

Reconstructing Qur'anic Self-Regulation for Digital Well-Being: A Maqāṣid al-Syarī'ah Approach to Fear of Missing Out

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Abstract

*This study examines the phenomenon of Fear of Missing Out (FoMO) as an issue of self-regulation in social media usage and constructs a Qur'an-based response relevant to digital well-being. This study employs a qualitative method based on library research, utilizing QS. Al-Hijr [15]:88 and Tafsīr al-Munīr as primary data, alongside literature on FoMO, self-regulation, digital well-being, and Auda's maqāṣid framework as secondary data. The descriptive-interpretative analysis applies six features of Auda's Systems Approach: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness. The findings indicate that Surah Al-Hijr [15]:88 can be constructed as a Qur'anic self-regulation model comprising three dimensions. First, attentional/cognitive regulation through *lā tamuddanna 'ainayka* (do not extend your eyes) to control the tendency to compare oneself with others. Second, emotional regulation through *wa lā taḥzan* (and do not grieve) to manage sadness, anxiety, and feelings of being left behind. Third, behavioral-relational regulation through *wakhfid janāḥaka lil-mu'minīn* (and lower your wing for the believers) to foster humble, empathetic, and healthy social interactions. These three dimensions form an*

interconnected process leading to digital well-being that is balanced, mindful, and oriented toward the common good. Thus, this reconstruction positions the Qur'an as a source of values for developing self-regulation in the face of contemporary digital life challenges.

Keywords: FoMO, Qur'anic Self-Regulation, Digital Well-Being

Abstrak

Penelitian ini membahas fenomena *Fear of Missing Out* (FoMO) sebagai persoalan regulasi diri dalam penggunaan media sosial serta mengonstruksi respons berbasis Al-Qur'an yang relevan dengan kesejahteraan digital. Penelitian ini menggunakan metode kualitatif berbasis *library research*, dengan QS. Al-Hijr [15]:88 dan *Tafsir al-Munir* sebagai data primer serta literatur FoMO, regulasi diri, kesejahteraan digital, dan maqāsid Auda sebagai data sekunder. Analisis deskriptif-interpretatif menggunakan enam fitur *Systems Approach* Auda: *cognitive nature*, *wholeness*, *openness*, *interrelated hierarchy*, *multidimensionality*, dan *purposefulness*. Temuan penelitian menunjukkan bahwa QS. Al-Hijr [15]:88 dapat dikonstruksi sebagai model regulasi diri Qur'ani yang terdiri atas tiga dimensi. Pertama, regulasi perhatian/kognitif melalui *lā tamuddanna 'ainayka* untuk mengendalikan kecenderungan membandingkan diri dengan orang lain. Kedua, regulasi emosional melalui *wa lā taḥzan* untuk mengelola kesedihan, kecemasan, dan perasaan tertinggal. Ketiga, regulasi perilaku-relasional melalui *wakhfid janāḥaka lil-mu'minīn* untuk membangun interaksi sosial yang rendah hati, empatik, dan sehat. Ketiga dimensi tersebut membentuk proses yang saling berkaitan dan bermuara pada kesejahteraan digital yang seimbang, sadar, dan berorientasi pada kemaslahatan. Dengan demikian, rekonstruksi ini menempatkan Al-Qur'an sebagai sumber nilai bagi pengembangan regulasi diri dalam menghadapi tantangan kehidupan digital kontemporer.

Kata Kunci : FoMO, Regulasi Diri Qur'ani, Kesejahteraan Digital

A. Introduction

Digital transformation has changed the way people obtain information and build relationships, even creating psychological stress when individuals feel compelled to constantly follow the activities of others. This is called, the This is called the Fear of Missing Out, abbreviated as FoMO emerges as a significant issue—defined as the anxiety that others are experiencing something valuable while one is not, thereby driving a desire to remain constantly connected to

social activities in the digital realm.¹ FoMO is associated with low life satisfaction as well as problematic smartphone and social media use.² The core issue of FoMO relates to how individuals respond to the flow of information, social comparison, and the urge to stay connected; therefore, a more comprehensive approach is required to examine it.³

At this juncture, self-regulation becomes crucial, as it enables individuals to manage their attention, emotions, and behaviors when interacting with technology. Weak self-regulation can exacerbate FoMO and foster maladaptive digital behaviors.⁴ While the surah Al-Hijr [15]:88 does not explicitly address FoMO, the values of self-regulation embedded within it can be contextually reconstructed to interpret the issue of FoMO through the principles of not coveting the enjoyments of others (*lā tamuddanna 'ainayka*), avoiding excessive sorrow (*wa lā taḥzan*), and maintaining humility in social interactions (*wakhfid janāḥaka*).⁵ This study utilizes *Tafsīr al-Munīr* by Wahbah al-Zuhaili as the primary source for understanding Surah Al-Hijr [15]:88, employing Auda's *Maqāṣid al-Syarī'ah* approach to interpret the verse based on the interconnections between elements and the intended objectives. *Tafsīr al-Munīr* is used to reconstruct the meaning of the verse, while Auda's systems approach is employed to link it to values and goals relevant to FoMO.

Previous studies have linked FoMO to *qanā'ah*, *mujahadah*, *syukr* patience and spirituality. These findings indicate that the Qur'an and Islamic values can serve as a normative foundation for understanding and responding to the phenomenon of FoMO. The research gap lies in the lack of integration regarding Qur'anic messages concerning attention, emotion, spirituality, and social relations into a cohesive self-regulation framework for addressing FoMO in the

¹ Montag Elhai, Yang, "Fear of Missing out (Fomo): Overview, Theoretical Underpinnings, and Literature Review on Relations with Severity of Negative Affectivity and Problematic Technology Use," *Brazilian Journal of Psychiatry* 43, no. 2 (2021): hlm. 204.

² Fraser Danielle, Carol, "FoMO, but Not Self-Compassion, Moderates the Link between Social Media Use and Anxiety in Adolescence," *Australian Journal of Psychology* 75, no. 1 (2023): hlm. 2.

³ Kerkhof Groenestein, Willemsen, Guido, Hans, "The Relationship between Fear of Missing out, Digital Technology Use, and Psychological Wellbeing: A Scoping Review of Conceptual and Empirical Issues," *PLoS ONE* 19, no. 10 (2024): hlm. 25.

⁴ Adeline Saifuddin, Sheryl, "Understanding the Role of Fear of Missing out and Deficient Self-Regulation in Sharing of Deepfakes on Social Media: Evidence from Eight Countries," *Frontiers in Psychology* 14, no. 7 (2023): hlm. 3.

⁵ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88* (Dimasqo: Dar Al-Fikr, 2009), hlm. 379.

digital space. Thus, this study seeks to bridge that gap by reconstructing the meaning of Surah Al-Hijr [15]:88 through the perspective of *maqāṣid*. Based on this gap, the study's novelty lies in reconstructing Surah Al-Hijr [15]:88 as a model of Qur'anic self-regulation to respond to FoMO and foster digital well-being. Consequently, this study positions digital well-being as the ultimate goal to be achieved through the process of self-regulation. The study will focus on: (1) how *Tafsīr al-Munīr* interprets Surah Al-Hijr [15]:88 as a basis for self-regulation; and (2) how Jasser Auda's *Maqāṣid al-Syarī'ah* approach reconstructs the message of the verse into a model of attention, emotional, and relational regulation—both as a response to FoMO and as a pathway to digital well-being.

B. Research Methods

This study employs a qualitative library research approach, as the object of study consists of the Qur'anic text, exegetical works, and scholarly literature analyzed through documentary research. The primary source for the research is Surah Al-Hijr [15]:88 and its exegesis in *Tafsīr al-Munīr*. Secondary sources include Auda's work on *Maqāṣid al-Syarī'ah*, as well as literature on self-regulation, FoMO, and digital well-being, to strengthen the analysis and connect the verse's message to the issue of FoMO in the digital environment. Data collection was conducted through documentary study in four stages: source searching, identification of relevant data, data classification, and data organization. Each source was selected based on relevance, academic authority, the credibility of the publisher or journal, and alignment with the research objectives. Data analysis was performed using a descriptive-interpretative method comprising three stages. Describing Surah Al-Hijr [15]:88 based on al-Zuhaili's interpretation in *Tafsīr al-Munīr*. Identifying the verse's meanings related to attention, emotion, and social relations. Third, linking these interpretive findings with Auda's systems approach to move from a textual understanding toward broader objectives. The analysis utilizes six features of the Systems Approach: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness.

C. Discussion and Research Results

Fear of Missing Out (FoMO) and Digital Wellbeing Issues

FoMO is the anxiety stemming from the feeling that others are enjoying valuable experiences one is missing out on, thereby driving a desire to stay constantly connected digitally. This phenomenon is viewed as a negative consequence of social media on mental health and is associated with low life

satisfaction as well as problematic smartphone and social media usage. Such conditions can trigger anxiety, sleep disturbances, difficulty concentrating, and social media dependency.⁶

FoMO has a complex relationship with technology use and psychological well-being. Conceptually, FoMO can be understood as either a relatively stable condition (a trait) or one that arises situationally (a state).⁷ FoMO is linked to problematic smartphone and social media use, yet this relationship is reciprocal and also involves adolescent well-being.⁸

Consequently, FoMO is not merely a result of social media use; it is also influenced by an individual's self-regulation abilities when encountering social comparisons and exposure to the activities of others in the digital space. The issue of digital well-being cannot be adequately addressed simply by avoiding social media, as the effectiveness of digital disconnection depends on the underlying reasons, mechanisms, and context of use.⁹

Digital well-being is better understood as the ability to establish a balanced and controlled relationship with technology, enabling individuals to access information and communicate without losing control over their attention, emotions, and decisions. In this context, Qur'an-based self-regulation functions as the ability to manage technology usage proportionately by remaining aware of the digital environment's influence on attention and behavior.

Qur'anic Self-Regulation in Surah Al-Hijr [15]:88

In *Tafsīr al-Munīr*, Al-Zuhaili explains that QS. Al-Hijr [15]:88 contains three interrelated commands: the prohibition against concentrating on the pleasures of other people (*lā tamaddanna 'ainayka*), the prohibition against

⁶ Terzioglu Tufan, Köksal, Griffiths, "Fear of Missing out and Psychological Well-Being: Examining the Dual Pathways of Problematic Social Media Use and Digital Burnout," *Psychology, Health and Medicine* 31, no. 6 (2026): hlm. 1342.

⁷ Groenestein, Willemsen, Guido, Hans, "The Relationship between Fear of Missing out, Digital Technology Use, and Psychological Wellbeing: A Scoping Review of Conceptual and Empirical Issues," hlm. 7.

⁸ Regina Li, Yan, Ina Finkenauer, Boer, Maartje, Eijnden, "The Bidirectional Relationships between Fear of Missing out, Problematic Social Media Use and Adolescents' Well-Being: A Random Intercept Cross-Lagged Panel Model," *Computers in Human Behavior Journal* 154, no. 108160 Contents (2024): hlm. 7.

⁹ Lee Mariek, Vanden, Annabell, "Drug, Demon, or Donut? Theorizing the Relationship between Social Media Use, Digital Well-Being and Digital Disconnection," *Current Opinion in Psychology* 45 (2022): hlm. 7.

being absorbed in sadness (*wa lā taḥzan 'alayhim*), and the commandment to humble oneself towards believers (*wakhfiḍ janāḥaka lil-mu'minīn*).¹⁰

Phrase *lā tamanddanna 'ainayka*, Al-Zuhaili emphasizes that this prohibition is not only related to physical viewing, but also to views accompanied by admiration, ambition, envy, and the desire to have what other people enjoy.¹¹ Thus, what needs to be managed is not merely the act of looking, but also the internal process that follows. Excessive focus on the activities, achievements, or lifestyles of others can trigger social comparison and lead one to feel that others are living more meaningful lives. Such feelings can then evolve into FOMO—anxiety stemming from the perception that others are enjoying more fulfilling experiences.¹²

Surah Al-Hijr [15]:88 offers a more fundamental preventive approach. Phrase *lā tamuddanna 'ainayka* can be understood as the regulation of the direction of one's attention before social comparison escalates into FoMO.¹³ This interpretation demonstrates that Qur'anic self-regulation begins with the ability to manage attention. In psychology, attention functions to select information while simultaneously directing thoughts, emotions, and actions toward specific goals.¹⁴

Phrase *wa lā taḥzan*, Al-Zuhaili explains that the Prophet Muhammad SAW prohibition against becoming consumed by grief over the polytheists' rejection does not mean eliminating empathy; rather, it aims to prevent that sorrow from becoming a burden that hinders the fulfillment of his mission.¹⁵ Consistent with this, emotion regulation is defined as the ability to manage emotions, the timing of their onset, and the manner of their expression. Emotion regulation is crucial because difficulties in managing emotions can exacerbate the link between FoMO and problematic social media use.¹⁶ Thus, *wa lā taḥzan*

¹⁰ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

¹¹ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

¹² Gladwell Przybylski, Murayama, Dehaan, "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out," *Computers in Human Behavior* 29, no. 4 (2013): hlm. 1841.

¹³ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm 379.

¹⁴ Josué Rueda, Moyano, "Attention: The Grounds of Self-Regulated Cognition," *Wiley Interdisciplinary Reviews: Cognitive Science* 14, no. 1 (2023): hlm. 2; Dwi Norman, Megayanti, Paramansyah, "Islamic Mindfulness to Enhance Self-Regulation and Academic Success in Generation Z," *Medina-Te : Jurnal Studi Islam* 21, no. 2 (2025): hlm. 110.

¹⁵ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

¹⁶ Caudwell Flack, Burton, "I Rely on a Little Help from My Friends: The Effect of Interpersonal and Intrapersonal Emotion Regulation on the Relationship between FOMO and Problematic Internet Use," *BMC Psychiatry* 24, no. 1 (2024): hlm. 7.

can be understood as a principle of avoiding entrapment in sorrow and anxiety stemming from social comparison, thereby enabling individuals to maintain emotional stability and control their responses to the digital environment.

Phrase *wakhfiḍ janāḥaka lil-mu'minīn*, Al-Zuhaili explains the command to cultivate humility, compassion, and gentleness toward fellow believers.¹⁷ Self-regulation relates not only to the ability to control internal impulses but also to the capacity to build healthy, empathetic social relationships. In the context of Islamic digital ethics, social relationships grounded in empathy, humility, and self-control can mitigate the tendency toward excessive social comparison. Such attitudes can also serve as a buffer against social anxiety and FoMO, as individuals do not rely on social validation as the primary source of their self-worth.¹⁸ Viewed holistically, Surah Al-Hijr [15]:88 demonstrates a comprehensive structure of self-regulation. The process begins with the control of attention through *lā tamuddanna 'ainayka*, proceeds to emotional management via *wa lā taḥzan*, and culminates in the management of social relations through *wakhfiḍ janāḥaka lil-mu'minīn*. This structure indicates that Quranic self-regulation governs not only individual behavior but also encompasses cognitive, emotional, social, and spiritual dimensions. Thus, Surah Al-Hijr [15]:88 can be reconstructed as a self-regulation framework relevant for addressing FoMO and fostering a more balanced state of digital well-being.

Fear of Missing Out (FoMO) as a Self-Regulation Crisis

FoMO can be fundamentally understood as a crisis of self-regulation—an individual's failure to manage their attention, emotions, and behavior when interacting with digital technology. Self-regulation is the process by which individuals plan, monitor, and evaluate their thoughts, feelings, and behaviors to achieve specific goals. Bandura also identified self-observation, self-judgment, and self-reaction as crucial mechanisms within self-regulation.¹⁹ In the digital context, a lack of self-regulation can interact with FoMO and drive maladaptive digital behaviors.²⁰

¹⁷ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

¹⁸ Kayadibi Lokman, Noor, Nadzli, Suyurno, Harun, "Applying Al-Ta'lil Bi Al-Hikmah to Social Media Use: A Complementary to the Maqasid Shariah Approach in Islamic Digital Ethics," *Millah: Journal of Religious Studies* 25, no. 1 (2026): hlm. 309.

¹⁹ Barry J. Zimmerman, "Attaining Self-Regulation: A Social-Cognitive Perspective," *Handbook of Self-Regulation*, 2000, hlm. 14.

²⁰ Saifuddin, Sheryl, "Understanding the Role of Fear of Missing out and Deficient Self-Regulation in Sharing of Deepfakes on Social Media: Evidence from Eight Countries, hlm. 2.

Research indicates that FoMO plays a role in the relationship between self-regulation and the tendency toward social media addiction. That low self-regulation capabilities are associated with a tendency toward FoMO among YouTube users. FoMO. Self-regulation and the related concept of self-control act as key boundary conditions in the relationship between social media use and well-being.²¹ In other words, social media usage does not automatically harm well-being; the impact depends heavily on an individual's ability to regulate their engagement with digital platforms. Individuals with low self-regulation are more susceptible to FoMO because they struggle to control the urge to constantly check social media and compare themselves to others.

Reconstructing Self-Regulation through Jasser Auda's Maqāṣid al-Sharī'ah

Self-Regulation as Cognitive Transformation: Through the phrase *lā tamuddanna 'ainayka*, Al-Zuhaili explains the prohibition against directing one's gaze with admiration and desire toward the blessings bestowed upon others.²² From Auda's perspective, this message can be reconstructed as a process of cognitive regulation: one is guided not to use the achievements, wealth, or lives of others as benchmarks for happiness or self-worth in the pursuit of *Maqasid al-Shari'ah*. Thus, self-regulation begins with a shift in mindset before manifesting in behavior. In this way, Surah Al-Hijr [15]:88 fosters self-regulation through cognitive transformation—shifting the mindset from comparing oneself to others toward an awareness of appreciating what one possesses and focusing on more meaningful life goals.²³

Self-Regulation as a Holistic System: Auda's principle of wholeness asserts that a Sharia teaching must be understood as part of an interconnected system. In Surah Al-Hijr [15]:88, the prohibition against fixating on the blessings enjoyed by others and the counsel against becoming consumed by sorrow can be understood as an integrated approach to fostering self-regulation. Controlling one's gaze helps curb the habit of comparing oneself to others, thereby maintaining emotional stability and encouraging healthier behaviors. In the digital context, self-regulation entails not merely limiting social media usage but also managing thoughts, emotions, attention, and behavior in a balanced

²¹ Allison Reinecke, Gilbert, "Self-Regulation as a Key Boundary Condition in the Relationship between Social Media Use and Well-Being," *Current Opinion in Psychology* 45, no. 101296 (2022): hlm. 1.

²² Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

²³ Auda, *Maqasid Al-Shariah As Philosophy of Islamic Law: A Systems Approach* (Herndon: The International Institute of Islamic Thought (IIIT), 2008), hlm. 26.

manner. The *maqāṣid* approach emphasizes understanding the purposes and benefits of technology, enabling individuals to make wise and responsible digital decisions. In line with al-Zuhaili's interpretation that Islam does not teach to abandon worldly pleasures, but directs them not to be excessive and remain proportional.²⁴ Thus, Surah Al-Hijr [15]:88 can be reconstructed as a self-regulation framework that integrates the control of thoughts, the management of emotions, and the regulation of behavior within the context of social media usage.

Openness: Self-Regulation as a Response to Digital Era Dynamics: Openness within Auda's systems approach asserts that *Maqāṣid al-Syar'iyah* is receptive to social change and technological advancements. Consequently, the message of the Qur'an can be contextualized to address emerging issues, including the Fear of Missing Out. FoMO relates not only to the intensity of social media usage but also to the tendency to fixate on and compare one's own life with that of others. In this context, the prohibition *lā tamuddanna 'ainayka* found in Surah Al-Hijr [15]:88 can be understood as a basis for regulating one's attention regarding the enjoyments of others—a concept relevant to the culture of comparison prevalent on social media.

This approach aligns with Islamic psycho-spiritual studies that emphasize spirituality, self-control, and life balance in coping with FoMO-related anxiety. Thus, the principle of openness allows Surah Al-Hijr [15]:88 to serve as a foundation for self-regulation in managing attention, desires, and emotions, ensuring that the digital lives of others do not become the benchmark for one's own happiness.²⁵

Self-Regulation as an Interrelated Hierarchy of Values: In Surah Al-Hijr [15]:88, the restraint of desires and one's gaze possesses not only a spiritual dimension but also implications for psychological states and social life. FoMO is linked to the need for social acceptance, satisfaction with social media, and digital engagement.²⁶ Consequently, exercising self-control in the face of FoMO requires a holistic approach. Based on this principle, Surah Al-Hijr [15]:88 can be reconstructed as a model of self-regulation that integrates spiritual awareness, the control of thoughts and emotions, and the management of social

²⁴ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

²⁵ Al-Zuhaili, *Tafsīr Al-Munīr (Jilid 7): QS. Al-Hijr [15]: 88*, hlm. 379.

²⁶ Orie Bui, Anjala, Eda, "Fear of Missing out in the Digital Age: The Role of Social Media Satisfaction and Advertising Engagement," *Psychology and Marketing* 39, no. 4 (2022): hlm. 684.

relationships. Restraining one's focus on the lives of others can mitigate social comparison, maintain emotional stability, and foster healthier social connections. Thus, self-regulation entails not merely controlling behavior but also maintaining balance across the various dimensions of life.²⁷

Self-regulation as a Multidimensional System: Auda's principle of multidimensionality asserts that human issues must be understood through various interconnected dimensions—such as the spiritual, psychological, social, and moral. FoMO is linked to psychological well-being through problematic social media use and digital burnout.²⁸ Surah Al-Hijr [15]:88 provides a broader framework through three complementary messages: controlling attention (*lā tamuddanna 'ainayka*), managing emotions (*wa lā taḥzan*), and building social character (*wakhfiḍ janāḥaka lil-mu'minīn*).

Together, these elements indicate that self-regulation in the Qur'an aims not merely to alleviate anxiety but also to shape mindsets, manage emotions, and foster healthy social relationships. Thus, through the principle of multidimensionality, Surah Al-Hijr [15]:88 can be reconstructed as a self-regulation framework that integrates cognitive, emotional, social, and spiritual dimensions. This framework positions self-control not merely as a means to overcome FoMO, but as part of cultivating a more balanced life orientation focused on the greater good.²⁹

Goal-Oriented Self-Regulation: The principle of purposefulness in Auda's systems approach positions purpose as the foundation for understanding and applying Islamic teachings. Thus, self-regulation entails not only reducing anxiety or limiting social media use but also steering behavior toward a meaningful, balanced, and beneficial life. Psychological well-being depends not merely on restricting social media usage, but also on the ability to manage emotions and cultivate self-awareness during digital activities.³⁰

In the context of Surah Al-Hijr [15]:88, purposefulness guides individuals away from making the lives and validation of others the yardstick for happiness. Social media is viewed as a means rather than a life goal. Accordingly, Qur'anic self-regulation fosters life balance, inner tranquility, healthy social relationships,

²⁷ Auda, *Maqasid Al-Shariah As Philosophy of Islamic Law: A Systems Approach*, hlm. 45.

²⁸ Tufan, Köksal, Griffiths, Fear of Missing out and Psychological Well-Being: Examining the Dual Pathways of Problematic Social Media Use and Digital Burnout, hlm. 1341.

²⁹ Auda, *Maqasid Al-Shariah As Philosophy of Islamic Law: A Systems Approach*, hlm. 46.

³⁰ Tufan, Köksal, Griffiths, "Fear of Missing out and Psychological Well-Being: Examining the Dual Pathways of Problematic Social Media Use and Digital Burnout," hlm. 1356.

and closeness to Allah SWT. This framework demonstrates that self-regulation aims not only to control FoMO but also to realize holistic human well-being.

Qur'anic Self-Regulation Model for Digital Well-being

Attentional regulation (*lā tamuddanna 'ainayka*). The prohibition against fixing one's gaze excessively on the pleasures enjoyed by others can be reconstructed as the capacity to control one's attention and thought processes. In a digital context, this means individuals do not allow algorithms, trends, or the lives of others to constantly dominate their focus. The concept of digital asceticism highlights the importance of controlling one's engagement within the attention economy, while the idea of cognitive sovereignty emphasizes maintaining autonomy in decision-making amidst algorithm-driven environments.³¹

Demonstrate that problematic social media use is linked to impairments in attentional regulation and self-regulatory capacity.³² These findings suggest that the practice of refraining from fixating on others' enjoyment can be developed into an ability to manage attention in the digital space. Individuals not only limit their time on social media but also consciously choose what is worthy of their attention.

Emotional regulation (*wa lā taḥzan*). The prohibition against becoming consumed by sadness can be understood as the ability to manage emotional responses when facing life events and the achievements of others. In the context of FoMO, emotional regulation is crucial because exposure to digital information can trigger anxiety, envy, and feelings of being left behind. Higher self-regulation is associated with lower levels of problematic social media use, facilitated by the ability to tolerate emotional distress.³³

³¹ Helmi Zain, "The Genealogy of Digital Asceticism in the Vortex of the Attention Economy: The Dialectic of Technologies of the Self and Muraqabah," *Journal of Islamic Civilization* 7, no. 2 (2026): hlm. 149; Mokbul Hannan, "Cognitive Sovereignty: A Theory and Initial Validation of Human Autonomy in Algorithmic Environments," *Research Square*, no. March (2026): hlm. 3.

³² Ollis David, "A Mixed-Methods Study of Problematic Social Media Use, Attention Dysregulation, and Social Media Use Motives," *Current Psychology* 42, no. 28 (2023): hlm. 24389.

³³ Pautassi Pilatti, Bravo, Michelini, Aguirre, "Self-Control and Problematic Use of Social Networking Sites: Examining Distress Tolerance as a Mediator among Argentinian College Students," *Addictive Behaviors Reports* 14, no. 100389 (2021): hlm. 5; Bandi Andras, Arato, Lang, Labadi, Stecina, "The Role of Maladaptive Cognitive Emotion Regulation Strategies and Social Anxiety in Problematic Smartphone and Social Media Use," *Personality and Individual Differences* 173, no. 110647 (2021): hlm. 3.

An Islamic psycho-spiritual approach suggests that strengthening spiritual values, self-control, and life balance can support the management of FoMO-related anxiety.³⁴ Spiritual practices such as *dzikr* also demonstrate potential in helping to manage anxiety.³⁵ Therefore, within this model, *wa lā taḥzan* is not understood as a prohibition against feeling sadness, but rather as a teaching that individuals should not allow sadness to escalate into a condition that disrupts their personal equilibrium.

Behavioral-relational regulation (*wakhfiḍ janāḥaka*). The command to lower one's wing toward believers highlights the importance of humility in building social relationships. In the digital context, this value can be manifested through empathetic interactions, avoiding the excessive pursuit of validation, and refraining from turning social media into an arena for status competition. A maqāṣid-based approach to digital ethics frames technology use within the context of public well-being and moral responsibility. found that FoMO is linked to phubbing as well as various psychological, behavioral, and relational consequences.³⁶

Thus, the concept of *wakhfiḍ janāḥaka* extends self-regulation from the management of the self to the management of social relationships. The model reconstructed in this study positions self-regulation as a process spanning from attentional control and emotional management to healthy social relationships, with digital well-being as the ultimate goal. This model guides individuals away from the pursuit of social validation and toward tranquility, balance, well-being, and closeness to Allah SWT.

D. Conclusion

This study concludes that QS. Al-Hijr [15]:88 can be reconstructed as a foundation for Qur'anic self-regulation in addressing FoMO within the digital space. Al-Zuhaili's interpretation in *Tafsīr al-Munīr* highlights three interconnected messages: the prohibition against fixating on the blessings enjoyed by others (*lā tamuddanna 'ainayka*), the prohibition against becoming consumed by sorrow (*wa lā taḥzan*), and the command to adopt a humble

³⁴ Hazim Sarah, Zarrina, "Pendekatan Psikospiritual Islam Dalam Meredakan Keresahan FOMO Warga Emas Di Era Digital," *Al-Basirah* 15, no. 2 (2025): hlm. 8.

³⁵ Kusumawinakhyu Anggun and Irma Wiharto, "The Effect of Dhikr on Anxiety and Depression Level in Hemodialysis Patients At Purwokerto Islamic Hospital," *International Journal of Islamic and Complementary Medicine* 2, no. 1 (2021): hlm. 20.

³⁶ Mäntymäki Tandon, Dhir, Talwar, Kaur, Puneet, "Social Media Induced Fear of Missing out (FoMO) and Phubbing: Behavioural, Relational and Psychological Outcomes," *Technological Forecasting and Social Change* 174, no. 121149 (2022): hlm. 9.

demeanor in social relations (*wakhfiḍ janāḥaka lil-mu'minīn*). Utilizing Auda's systems approach, these three messages are reconstructed into a self-regulation system that is holistic, open, multidimensional, and oriented toward the common good. This reconstruction yields three primary dimensions: attentional regulation, emotional regulation, and behavioral-relational regulation. Together, they form a continuous process—ranging from controlling one's focus and managing emotional responses to determining how one interacts with others. Thus, Qur'anic self-regulation aims not only to reduce FoMO but also to steer individuals away from the pursuit of social validation and toward tranquility, balance, well-being, and digital wellness rooted in closeness to Allah SWT. Future research could test this model on social media users to examine the influence of the three dimensions of regulation on FoMO and digital well-being.

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