

Between FOMO and Qana'ah: Ibn Qayyim's psychospiritual framework for muslim mental health in the digital era

Deni Irawan^{1*}, Abd. Mujib², Ubaidillah¹

¹ Islamic Family Law, Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i, Jember, East Java, Indonesia

² Faculty of Psychology, UIN Syarif Hidayatullah, Jakarta, Indonesia

³ Islamic Education Management, UIN Kiai Haji Achmad Siddik Jember, East Java, Indonesia

Received July 30, 2025 | Accepted November 15, 2025 | Published November 30, 2025

Abstract: The widespread phenomenon of Fear of Missing Out (FOMO) among Muslim social media users has been associated with heightened anxiety and other mental health challenges, revealing a critical gap in psychological interventions that often neglect spiritual dimensions. This study aims to explore the relevance of the Islamic concept of qana'ah as articulated by Ibnu Qayyim Al-Jawziyah, positioning it as a spiritual countermeasure to FOMO within the framework of tazkiyatun nafs (purification of the soul). Employing a narrative review approach, this research synthesizes insights from classical Islamic texts and contemporary empirical studies to construct an integrative perspective. The findings indicate that FOMO contributes to psychological distress and reduced quality of life, whereas qana'ah, cultivated through practices such as muhasabah (self-reflection), gratitude, and tawakkal (trust in God), enhances psychological well-being and resilience in digital contexts. This study proposes a novel framework that bridges modern psychology and Islamic wisdom, while recommending future empirical research to validate the practical effectiveness of qana'ah-based interventions across diverse Muslim populations.

Keywords: FOMO; *Qana'ah*; mental health; Islamic psychology; Ibnu Qayyim



Copyright ©2025. The Authors. Published by Psikoislamika: Jurnal Psikologi dan Psikolog Islam. This is an open access article under the CC BY NO SA. Link: [Creative Commons — Attribution-NonCommercial-ShareAlike 4.0 International — CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/)

Introduction

The digital era has given rise to a concerning psychological phenomenon known as Fear of Missing Out (FOMO) among the Muslim community in Indonesia. Recent data indicates that 59.4 per cent of 167 million social media users in Indonesia spend an average of 135 minutes per day on digital platforms (Jimmy, 2024). Even more alarming, over half of Indonesia's population experiences loneliness and severe depression due to excessive social media use (Jimmy, 2024). FOMO is not merely a fear of missing information; it has evolved into a systemic mental health issue with significant economic repercussions. Research from the Population Research Center Centre of BRIN in 2024 reveals that FOMO has contributed to a decline in Indonesia's middle class from 21.45 per cent in 2019 to 17.44 per cent in 2024 (Binekasri, 2025; Satiti, 2025). This trend suggests that FOMO threatens individual psychological stability and the

* Corresponding Author: Deni Irawan, email: d3ni.ok@gmail.com, Islamic Family Law, Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i, MH. Thamrin, Kepodang Alley No.5, Gladak Pakem, Kranjungan, Sumbersari District, Jember Regency, East Java 68123, Indonesia

socio-economic structure of society, necessitating a comprehensive approach grounded in spiritual values. FOMO is not merely a fear of missing information; it has evolved into a systemic mental health issue with significant social and economic repercussions. Research from the Population Research Center of BRIN (2024) reveals that FOMO has contributed to a decline in Indonesia's middle class from 21.45 per cent in 2019 to 17.44 per cent in 2024 (Binekasri, 2025; Satiti, 2025). While this economic indicator lies beyond the direct scope of psychological analysis, it indirectly reflects the broader societal consequences of collective anxiety and impulsive consumer behavior driven by FOMO. Hence, it underscores the urgency of addressing FOMO not only as a psychological concern but also as a social phenomenon that necessitates a spiritually grounded response. FOMO is not merely a fear of missing information; it has evolved into a systemic mental health issue with significant social and economic repercussions. Research from the Population Research Center of BRIN (2024) reveals that FOMO has contributed to a decline in Indonesia's middle class from 21.45 per cent in 2019 to 17.44 per cent in 2024 (Binekasri, 2025; Satiti, 2025). While this economic indicator lies beyond the direct scope of psychological analysis, it indirectly reflects the broader societal consequences of collective anxiety and impulsive consumer behavior driven by FOMO. Hence, it underscores the urgency of addressing FOMO not only as a psychological concern but also as a social phenomenon that necessitates a spiritually grounded response.

Literature indicates that conventional psychological approaches to addressing FOMO have limitations. Research published in the Journal of Personality and Social Psychology reveals that FOMO is associated with anxiety stemming from social group dynamics and a sense of belonging (Dolan, 2024). Although there is a positive correlation between FOMO and depression, anxiety, and stress (Semarajana et al., 2025), existing therapeutic approaches remain confined to a biomedical-psychosocial perspective without integrating the spiritual dimension. Studies in Islamic psychology highlight the challenges in developing an authentic Islamic psychological framework, including issues of epistemological bias and a lack of empirical validation (Rassool, 2023). This gap underscores the need for a theoretical framework that combines classical Islamic wisdom with contemporary psychological understanding to address the complexities of FOMO in the digital age.

This research aims to analyse the relevance of the concept of qana'ah, as articulated by Ibnu Qayyim, as an alternative Islamic therapy to address FOMO among Muslims. Qana'ah, which denotes an attitude of acceptance and contentment with what one possesses, has been shown to have a positive relationship with mental health (Azkarisa & Siregar, 2020; Saifuddin & Nisa, n.d.). Studies indicate that qana'ah can reduce anxiety among students in Islamic boarding schools (Saifuddin & Nisa, n.d.). The objectives of this research are: first, to describe the impact of FOMO on the psychological condition of Muslim social media users; second, to analyse the concept of qana'ah within Ibnu Qayyim's thought as an antithesis to FOMO; third, to explore the relevance of Ibnu Qayyim's tazkiyatun nafs in the context of digital therapy; and fourth, to formulate a theoretical framework for Islamic psychology aimed at safeguarding the mental health of Muslims in the digital era.

This study argues that the concept of qana'ah in Ibnu Qayyim's thought can serve as an effective theoretical framework for addressing FOMO by providing a strong spiritual foundation for the mental health of Muslims. The fundamental assumption of this research is that FOMO represents a modern manifestation of the maladies of the heart identified by Ibnu Qayyim, namely dissatisfaction and restlessness of the soul due to excessive worldly orientation. Ibnu Qayyim (1996) in his work entitled *Madārij al-Sālikīn* (مَدَارِجُ السَّالِكِين), volume 3, page 156, states, "In the heart, there exists a restlessness that

will not find tranquillity except through gathering with Allah and running towards Him." The significance of this research lies in its contribution to the development of an authentic Islamic psychology through the integration of classical Islamic wisdom with contemporary psychological realities. It is hoped that this study will provide alternatives for Muslim mental health practitioners and enrich the field of Islamic psychology with an approach that is both textually-empirical and sensitive to the spiritual needs of the Muslim community in the digital age.

Mental health is a state in which an individual feels well, can cope with the pressures of life, works productively, and contributes to society (Kemenkes, 2018). According to the World Health Organization (WHO, 2022), mental health is not merely the absence of mental disorders, but also represents a spectrum of well-being influenced by psychological, biological, and social factors. The Mental Health Foundation (2025) further asserts that mental health encompasses the ability to manage emotions, establish healthy relationships, and adapt to life changes. Meanwhile, Keyes' dual continuum model (2023) elucidates that mental health consists of two dimensions: mental illness and positive well-being, which can manifest in various combinations, such as "flourishing" and "languishing." Therefore, mental health is not solely concerned with the absence of disorder symptoms but also involves a balance between individual resilience and the capacity for emotional and social growth.

In theoretical studies, mental health is often divided into positive and negative dimensions. Keyes' dual continuum model (2023) categorises mental conditions into four categories: healthy without disorder, healthy with disorder, ill but recoverable, and ill and non-recoverable. This classification indicates that mental health interventions should not only focus on the treatment of disorders but also on the promotion of well-being through the strengthening of protective factors such as social skills, community support, and educational quality (WHO, 2022). The Public Health approach advocates for cross-sectoral interventions to enhance positive factors and reduce mental health risks, such as resilience-building program programmes in schools and workplaces (WHO, 2022). Consequently, mental health strategies must be holistic, integrating promotional, preventive, curative, and rehabilitative aspects.

Fear of Missing Out (FOMO) is defined by Przybylski et al. (2013) as the uncomfortable feeling that others are engaging in enjoyable activities, leading individuals to perceive themselves as being left behind. FOMO can be elucidated through the Self-Determination Theory (SDT) as a negative consequence of unfulfilled social connection needs, which compels individuals to continuously monitor the activities of others on social media (Gupta & Sharma, 2021). Another definition characterises FOMO as a persistent anxiety regarding the potential loss of valuable experiences, which can exacerbate excessive social media use and worsen symptoms of depression or anxiety (Mind Help, 2025). From the various preceding definitions, it can be concluded that FOMO is a multifaceted phenomenon involving memory, emotion, and social motivation.

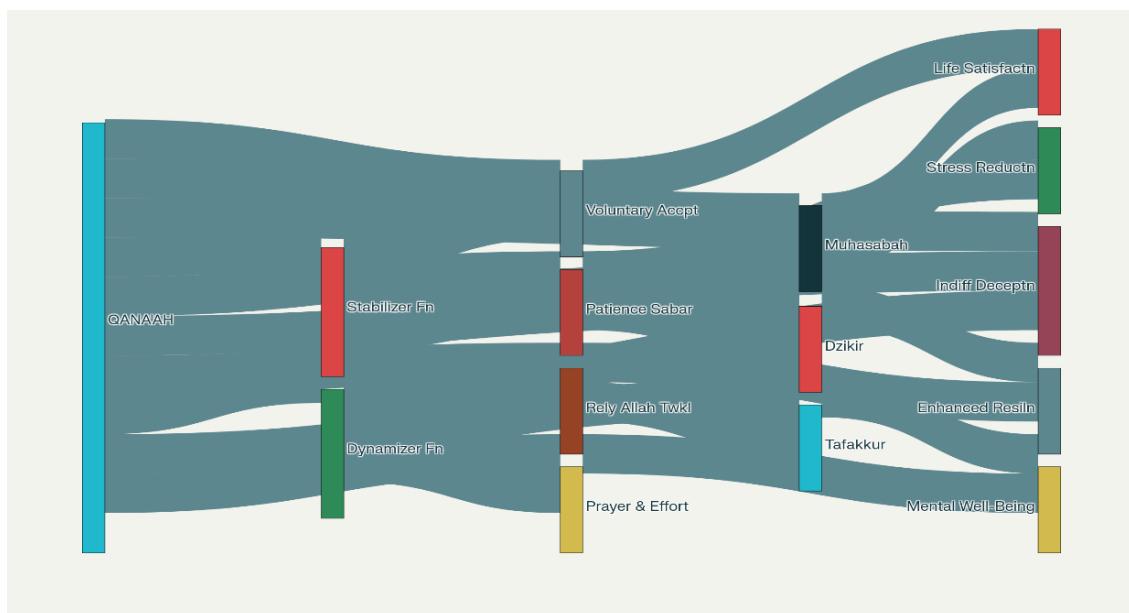
Empirical research categorises FOMO into several components, including self-regulation, self-esteem, social interaction, and social anxiety. The Indonesian version of the FOMO scale identifies three main factors sense of self, social interaction, and social anxiety that are measured to assess the intensity of FOMO among social media users (Wibaningrum & Aurellya, 2020). According to SDT, FOMO is associated with low satisfaction of basic psychological needs: autonomy, competence, and relatedness, thus necessitating interventions to enhance self-regulation and social support (Angraeni, 2024; Della Naurah Putri, 2024). FOMO is not merely a symptom of social media addiction, but also an indicator of mental well-being risks

and academic performance that requires addressing through cognitive-behavioural psychotherapy approaches and mindfulness training to reduce dependency on social media.

Qana'ah in Islam refers to the attitude of accepting and feeling content with what has been bestowed by Allah, avoiding greed, and attaining inner peace. Linguistically, qana'ah means "satisfaction" or "contentment", while in the context of Islamic jurisprudence, according to Fudhail 'Iyad (1913), qana'ah is defined as "contentment with what Allah has provided". Ibnu Maskawaih (1899) asserts that qana'ah is "a modest attitude (simplicity) concerning food, drink, and adornment (appearance)". Asy-Suyuti (2004) states: "qana'ah is the feeling of acceptance towards that which is less than sufficiency, relinquishing desires for that which is not possessed, and feeling content with what one has". Al Munawi (1990) further adds that qana'ah is the tranquility experienced upon losing familiar or cherished things.

Figure 1

Integrative Model of Qana'ah in Islamic Psychology for Mental Health Enhancement



Modern empirical research strongly supports the practical benefits of qana'ah in enhancing psychological well-being. A quantitative study conducted on fishermen communities in Pena'ah village found a significant positive correlation between qana'ah and mental health ($r = 0.196$, $\text{sig} = 0.034$), demonstrating that individuals with higher levels of contentment exhibit better psychological resilience and lower psychological distress (Azkarisa & Siregar, 2020). Furthermore, experimental research on Islamic boarding school students revealed that qana'ah-based coping interventions significantly improved psychological well-being, indicating substantial therapeutic effectiveness (Khusumadewi et al., 2025). Additional studies have shown that qana'ah correlates positively with life satisfaction among Muslim adolescents and serves as an effective buffer against anxiety and depression in challenging circumstances (Nuzula, 2024).

In the context of Islamic psychology, qana'ah functions as both a stabiliser and a dynamiser of mental well-being (Jihadufiina, 2023). As a stabiliser, it promotes inner peace and liberation from material

attachment; as a dynamiser, it motivates purposeful action rooted in divine trust (tawakkal) and gratitude (syukur). Buya Hamka identified five essential dimensions of qana'ah: voluntary acceptance, prayer and effort, patience, reliance on Allah, and indifference to worldly deception (Kamil, 2021). These components are congruent with modern positive psychology concepts such as resilience, mindfulness, and emotional regulation, demonstrating that qana'ah can serve as a bridge between spiritual and psychological paradigms.

From a theological perspective, Ibn Qayyim al-Jawziyyah's (*Madarij al-Salikin*, 156) notion that "in the heart there exists restlessness that will not find tranquillity except through returning to Allah" provides a spiritual foundation for understanding FOMO as a manifestation of spiritual discontent. In his theory of *tazkiyatun nafs* (self-purification), mental imbalance arises from the dominance of material desires over the remembrance of God. This insight aligns with Keyes' Dual-Continuum Model of Mental Health (2023), which defines well-being as more than the absence of disorder it involves flourishing, or the presence of psychological, social, and spiritual fulfillment.

Given these considerations, this study aims to examine the relevance of qana'ah in Ibn Qayyim's thought as an Islamic psychospiritual framework to address FOMO among Muslims in the digital age. The central argument of this research is that FOMO represents a contemporary manifestation of the maladies of the heart (*amradh al-qulub*) described by Ibn Qayyim particularly restlessness, dissatisfaction, and excessive attachment to worldly validation. The concept of qana'ah, by contrast, offers a spiritual mechanism to restore inner balance and resilience. This study therefore contributes theoretically by proposing an integrative model of Islamic psychology that situates qana'ah as both a spiritual and psychological construct capable of enriching modern mental health discourse. Practically, it aims to provide a foundation for developing faith-based therapeutic interventions tailored to the needs of Muslims navigating the psychological pressures of the digital era.

Method

This study employed a qualitative-descriptive approach focusing on an extensive literature review. The purpose of this approach was to understand the phenomenon of Fear of Missing Out (FOMO) and the Islamic concept of qana'ah within the framework of Islamic psychology through the analysis of classical texts and modern empirical findings. The research did not involve statistical calculations but rather conducted a textual synthesis of primary and secondary sources.

The selection of qana'ah as the central construct in this study is grounded in both theoretical and empirical relevance to addressing psychological distress caused by FOMO. Previous studies have shown that qana'ah, as a principle of Islamic contentment, significantly correlates with higher psychological well-being and lower anxiety among Muslim populations (Azkarisa & Siregar, 2020; Khusumadewi et al., 2025). Moreover, qana'ah encompasses affective and cognitive components such as gratitude, self-regulation, and tawakkal—elements that directly counter the social comparison and anxiety patterns inherent in FOMO (Nuzula, 2024). In contrast, existing interventions in contemporary psychology, such as cognitive-behavioral or mindfulness-based approaches, often overlook the spiritual dimension essential to Muslim mental health (Rassool, 2023). Therefore, this study fills the gap by integrating Ibnu Qayyim's perspective on *tazkiyatun nafs* and qana'ah as a spiritually grounded conceptual framework to mitigate the psychological impact of FOMO.

The literature review method in this research involved the systematic examination of books, peer-reviewed journals, conference papers, and other relevant documents. This process emphasized comprehensive source collection, critical reading, and analytical synthesis of theoretical insights. The

approach integrated classical Islamic wisdom with contemporary social psychology concepts to construct a cohesive interpretive model linking *qana'ah* and FOMO.

The research data were drawn from two types of sources. The primary sources consisted of the classical works of Ibnu Qayyim, such as *Madarij al-Salikin* and *Al-Fawa'id*, accessed in digital Arabic editions. The secondary sources included books, scholarly articles, and scientific papers indexed in Scopus and Web of Science. The selection criteria included topic relevance (FOMO, *qana'ah*, mental health), credibility of the publisher, and publication years between 2013 and 2025, ensuring both validity and recency.

Data collection began with an extensive literature search using keywords such as "FOMO," "*qana'ah*," "Ibnu Qayyim," and "tazkiyatun nafs" across academic databases including Google Scholar, Scopus, and university repositories. Selected titles and abstracts were reviewed, full texts were examined, and relevant theories were documented and organized in a synthesis matrix summarizing author, year, source, and key findings. The researcher then synthesized the data to identify recurring concepts and eliminate irrelevant materials, maintaining transparency and minimizing bias.

The data were analyzed using content and thematic analysis. Thematic analysis was conducted following Braun & Clarke (2006) six stages: data familiarization, initial coding, theme searching, theme reviewing, theme defining, and final reporting. Validity and objectivity were maintained through source triangulation, peer debriefing, and documentation of the analytic process. With this combination of methods, the research systematically interpreted the meanings of *qana'ah* and FOMO in a contextual and integrative manner.

Finally, this study is limited to textual analysis and does not include empirical field validation. The findings focus on conceptual integration and theoretical synthesis rather than testing the effectiveness of *qana'ah*-based interventions. Future research is encouraged to employ mixed-method or experimental approaches to examine the practical application of Islamic psychological frameworks in addressing digital-era mental health challenges.

Result

This research employed an analytical approach that combined both primary and secondary literature to understand the relationship between mental health, Fear of Missing Out (FOMO), and *qana'ah* within the context of Muslims in the digital age. The analysis was conducted thematically and narratively to identify patterns across various scholarly sources, integrating the thoughts of Ibnu Qayyim as the primary theoretical framework. The review results reveal that FOMO and mental anxiety are closely associated with the absence of *qana'ah* and *tazkiyatun nafs*, while the presence of Islamic spiritual values plays a significant role in strengthening mental well-being.

The concept of mental health in both Islamic and modern psychological perspectives emphasizes a balance among psychological, social, and spiritual dimensions. From an Islamic viewpoint, mental well-being is deeply influenced by the quality of faith and spiritual connection with Allah. Ibnu Qayyim (1996) explained that "in the heart, there is restlessness that will not find peace except by returning to Allah." This aligns with the modern understanding that mental health involves emotional regulation, self-awareness, and resilience in coping with life stressors.

Empirical research shows that FOMO leads to anxiety, depression, and social disconnection, whereas *qana'ah* promotes peace, gratitude, and acceptance. Studies indicate that FOMO correlates negatively with life satisfaction and productivity (Agustini & Astapala, 2025; Gupta & Sharma, 2021), while *qana'ah* correlates positively with psychological well-being and resilience (Azkarisa & Siregar, 2020;

Khusumadewi et al., 2025). Integrating *qana'ah* as a therapeutic concept provides a unique spiritual dimension absent in secular approaches.

Table 1*Classification of FOMO vs Qana'ah Characteristics*

Aspect	FOMO (Fear of Missing Out)	Qana'ah (Contentment in Islam)
Psychological orientation	Anxiety and fear of being left out	Calmness and acceptance
Focus of attention	External; comparing oneself to others	Internal; focused on oneself and Allah
Response to social media	Compulsive; constantly monitoring others' activities	Wise; using appropriately and as needed
Emotional condition	Restless, anxious, unsettled	Peaceful, grateful, serene
Behavioral pattern	Reactive, impulsive, seeking validation	Proactive, self-controlled, mindful
Mental health impact	Increases depression, anxiety, and stress	Enhances well-being and resilience
Spiritual connection	Weakened; excessive worldly orientation	Strong; akhirah-oriented
Coping strategy	Escapism, compulsive checking	<i>Tawakkal, dhikr, muhasabah</i>
Time orientation	Future-focused (fear-based)	Present-focused (gratitude-based)
Life satisfaction	Low; always feeling insufficient	High; feeling content and grateful

Note. Adapted and synthesized from various Islamic psychology and digital well-being studies (Azkarisa & Siregar, 2020; Khusumadewi et al., 2025; Nuzula, 2024)

To provide a clearer synthesis of the reviewed studies, the findings are summarized in the following table 2:

Table 2*Summary of Selected Studies on Qana'ah and Mental Health*

Author(s) & Year	Focus of Study	Method	Key Findings	Relevance to Current Study
Azkarisa & Siregar (2020)	Qana'ah and mental health among fishermen	Quantitative	Positive correlation ($r = 0.196, p < 0.05$)	Supports <i>qana'ah</i> as predictor of well-being
Khusumadewi et al. (2025)	Qana'ah-based intervention for students	Experimental	Increased well-being scores post-intervention	Demonstrates therapeutic potential
Nuzula (2024)	Qana'ah and life satisfaction among adolescents	Quantitative	<i>Qana'ah</i> reduces anxiety, increases satisfaction	Confirms <i>qana'ah</i> as coping strategy
Gupta & Sharma (2021)	FOMO and self-determination theory	Quantitative	FOMO linked to low autonomy and competence	Highlights psychological mechanisms
Rassool (2023)	Integration of Islamic values in psychology	Conceptual	Urges faith-based mental health framework	Supports theoretical integration with Islam

Note. The table presents studies that form the conceptual basis for developing an integrative Islamic psychological model combining *qana'ah* and FOMO.

The findings demonstrate that *qana'ah* acts as both a stabilizing and motivating force in mental health. It nurtures peace, gratitude, and acceptance while reducing the anxiety associated with FOMO. Ibn Qayyim's framework of *tazkiyatun nafs* (self-purification) serves as a foundation for restoring balance between worldly engagement and spiritual well-being. This integrative model underscores that managing digital anxiety among Muslims requires strengthening internal spiritual values rather than solely relying on behavioral modification.

The synthesis also highlights a significant theoretical contribution: *qana'ah* is not merely passive acceptance but an active, conscious attitude of spiritual discipline that fosters psychological resilience. Consequently, it can serve as an alternative therapeutic framework for addressing FOMO from an Islamic perspective.

This review is limited to textual and conceptual synthesis without empirical validation. While it integrates classical Islamic thought and modern psychology, it does not provide direct quantitative evidence on the effectiveness of *qana'ah*-based interventions. Future research should conduct mixed-method or experimental studies to test this model empirically in various Muslim populations. Additionally, digital ethnography could be employed to observe real-time manifestations of FOMO and *qana'ah* practices in online communities, thereby deepening understanding of spiritual coping mechanisms in the digital age.

Discussion

The present study reveals that academic anxiety exerts a significant influence on drug abuse tendencies, both directly and indirectly through peer conformity. This finding substantiates Jessor's (1991) *Problem Behavior Theory*, which posits that deviant behavior emerges not from a single determinant, but through the interaction between internal pressures (e.g., anxiety), external influences (e.g., social group norms), and individual behavioral systems. Within the context of university students, unmanaged academic stress may foster psychological distress that encourages maladaptive coping, including substance use, particularly when reinforced by permissive peer environments.

Beyond behavioral outcomes, the findings further highlight the interrelationship between the *Fear of Missing Out* (FOMO) and *qana'ah* as two psychospiritual dimensions that shape Muslim mental health in the digital era. The literature suggests that FOMO stems from dissatisfaction and anxiety driven by excessive worldly attachment, whereas *qana'ah* defined as spiritual contentment and gratitude serves to cultivate emotional equilibrium through faith and reliance on God. These results challenge the dichotomy between spirituality and modern psychology by reinforcing the Islamic view, as articulated by Ibn Qayyim in *Madarij al-Salikin*, that faith functions as a moderating factor against psychological distress. Accordingly, integrating classical Islamic wisdom into contemporary mental health frameworks enriches theoretical discourse and offers holistic, culturally grounded interventions for Muslim communities.

Connection of Findings to Mental Health Theory

The findings regarding mental health that emphasize the balance between psychological, social, and spiritual aspects align with Keyes' dual-continuum model, which underscores the importance of flourishing rather than merely the absence of pathology. The data indicate that *qana'ah* functions as a protective factor that enhances positive well-being, consistent with the concept of flourishing in positive psychology. While Keyes highlights social factors, this research proposes the addition of a spiritual dimension, which Ibn Qayyim referred to as a means of alleviating the anxiety of the heart through servitude to God. Thus, this

study expands modern mental health theory by incorporating qana'ah as a key to emotional and spiritual balance.

Connection of Findings to FOMO Theory

From the perspective of *Self-Determination Theory* (SDT), FOMO is understood as an outcome of unmet psychological needs for autonomy, competence, and relatedness. The current findings extend this understanding by demonstrating that FOMO-related anxiety is also influenced by spiritual disequilibrium or what classical scholars refer to as the *disease of the heart* a state aggravated by materialism and social comparison. This study supports SDT's psychological framework while critiquing its secular orientation by integrating religious and moral dimensions. Citing Ibn Qayyim's *al-Fawā'id* (1973), "whoever seeks to purify the soul must prioritize God over personal desires," this research proposes that spiritual self-regulation constitutes a vital mechanism for moderating FOMO. Similarly, Al-Munawi's conception of *qana'ah* as "tranquility upon losing the familiar" offers an Islamic theoretical refinement to coping theory, providing a spiritually anchored alternative to conventional psychological models.

Connection of Findings to Qana'ah Theory

Qana'ah in classical Islamic literature is often viewed as a passive acceptance of fate; however, the findings suggest that *qana'ah* is also proactive—encouraging effort and reflection—as explained by Fudhail Tyadh and Ibn Maskawaih. This finding affirms the relevance of the *qana'ah* theory from Asy-Suyuti and Al-Munawi, while also adding an empirical dimension through the positive relationship between *qana'ah* and psychological resilience in contemporary studies. This indicates that *qana'ah* is not merely a theological concept but also a concrete and measurable action theory in mental health interventions.

Theoretical and Practical Significance

This study contributes theoretically by proposing an integrative model that combines modern mental health theory, SDT, and classical Islamic wisdom into a cohesive framework. Practically, its implications include the development of *qana'ah*-based psychospiritual training modules for religious institutions and Islamic educational establishments, as well as the adaptation of religious mindfulness programmes in mental health clinics. Consequently, this research not only enriches academic discourse but also provides concrete guidelines for Islamic psychology practitioners to address FOMO through the reinforcement of faith-based values.

This research affirms that the integration of the concept of *qana'ah* into mental health strategies for Muslims is an innovative step that enriches the discourse of contemporary Islamic psychology. The uniqueness of this study lies in the amalgamation of contemporary empirical findings and classical texts from Ibnu Qayyim to construct a framework of *tazkiyatun nafs* that is responsive to the pressures of digital media. This confirms that faith-based values are essential, not peripheral, in addressing digital-era psychological crises. Thus, this research opens new avenues for interdisciplinary studies between psychology, Islamic studies, and digital media studies, while affirming that solutions to modern existential anxieties cannot be divorced from spiritual contexts and religious values.

Conclusions

This study is among the first to systematically integrate classical Islamic psychology with contemporary digital mental health challenges, demonstrating that the mental health of Muslims in the digital era is influenced by the interaction between clinical and spiritual concepts. FOMO (Fear of Missing Out) emerges as a symptom of modern psychological affliction, while qana'ah functions as a psychospiritual therapy that aids in balancing the soul. Tazkiyatun nafs serves as a framework for self-purification as outlined by Ibnu Qayyim. The synthesis of literature indicates that FOMO can lead to anxiety and diminish quality of life. Conversely, the application of qana'ah through muhasabah, dhikr, and the reinforcement of tawakkal has been shown to enhance psychological well-being and resilience against pressures from social media.

This research contributes theoretically by integrating the dual-continuum model of mental health and Self-Determination Theory with classical Islamic wisdom. Furthermore, it offers a practical framework for psychospiritual interventions within educational institutions and Muslim clinical practice. This conceptual synthesis highlights the unique contribution of Islamic values in addressing contemporary mental health challenges and provides a culturally sensitive alternative to conventional psychological approaches. For future research, it is recommended to conduct empirical field studies that examine the effectiveness of qana'ah training modules across various Muslim communities, as well as to explore the role of digital technology in supporting the process of tazkiyatun nafs interactively.

References

Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Jurnal Edumaspul*, 6(1), 974–980.

Agustini, A., & Astapala, S. G. (2025). Millennials, FOMO, and the Qur'an: A spiritual response to a modern anxiety. *Journal of Qur'an and Hadith Studies*, 14(1), Article 1.
<https://doi.org/10.15408/quhas.v14i1.46690>

Al Munawi. (1990). *Kitāb al-Tawqīf 'alā Muhimmat al-Ta'ārif*. Al-Maktabah al-Shamilah.
<https://shamela.ws/book/10640>

Angraeni, F. K. (2024). *Peran fear of missing out (FOMO) sebagai mediator antara distres psikologi dengan kecanduan media sosial pada generasi Z* [Thesis, Universitas Islam Indonesia].
<https://dspace.uii.ac.id/handle/123456789/52076>

Asy-Suyuti. (2004). *Mu'jam Maqālīd al-'Ulūm fī al-Ḥudūd wa al-Rusūm*. Al-Maktabah al-Shamilah.
<https://shamela.ws/book/7039>

Azkarisa, Y. D., & Siregar, J. (2020). Contentment (Qana'ah) and mental health on fishermen in Pena'ah Village, Indonesia. *Proceedings*, 564–573.

Binekasri, R. (2025, April 15). Kamu harus tahu, ini bahaya FOMO dalam keputusan keuangan. *CNBC Indonesia*. <https://www.cnbcindonesia.com/market/20250415085728-17-626030/kamu-harus-tahu-ini-bahaya-fomo-dalam-keputusan-keuangan>

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1177/1478088706qp063oa>

Della Naurah Putri, A. (2024). *Peran fear of missing out (FoMO) sebagai mediator dalam hubungan antara mindfulness dan problematic social media use (PSMU)* [Thesis, Universitas Indonesia].
<https://lib.ui.ac.id>

Dolan, E. W. (2024, December 8). New psychology research shows what's really driving your fear of missing out. *PsyPost*. <https://www.psypost.org/new-psychology-research-shows-whats-really-driving-your-fear-of-missing-out/>

Elhai, J. D., Yang, H., & Montag, C. (2021). Fear of missing out (FOMO): Overview, theoretical underpinnings, and literature review on relations with severity of negative affectivity and problematic technology use. *Revista Brasileira de Psiquiatria*. <https://www.scielo.br/j/rbp/a/KxjyzSSmkFx345d4KrfFqKk/>

Fudhail 'Iyad. (1913). *Masyāriq al-Anwār 'alā Ṣihāḥ al-Āthār*. Al-Maktabah al-Shamilah. <https://shamela.ws/book/10527>

Ginting, E. B., Suwarjo, S., Lumbanbatu, J. S., & Sihotang, D. O. (2023). The relationship between the fear of missing out (FoMO) and social media use in articulating Islamic identity among Muslim millennials. *International Journal of Islamic Educational Psychology*, 4(2), Article 2. <https://doi.org/10.18196/ijiep.v4i2.18457>

Gordon, J. A. (2024, May 27). Effectiveness of Qanaah coping technique in enhancing psychological well-being among students in Islamic boarding schools. *IAFOR Proceedings*. <https://papers.iafor.org/submission84163/>

Gupta, M., & Sharma, A. (2021). Fear of missing out: A brief overview of origin, theoretical underpinnings and relationship with mental health. *World Journal of Clinical Cases*, 9(19), 4881–4889. <https://doi.org/10.12998/wjcc.v9.i19.4881>

Ibdalsyah, I., Sa'diyah, M., Rosyadi, A. R., Angelina, P. R., & Naskiyah. (2023). Navigating the digital realm: The impact of social media on mental health and spiritual intelligence in Islamic educational settings. *Jurnal Pendidikan Islam*, 12(1), 97–109. <https://doi.org/10.14421/jpi.2023.121.97-109>

Ibnu Maskawaih. (1899). *Tahdzīb al-Akhlāq wa Tathīr al-A'rāq*. Qatar Digital Library. <https://ediscovery.qnl.qa/ar/islandora/object/QNL%3A00018228>

Ibnu Qayyim. (1973). *Al-Fawā'id*. Al-Maktabah al-'Ilmiyyah. <https://shamela.ws/book/6832>

Ibnu Qayyim. (1996). *Madārij al-Sālikīn*. Dār al-Kitāb al-'Arabī. <https://shamela.ws/book/8370>

Jihadufiina, A. U. (2023). *Qana'ah sebagai metode dalam menjaga kesehatan mental: Studi kasus pada orang tua dengan dua anak berkebutuhan khusus di UPTD anak berkebutuhan khusus Sidoarjo* [Undergraduate thesis, UIN Sunan Ampel Surabaya]. <http://digilib.uinsa.ac.id/64790/>

Jimmy. (2024, August 1). FOMO, setengah lebih penduduk Indonesia kesepian dan alami depresi berat karena medsos? *Salam Papua*. <https://salampapua.com/2024/08/fomo-setengah-lebih-penduduk-indonesia-kesepian-dan-alami-depresi-berat-karena-medsos.html>

Kamil, I. (2021). *Komparasi perilaku qana'ah dalam kehidupan sehari-hari antara santri dengan santriwati di Pondok Pesantren As-Salam Air Tiris Kampar* [Undergraduate thesis, Universitas Islam Negeri Sultan Syarif Kasim Riau].

Kementerian Kesehatan Republik Indonesia. (2018, June 8). Pengertian kesehatan mental. *Ayo Sehat*. <https://ayosehat.kemkes.go.id/pengertian-kesehatan-mental>

Keyes, C. L. M. (2023, July 31). The mental health continuum: Flourishing, languishing, and everything in between. *Public Health Insight*. <https://thepublichealthinsight.com/the-mental-health-continuum-flourishing-languishing-and-everything-in-between/>

Khusumadewi, A., Pramesti, M., & Lianawati, A. (2025). Evaluating the effectiveness of the qanaah-based coping intervention to improve psychological well-being in Islamic boarding school students: A quasi-experimental study. *KONSELOR*, 14(2), 85–92. <https://doi.org/10.24036/02025142115-0-86>

Mental Health Foundation. (2025). Definition of mental health. *Imperial College London*. <https://www.imperial.ac.uk/students/counselling/mental-health-guidelines/definition/>

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE.

Mind Help. (2025). *Fear of missing out (FOMO)*. <https://mind.help/topic/fear-of-missing-out-fomo/>

Nuzula, F. F. (2024). Psychology of religion: The relationship between Islamic spirituality and psychological well-being. *G-Couns: Jurnal Bimbingan dan Konseling*, 8(2), 1157–1167. <https://doi.org/10.31316/gcouns.v8i2.5898>

Przybylski, A. K., Murayama, K., DeHaan, C. R., & Gladwell, V. (2013). Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior*, 29(4), 1841–1848. <https://doi.org/10.1016/j.chb.2013.02.014>

Rassool, G. (2023). Critical reflections on current status of scholarship in Islamic psychology: Challenges and solutions. *Australian Journal of Islamic Studies*, 8(3), 37–54. <https://doi.org/10.55831/ajis.v8i3.641>

Rosmalina, A., Elrahman, H., Handayani, H., & Affendi, H. (2023). Islamic mental health education for adolescents in the digital era. *International Journal of Educational Qualitative Quantitative Research*, 2(1), Article 1. <https://doi.org/10.58418/ijeqqr.v2i1.39>

Rozgonjuk, D., Sindermann, C., Elhai, J. D., & Montag, C. (2020). Fear of missing out (FoMO) and social media's impact on daily life and productivity at work: Do WhatsApp, Facebook, Instagram, and Snapchat use disorders mediate that association? *Addictive Behaviors*, 110, 106487. <https://doi.org/10.1016/j.addbeh.2020.106487>

Saifuddin, A., & Nisa, L. F. (n.d.). The influence of qana'ah (contentment) and gratitude towards future anxiety in *mahasatri* (university students who attend pesantren/Islamic boarding institution). *Gadjah Mada Journal of Psychology (GamaJoP)*, 11(1), 20–29.

Sari, M., & Asmendri, A. (2020). Penelitian kepustakaan (*library research*) dalam penelitian pendidikan IPA. *Natural Science: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, 6(1), 41–53.

Satiti, S. (2025, February 6). FOMO berpotensi menyeret kelas menengah jatuh ke lubang kemiskinan. *The Conversation*. <http://theconversation.com/fomo-berpotensi-menyeret-kelas-menengah-jatuh-ke-lubang-kemiskinan-248916>

Semarajana, I. N. G., Arningsih, A. A. D. R., & Arsana, I. G. J. P. (2025). Fear of missing out (FoMO) and its correlation with mental health of Saraswati 1 Denpasar high school students. *International Journal of Health and Medicine*, 2(1), 51–62. <https://doi.org/10.62951/ijhm.v2i1.207>

Sholikhah, A. (2016). Statistik deskriptif dalam penelitian kualitatif. *Komunika: Jurnal Dakwah dan Komunikasi*, 10(2), 342–362. <https://doi.org/10.24090/komunika.v10i2.953>

Sinan, M. (2024, October 8). FOMO in the digital age: Islamic insights on mental well-being and spiritual balance. *Islamonweb English*. <https://en.islamonweb.net/fomo-in-the-digital-age-islamic-insights-on-mental-well-being-and-spiritual-balance>

Sugiyono, D. (2010). *Memahami penelitian kualitatif*. Alfabeta.

Syarifah, S. A., Harahap, M. I., & Daulay, A. N. (2024). FoMO living behavior in Islamic perspective: Case study of JKT48 fans. *Serambi: Jurnal Ekonomi Manajemen dan Bisnis Islam*, 6(2), Article 2. <https://doi.org/10.36407/serambi.v6i2.1384>

World Health Organization. (2022, June 17). Mental health. <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>

Wibaningrum, G., & Aurellya, C. D. (2020). Fear of missing out scale Indonesian version: An internal structure analysis. *JP3I (Jurnal Pengukuran Psikologi dan Pendidikan Indonesia)*, 9(2),