

Facing FoMO through Prophetic Wisdom: Hadith-Based Strategies for Digital Calm

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ABSTRACT

The phenomenon of FoMO has become increasingly common in today's digital era. It negatively affects mental health by causing anxiety, restlessness, and fear of being left behind in trends, information, or social experiences. This article examines FoMO through the lens of the Prophet Muhammad's hadiths, which offer spiritual and moral guidance in Islam. Using a qualitative method with a descriptive-analytical approach, this study reviews Islamic literature especially hadith collections and relevant scholarly works. The analysis centers on the values of contentment, patience, trust in God, asceticism, modesty, and how these teachings can be applied in modern contexts. The study finds that these values help reduce the negative impact of FoMO, build stronger mental and spiritual resilience, and support emotional well-being. In conclusion, the moral wisdom contained in the hadith offers meaningful solutions to preserve mental health and inner peace amid the fast-paced, competitive nature of today's digital world.

Keywords: *Digital Trends; FoMO; Hadith; Tranquility.*

ABSTRAK

Fenomena *Fear Of Missing Out* (FoMO) telah menjadi semakin umum di era digital saat ini. Ini berdampak negatif pada kesehatan mental dengan menyebabkan kecemasan, kegelisahan, dan ketakutan tertinggal dalam tren, informasi, atau pengalaman sosial. Artikel ini mengkaji FoMO melalui lensa hadits Nabi Muhammad SAW, yang menawarkan bimbingan spiritual dan moral dalam Islam. Menggunakan metode kualitatif dengan pendekatan deskriptif-analitis, studi ini meninjau literatur Islam terutama Kumpulan-kumpulan hadits dan karya ilmiah yang relevan. Analisis berpusat pada nilai-nilai kepuasan, kesabaran, kepercayaan kepada Tuhan, asketisme, kesederhanaan, dan bagaimana ajaran-ajaran ini dapat diterapkan dalam konteks zaman sekarang. Studi ini menemukan bahwa nilai-nilai ini membantu mengurangi dampak negatif *Fear Of Missing Out* (FoMO), membangun ketahanan mental dan spiritual yang lebih kuat, dan mendukung kesejahteraan emosional. Sebagai kesimpulan, kebijaksanaan moral yang terkandung dalam hadits menawarkan solusi yang bermakna untuk menjaga kesehatan mental dan kedamaian batin di tengah sifat dunia digital saat ini yang serba cepat dan kompetitif.

Kata Kunci: *Tren Digital; FoMO; Hadits; Ketenangan; Tren Digital.*

INTRODUCTION

In today's modern era, technological developments have accelerated very quickly and significantly. These advances have helped to meet the needs of social beings and created a major transformation in various aspects of life, especially in the field of information and communication. Information and communication technology (ICT) now plays a key role in expanding access to information and facilitating communication more effectively and efficiently, going beyond the limits of previous human capabilities and providing many benefits to humans (Hidayatullah, 2021).

According to Syarif Hidayatullah, the presence of ICT is supported by various innovations and advanced facilities, which make a real contribution in facilitating human activities (Junaedy Abu Huraerah et al., 2023). Not only that, Ahmad Susanto also argues that technology also encourages the formation of a more structured, quality, and adaptive life system to the changing times. Thus, optimal use of technology can be the key to creating a better and sustainable life order (Susanto, 2016).

The development of digital technology has had a significant impact on the way humans live their daily lives, especially in terms of social interaction. If in the past long-distance communication could only be done through mail, now social interaction can occur instantly through an internet network that is easily accessible using a smartphone device (Gita Segara & Irwan Padli Nasution, 2025). The use of smartphones has become an integral part of the life of modern society. Almost all levels of society, especially the adult generation, show high enthusiasm in using smartphones as the main communication tool and source of information. This is due to the practicality of smartphones that are easy to use and carry around, so that they are able to support communication needs in every situation.

However, on the other hand, the phenomenon of Fear of Missing Out (FoMO) has emerged as a significant psychological challenge in the digital age. FoMO is a feeling of anxiety and fear of missing out on ongoing social trends, information, or experiences (Przybylski & Murayama, 2013). This phenomenon can have negative impacts on mental health, such as stress, anxiety, and decreased psychological well-being (Alt, 2015). Additionally, there are a number of indications that a person relies on social media. Some of these signs include using social media as an escape to overcome personal problems, difficulty adjusting to the realities of life, tending to withdraw from social environments, experiencing sleep disturbances, weight gain, and inability to control the desire to open social media continuously (Nafisa & Salim, 2022). This is an important issue that needs special attention in the context of modern society.

Previously, there have been many studies that raised similar themes to this study, first the article from Miftahu Alfi Zahrotus Shiyami et al, published in the *Al-Furqan Journal*, this study concluded that the Qur'an provides a complete guide to human psychology, including behaviors that arise due to social anxiety such as FoMO. Q.S. An-Nisa' verse 83 is an important reference in this context, because it teaches the importance of tabayyun (clarification) for information before it is deployed (Shiyami et al., 2024). Second, an article by Tica Chyquitita, published in the *Journal of Education*, this study concludes that the best solution to overcome the symptoms of FoMO is to reduce the use of social media, change perceptions, build positive relationships with others, and respect yourself (Chyquitita, 2024). Third, the thesis of Ayu Nur Laila Sari Siregar, this study concludes that Q.S Al-Baqarah verse 155 with Q.S An-Nisa' verse 83 has provided a way to deal with the FoMO phenomenon by carrying out prayer, patience, and the importance of having the nature of tabayyun (Siregar, 2022).

Based on the description above, this study is unique compared to previous research because it specifically examines the FoMO phenomenon through the perspective of hadith guidelines. This research also focuses on how the values contained in hadith such as the hadith of Zuhud, Qanaah can be implemented in daily life to help individuals achieve inner peace, amidst social and digital cultural pressures. Thus, this research is present as a new contribution that complements and enriches the findings of previous research.

Previous research on FoMO has generally focused on psychological and technological aspects, without considering hadith-based spiritual approaches as solutions. Meanwhile, the study of hadith is still limited to the normative context and has not been directly linked to contemporary digital problems such as anxiety due to FoMO. To achieve this goal, the researcher provides several aspects, first, how does the impact of FoMO, second, how does the hadith view on FoMO, third, how are the values of hadith in dealing with FoMO.

METHOD

This study uses a qualitative approach using the library study method, and the results of the qualitative research emphasize meaning rather than generalization (Abdusshamad, 2021). Literature studies include explanations of theories, conclusions, and other research materials that come from relevant references and need to be used as the basis for research activities (Scott, 2013). The library method is a method that includes collecting data, from the library, reading, summarizing, and then using it as research material. Which aims to explore the FoMO problem which is related to the hadith of zuhud, the hadith of Qana'ah.

Library studies are defined as all the efforts made by researchers to find significant information about the problem to be researched. Literature study is a method of data collection that is carried out by examining various sources, such as books, literature, notes, and reports, that have relevance to the problem being researched or about to be solved (Dwi Cahyono, 2020). The focus of this research is to analyze the spiritual approach in dealing with FoMO, by tracing the values of calmness and inner balance taught in the hadith of the Prophet Muhammad PBUH (Adlini et al., 2022).

RESULT AND DISCUSSION

Definition of the Fomo Phenomenon

Phenomenon Fear of Missing Out (FoMO) is a psychological condition in which a person feels anxious or afraid of missing out on the latest trends or information. The tendency or FoMO syndrome experienced by many adolescents tends to have a more dominant negative impact than a positive impact. Individuals' dependence on technology, especially social media, also affects the pattern of social media use itself (Aisafitri & Yusriyah, 2021).

According to Nur Ainiyah & Listyati, FoMO is becoming a psychological phenomenon that is increasingly prevalent in the digital era, especially because of the ease of access to information and social interaction through social media and communication technology (Ainiyah & Setyo Palupi, 2022) The phenomenon of Fear of Missing Out (FoMO) was first introduced by marketing expert Dr. Dan Herman in 1996. Herman identifies FoMO as a psychological phenomenon that arises as a result of a person's inability to keep up with developments or experiences that are considered important by others. The term was later popularized by Patrick J. McGinnis through an opinion article in *The Harbus*, Harvard Business School's student magazine, in 2004. McGinnis describes FoMO as anxiety that arises when a person feels left out of ongoing social experiences, which can affect their social decisions and behaviors (Herman, 2000).

In the context of psychology, FoMO is defined as "an anxious feeling that another person may have a pleasant or rewarding experience that the individual cannot follow" (Przybylski & Murayama, 2013). This feeling is often triggered by social media addiction, where individuals constantly compare themselves to others and feel isolated if they don't engage in trending social activities (McGinnis, 2004).

Overall, FoMO reflects an individual's inability to feel satisfied with their own experiences due to an excessive focus on what they may have missed. This phenomenon has become a major

concern in the study of social psychology and consumer behavior in today's digital age. FoMO in this context refers to how technological developments facilitate the spread of new things, so that its users are encouraged to keep up with every change that occurs. This impulse arises because there are concerns of falling behind trends, such as not wanting to miss the latest viral videos or feeling the need to follow the style of appearance, including how to dress, in order to stay relevant in their social environment. Advances in technology and the internet have changed the patterns of social and information interaction. Call it like today's apps like Instagram, Twitter, TikTok, and Facebook, but the most visited app is Tik Tok (Putri & Asri, 2023).

The Negative Impact of FoMO on Social Media Users

Armylia Malimbe, argues that Tik Tok is one of the most downloaded short video-based applications since 2020 until now. The app serves as a social networking platform that allows its users to express creativity, share knowledge, and record life moments through short-form videos (Malimbe dkk., 2021). TikTok's popularity is growing rapidly due to its ability to present engaging and accessible content, so that it is able to reach various levels of society from various age ranges.

The appeal of content presented by content creators or known as Tiktokers has created a strong emotional appeal for its users, such as creating short videos with a wide variety of genres and expressions that describe moods (Suryani & Yuliadi, 2022). Many of them have become dependent on this app, making it a part of their daily routine. The tendency to keep up with the trends that are developing on this platform. This development raises its own concerns, especially related to the mental and psychological health of users. The fear of falling behind trends, the pressure to perform according to the standards set by social media, as well as the addiction to constantly updated visual content, can disrupt emotional balance and lead to stress, anxiety, and even self-image disorders.

In addition, FoMO also contributes to decreased productivity and concentration, as the individual's focus is distracted by the desire to monitor social media constantly, and stay connected by following other people's experiences from social media. Although social media aims to connect people, many users feel increasingly emotionally isolated because they are unable to engage directly in the social activities they see online (Yunarti, 2024).

Given the pervasive negative impact of FoMO, a psychological approach alone is not enough. According to Zakiah's opinion quoted by Silvia, the need for religious elements as a healthy mental limit, namely a soul based on faith and devotion (Fabriar, 2020). Therefore, a

spiritual approach is essential for fostering inner peace, strengthening self-awareness, and fostering a deeper understanding of the meaning of life. Islam teaches values such as qana'ah (feel enough), patience, and Zuhud (freeing oneself from worldly attachments). Spirituality teaches the importance of gratitude, accepting oneself or taking advantage of something one already has at the moment, and understanding that one's life value is not determined by the achievements that appear in the eyes of others, it is enough to live a positive life (Haryanto & Kertamuda, 2016).

In addition, the spiritual approach also helps individuals realize that everyone has a different way of life, and move away from the noise of the world to live a simple life. This understanding can ease the tendency to compare yourself to others excessively. By consciously accepting the journey of life, individuals will be better able to live life without the pressure to always follow popular trends or lifestyles (Nuraen et al., 2024).

Positive Impacts That Can Be Taken from FoMO Behavior

While the adverse effects of behavior Fear of Missing Out (FoMO) is often more prominent and a major concern, in fact there are potential hidden benefits behind this phenomenon. This advantage is actually quite small and is greatly influenced by the psychological and social context, and the level of maturity of the individual in responding to it. If managed properly, FoMO can actually be a driver that increases motivation and productivity, such as encouraging a person to be more active and involved in various social activities, which can help improve the ability to interact and foster enthusiasm and motivation (Dempsey et al., 2019).

FoMO (Fear of Missing Out) can be a source of positive motivation when a person uses the fear of missing out as an incentive to learn new things, improve themselves, and pursue rewarding opportunities. One of the benefits of FoMO is its ability to trigger internal motivation to thrive (Nicholson MSW, 2023). When a person sees the success, achievement, or interesting lifestyle displayed by others, either in person or through social media, it can inspire them to achieve the same. Instead of feeling pressured, individuals are encouraged to work harder, hone their skills, and expand their knowledge. For example, a colleague's success in getting a promotion or completing a large project can be a motivation for others to assess their performance, improve their weaknesses, and be more focused on achieving their professional goals.

Additionally, although FoMO is typically associated with social comparisons that lead to feelings of envy or inferiority, in certain contexts, it can also trigger beneficial social interactions. The urge to "not fall behind" can make a person more open, more likely to participate in social activities, and determined to establish more intimate relationships with those around him.

The Hadith View of the Prophet Muhammad PBUH (SAW) on FoMO

The hadith of the Prophet Muhammad (PBUH) is one of the main sources of Islamic teachings that are an alternative to solving the problem of FoMO. Hadith of the Prophet Muhammad (saw). It also contains moral and spiritual guidelines for the life of Muslims, and the Hadith not only contains guidance for worship, but also includes ethical and psychological principles that are relevant throughout the ages (Febrianto et al., 2025). In the face of modern phenomena such as social anxiety, the pressure to always look perfect, as well as the tendency to follow trends excessively which in the current context can be understood as a form of FoMO (Fear of Missing Out) teachings contained in the hadith provide a very relevant and applicable view.

Through his various words, the Prophet Muhammad (saw) taught the importance of living simply, feeling sufficient, and not constantly falling into the life of the world alone. These hadiths guide Muslims to be able to live a balanced, calm attitude, and not be easily influenced by social pressure or the desire to always follow what others are doing. Thus, the values contained in the hadith can be a strong guide in shaping the mental and spiritual resilience of the ummah in the midst of the challenges of the fast-paced and competitive modern era (Nurusshobah & Eid al-Fitr, 2025). As said by the Prophet PBUH:

Hadith leaves things useless

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم ((من حسن إسلام المرء ترك ما لا يعنيه)). حديث حسن رواه الترمذي

From Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said, "Part of the goodness of one's Islam is to leave behind something that is of no use to him." (Zakariya Muhyi ad-Din Yahya bin Sharaf al-Nawawi, 2007) [HR. Tirmidhi, Ibn Majah].

This hadith was narrated by Muḥammad bin Ismā'īl (d. 256 AH). He is known as the guru at-Tirmidhi, has a reputation as a very tsiqah and argumentative narrator, from Muḥammad bin Salamah al-Murādī (d.191 AH), he is considered tsiqah and accepted by the scholars, from

Yahya bin Ma'in calls him *la ba'sa bih* (it's okay), from Muhammad bin Ishaq. (p.150 H). He is known as *ṣudūq*, but is also referred to as a *mudallis* by the scholars *jarh wa ta'dil*, from Muḥammad ibn Yūsuf al-Firyābī (d.212 AH). He was one of the famous hadith scholars who was known for his strong memorization and his narration is listed in the *Kutubus Sittah*, from Sa'īd bin Abī Burdah, a *tabi'in* who was a *tsiqah* and became a narrator who was accepted by Imam Bukhari and Muslim, from Abū Burdah bin Abī Mūsā al-Ash'arī was a *tabi'in* who was *tsiqah*, narrating many hadiths from his father and from other companions. It is also the narrator used in *Sahih Bukhari* and *Muslim*. Abū Hurairah (أبو هريرة) whose real name was 'Abdurrahmān bin Ṣakhr ad-Dawsī, was one of the main companions of the Prophet Muhammad صلى الله عليه وسلم. (w.57 to 59 H.)

This hadith highlights one of the important aspects of improving Islamic practice that often goes unnoticed. We are encouraged not to preoccupy ourselves with things that are not our business, but to focus on the things that are indeed our responsibilities and priorities (Imron, 2018). When the implementation of the teachings of Islam is done more thoroughly and perfectly, the pious deeds we do will be more valuable and bring greater rewards. By instilling a selective attitude in mindfulness, which is to pay attention only to what is relevant and ignore what is useless, our alms will have a deeper meaning and become more valuable in the sight of Allah SWT.

The Prophet PBUH through his hadith taught the principle of time efficiency and awareness in acting, so that every activity carried out can get closer to the values of goodness and usefulness, not just follow the flow or fulfill a momentary desire. Using this hadith as a guide, Muslims are encouraged to live more wisely, be selective in choosing activities, and not easily get caught up in superficial social pressures (Azzaki et al., 2024).

The Messenger of Allah (peace and blessings of Allaah be upon him) said in his words about the importance of having worldly *zuhud*, i.e. not exaggerating in living the life of the world. The Prophet (peace and blessings of Allaah be upon him) taught the importance of balance and not going beyond limits in worldly affairs. In his words:

Hadith of *Zuhud*

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَا رَسُولَ اللَّهِ، ذُنُوبِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ: إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَإِزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ)). رَوَاهُ ابْنُ مَاجَةَ وَسَنَدُهُ حَسَنٌ

From Sahl bin Sa'ad صلى الله عليه وسلم he said, "A companion came to the Messenger of Allah صلى الله عليه وسلم and said, 'O Messenger of Allah, show me an act that if I do, I will be loved by Allah and mankind.' He said, 'Zuhudlah from the world, surely Allah will love you and zuhudlah from what is in people, they will surely love you.'" (bin Ali bin Muhammad bin Ahmad bin Hajar al-Asqalani, 2014)(HR. Ibn Majah, and others with a hasan sanad)

This hadith was narrated by Sahl bin Sa'd as-Sa'idi who was one of the companions of the Prophet Muhammad صلى الله عليه وسلم who narrated many hadiths. (born 612 AD), (d. 88 AH), from Ibn Majah whose full name is Abu 'Abdillah Muhammad bin Yazid al-Qazwini, was a well-known hadith scholar and compiler of one of the six main hadith books (pole as-sittah), (born 209 AH) and (d. 273 AH).

This hadith explains the virtue of zuhud in the life of a Muslim. In the tafsir of Al-Mishbah, Prof. Dr. M. Quraish Shihab explained that the world is a temporary resting place for mankind. He emphasized that the world is not the main goal, but a means to achieve a better life in the hereafter (Quraish Syihab, 2005). Therefore, Muslims are encouraged not to be too attached to the world and use it as a tool to get closer to Allah SWT.

In this context, zuhud does not mean leaving the world completely, but rather an attitude of the heart that is not too dependent on the world. By having a zuhud attitude, a person will focus more on the real purpose of life, namely seeking Allah's pleasure and preparing oneself for the hereafter. This is in line with the message in the hadith narrated by Sahl bin Sa'ad, that by praying for the world and what belongs to man, one will be loved by Allah and man (Ibn Majah no. 4102, t.t.).

With the nature of zuhud in a person, they will not behave excessively in living life, but will behave appropriately and proportionately. This attitude prevents a person from blindly following trends or falling into the FoMO (Fear of Missing Out) phenomenon that is rampant on social media.

The Prophet Muhammad PBUH in another hadith emphasized that this world is temporary and not the main purpose of human life. As the Prophet PBUH said:

Hadith of Worldly Facts

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: "الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ" (٣)
 هذا حديثٌ حسنٌ صحيحٌ

From Qutaibah, from Abdul Aziz bin Muhammad, from al-Ala bin Abdirrahman, from his father, from Abu Hurairah, he said that the Prophet PBUH said, "The world is a prison for the believers and a paradise for the disbelievers." (bin Isa bin Sura Al-Tirmidzi, 2009) (HR Tirmidhi)

This hadith was narrated by Qutaibah bin Sa'id (born 150 AH) and (d.240 AH). He is known as one of the most trusted narrators of hadith among scholars, from 'Abdul 'Aziz bin Muhammad ad-Darawardi, (d.187 AH). Al-'Ala' bin 'Abdirrahman, is a famous narrator of hadith. (d. 93 to 100 H). 'Abdurrahman bin 'Abdillah was the father of al-'Ala' bin 'Abdirrahman, a tabi'in who is known in the way of hadith narration. Although the year of his death is not known for certain, he is thought to have lived in the first century of the Hijri. Abu Hurairah, was one of the companions of the Prophet صلى الله عليه وسلم Muhammad who narrated the most hadiths. (born 19 BC or 600 AD) and (d. 57 to 59 AD).

This hadith reminds that the world can be a place full of trials and limitations for believers. An excessive love of the world, including a tendency to follow endless trends, has the potential to plunge humans into anxiety and spiritual imbalance.

In the book *The Beauty of Paradise and the Horror of the Punishment of Hell* by Abu Uthman Kharisman, it is explained that Imam An-Nawawi, in the *Syarh Saheeh Muslim*, interprets the hadith as an illustration that the life of the world for the believers is like a prison (Uthman Kharisman, 2018). This means that they must refrain from various desires and orgasms that are forbidden and stay away from things that are not pleasing to Allah SWT. A believer is required to continue practicing obedience, even if sometimes it is hard for his passions.

According to Imam An-Nawawi, the pleasures of the world for them are very limited and full of difficulties. But when they die, they will turn to eternal punishment and endless suffering (Imam An-Nawawi Translator: Izzudin Karimi, 2018). In line with that, Abu Fajar Al Qalami in his book *The Teachings of Makrifat* Sheikh Siti Jenar explained that this world is like a prison for believers compared to the beauty of heaven that awaits them in their real life. On the contrary, for unbelievers, this world is like heaven, as they will face terrible torments after death (Fajar Al-Qalami, 2018).

Explicit Thematic Framework in Dissecting Spiritual Values: Qana'ah, Patience, and Tawakkal

The study of spiritual values in Islam can be approached with an explicit thematic framework that focuses on the main indicators. In this context, the indicators chosen are

qana'ah, patience, and tawakkal—three fundamental values that shape the character of individual believers in facing the dynamics of life. This approach not only clarifies the direction of the discussion, but also helps to outline the relationship between the spiritual aspect and the psychological and social response of a Muslim.

1. Qana'ah: Satisfaction as a Form of Gratitude and Emotional Stability

Qana'ah is an attitude of accepting with openness all the gifts of Allah SWT, accompanied by the belief that sustenance has been determined according to needs. Within this thematic framework, qana'ah serves as a key indicator in measuring the level of inner satisfaction and an individual's ability to avoid greed. The value of qana'ah helps build peace of mind and encourages a person to focus on effort and contribution, not just material results. In the social context, qana'ah creates emotional stability and reduces the tendency to envy and unhealthy competition.

2. Patience: Steadfastness in Facing Trials in the Dimension of Time and Events

Patience is the ability to refrain from negative reactions to disasters, trials, or delays in the results of an effort. In this explicit thematic structure, patience is an important indicator in understanding the process of a Muslim's spiritual adaptation to less than ideal conditions. Patience is not only reflected in a passive form such as holding back anger, but also in an active form such as diligent fighting and consistency in worship. Patience requires continuity and strengthening of intention, and is the foundation of optimism in Islam.

3. Tawakkal: Dependence on Allah after Maximum Effort

Tawakkal is the culmination of the integration between human effort and full surrender to Allah SWT. Within this thematic framework, tawakkal is positioned as a concluding indicator that balances between effort and faith. Tawakkal does not mean surrender without effort, but the belief that the final result is in the divine will. This value strengthens mental resilience and prevents a person from becoming discouraged or protracted. With tawakkal, one builds a strong vertical relationship with the Creator, which in turn creates a sense of security and confidence.

Hadith Values as a Guide to Overcoming the FoMO Phenomenon

The phenomenon of FoMO that causes social anxiety and psychological distress can be mitigated by applying the values and principles taught by the Prophet Muhammad (PBUH) in his hadiths. The following are some of the key relevant values, namely:

1. *Qana'ah* (Sufficiency and Gratitude)

Qana'ah is one of the noble morals because it receives sustenance as it is and considers it as wealth that can be maintained from begging people. According to the opinion of Quraish Shihab that *qana'ah* is a form of soul wealth (*ghina an-nafs*), which is the attitude of sincerely accepting all sustenance bestowed by Allah SWT. People who have *qana'ah* always think positively in facing all conditions, whether in the form of favors, tests, trials, failures, and disasters. He also keeps trying earnestly, maintains the spirit of optimism, and is wise and not excessive in using the wealth he has (Quraish Syihab, 2005).

In the face of the troubling phenomenon of FoMO, *qana'ah* becomes a strong fortress to maintain our mental and spiritual health. With *qana'ah*, we not only feel satisfied, but also feel rich because a calm heart is true wealth. With the attitude of *qana'ah*, one will focus more on the blessings that have been given by Allah SWT and not get caught up in feelings of lack or dissatisfaction.

2. Patient

Patience is the embodiment of a person's perseverance in facing a trial given to Allah SWT. To His servants (Yusuf dkk., 2018). M. Quraish Shihab defines patience as the ability to restrain and control oneself from personal desires in order to achieve something better or more noble (Quraish Syihab, 2007). According to Achmad Mubarak, patience is the determination to face temptations and challenges without complaining, which is lived for a certain period of time in order to achieve the expected goals (Mubarak, 2001).

Patience helps a person control the urge to stay on top of the trends and social pressures that often trigger FoMO. By being patient, individuals can refrain from impulsive attitudes and maintain emotional stability. Patience is not a weakness, but a great strength that keeps us steadfast in the storms of life. In the face of the unsettling phenomenon of FoMO, patience is the main guide to keep the heart, mind, and steps straight on the path of Allah. A patient person is not easily carried away by the current,

because he knows that true serenity does not lie in what we have, but in how our hearts receive and respond to it.

3. *Tawakal*

Tawakal is the attitude of leaving all affairs and final decisions to Allah SWT after making maximum efforts and efforts. According to Ibn 'Athallah al-Sakandari, quoted by Zulfian and Happy Saputra, a servant will not be able to attain the pleasure of Allah and attain the true level of servitude without surrender to all His decrees. Whoever wants to get closer to Allah SWT, then he must take the path that has been determined by Him, namely through the causes that have been set. After that, he has to let go of his desire to intervene or regulate affairs that are completely within the power and will of Allah (Zulfian & Saputra, 2021). So, in the face of the FoMO phenomenon, *tawakal* is not only an attitude of resignation, but also an active and calming form of faith.

4. *Al-Haya'*

Haya' is a shy trait that is an *ahklak* to encourage a person to stay away from bad things. According to Imam al-Ghazali in *Khuluq al-Muslim*, which has been quoted by Cintami Farmawati, shame is a trait or feeling that drives a person to stay away from inappropriate or impolite actions. Shame is the main source of all forms of goodness and is an important element in maintaining honor in every deed. As a Muslim, said al-Ghazali, we should always have a shame to approach immoral, evil, ugly, and despicable acts (Farmawati, 2020).

5. Gratitude

Gratitude is an expression of gratitude and praise for all the blessings given by Allah SWT (Firdaus, 2019). According to K.H. Misbah Mustofa, which has been quoted by Andaru & Ainur, in his explanation quoting several hadiths, it is stated that whoever obeys Allah, namely carrying out all His commandments and shunning His prohibitions, then he is classified as a person who always remembers Allah (*dzikrullah*), even though his deeds of worship such as prayer, fasting, and goodness seem few. On the other hand, anyone who likes to commit immorality to Allah is actually one of those who are negligent and forget Him, even though outwardly he does a lot of prayers, fasting, and various good deeds (Arimurti Kunta Wibisana & Rha'in, 2024).

Andaru & Ainur also quoted the opinion of Buya Hamka, as added in the commentary by Abu Hindun ad-Dari narrated by Ibn 'Asakir from ad-Dailami, there is

a hadith which states that: "Whoever remembers Me and makes his memory an encouragement to obey Me, then I will repay him with forgiveness as My responsibility. But whoever remembers Me and continues to do iniquity, then I will also remember him with threats (Arimurti Kunta Wibisana & Rha'in, 2024). FoMO is a symptom of the soul that feels lacking, while gratitude is the cure. With gratitude, we learn to view pleasure as something worth celebrating, not compared.

Implementation of Hadith Teachings in Modern Life Against FoMO Syndrome

In contemporary life, humans are faced with various complex challenges, such as social pressures, identity crises, as well as the rapid flow of information and the globalization of values. These dynamics often obscure the moral direction and weaken the spiritual foundations of everyday life. However, Islamic teachings are present as a comprehensive and relevant guideline for life to answer these various problems. Islamic principles derived from the Qur'an and hadith not only cover aspects of worship, but also include the overall social, psychological, and ethical dimensions (Fitri et al., 2024).

In particular, the teachings contained in the hadith of the Prophet Muhammad have strong relevance in modern life. Although the world continues to undergo rapid changes, the values and teachings contained in the Qur'an and Hadith remain relevant and can be used as a guide in answering the various challenges of life in an ever-evolving era (Apriyansyah et al., 2022). In the context of technological developments, the pressure of social media, and shifting values in society, the implementation of the teachings of hadith is increasingly important to maintain balance in life.

By internalizing Islamic values such as honesty, patience, justice, gratitude, and responsibility, Muslims can strengthen the moral and spiritual foundations of living modern life. Islamic teachings are not only normative, but also encourage concrete application in daily life, both in relationships between individuals, social life, and in responding to the temptations of the modern world that can weaken spirituality (Rizadiliyawati & Agustiar, 2024).

CONCLUSION

The phenomenon of Fear of Missing Out (FoMO) is anxiety due to the fear of missing out on certain information, trends, or experiences, especially among teenagers and active users of social media. These conditions often have negative impacts, such as stress, anxiety, and self-image disorders, due to the pressure to stay digitally connected. Reliance on

social media can also interfere with productivity and cause individuals to focus more on cyberspace than real social interactions. To overcome this, it requires not only a psychological approach, but also a spiritual one. The values in the hadith of the Prophet Muhammad PBUH, such as qana'ah, patience, and zuhud, can help individuals feel sufficient, calm, and wiser in the face of social pressure.

The authors have tried to dig as deep as possible into the phenomenon of Fomo, but this study has limitations in explaining in depth how the spiritual values of the hadith can be applied practically in the digital lives of adolescents. In addition, empirical testing has not been conducted on the effectiveness of spiritual approaches in reducing symptoms of FoMO. For this reason, further research is recommended to conduct qualitative and quantitative studies involving the direct participation of social media users to measure the impact of spiritual values on the management of FoMO. Cross-disciplinary research between psychology and Islamic studies also needs to be developed to gain a more comprehensive understanding.

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