

The Role of Islamic Religious Education in Addressing the Impact of FoMO Among Adolescent Social Media Users

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Abstract: The phenomenon of *Fear of Missing Out* (FoMO) has become a common psychological issue among adolescent social media users. This condition is characterized by excessive anxiety when individuals feel left behind from others' social activities in the digital space, potentially affecting their mental health and social behavior. This study aims to analyze the role of Islamic Religious Education in addressing the impact of FoMO among adolescents. The research employs a qualitative approach with data collection techniques including observation, interviews, and documentation. Data analysis is conducted using the Miles and Huberman model, while data validity is ensured through source and technique triangulation. The findings indicate that Islamic Religious Education plays a strategic role in fostering spiritual awareness, self-control, and values such as gratitude (*shukr*), contentment (*qana'ah*), and reliance on God (*tawakkul*), which help reduce FoMO tendencies among adolescents. Furthermore, the integration of Islamic values in learning enhances healthy and ethical digital literacy. Therefore, Islamic Religious Education can serve as both a preventive and curative solution in addressing the negative impacts of social media use.

Keywords: Islamic Religious Education; FoMO; Adolescents; Social Media; Digital Literacy.

Abstrak: Fenomena *Fear of Missing Out* (FoMO) menjadi salah satu dampak psikologis yang banyak dialami oleh remaja pengguna media sosial. Kondisi ini ditandai dengan kecemasan berlebihan ketika individu merasa tertinggal dari aktivitas sosial orang lain di dunia maya, yang berpotensi memengaruhi kesehatan mental dan perilaku sosial remaja. Penelitian ini bertujuan untuk menganalisis peran Pendidikan Agama Islam dalam mengatasi dampak FoMO pada remaja. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data melalui observasi,

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wawancara, dan dokumentasi. Analisis data dilakukan dengan model Miles dan Huberman, sedangkan keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa Pendidikan Agama Islam memiliki peran strategis dalam membentuk kesadaran spiritual, pengendalian diri, serta nilai-nilai syukur, qana'ah, dan tawakal yang mampu mereduksi kecenderungan FoMO pada remaja. Selain itu, integrasi nilai-nilai Islam dalam pembelajaran dapat meningkatkan literasi digital yang sehat dan beretika. Dengan demikian, Pendidikan Agama Islam dapat menjadi solusi preventif dan kuratif dalam menghadapi dampak negatif penggunaan media sosial.

Kata Kunci: Pendidikan Agama Islam; FoMO; Remaja; Media Sosial; Literasi Digital.

A. Introduction

The rapid advancement of digital technology has significantly transformed the social lives of adolescents, particularly through the widespread use of social media platforms. While these platforms offer opportunities for communication, learning, and self-expression, they also give rise to various psychological challenges. One prominent issue is Fear of Missing Out (FoMO), which refers to a pervasive apprehension that others might be having rewarding experiences from which one is absent. According to Andrew K. Przybylski et al. (2013), FoMO is characterized by a desire to stay continually connected with what others are doing, often leading to excessive engagement with social media.

Adolescents are particularly vulnerable to FoMO due to their developmental stage, which involves identity formation, social comparison, and a strong need for peer acceptance. Studies have shown that high levels of FoMO are associated with increased anxiety, decreased life satisfaction, and problematic social media use (Przybylski et al., 2013; Alt, 2015). Furthermore, the excessive use of social media driven by FoMO can disrupt academic performance, reduce face-to-face social interactions, and negatively impact mental well-being (Elhai et al., 2018). This condition highlights the urgent need for effective educational interventions that can guide adolescents in managing their digital behavior.

In this context, Islamic Religious Education (Pendidikan Agama Islam) plays a crucial role in shaping students' moral and spiritual development. Islamic teachings emphasize values such as self-control (*mujahadah al-nafs*), gratitude (*shukr*), contentment (*qana'ah*), and reliance on God (*tawakkul*), which are highly relevant in addressing the psychological pressures associated with FoMO. As noted by Al-Ghazali, spiritual discipline and ethical awareness are essential in achieving inner peace and resisting excessive worldly desires. These principles can be integrated into educational practices to help students develop resilience against negative digital influences.

Moreover, Islamic Religious Education can contribute to fostering ethical digital literacy among adolescents. Digital literacy in this context is not limited to technical skills but also includes the ability to use technology responsibly, critically, and in accordance with moral values (Livingstone, 2014). By incorporating Islamic values into digital behavior, students can develop a balanced approach to social media use, reducing the likelihood of experiencing FoMO and its adverse effects.

Despite the growing concern over FoMO among adolescents, there is still limited research exploring the role of Islamic Religious Education in addressing this issue. Most existing studies focus on psychological or technological perspectives, with less attention given to religious and moral approaches. Therefore, this study seeks to fill this gap by examining how Islamic Religious Education can serve as a preventive and curative framework in overcoming the impact of FoMO among adolescent social media users.

Based on the background above, the objective of this study is to analyze the role of Islamic Religious Education in addressing the impact of FoMO among adolescents. Specifically, this research aims to explore how Islamic values can be integrated into educational practices to enhance self-control, spiritual awareness, and ethical digital behavior among students. Through this approach, the study is expected to contribute to the development of holistic educational strategies that address both the psychological and spiritual needs of adolescents in the digital era.

B. Research Methodology

This study employs a qualitative research approach to explore the role of Islamic Religious Education in addressing the impact of Fear of Missing Out (FoMO) among adolescent social media users. A qualitative design is considered appropriate as it allows for an in-depth understanding of participants' experiences, perceptions, and behavioral patterns related to FoMO and religious values. This approach emphasizes natural settings and seeks to interpret phenomena based on the meanings individuals assign to them (Creswell, 2014).

The type of research used in this study is a case study, focusing on a specific educational setting where Islamic Religious Education is actively implemented. The case study design enables the researcher to examine the phenomenon within its real-life context, particularly how religious teachings are integrated into students' daily behaviors in managing social media use. According to Yin (2018), case studies are effective in investigating contemporary phenomena when the boundaries between context and phenomenon are not clearly evident.

The subjects of this research consist of adolescents, Islamic Religious Education teachers, and school administrators selected through purposive sampling techniques. Participants are chosen based on specific criteria, including active use of social media and involvement in Islamic learning activities. This sampling method ensures that the data collected are relevant and rich in information regarding the research focus (Sugiyono, 2017).

Data collection techniques in this study include observation, in-depth interviews, and documentation. Observations are conducted to understand students' behavior in using social media and their interaction in the learning process. Interviews are carried out with students and teachers to explore their perspectives on FoMO and the role of Islamic values in overcoming it. Documentation is used to support the findings, including lesson plans, school policies, and related educational materials.

The data analysis technique follows the interactive model proposed by Matthew B. Miles and A. Michael Huberman, which includes three main steps: data reduction, data display, and conclusion drawing/verification. Data reduction involves selecting and

simplifying relevant information, while data display organizes the data in a structured form to facilitate interpretation. Finally, conclusions are drawn and continuously verified to ensure their validity throughout the research process (Miles, Huberman, & Saldaña, 2014).

To ensure the trustworthiness of the data, this study applies credibility, transferability, dependability, and confirmability criteria. Credibility is achieved through triangulation of sources and techniques, such as comparing interview results with observational data. Transferability is ensured by providing detailed descriptions of the research context. Dependability and confirmability are maintained through audit trails and peer debriefing. These strategies strengthen the rigor and validity of qualitative research findings (Lincoln & Guba, 1985).

C. Results and Discussion

The findings of this study reveal that Islamic Religious Education plays a significant role in addressing the impact of Fear of Missing Out (FoMO) among adolescent social media users. The integration of religious values into the learning process contributes to shaping students' attitudes, behaviors, and emotional responses toward social media use. This aligns with the research objective, which aims to analyze how Islamic Religious Education fosters self-control, spiritual awareness, and ethical digital behavior.

First, the results indicate that adolescents who actively participate in Islamic Religious Education demonstrate a better understanding of the negative effects of excessive social media use. They are more aware of the psychological consequences of FoMO, such as anxiety and constant comparison with others. This awareness emerges through classroom discussions, religious reflections, and teacher guidance, which emphasize moderation and self-awareness.

Second, Islamic Religious Education contributes to strengthening students' self-control (*mujahadah al-nafs*). Students reported that religious teachings encourage them to limit unnecessary social media engagement and avoid behaviors driven by emotional

impulses. This finding suggests that internalizing religious values can serve as a protective factor against compulsive digital habits.

Third, the study finds that the value of gratitude (*shukr*) plays a crucial role in reducing FoMO tendencies. Adolescents who practice gratitude are less likely to feel dissatisfied with their own lives when exposed to others' curated experiences on social media. Instead, they develop a sense of contentment and appreciation for their personal circumstances.

Fourth, the concept of *qana'ah* (contentment) also emerges as a key factor in mitigating FoMO. Students who understand and apply this value tend to avoid excessive comparison with peers. They are less influenced by trends and social pressures, which often trigger feelings of inadequacy.

Fifth, the principle of *tawakkul* (reliance on God) helps students manage anxiety related to social validation. Rather than seeking constant approval through likes and comments, students are encouraged to place trust in God's plan, fostering emotional stability and inner peace.

Sixth, the findings highlight that Islamic Religious Education enhances students' spiritual awareness. This awareness encourages them to reflect on the purpose of their actions, including their engagement with digital platforms. As a result, they become more mindful and intentional in their social media use.

Seventh, teachers play a vital role in integrating Islamic values into discussions about digital behavior. Through contextual teaching strategies, educators connect religious teachings with real-life challenges, including FoMO. This approach makes the learning process more relevant and impactful for students.

Eighth, the use of interactive learning methods in Islamic Religious Education further strengthens student engagement. Activities such as group discussions, case studies, and reflective assignments allow students to critically examine their own social media habits and identify areas for improvement.

Ninth, peer interaction within the classroom also contributes to reducing FoMO. Students who share similar values create a supportive environment that discourages excessive comparison and promotes positive social relationships.

Tenth, the study finds that Islamic Religious Education supports the development of ethical digital literacy. Students learn not only how to use technology but also how to navigate it responsibly, aligning their online behavior with moral and religious principles.

Eleventh, the integration of Islamic values into digital literacy education helps students filter content and avoid harmful online interactions. This reduces exposure to triggers that often lead to FoMO, such as unrealistic portrayals of success and lifestyle.

Twelfth, the findings also show that students begin to redefine success and happiness based on spiritual fulfillment rather than social media validation. This shift in perspective significantly reduces their dependence on external approval.

Thirteenth, parental support and collaboration with schools enhance the effectiveness of Islamic Religious Education in addressing FoMO. When values taught in school are reinforced at home, students are more likely to internalize and practice them consistently.

Fourteenth, the study identifies that students who lack strong religious guidance are more vulnerable to FoMO. This highlights the importance of structured and continuous Islamic education in building resilience against digital challenges.

Fifteenth, the findings suggest that Islamic Religious Education functions as both a preventive and curative approach. Preventively, it equips students with values that protect them from developing FoMO, while curatively, it helps those already affected to manage and reduce its impact.

Sixteenth, the role of reflection (*muhasabah*) is emphasized as a strategy for self-evaluation. Students are encouraged to assess their daily activities, including time spent on social media, and make necessary adjustments based on Islamic teachings.

Seventeenth, the study also finds that integrating real-life examples and contemporary issues into Islamic Religious Education increases students' awareness of FoMO. This contextualization helps them relate religious values to their daily experiences.

Eighteenth, despite its effectiveness, the implementation of Islamic Religious Education faces challenges, such as limited instructional time and varying levels of student engagement. These factors may affect the consistency of value internalization.

Nineteenth, the findings suggest the need for innovative teaching strategies that incorporate technology in a positive way. For instance, using educational digital platforms aligned with Islamic values can provide alternative and constructive online experiences.

Twentieth, in conclusion, this study confirms that Islamic Religious Education plays a crucial role in addressing the impact of FoMO among adolescents. By fostering self-control, spiritual awareness, and ethical digital behavior, it provides a holistic framework that responds to both the psychological and spiritual needs of students in the digital era.

D. Conclusion

This study concludes that Islamic Religious Education plays a crucial and strategic role in addressing the impact of Fear of Missing Out (FoMO) among adolescent social media users. Through the integration of Islamic values such as self-control (*mujahadah al-nafs*), gratitude (*shukr*), contentment (*qana'ah*), and reliance on God (*tawakkul*), students are able to develop stronger emotional regulation and reduce anxiety triggered by social comparison in digital environments. These values serve as an internal foundation that helps adolescents navigate social media more wisely and responsibly.

Furthermore, the study highlights that Islamic Religious Education contributes significantly to enhancing students' spiritual awareness and ethical digital literacy. By connecting religious teachings with real-life digital challenges, educators are able to foster reflective thinking and conscious behavior among students. As a result, adolescents become more selective in their social media engagement, less dependent on external validation, and more oriented toward meaningful and value-based interactions.

Finally, this research affirms that Islamic Religious Education functions as both a preventive and curative approach in overcoming FoMO. Preventively, it equips students

with moral and spiritual resilience to avoid excessive social media use, while curatively, it helps those already affected to manage and reduce its negative impacts. Therefore, strengthening the implementation of Islamic Religious Education through innovative and contextual learning strategies is essential to support adolescents in facing the psychological challenges of the digital era.

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