim)

As the final result of this study, the reconstruction of the Hadith-based self-control concept was formulated into four preventive matrix pillars applicable to the FoMO phenomenon. The first pillar is the implementation of digital qana'ah through the restriction of ego space based on HR. Bukhari regarding the obligation to look downward in external matters. The second pillar involves the elimination of digital envy through compliance with the prohibition of tahasud (HR. Muslim). The third pillar constitutes the activation of emotional regulation through patience therapy and the recitation of psychological protection prayers against external stressors. The fourth pillar, which serves as a solid data conclusion, is the execution of social media detoxification, conceptualized from HR. Al-Tirmidzi regarding the indication of a person's good Islamic practice through the abandonment of non-functional matters (*tarkuhu ma la ya'nih*). The entire conceptual flow of this double movement is visually summarized in the following diagram:





**Picture 1. Bridging Historical and Contemporary Hadith Studies**

**DISCUSSION**

Through a critical interpretation of the reconstructed texts using the Double Movement framework, the essence of self-control (*mujahadah an-nafs*) in the Hadith is successfully articulated not merely as a static theological doctrine, but rather as a pedagogical instrument responsive to modern social dynamics. The findings of this study decisively address the contemporary crisis of character by proving that social anxiety arising from digital advancements, specifically the Fear of Missing Out (FoMO) syndrome, shares identical structural roots with the psychosocial distortions of pre-Islamic society. By tracing the macro historical dialectics of the Arabian Peninsula, the moral essence of prophetic instructions is identified as a form of psychological intervention deliberately designed to deconstruct humanity's compulsive attachment to external validation, artificial reputation, and material accumulation. The successful formulation of the four preventive matrix pillars in this study





demonstrates that the universal values embedded within the Hadith can be functionally linked to remedy the psychological pathologies of a digital society alienated by the superficial standards of social media.

The findings of this study reinforce and extend the scope of social comparison theory initiated by Leon Festinger, which posits that the human drive to evaluate oneself tends to engender psychological frustration when directed upward (upward social comparison) (Festinger, 1954). In the modern context, the discovered correlation between intensive social media consumption and the decline of self-esteem is linear with contemporary psychological studies asserting that constant exposure to the curated digital lives of others accelerates the emergence of depression and self alienation. Through the lens of Islamic education, the efficacy of digital qana'ah and ego control proposed in this research supports previous findings regarding the significance of mindfulness-based spirituality in mitigating cyber addiction and emotional distortions. Thus, the empirical data in this study confirm that the construction of Islamic ethics possesses a paradigmatic alignment with modern principles of mental health.

Nevertheless, the findings in this research offer a novel critical perspective that challenges the dominance of secular individualistic approaches in managing the FoMO syndrome. The majority of modern Western psychological literature views FoMO as a failure of pure cognitive behavioral self regulation, the remedy for which relies on personal behavior modification (cognitive behavioral therapy) or technical restrictions on gadget usage. Conversely, the results of the thematic Hadith reconstruction in this study demonstrate that FoMO cannot be detached from a collective spiritual malady, such as the loss of the dimension of gratitude (*qana'ah*), the cultivation of digital envy (*tahasud*), and an existential crisis of meaning caused by the neglect of non-functional activities (*tarkuhu ma la ya'nihi*). This fundamental divergence corrects modern psychological reductionism by asserting that character intervention must touch upon the realm of transcendental spiritual transformation, rather than mere superficial behavioral adjustments or mechanical digital detoxification.





Theoretically, the digital FoMO phenomenon and its equivalence to the poetic culture and camel based materialism of *Jahiliyyah* can be dissected using Marshall McLuhan's technological determinism theory and Alain de Botton's concept of status anxiety (De Botton, 2008). Social media acts as a psychological extension of humans that dictates a new structure of consciousness, wherein constant exposure to algorithms creates the illusion that others' lives are perpetually ideal, triggering an insatiable mimetic desire. The novelty of this research lies in its methodological success in applying Fazlur Rahman's Double Movement theory to generate a prophetic based character education innovation that has not been specifically explored by previous researchers. The functional transformation of the prohibition against overcrowding the heart with poetry into a mandate for social media detoxification presents a radical epistemological breakthrough in contemporary Hadith commentary (*syarah*).

The character education innovation derived from the synthesis of these two movements offers an integrated curriculum model termed Islamic Digital Ethics. This model shifts the axis of character education from what was originally cognitive-textual within classrooms to an ethical-practical guide embedded in the daily activities of Generation Z within the digital ecosystem. This scientific contribution provides a new paradigm for Islamic educational policymakers, asserting that the internalization of prophetic values must no longer be taught in isolation from the sociological realities of students. By reconstructing the meaning of classical texts into cyber navigation instruments, this study establishes a methodological foundation for developing *aqidah akhlak* instructional materials that are more adaptive, contextual, and potent in facing the waves of technological disruption.

The theoretical implication of this research lies in the enrichment of Islamic scholarship, particularly within the sub disciplines of contextual Hadith studies and Islamic psychology, by providing a new analytical framework to read contemporary sociological problems through macro historical interpretation. Practically, the formulation of the four preventive matrix pillars in this study has direct implications for improving the governance of counseling guidance in





Islamic educational institutions, where practitioners can implement counseling methods based on gratitude therapy, digital patience training, and information consumption curation. Despite offering significant contributions, this study possesses limitations as it focuses solely on a conceptual qualitative approach based on religious texts without being accompanied by clinical verification or quantitative empirical field testing. Therefore, it is recommended for future research to develop prophetic self-control psychometric instruments and experimentally test the effectiveness of the four-pillar intervention against groups of Muslim adolescents indicated to experience acute levels of the FoMO syndrome.

## CONCLUSION

This study successfully concludes that the contemporary digital crisis characterized by the Fear of Missing Out (FoMO) syndrome is fundamentally rooted in a trans historical pattern of psychological vulnerability and status anxiety, which shares structurally identical features with the socio cultural distortions of the pre-Islamic Jahiliyyah era. Through the methodological lens of Fazlur Rahman's Double Movement, the critical lesson learned from this research is that prophetic traditions regarding self-control (*mujahadah an-nafs*) possess a timeless pedagogical adaptability that can be systematically reconstructed into a functional defense mechanism for the digital age. The resulting four preventive matrix pillars comprising digital *qana'ah* (contentment), the elimination of digital envy (*tahasud*), emotional stabilization through patience therapy, and social media detoxification provide a comprehensive solution oriented framework to suppress the compulsive impulses of modern youth, shifting their orientation from seeking external algorithmic validation back to internal spiritual grounding.

The primary strength of this article lies in its innovative integration of classical hermeneutics and modern behavioral psychology, offering a robust theoretical and practical contribution to the field of Islamic digital pedagogy. By bridging the epistemological gap between ancient text and contemporary cyber-behavior, this research expands the treasury of contextual Hadith studies and provides concrete, actionable blueprints for educational policy





makers and counseling practitioners to design character-building curricula that are siber adaptive. Nonetheless, this study acknowledges a definitive limitation in its purely qualitative and conceptual boundaries, as the formulated self-control matrix lacks empirical testing and clinical psychometric validation within actual classrooms or digital focus groups. Consequently, the strategic agenda for future research must direct subsequent scholars to operationalize these prophetic self-control pillars into experimental designs, develop standardized quantitative instruments, and empirically measure their efficacy in reducing digital anxiety among wider, cross cultural Muslim adolescent demographics.

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