

# The Influence of Fear of Missing Out and Self-Control on Zuhud Values among Adolescents in Islamic Education

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### ABSTRACT

The rise of digitally mediated consumer culture has intensified concerns regarding adolescents' moral-spiritual resilience, particularly within highly visual social media environments that continuously promote symbolic consumption and lifestyle comparison. Unlike previous Fear of Missing Out (FoMO) studies predominantly focused on psychopathological outcomes and problematic technology use, this study examines FoMO within the framework of moral-spiritual development and Islamic ethical values. The study aimed to analyze the relationships between social media fashion-related FoMO, self-control, and students' *zuhud* values in Islamic junior secondary education. A quantitative correlational design was employed involving 70 eighth-grade students of MTs Ma'arif NU 2 Cilongok selected through simple random sampling. Data were collected using Likert-scale questionnaires and analyzed using multiple linear regression. The findings revealed that FoMO fashion did not significantly predict students' *zuhud* values ( $B = 0.086, p = .238$ ), whereas self-control demonstrated a positive and significant effect ( $B = 0.580, p < .001$ ). Simultaneously, both variables explained 46.7% of the variance in *zuhud* values ( $R^2 = .467; F = 20.60, p < .001$ ). The findings challenge technologically deterministic assumptions that social media exposure inevitably weakens adolescent morality and position *zuhud* as a form of spiritual self-regulation relevant to strengthening adolescents' moral resilience within contemporary digital culture.

## 1. INTRODUCTION

The rapid expansion of digital technology and social media has fundamentally transformed adolescent social interaction, identity construction, and value orientation. Social media no longer functions merely as a communication platform but has evolved into a symbolic environment where adolescents construct self-image, seek social recognition, and negotiate identity through the visual representation of everyday life. This transformation becomes particularly significant during adolescence because this developmental stage is characterized by heightened sensitivity to peer evaluation, identity exploration, and strong needs for social acceptance (Azis et al., 2026; Baeti et al., 2026; Fahrezi et al., 2026; Musonif et al., 2026; Santrock, 2020). Consequently, adolescents are increasingly exposed to digitally mediated standards regarding appearance, lifestyle, and social desirability, which may influence both behavioral orientation and moral development. One of the most prominent psychological phenomena emerging from contemporary digital culture is Fear of Missing Out (FoMO). FoMO refers to the anxiety arising from the perception that others are experiencing more rewarding or meaningful activities, thereby motivating individuals to remain continuously connected to social interaction through digital media (Musonif & Azis, 2026; Przybylski et al., 2021). Within social media environments, adolescents are constantly exposed to idealized representations of fashion, lifestyle, consumption patterns, and social success, increasing

the tendency to engage in social comparison and external validation seeking. Social media intensifies these comparison processes by repeatedly presenting curated images of attractiveness, popularity, and symbolic consumption, which may shape adolescents' perceptions of social standards and self-worth (Festinger, 1954; Kholizha et al., 2025; Ramadona et al., 2026). Previous studies consistently demonstrate that FoMO is associated with problematic social media use, compulsive digital engagement, psychological distress, and reduced well-being among adolescents and young adults (Buglass et al., 2021; Dhir et al., 2021; Elhai et al., 2020; Rozgonjuk et al., 2020). FoMO has also been linked to social media addiction, emotional instability, and excessive online participation driven by continuous needs for social connectedness and validation (Blackwell et al., 2020; Oberst et al., 2020). These findings suggest that FoMO functions not merely as digital anxiety but as a broader psychosocial mechanism influencing emotional regulation and behavioral orientation within online environments. However, despite the growing body of FoMO research within digital psychology, existing studies have predominantly focused on psychopathological outcomes such as addiction, depression, anxiety, and problematic smartphone use (Tandon et al., 2021). Comparatively limited attention has been directed toward the relationship between FoMO and adolescents' moral-spiritual orientations, particularly within Islamic educational contexts. This limitation is important because digital social pressure may influence not only psychological well-being but also adolescents' ethical values, behavioral moderation, and spiritual orientation. Sinta et al. (2023), for example, found that FoMO may affect the spiritual devotion of Generation Z Muslims, indicating that digital culture potentially intersects with moral and religious dimensions of adolescent life. In the midst of intense digital social pressure, self-control has increasingly been recognized as a protective psychological factor enabling adolescents to regulate impulses, resist external pressures, and maintain behavior aligned with internalized values (Baumeister & Heatherton, 2020; Tangney et al., 2021). Adolescents with stronger self-control tend to demonstrate better emotional regulation, healthier interpersonal adjustment, and lower vulnerability to problematic digital behavior. Within social media environments, self-control becomes particularly important because adolescents are continuously exposed to persuasive digital stimuli designed to sustain emotional engagement and symbolic consumption. Previous studies indicate that lower self-control is associated with problematic smartphone use and maladaptive online behavior, often mediated by FoMO and excessive social media engagement (Kircaburun et al., 2020; Saifudin et al., 2026; Servidio, 2021). In Islamic junior secondary school settings, Jannah & Mariyati (2025) further demonstrated that FoMO and self-control significantly influence TikTok social media addiction among students.

Within Islamic educational discourse, the issue of digital consumer culture is closely related to the concept of *zuhud*. In Islamic thought, *zuhud* refers to the regulation of excessive worldly attachment and the prioritization of spiritual values over materialistic orientation (Al-Ghazali, 2005; Nasr, 1987). Rather than rejecting material life entirely, *zuhud* emphasizes ethical moderation, self-restraint, and the ability to prevent worldly desires from dominating human behavior and consciousness. In the context of social media culture, where adolescents are increasingly exposed to symbolic consumption, fashion trends, and external validation seeking, *zuhud* may function as a form of spiritual self-regulation enabling individuals to maintain moral balance amid digital pressures. This issue becomes increasingly relevant because contemporary social media culture encourages adolescents to construct identity through appearance, lifestyle performance, and symbolic consumption. Digital fashion culture no longer represents merely aesthetic expression but also functions as a mechanism of social recognition and identity performance. Consequently, adolescents may become vulnerable to developing value orientations centered on external validation rather than internal moral principles. Despite this concern, limited studies have examined whether FoMO associated with social media culture directly influences

adolescents' *zuhud* values or whether internal psychological factors such as self-control play a more substantial role in preserving moral-spiritual orientations within Islamic educational environments. Accordingly, this study examines the influence of Fear of Missing Out and self-control on *zuhud* values among adolescents in Islamic education. The study contributes to digital psychology and Islamic education literature by extending FoMO research beyond psychopathological perspectives and integrating it with the concept of spiritual self-regulation. Furthermore, this study is expected to provide a contextual understanding of how adolescents negotiate digital social pressures while maintaining moral and spiritual values within contemporary social media culture.

## 2. METHODS

This study employed a quantitative approach using a cross-sectional correlational design to examine the predictive relationships between social media fashion-related Fear of Missing Out (FoMO), self-control, and students' *zuhud* values. The study was conducted at MTs Ma'arif NU 2 Cilongok, Banyumas Regency, Central Java, Indonesia, on May 6, 2026. The population consisted of all eighth-grade students enrolled at MTs Ma'arif NU 2 Cilongok, totaling 258 students distributed across several classes. Because the population exceeded 100 individuals, the study applied a probability sampling technique using simple random sampling to ensure equal selection opportunities for all participants. Sample size determination referred to Green (1991) recommendation for multiple regression analysis, namely  $N > 50 + 8m$ , where  $m$  represents the number of predictor variables. Since this study involved two predictors, the minimum recommended sample size was 66 participants. Accordingly, 70 students were selected to ensure adequate statistical power and improve the robustness of the regression model. Data were collected using structured self-report questionnaires consisting of three principal constructs: social media fashion-related FoMO, self-control, and *zuhud* values. All instruments employed a five-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Higher scores indicated higher levels of FoMO, self-control, and *zuhud* values respectively. Prior to data collection, the instruments underwent expert judgment involving specialists in Islamic education and educational psychology to ensure conceptual relevance and contextual appropriateness for adolescent participants within Islamic educational settings. The operational definitions of the research variables are presented in Table 1.

**Table 1. Operational Definitions of Research Variables**

| Variables                  | Dimensions/Indicators   | Number of Items | Sample Indicators  | Theoretical Sources   |
|----------------------------|---|-----------------|--|---|
| Fear of Missing Out (FoMO) | Anxiety of being left behind, social connectedness pressure, fear of social exclusion       | 10 items        | "I feel worried when I do not know current fashion trends on social media."  | Przybylski et al. (2021)  |
| Self-Control               | Behavioral control, emotional restraint, impulse regulation, decision-making control        | 12 items        | "I am able to resist buying things simply because they are trending online." | Tangney et al. (2021); Averill (1973); Baumeister & Vohs (2016) |
| <i>Zuhud</i> Values        | Simplicity orientation, moderation, spiritual prioritization, limitation of material desire | 10 items        | "I prioritize modest living over following luxurious lifestyle trends."      | Al-Ghazali (2005); Nasr (1987)                                  |

*Source: Developed by the authors based on theoretical frameworks.*

The FoMO instrument was adapted from the conceptual framework developed by Przybylski et al. (2021) and contextualized into adolescents' experiences with social media fashion trends. The self-control instrument was constructed based on the dimensions proposed by Tangney et al. (2021), Averill (1973), and Baumeister & Vohs (2016), encompassing behavioral regulation, emotional restraint, impulse control, and decision-making capacity. Meanwhile, the *zuhud* values instrument operationalized simplicity orientation, moderation, spiritual prioritization, and regulation of material desire based on Islamic ethical perspectives articulated by Al-Ghazali (2005) and Nasr (1987). Construct validity was evaluated using exploratory factor analysis (EFA). The Kaiser–Meyer–Olkin (KMO) values exceeded the recommended threshold of .70, while Bartlett's Test of Sphericity was statistically significant ( $p < .001$ ), indicating that the data were suitable for factor analysis. All retained items demonstrated factor loadings above .50, confirming acceptable construct validity. Instrument reliability was assessed using Cronbach's alpha coefficients, with all variables exceeding the recommended threshold of  $\alpha \geq .70$ , indicating satisfactory internal consistency. Prior to data collection, informed consent was obtained from school authorities and participants. Participation was voluntary, and respondents were assured that their responses would remain anonymous and confidential. The study was conducted in accordance with ethical principles governing educational and social research involving adolescent participants. Descriptive statistical analysis was conducted to examine the distributional characteristics of each variable, including mean scores, standard deviations, minimum scores, and maximum scores. Prior to hypothesis testing, several classical assumption tests were performed to ensure the appropriateness of multiple linear regression analysis. Normality of residuals was assessed using the Shapiro–Wilk test. Multicollinearity was evaluated using Variance Inflation Factor (VIF) and tolerance values, where VIF values below 10 and tolerance values above .10 indicated the absence of multicollinearity. Heteroscedasticity was examined using the Breusch–Pagan test to determine whether residual variances remained constant across predicted values. Hypothesis testing was conducted using multiple linear regression analysis to examine the predictive relationships between FoMO fashion (X1), self-control (X2), and *zuhud* values (Y). Partial effects of each independent variable were evaluated using *t*-tests, whereas simultaneous model significance was assessed using the *F*-test. The coefficient of determination ( $R^2$ ) was used to evaluate the proportion of variance in *zuhud* values explained collectively by the predictor variables. All statistical analyses were performed using Jamovi statistical software version 2.3 with a significance threshold of  $p < .05$ . Given the cross-sectional correlational nature of the study, the findings were interpreted as predictive associations rather than definitive causal relationships.

### 3. RESULTS AND DISCUSSION

#### RESULTS

##### 3.1 Reliability, Descriptive Statistics, and Correlation Analysis

Prior to hypothesis testing, reliability analysis was conducted to examine the internal consistency of the research instruments. Cronbach's alpha coefficients indicated satisfactory reliability for all constructs, with values exceeding the recommended threshold of .70. The FoMO fashion scale obtained a Cronbach's alpha coefficient of .84, the self-control scale yielded  $\alpha = .86$ , and the *zuhud* values scale demonstrated  $\alpha = .81$ , indicating acceptable internal consistency for subsequent statistical analysis. Descriptive statistics and Pearson correlation coefficients among the study variables are presented in Table 2.

**Table 2. Descriptive Statistics, Reliability, and Correlation Matrix**

| Variables            | Mean  | SD   | 1 | 2 | 3 | Cronbach's $\alpha$ |
|----------------------|-------|------|---|---|---|---------------------|
| 1. FoMO Fashion (X1) | 29.40 | 4.87 | — |   |   | .84                 |

|                      |       |      |       |        |   |     |
|----------------------|-------|------|-------|--------|---|-----|
| 2. Self-Control (X2) | 30.90 | 3.82 | -.062 | —      |   | .86 |
| 3. Zuhud Values (Y)  | 31.90 | 3.32 | .108  | .672** | — | .81 |

Note.  $p < .01$ .

Table 2 indicates that self-control demonstrated a strong positive correlation with *zuhud* values ( $r = .672, p < .01$ ). Based on Cohen’s correlation interpretation, the relationship between self-control and *zuhud* values may be categorized as strong, indicating that students possessing higher behavioral regulation also tend to demonstrate stronger spiritual moderation and simplicity orientation. In contrast, FoMO fashion exhibited a weak and statistically non-significant correlation with *zuhud* values ( $r = .108, p > .05$ ). Additionally, the correlation between FoMO fashion and self-control was minimal ( $r = -.062$ ), indicating that the two predictor variables represented relatively distinct constructs. Descriptive analysis further showed that students demonstrated relatively high mean scores for *zuhud* values ( $M = 31.90, SD = 3.32$ ) and self-control ( $M = 30.90, SD = 3.82$ ), whereas FoMO fashion displayed greater variability ( $M = 29.40, SD = 4.87$ ). The descriptive findings suggest that students generally demonstrated relatively stable levels of self-control and *zuhud* values despite variations in FoMO fashion scores.

### 3.2 Regression Assumption Testing

Prior to conducting multiple regression analysis, assumption testing was performed to ensure the appropriateness of the regression model. The analyses included normality, multicollinearity, and heteroscedasticity assessments.

Table 3. Regression Assumption Testing

| Assumption Test    | Indicator     | Result     | Interpretation       |
|--------------------|---------------|------------|----------------------|
| Normality          | Shapiro–Wilk  | $p = .785$ | Normally distributed |
| Multicollinearity  | VIF           | 1.00       | No multicollinearity |
| Heteroscedasticity | Breusch–Pagan | $p = .753$ | Homoscedastic        |

The Shapiro–Wilk test produced a  $p$ -value greater than  $.05$ , indicating that the residuals were normally distributed. Multicollinearity analysis revealed VIF values substantially below the critical threshold of 10, confirming the absence of high intercorrelations among predictor variables. Furthermore, the Breusch–Pagan test indicated no heteroscedasticity problems within the regression model. Overall, these findings confirmed that the data met the assumptions required for multiple linear regression analysis.

### 3.3 Multiple Regression Analysis

Multiple linear regression analysis was conducted to examine the predictive relationships between social media fashion-related FoMO, self-control, and students’ *zuhud* values. The overall model fit and regression coefficients are presented in Table 4.

Table 4. Multiple Regression Analysis Results

#### Model Summary

| R    | R <sup>2</sup> | Adjusted R <sup>2</sup> | F     | df1 | df2 | p      |
|------|----------------|-------------------------|-------|-----|-----|--------|
| .683 | .467           | .444                    | 20.60 | 2   | 67  | < .001 |

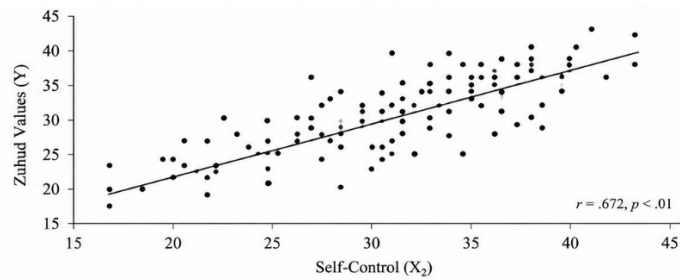
#### Regression Coefficients

| Predictor         | B      | SE    | $\beta$ | t    | p      | 95% CI        |
|-------------------|--------|-------|---------|------|--------|---------------|
| Constant          | 11.372 | 3.547 | —       | 3.21 | .002   | [4.29, 18.45] |
| FoMO Fashion (X1) | 0.086  | 0.072 | .094    | 1.20 | .238   | [-0.05, 0.23] |
| Self-Control (X2) | 0.580  | 0.092 | .641    | 6.27 | < .001 | [0.39, 0.76]  |

The regression model was statistically significant,  $F(2, 67) = 20.60, p < .001$ , indicating that FoMO fashion and self-control collectively explained a significant proportion of variance in students’ *zuhud* values. The coefficient of determination ( $R^2 = .467$ ) indicated that approximately 46.7% of the variance in *zuhud* values could be explained by the combined contribution of the predictor variables. These findings indicate that the regression model demonstrated acceptable

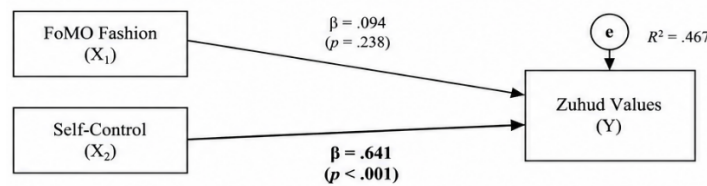
explanatory adequacy for predicting adolescents' *zuhud* values within the observed educational context. According to Cohen's effect size interpretation, the obtained coefficient of determination may be categorized as a moderate-to-substantial explanatory effect, indicating that the proposed regression model possesses meaningful predictive power in explaining adolescents' *zuhud* values within Islamic educational contexts. The resulting regression equation was as follows:

$$Y = 11.372 + 0.086X_1 + 0.580X_2$$



**Figure 1. Scatterplot of the Relationship Between Self-Control and Zuhud Values**

Figure 1 illustrates a positive linear relationship between self-control and students' *zuhud* values. The upward distribution pattern indicates that higher levels of self-control tend to be associated with stronger orientations toward simplicity and spiritual moderation.



**Figure 2. Regression Model of FoMO Fashion, Self-Control, and Zuhud Values**

Figure 2 summarizes the predictive relationships examined in the regression model. Self-control demonstrated a significant positive effect on *zuhud* values, whereas FoMO fashion showed a statistically non-significant relationship. The regression coefficient for FoMO fashion was positive but statistically non-significant ( $B = 0.086$ ,  $\beta = .094$ ,  $t = 1.20$ ,  $p = .238$ ), indicating that social media fashion-related FoMO did not significantly predict students' *zuhud* values. The confidence interval for this predictor also crossed zero, further indicating the absence of a statistically reliable effect. In contrast, self-control demonstrated a positive and statistically significant relationship with *zuhud* values ( $B = 0.580$ ,  $\beta = .641$ ,  $t = 6.27$ ,  $p < .001$ ). The standardized regression coefficient indicated that self-control exerted a substantial predictive contribution to students' simplicity values. The confidence interval did not include zero, confirming the robustness of the effect. The standardized beta coefficient ( $\beta = .641$ ) indicates a strong practical contribution of self-control toward students' *zuhud* values, suggesting that self-regulatory capacity represents the most influential predictor within the proposed model. Overall, the findings demonstrated that self-control represented the strongest predictor of students' *zuhud* values within the proposed regression model, whereas FoMO fashion did not exhibit a statistically significant predictive association.

## DISCUSSION

The present study investigated the relationships between social media fashion-related Fear of Missing Out (FoMO), self-control, and students' *zuhud* values within the context of Islamic junior secondary education. Two principal findings emerged from the analysis. First, social media

fashion-related FoMO did not significantly predict students' *zuhud* values. Second, self-control demonstrated a strong positive association with *zuhud* values and emerged as the dominant predictor within the regression model. These findings offer important theoretical implications because they challenge technologically deterministic assumptions suggesting that digital exposure inevitably weakens adolescents' moral-spiritual orientations. Instead, the findings indicate that adolescents' responses to digital social pressures are contextually mediated by internal self-regulatory capacities and culturally embedded systems of moral value internalization. The non-significant relationship between FoMO fashion and *zuhud* values constitutes one of the most theoretically important findings of this study. Existing FoMO literature has predominantly positioned FoMO as a predictor of maladaptive psychological and behavioral outcomes, including problematic smartphone use, compulsive social media engagement, anxiety, depression, and digital addiction (Dhir et al., 2021; Elhai et al., 2020; Rozgonjuk et al., 2020). Oberst et al. (2020) further argued that FoMO mediates the negative psychological consequences of excessive social networking among adolescents, while Kuss & Griffiths (2021) emphasized that social media platforms reinforce continuous validation-seeking behavior through psychologically rewarding engagement systems. Within this dominant perspective, FoMO is frequently conceptualized as a disruptive psychological force capable of intensifying social comparison, emotional instability, and consumer-oriented behavior. However, the present findings suggest that the influence of FoMO on adolescent morality may not be universally deterministic. Although students experienced varying levels of anxiety regarding social media fashion trends, such experiences did not significantly weaken their orientations toward simplicity and spiritual moderation. This finding extends the argument proposed by Tandon et al. (2021), who noted that most FoMO research has focused primarily on psychopathology and maladaptive digital behavior while paying insufficient attention to contextual, cultural, and moral moderators. The current study therefore contributes to digital psychology literature by demonstrating that the relationship between digital anxiety and adolescent morality is contextually contingent rather than universally linear.

From a theoretical perspective, this finding challenges reductionist assumptions within contemporary digital culture discourse that portray adolescents as passive recipients of technological influence. Much public and academic discourse assumes that exposure to social media inevitably erodes moral discipline, spirituality, or ethical character among adolescents. Yet the present findings indicate that adolescents may remain capable of negotiating digital pressures through internalized moral frameworks and educational environments that reinforce ethical values. Consequently, digital exposure alone may not sufficiently explain transformations in adolescents' moral-spiritual orientations without considering broader psychosocial and institutional processes. The findings may also be interpreted through Social Comparison Theory (Festinger, 1954). Social media platforms intensify opportunities for upward social comparison because adolescents are continuously exposed to idealized representations of beauty, fashion, lifestyle, and symbolic success. Such exposure potentially encourages individuals to evaluate self-worth based on external social standards. Nevertheless, the present findings indicate that social comparison processes do not necessarily produce identical outcomes across sociocultural contexts. Within Islamic educational environments emphasizing modesty, moral discipline, and religious identity, adolescents may cognitively reinterpret digital pressures through alternative evaluative standards grounded in spiritual values rather than symbolic consumption. Thus, social comparison may still occur psychologically, but its behavioral consequences can be moderated by moral internalization and institutional ethical reinforcement. Another possible explanation relates to the developmental characteristics of early adolescence. Santrock (2020) emphasized that adolescents experience heightened sensitivity toward peer evaluation and social belonging during identity formation. However, adolescents at this developmental stage also remain strongly influenced by family

supervision, educational norms, and institutional authority. Consequently, adolescents may experience FoMO emotionally without necessarily translating such experiences into excessive consumptive behavior or weakened spiritual orientations. This distinction between psychological experience and moral internalization is theoretically important because many previous FoMO studies implicitly assume direct continuity between digital anxiety and maladaptive behavior. In contrast to FoMO, self-control emerged as a highly significant predictor of *zuhud* values. This finding strongly supports self-regulation theory, which posits that individuals possessing higher self-control capacities are better able to regulate impulses, resist external temptations, delay gratification, and align behavior with long-term internalized goals (Baumeister & Heatherton, 2020; Tangney et al., 2021). Within contemporary digital culture, self-control appears to function as a critical psychological mechanism enabling adolescents to navigate environments saturated with symbolic consumption, social comparison, and external validation pressures without fully internalizing such influences into their personal value systems.

The findings are consistent with previous empirical studies emphasizing the protective role of self-control in digital behavior. Servidio (2021) found that lower self-control contributes to problematic smartphone use through the mediating role of FoMO. Similarly, Kircaburun et al. (2020) demonstrated that problematic online behavior among adolescents is associated with deficits in emotional regulation and self-control. Jannah & Mariyati (2025) further reported that self-control significantly influences TikTok social media addiction among Islamic junior high school students. However, unlike previous studies that primarily examined self-control within the framework of digital addiction and behavioral pathology, the present study extends the literature by positioning self-control within the domain of moral-spiritual development and value internalization. More importantly, the present study introduces *zuhud* as a culturally embedded form of spiritual self-regulation within digital psychology discourse. Existing FoMO literature has overwhelmingly focused on psychopathological outcomes such as stress, addiction, anxiety, and problematic technology use (Elhai et al., 2020; Rozgonjuk et al., 2020). In contrast, this study conceptualizes *zuhud* not merely as religious asceticism, but as an ethical and psychological mechanism enabling adolescents to regulate material desires and resist externally imposed standards of symbolic consumption. In this regard, *zuhud* may be interpreted as a form of moral resistance against digitally mediated consumer culture. This conceptualization aligns closely with classical Islamic thought. Al-Ghazali (2005) defined *zuhud* as the capacity to restrain excessive attachment to worldly pleasures rather than rejecting material life entirely. Likewise, Nasr (1987) emphasized that Islamic spirituality fundamentally involves self-restraint and the regulation of materialistic impulses as foundations of moral development. Thus, both self-control and *zuhud* share overlapping conceptual foundations centered on behavioral moderation, regulation of desires, and prioritization of internal spiritual values over external social validation. The significant association between self-control and *zuhud* observed in this study therefore demonstrates theoretical convergence between contemporary self-regulation theory and classical Islamic ethical philosophy. The present findings also possess broader global relevance beyond the specific context of Islamic schooling. Contemporary adolescents worldwide increasingly inhabit digital environments characterized by hyperconnectivity, algorithmic social comparison, symbolic consumerism, and continuous validation-seeking behavior. Consequently, concerns regarding adolescent moral resilience and psychological well-being have become global educational issues rather than exclusively local religious concerns. Within this broader context, the present study contributes to emerging international scholarship suggesting that resilience against digital consumer culture may depend less on technological restriction alone and more on strengthening internal regulatory capacities and value-based education. From an educational standpoint, the findings imply that interventions focusing solely on limiting adolescents' social media use may be

insufficient. Preventive approaches centered exclusively on technological restriction risk overlooking the importance of developing internal psychological resilience. Instead, educational strategies should prioritize strengthening adolescents' emotional regulation, impulse control, moral reasoning, reflective thinking, and spiritual awareness. Within Islamic educational contexts, Akidah Akhlak learning should therefore move beyond normative transmission of religious doctrine toward the development of psychological competencies enabling students to critically negotiate digital culture while maintaining ethical and spiritual integrity.

Despite its contributions, the present study contains several limitations. First, the use of a cross-sectional design limits the ability to establish temporal or causal relationships among variables. Second, the study relied on self-report instruments, which may increase the possibility of social desirability bias and common method variance. Third, the research was conducted within a single Islamic school context, potentially limiting the generalizability of findings across broader adolescent populations and sociocultural environments. Finally, the regression model explained 46.7% of the variance in *zuhud* values, indicating that additional variables such as religiosity, parental attachment, peer influence, institutional climate, digital literacy, and socioeconomic background may also contribute substantially to adolescents' moral-spiritual orientations. Future research could therefore employ longitudinal designs, mixed-method approaches, or structural equation modeling to examine more complex mechanisms underlying the interaction between FoMO, digital culture, self-control, religiosity, and adolescent moral development. Comparative cross-cultural studies may also provide deeper understanding regarding how different educational and sociocultural environments shape adolescents' responses to digital consumer culture. Overall, the present study demonstrates that adolescents' moral-spiritual orientations within digital environments are not shaped solely by technological exposure but are significantly mediated by internal self-regulatory capacities and culturally embedded moral systems. In this regard, self-control emerges as a central psychological mechanism enabling adolescents to negotiate digital pressures while maintaining orientations toward simplicity, ethical moderation, and spiritual balance.

#### 4. CONCLUSION

This study examined the relationships between social media fashion-related Fear of Missing Out (FoMO), self-control, and students' *zuhud* values within the context of Islamic junior secondary education. The findings revealed that FoMO associated with social media fashion trends did not significantly predict adolescents' orientations toward simplicity and spiritual moderation. In contrast, self-control emerged as a strong and significant predictor of *zuhud* values, indicating that adolescents possessing stronger capacities for behavioral regulation, impulse control, and emotional restraint were more likely to maintain moral-spiritual orientations grounded in ethical moderation and simplicity. These findings challenge technologically deterministic assumptions suggesting that exposure to digital culture inevitably weakens adolescent morality and spirituality. Instead, the study demonstrates that adolescents' responses to social media pressures are mediated by internal psychological regulation and culturally embedded moral systems. In this regard, digital exposure alone cannot adequately explain transformations in adolescents' value orientations without considering the role of self-regulatory capacities and educational environments that reinforce ethical and spiritual discipline. The present study also contributes theoretically by extending FoMO research beyond dominant psychopathological paradigms centered on addiction, anxiety, and problematic technology use. By integrating the concept of *zuhud* into digital psychology discourse, this study reconceptualizes *zuhud* as a form of spiritual self-regulation that enables adolescents to resist externally imposed standards of symbolic consumption and validation

within contemporary digital culture. Thus, *zuhud* is not merely a traditional religious construct but also a relevant psychological and ethical framework for understanding adolescent moral resilience in highly mediated digital societies. From an educational perspective, the findings indicate that strengthening adolescents' self-control capacities may be more effective than relying solely on restrictive approaches toward social media use. Educational interventions should therefore focus on developing emotional regulation, moral reasoning, reflective awareness, and ethical self-discipline so that students are able to critically negotiate digital culture without losing moral and spiritual balance. Within Islamic education, Akidah Akhlak learning should move beyond normative transmission of religious knowledge toward the cultivation of internal psychological competencies that support ethical resilience in the face of digital consumer culture. Despite these contributions, the study remains limited by its cross-sectional design, single-school context, and reliance on self-report measures. Future research is therefore encouraged to employ longitudinal, comparative, and cross-cultural approaches to further examine the complex interaction between digital culture, self-regulation, religiosity, and adolescent moral development. Ultimately, the present study suggests that adolescents' moral-spiritual resilience in the digital era is shaped not merely by exposure to social media culture but by the capacity to cultivate internal systems of ethical and spiritual self-regulation capable of resisting externally constructed standards of consumerism, validation, and symbolic social comparison.

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