

The Role of Qana'ah as Emotion Regulation in Overcoming Fear of Missing Out: An Islamic Psychology Perspective

Nadeeyah Tehme*¹, Nurhan Baka², Hattaya Sudjit³, Ali Baraheng⁴

^{1,2,2,4} Fatoni University, Thailand
e-mail:tehmenadyah@gmail.com

Submitted: 27-08-2026

Revised : 09-09-2026

Accepted: 18-09-2026

ABSTRACT. The phenomenon of Fear of Missing Out (FoMO) has emerged as a significant psychological issue in the digital era, characterized by anxiety, dissatisfaction, and concerns about being excluded from experiences perceived as enjoyable or valuable by others. From an Islamic psychology perspective, FoMO is closely associated with excessive social comparison, dissatisfaction, and difficulties in regulating negative emotions. This study aims to examine the role of qana'ah as a form of emotion regulation in overcoming FoMO from an Islamic psychology perspective. This study employed a qualitative method using a library research approach. Data were collected through the analysis of relevant scholarly literature on FoMO, emotion regulation, qana'ah, and Islamic psychology, and were analyzed descriptively and conceptually. The findings indicate that qana'ah, understood as inner satisfaction, gratitude, and acceptance of Allah's provision, can serve as a psychological and spiritual mechanism for regulating emotions associated with FoMO. Qana'ah encourages individuals to reduce excessive social comparison, manage unlimited worldly desires, develop gratitude, and achieve greater psychological balance. In this context, qana'ah provides an Islamic framework for responding to FoMO by shifting the individual's orientation from external comparison and the pursuit of others' experiences toward self-acceptance, gratitude, and contentment with what Allah has provided. Thus, qana'ah can function as an emotion-regulation approach that helps individuals reduce the negative psychological tendencies underlying FoMO while strengthening spiritual well-being.

Keywords: Qona'ah, emotion regulation, overcoming fear of missing out, Islamic Psychology

INTRODUCTION

The development of social media is currently very rapid, marked by an increase in the number of social media users every year. The availability of various digital platforms such as Instagram, TikTok, Facebook, and Twitter has changed the way global communication works. Based on a survey by the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia reached 229.5 million people in 2025, with a penetration rate of 80.66%. This number continues to increase by 1.6% from the previous year. Additionally, the most used internet access is social media, totaling 24.80% (APJII, 2025). From this increase, various social phenomena can arise among the younger generation, such as cancel culture, catfishing, cyberbullying, and fear of missing out (FoMO) (Mayasari & Nurrahmi, 2023). Among these social phenomena, this research will discuss FoMO (fear of missing out). FoMo (Fear of Missing Out) is an anxiety that arises when someone is afraid of missing out on enjoyable experiences that others are having. This phenomenon is characterized by the behavior of monitoring others' activities on social media with the aim of not feeling outdone in their social environment (Przybylski et al., 2013). This phenomenon can be interpreted as one manifestation of a consumerist culture resulting from the acceleration of digital technology and social media platforms. The pressure from modern society

is usually driven by the need for social validation, an obsession with a perfect self-image (Khairunnisa et al., 2025).

Through social media, which overall encompasses various information from the fields of education, health, art, economy, politics, lifestyle, and other easily accessible topics on social media. this becomes one of the supporters of the FoMO phenomenon. This means that the FoMO phenomenon has a positive impact on social media users if used wisely, such as the fear of missing out will encourage individuals to be more knowledgeable and motivated to do productive things like what others do on social media (Aisafitri & Yusriyah, 2021). Based on the research conducted (Aisafitri & Yusriyah, 2020), it was concluded that millennials with the Fear of Missing Out (FoMO) syndrome have a strong urge to constantly update social media information intensively. For them, social media has become a necessity to expand interactions and seek social validation through the number of likes for personal satisfaction. The phenomenon of Fear of Missing Out (FoMO) has been proven to have negative consequences for the mental health of Generation Z, such as social anxiety, stress, and even depression. The high intensity of social media use not only triggers social pressure and a crisis of self-confidence but also disrupts sleep patterns and the ability to concentrate, whether in the academic or work domain (Ni'ma Hilya et al., 2025). Not only that, this phenomenon can also drive irrational consumer behavior, where individuals tend to buy items without considering their utility (Afian, 2024). This tendency becomes one of the factors leading to israf (wasteful behavior) (Maulana & Elyanoor, 2025).

Based on the review, it shows that FoMO is closely related to an individual's emotional regulation ability. This is in line with Maulida's (2025) findings, which indicate that FoMO and emotional regulation jointly contribute to psychological well-being, where individuals with good emotional regulation abilities tend to have a good level of well-being as well. However, previous research has largely focused on general regulation approaches and has not yet integrated them with spiritual values such as qana'ah. Islamic principles emphasize the importance of internalizing the trait of qana'ah within every individual as a preventive step in facing the phenomenon of FoMO. Through the principle of soul purification (tazkiyatun nafs), which is offered to cultivate strong self-control and to be grateful for all the blessings that Allah has given (Khairunnisa et al., 2025). Through this analysis, the researcher will examine the role of Qana'ah as an emotional regulation strategy to counter the negative effects of FoMO, as well as an important step in maintaining mental health amidst the rapid digital era by shifting the mindset from feeling inadequate to always being grateful. Thus, this research is expected to provide a new contribution regarding the role of the trait of qana'ah as a spiritual and psychological instrument in shielding oneself from the adverse effects of the FoMO phenomenon in line with Islamic principles. This paper will further discuss the role of qana'ah as a response to the FoMO phenomenon. It will review relevant literature from both psychology and Islamic studies to build a strong theoretical framework.

METHOD

This research uses a descriptive qualitative approach with a library research method that is descriptive-analytical in nature. The main focus of this research is to explore literature data to uncover the concept of qana'ah as a solution to the phenomenon of Fear of Missing Out (FoMO). The primary data sources used include the concept of qana'ah, as well as psychological literature to analyze the concept of FoMO. Meanwhile, the secondary data sources in this research are obtained

from books, scientific journals, and articles related to the study. The data analysis process in this study uses content analysis techniques to dissect the concepts found in the literature. The researcher analyzes information related to qana'ah as the antithesis of FoMO. This study involves a comprehensive analysis of the information and meanings contained in various published texts or sources relevant to the issue being researched.

RESULT AND DISCUSSION

RESULT

Fear of Missing Out from a Psychological Perspective

The term Fear of Missing Out (FoMO) was first discovered in 2004 and re-emerged in 2010 as a behavioral phenomenon or activity on social media. This word was officially recognized in the Oxford Dictionary in 2013. English psychologists define FoMO as the anxiety someone feels when they perceive themselves as missing out on valuable moments experienced by others, thereby triggering the urge to always stay connected with their activities (Gupta & Sharma, 2021). Through the framework of Self-Determination Theory, FoMO is understood as a negative emotional manifestation that arises from an individual's failure to meet the need for social connection. This concept views FoMO as a psychological impact similar to the negative effects of social exclusion, where basic human needs are unmet (Przybylski et al., 2013). According to Alwisol in (Meradaputhi et al., 2023), Fear of Missing Out is a behavioral condition that arises from the unmet basic needs in social activities. This phenomenon is marked by a person's anxiety over missed valuable moments on social media, whether due to time constraints, financial limitations, or internet access barriers. In other words, FoMO is the worry about oneself in experiencing interesting moments by individuals or groups. Additionally, according to the field of psychology, there is a correlation between the phenomenon of FoMO and an individual's level of self-esteem. Individuals with low self-esteem often show a higher vulnerability to FoMO. This is due to a strong need for social validation as a compensatory effort for their inability to build a positive and stable self-perception (Gumelar & Mubin, 2025).

From the perspective of cognitive psychology, FoMO is a form of maladaptive cognition or erroneous thinking that triggers feelings of inferiority due to intense social comparison. This symptom is exacerbated by the mechanism of intermittent reinforcement, where random social media notifications can create an addictive effect. These feelings will worsen due to the individual's dependence on social validation, such as the accumulation of likes, comments, or shares. The ambition to gain digital recognition triggers deep social anxiety, feelings of isolation from the environment, and significant degeneration of self-esteem (Gumelar & Mubin, 2025). Furthermore, individuals with low levels of autonomy (independence) tend to struggle with social pressure, problem-solving, or decision-making (Sutanto et al., 2020). Therefore, the concept of self-acceptance formed during adolescence plays an important role in directing their daily activities, both in personal and social contexts, including in the use of social media. adolescents with a positive self-concept tend to be optimistic and are able to healthily ignore emerging trends, making them more effective in managing negative emotions that arise within themselves. according to Ryff in (Sutanto et al., 2020) psychological well-being is part of an individual's perspective on their life journey. This is evident when someone tends to have a positive attitude, feels satisfied, and experiences happiness in all aspects of their life.

FoMO in the Perspective of Islam

In the Islamic perspective, FoMO can be defined as anxiety stemming from social comparison or worldly ambition that encompasses a limited viewpoint as an indication of faith's fragility. Islamic teachings emphasize that the existence of the world is transient, so the orientation of true happiness should be rooted in inner peace (tuma'ninah) rather than social validation or material achievements alone (Khairunnisa et al., 2025). The phenomenon of FoMO is understood as an existential identity crisis in the modern era that demands constant validation. Individuals experiencing FoMO are marked by excessive anxiety toward valuable experiences of others and feeling left out of the latest information, such as on social media. The phenomenon of FoMO is understood as an existential identity crisis in the modern era that demands constant validation. Individuals experiencing FoMO are marked by excessive anxiety toward valuable experiences of others and feeling left out of the latest information, such as on social media. In relation to this, the perspective of the Qur'an explains as follows:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"We will surely test you with a little fear and hunger, and loss of wealth, lives, and fruits." "Give glad tidings to the patient." (Q.s. Al-Baqarah: 155) In the verse above, it is explained that human life is essentially full of trials. Humans are tested in the quality of their faith with a little fear, hunger, lack of wealth, lives, and fruits. Through these tests, humans will become mentally strong, firm in their beliefs, steadfast in their souls, and resilient against trials and tribulations. And with patience, he will receive good news from Allah. That verse, when related to the phenomenon of FOMO behavior, is something that is not good and should be avoided by a Muslim, especially since it can lead to negative effects on a person's mental health, such as anxiety when seeing others' experiences as more valuable.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

"Do not covet what Allah has given some of you over others." For men, there is a share of what they have earned, and for women, there is a share of what they have earned. Indeed, Allah is All-Knowing of all things. (Qs.An-Nisa: 32) The verse explains the tendency of humans to always have dreams or ambitions for something that belongs to others. If these desires are not well-controlled, they can drive someone to commit various forms of transgressions. Based on the Kemenag tafsir (Kemenag Qur'an, 2022), the verse conveys the main message to avoid daydreaming that has the potential to incite envy toward what Allah has given. This verse emphasizes the prohibition against desiring what others possess, such as intelligence, nobility, a good name, rank, position, or abundant wealth. God has decreed everything for each individual, whether male or female, each will receive a share of what they strive for according to God's guidance. Therefore, the attitude of coveting what others possess will create imbalance in social life and disturb a person's inner peace. Thus, Allah advises humans to continuously pray sincerely to Him for abundant blessings. Because only Allah knows the contents of the human heart.

The concept of Qana'ah

A person's attitude toward the sustenance given, avoiding wasteful behavior, and the willingness to share are part of the Islamic concept of qana'ah. Derived from the Arabic language qana'a –qana'an, wa qanaa'atan which means accepting what is present. Qana'ah can also be interpreted as welcoming something with open hands or approaching it directly (al-iqbal bi wajh 'ala shay). The word refers to a person's behavior of feeling satisfied with what they have (Ali,

2014). Abdullah bin Khalifah defines qan'ah as the effort to let go of ambitions for what is not possessed or has been lost. In line with that, Al-Ghazali explains that a qani is someone who can suppress excessive worldly desires and chooses to be content with the existing conditions, thus avoiding futility. Based on Buya Hamka's thoughts, the trait of qana'ah is not a passive attitude that triggers laziness and despair, but rather a mental attitude of feeling content with the results given by Allah, after making maximum effort. Qana'ah instead becomes a strong psychological foundation to ignite enthusiasm and earnestness without having to worry about the final outcome (Meldi et al., 2025). Qana'ah is a manifestation of gratitude in the form of inner satisfaction with what one has, so that a person feels content with things as they are. As one of the moral indicators, this attitude not only reflects self-respect but also serves as a fundamental principle for measuring the level of morality of each individual. According to As-Sayyid Bakri, qana'ah is the acceptance of everything that exists (Fabriar, 2020). The basis of the trait of qana'ah can be seen in the following verse.

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَوُونَ

"All the blessings you have come from Allah. Then, if you are struck by adversity, to Him you should turn for help." (Qs.An-Nahl: 53) The verse above emphasizes to humans that fear should only be shown to Allah SWT, because all the blessings one possesses truly come from Allah. The trait of qana'ah should truly be present in every Muslim. Someone who possesses the trait of qana'ah will always feel sufficient and have a high sense of gratitude without comparing themselves to the lives of others. Qana'ah has a significant influence on individuals, making them feel happier and more at peace compared to someone who always compares themselves to others (and always feels lacking). Individuals with the trait of qana'ah are believed to find it easier to face life and achieve happiness. With qana'ah, a person's life will be more controlled, fostering an open-hearted attitude and a sense of sufficiency (Nurjannah & Ramadhanty, 2023).

DISCUSSION

Contentment as a Form of Emotional Regulation in Facing FoMO

Emotion regulation functions as a factor that strengthens or weakens the relationship between self-esteem and FoMO among adolescents (Fauziyah, 2026). Emotion regulation is the process by which individuals influence their emotions, how they face them, and how they express them (Rizki & Fitri, 2026). Individuals experiencing FoMO tend to have excessive worries about missing out on information or new trends, and feel anxious when not accessing social media. This proves the existence of an imbalance in emotional regulation related to unmet psychological needs. In this context, it is necessary to instill the attitudes of tawakkal and qana'ah in every individual by accepting all the decrees given by Allah SWT (Firmansyah et al., 2025). Through the trait of qana'ah, awareness of Allah's supervision in every aspect of life, especially in the use of technology, can guide a person toward a more directed life. The discovery of one's true self and the meaning of life must be a conscious process free from dependence on external validation. This is emphasized in the Islamic perspective that positioning spiritual values and the principle of simplicity as the main foundation in maintaining individual identity stability (Bintang & Juliani, 2025). As a spiritual foundation, Qana'ah automatically prioritizes fundamental principles that include inner peace, the creation of life balance, and the strengthening of monotheism through absolute dependence on Allah SWT. The attitude of Qana'ah integrates dimensions of willingness, self-satisfaction, patience,

sincerity, and trust in Allah. This element comprehensively intervenes in the main determinants of FoMO, namely chronic dissatisfaction and a tendency to engage in social comparison (Candra & Chairiyah, 2025).

The principle of Qana'ah emphasizes the importance of accepting existing blessings rather than being obsessed with things that are not possessed. This attitude is unified within the concept of asceticism, which allows a person to manage worldly aspects only as functional aspects, not as an emotional burden (Abdusshomad, 2020). Individuals who internalize the trait of qana'ah will always feel sufficiency and satisfaction with the blessings that have been given. This mental condition as a whole will foster a deep sense of gratitude, keeping the soul stable and not easily swayed by others' material standards (Candra & Chairiyah, 2025). Feelings of anxiety or fear due to overly high perceptions of other people's more attractive lives indicate a decrease in a person's level of self-acceptance. This occurs because of excessive concern with the happiness standards of others on social media. A positive level of self-acceptance will enhance a person's ability to fully accept themselves. Conversely, a low level of self-acceptance will trigger disappointment with life experiences and feelings of inferiority. In this case, qana'ah becomes important because studies show that there is a negative relationship between FoMO and self-acceptance, due to the fear of missing out on valuable experiences (Sutanto et al., 2020). Individuals with good self-acceptance are able to see the positive side of themselves, as well as acknowledge all their strengths and weaknesses. This attitude is a form of gratitude for what one has and leads to positive emotions. This is in line with the principle of Qana'ah, which encourages individuals to provide positive stimulation in their lives (Sutanto et al., 2020). In the study (Saputro et al., 2017), it is mentioned that the trait of qana'ah can also be categorized as an emotion-focused coping strategy to manage stress or life's pressures. This strategy is known as the turning to religion approach, where individuals use religious teachings as a step to regain inner peace when facing stress.

Table 1. The relationship between qana'ah as an emotional regulation and FoMO

Aspect of FoMO	Qana'ah Intervention	Psychology
Feelings of anxiety and stress, the worry of being left behind and feeling worthless.	A sense of gratitude and tranquility	Reducing anxiety levels, stabilizing emotions, and restoring inner peace
The habit of comparing oneself to the standards of others' lives	Accepting fate, sincerity, humility	Self-control
Chasing social recognition in the form of likes, comments, and shares	Seeking Allah's pleasure, restraining worldly ambitions	Improving self-control and developing emotional independence
Consumer behavior, dissatisfaction with life	Zuhud, feeling content, avoiding extravagant behavior	Digital well-being and maintaining mental and emotional health

Based on Table 1 above, it can be understood that there is a correlation between the role of qana'ah as an emotional regulation in facing FoMO, and it proves that qana'ah in Islamic psychology can effectively shape digital well-being in adolescents. Furthermore, qana'ah becomes a psycho-spiritual aspect that encompasses elements of ridha, gratitude, asceticism, and tawakkal as complementary mechanisms for emotional regulation. The application of spiritual values such as tawakkul and gratitude functions effectively as an adaptive coping mechanism and supports the improvement of individual psychological well-being (Dewi et al. 2024).

CONCLUSION

This research concludes that the phenomenon of Fear of Missing Out (FoMO) is a manifestation of emotional instability and low self-satisfaction in an individual, caused by the desire to gain validation from social media users. Excessive FoMO behavior can lead to anxiety by comparing oneself to the seemingly happy lifestyles of others on social media. Someone with low self-confidence tends to have difficulty facing social pressure, solving problems, or making decisions. In Islamic principles, the phenomenon of Fear of Missing Out (FoMO) is associated with a form of anxiety caused by personal comparison in pursuit of worldly recognition. Through the concept of qana'ah, it can become a control mechanism (emotional regulation) that effectively bridges psychology with spirituality.

BIBLIOGRAPHY

- Abdusshomad, A. (2020). *Penerapan Sifat Qanaah dalam Mengendalikan Hawa Nafsu*. 21, 21–33. <https://doi.org/10.36769/asy.v21i1.95>
- Afian, I. (2024). Fomo dan Media Sosial : Dampak Perilaku Konsumtif terhadap Kesehatan Mental dan Keuangan dari Perspektif Islam. *PROFJES : Profetik Jurnal Ekonomi Syariah*, Vol. 03(No. 02). <https://doi.org/10.24952/profjes.v3i2.13119>
- Aisafitri, L., & Yusriyah, K. (2020). Fear of Missing Out Syndrome As A Lifestyle of the Millennial Generation In Depok City. *Jurnal Riset Mahasiswa Dakwah dan Komunikasi*, 2(4), 166–177. <https://doi.org/10.24014/jrmdk.v2i4.11177>
- Aisafitri, L., & Yusriyah, K. (2021). Kecanduan Media Sosial (FoMO) pada Generasi Milenial. *Jurnal Audience*, 4(01), 86–106. <https://doi.org/10.33633/ja.v4i01.4249>
- Ali, M. F. (2014). Kepuasan Hati (Qana'ah) dan Perannya dalam Mengatasi Masalah Sosial dan Lingkungan. *Jurnal ICR: Islam dan Pembaruan Peradaban*, 5(3). <https://doi.org/10.52282/icr.v5i3.391>
- APJII. (2025). *Survei Internet APJII 2025*. <https://survei.apjii.or.id/>
- Bintang, A., & Juliani, R. (2025). Analisis Perspektif Islam terhadap Dampak Fomo pada Kebutuhan Eksistensi Manusia Modern. *Cemara Journal Publisng Your Creative Idea*, III(Iii). <https://cemarajournal.com/journal/index.php/ces/article/view/164/128>
- Candra, D., & Chairiyah, U. (2025). *Integrasi Cognitive Restructurin dan Nilai Qana'ah sebagai Strategi Konseling Islam untuk Mengatasi FOMO pada Remaja Pengguna Tiktok*. 7(2), 158–169. <https://doi.org/10.35334/jbkb.v7i2.531>
- Fabriar, S. R. (2020). Agama, Modernitas dan Mentalitas: Implikasi Konsep Qana'ah Hamka Terhadap Kesehatan Mental. *Muharrik: Jurnal Dakwah dan Sosial*, 3(2), 227–243. <https://doi.org/10.37680/muharrik.v3i02.465>
- Fauziyah, A. (2026). Peran Al-Qur'an dalam Membentuk Sikap Anti-Fomo pada Remaja. *Journal of Humanities, Social Sciences and Education (JHUSE)*, 2(4), 13–26. <https://doi.org/10.64690/jhuse.v2i4.760>
- Firmansyah, A., Putra, A. eka, & Ismail, M. (2025). Implementasi Qana'ah dengan FoMO (Fear of Missing Out) di TikTok Shop pada Duta Generasi Berencana UIN Raden Intan Lampung

2024. *Spiritualita: Journal of Etibes and Spirituality*, 9(2).
<https://doi.org/10.30762/spiritualita.v9i2.2961>
- Gumelar, W., & Mubin, K. (2025). *Fomo Sebagai Refleksi Krisis Harga Diri: Tinjauan Integratif Psikologi Modern dan Nilai Islam*. 10(September), 1123–1129.
<https://doi.org/10.23969/jp.v10i03.31078>
- 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>
- Khairunnisa, F. K., Ambarwati, L. D., & Hariry, S. (2025). Kesehatan Mental dan FOMO (Fear of Missing Out): Solusi Psikologi Agama (Islam) pada Era Digital. *JPIM: Jurnal Penelitian Ilmiah Multidisipliner*, 02(2), 165–173.
<https://ojs.ruangpublikasi.com/index.php/jpim/article/view/711>
- Maulana, H., & Elyanoor, S. (2025). FOMO (Fear of Missing Out) sebagai Israf dalam Konsumsi Digital: Perspektif Al-Kasbu. *Alhamra*, 6(2), 231–241.
<https://doi.org/10.30595/ajsi.v6i2.25932>
- Maulida, F. (2025). Peran Fear of Missing Out (FoMO) dan Regulasi Emosi Untuk Memprediksi Kesejahteraan Psikologis pada Pengguna Media Sosial. *Jurnal Diversita*, 11(1), 110–118.
<https://doi.org/10.31289/diversita.v11i1.14707>
- Mayasari, F., & Nurrahmi, N. (2023). Menilik Fenomena FoMO (Fear of Missing Out) pada Mahasiswa Universitas Muhammadiyah Riau. *Komunikasiana: Journal of Communication Studies*, 5(2), 75. <https://doi.org/10.24014/kjcs.v5i2.26672>
- Meldi, S., Azwar, A. J., & Ilyas, D. (2025). Konsep Qana'ah Perspektif Hamka dalam Mengatasi Stres di Era Milenial. *Journal of Religion and Social Community | E-ISSN : 3064-0326*, 1(3), 160–168. <https://doi.org/10.62379/jrsc.v1i3.259>
- Meradaputhi, K., Aulia Nadhirah, N., & Saripah, I. (2023). Analysis of Fear of Missing out Phenomena in Adolescent Social Interaction in the Digital Era. *Journal of Education and Counseling (JECO)*, 3(1), 46–55. <https://doi.org/10.32627/jeco.v3i1.654>
- Ni'ma Hilya, M. Z., Aulia Abdullah, M. N., & Reza Mujayapura, M. R. (2025). Analisis Dampak FOMO terhadap Kesehatan Mental Gen Z. *NUSANTARA : Jurnal Ilmu Pengetahuan Sosial*, 12(5), 1798–1802. <https://doi.org/10.31604/jips.v12i5.2025.1798-1802>
- Nurjannah, & Ramadhanty, C. (2023). Implementasi Qana'ah terhadap Rasa Rendah Diri (Inferiority). *NATHIQIYAH: Jurnal Psikologi Islam*, 6(1).
<https://doi.org/10.46781/nathiqiyyah.v6i1.743>
- 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).
<https://doi.org/10.1016/j.chb.2013.02.014>
- Qur'an Kemenag*. (2022). <https://quran.kemenag.go.id//>
- Rizki, M., & Fitri, N. (2026). Digital Well-being dan Fear of Missing Out (FoMO) pada Generasi Millenial: Peran Regulasi Emosi dan Dukungan Sosial di Media Sosial sebagai Faktor Protektif. *Muara Ilmu: Jurnal Ilmiah Multidisiplin Ilmu (MURAMU)*, 2(1), 14–24.
<https://doi.org/10.64365/muramu.v2i1.228>
- Saputro, I., Hasanti, A. F., & Nashori, F. (2017). Qana'ah pada Mahasiswa Ditinjau dari Kepuasan Hidup dan Stres. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris dan Non-Empiris*, 3(1).
<https://doi.org/10.22236/jippuhamka.v3i1.9217>
- Sutanto, F., Sahrani, R., & Basaria, D. (2020). *Fear of Missing Out (FoMO) and Psychological Well-Being of Late Adolescents Using Social Media*. 478. <https://doi.org/10.2991/assehr.k.201209.071>