

The Mediation Effect of Social Media Fomo on Islamic Guidance and Counseling and Juvenile Delinquency: A Study at Universitas Muhammadiyah Surakarta

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Abstract

The rapid development of social media has triggered the Fear of Missing Out (FOMO) phenomenon among adolescents, which is often linked to various forms of juvenile delinquency. This study aims to analyze the influence of social media and FOMO on juvenile delinquency and evaluate the role of Islamic Guidance and Counseling (BKI) in addressing these issues. This research uses an associative quantitative approach conducted at Universitas Muhammadiyah Surakarta. Data were collected from 123 active social media users aged 17-23 using purposive sampling and analyzed through Path Analysis using Stata software. The results demonstrate that juvenile delinquency has a strong positive contribution to FOMO ($\beta = 0.866$), which in turn significantly increases the perceived necessity of BKI ($\beta = 0.707$). Interestingly, juvenile delinquency does not exert a direct influence on the demand for BKI ($p = 0.646$). The study concludes that FOMO acts as a perfect mediator (full mediation) between juvenile delinquency and BKI. Theoretically, this underscores that BKI interventions are recognized as vital not merely due to overt behavioral deviations, but precisely when such deviations sublimate into psychosocial anxiety or FOMO. Hence, BKI offers a critical spiritual-cognitive framework for addressing internal emotional distress rather than just external misconduct. Future research should explore external variables such as parenting styles and digital literacy to enrich the model.

Keywords: Islamic Counseling; Fear of Missing Out; Juvenile Delinquency; Social Media; University Muhammadiyah Surakarta

Abstrak

Perkembangan pesat media sosial telah memicu fenomena Fear of Missing Out (FOMO) di kalangan remaja, yang sering dikaitkan dengan berbagai bentuk kenakalan remaja. Penelitian ini bertujuan untuk menganalisis pengaruh media sosial dan FOMO terhadap kenakalan remaja serta mengevaluasi peran Bimbingan dan Konseling Islam (BKI) dalam menangani masalah-masalah tersebut. Penelitian ini menggunakan pendekatan kuantitatif asosiatif yang dilakukan di Universitas Muhammadiyah Surakarta. Data dikumpulkan dari 123 pengguna media sosial aktif berusia 17–23 tahun menggunakan sampling purposif dan dianalisis melalui Analisis Jalur menggunakan perangkat lunak Stata. Hasil menunjukkan bahwa kenakalan remaja memiliki kontribusi positif yang kuat terhadap FOMO ($\beta = 0,866$), dan FOMO secara signifikan memengaruhi persepsi kebutuhan akan layanan BKI ($\beta = 0,707$). Menariknya, kenakalan remaja tidak secara langsung memengaruhi kebutuhan akan layanan BKI ($p = 0,646$). Studi ini menyimpulkan bahwa FOMO berperan sebagai mediator sempurna (full mediation) dalam hubungan antara kenakalan remaja dan BKI. Secara teoretis, temuan ini menegaskan bahwa layanan BKI tidak direspons secara reaktif hanya karena adanya kenakalan perilaku, melainkan diakui relevansi dan urgensinya ketika penyimpangan

tersebut telah memicu kecemasan psikososial internal. Dengan demikian, BKI berkontribusi sebagai kerangka restorasi spiritual-kognitif yang esensial dalam memitigasi distorsi emosional remaja di era digital. Penelitian selanjutnya sebaiknya mengeksplorasi variabel eksternal seperti gaya pengasuhan dan literasi digital untuk memperkaya model ini.

Kata Kunci: Bimbingan Konseling Islam; FOMO; Kenakalan Remaja; Media Sosial; Universitas Muhammadiyah Surakarta

Introduction

The rapid development of information technology and social media does not only facilitate virtual interaction but also triggers complex psychosocial transformations among the younger generation. One of the most prominent psychological excesses is the Fear of Missing Out (FOMO) phenomenon, conceptually defined as an anxious feeling arising from the belief that others are having better or more satisfying experiences (Przybylski et al., 2013). In theoretical reviews, FOMO is not merely a media consumption trend; it is a form of emotional dysregulation where individuals experience social anxiety that culminates in the weakening of self-control.

This loss of self-control aligns with global concerns regarding the escalating risks of youth violence and delinquency in the digital era (WHO, 2023). When adolescents fail to regulate this anxiety, the pressure to stay constantly connected and socially recognized as explained in the Social Influence Theory where individuals modify their behavior for group conformity Cialdini (2009); Cialdini and Goldstein (2004) often manifests into deviant behaviors. This juvenile delinquency ranges from disciplinary actions such as skipping classes to digital social norm violations like cyberbullying and the consumption of negative content (Nurrahman et al., 2022).

In Indonesia, the internet penetration rate among adolescents has surged significantly, exacerbating this self-control disorder due to a lack of spiritual resilience. The intense usage of social media has a profound impact on adolescent character formation (Amalia et al., 2024). Consequently, the unchecked use of digital media poses a critical moral challenge, requiring educators and counselors to transform themselves into ethical content curators and digital spiritual facilitators to prevent character decline (Gibraltar and Hafidz, 2025).

To counter this moral degradation caused by digital disruption, the Islamic Guidance and Counseling (BKI) approach emerges as an essential psychosocial intervention framework. Unlike conventional counseling, BKI offers a holistic approach integrating psychological principles with Islamic spiritual values, such as *muhasabah* (self-introspection), *tawakkal* (reliance on God), and *qana'ah* (contentment). In the context of digital pathology, BKI functions as a cognitive-spiritual defense mechanism that internalizes the values of the Qur'an and Sunnah to reconstruct adolescents' mindsets (Amin, 2010; Rahim, 2016).

By instilling the sense of *qana'ah*, adolescents are trained to find inner satisfaction without depending on artificial validation, directly reducing the impulsive urges that trigger delinquency. Previous literature has explored these elements separately. Research by Franchina et al., (2018) proved that FOMO mediates problematic social media use and phubbing behaviors. Similarly, a study by Servidio et al., (2024) found that social comparison and self-esteem crises sequentially mediate the relationship between FOMO and digital addiction. Furthermore, combating FOMO requires targeted strategies and psychological interventions to reduce social media dependency (Alutaybi et al., 2020).

On the other hand, the effectiveness of BKI in reducing juvenile delinquency in general has been empirically proven, as shown by Zamani and Al Baqi (2019) who demonstrated a significant decrease in juvenile delinquency tendencies post-BKI intervention. However, a critical synthesis of this literature reveals a dichotomy: studies on FOMO predominantly focus on secular psychological interventions, while studies on BKI mostly revolve around solving conventional juvenile delinquency without linking it to modern psychosocial pathologies in the cyber era (Nasrullah, 2022).

Character building and delinquency prevention cannot rely on purely theoretical approaches; they must be realized through positive modeling, consistent spiritual guidance, and balanced discipline within the educational ecosystem (Khairina and Hafidz, 2026). Although the negative excesses of social media are becoming more massive, there is a significant research gap: there is still very limited empirical study specifically examining the role of Islamic Guidance and Counseling in intervening in juvenile delinquency exclusively caused by Social Media Fear of Missing Out (FOMO).

Previous studies have not positioned BKI as a dependent variable whose urgency is triggered by digital anxiety (FOMO) acting as a mediator. Therefore, this research aims to fill this literature void. This study seeks to comprehensively evaluate the impact of social media and FOMO on juvenile delinquency and prove the urgency of Islamic Guidance and Counseling as a restorative solution in addressing these psychosocial impacts. This study focuses on the students of Universitas Muhammadiyah Surakarta, representing adolescents within an academic environment imbued with Islamic values, yet remaining vulnerable to the penetration of digital lifestyles.

Methods

This study employed an associative quantitative research design to analyze the causality among juvenile delinquency as the independent variable, Social Media Fear of Missing Out (FOMO) as the mediator, and the perceived need for Islamic Guidance and Counseling (BKI) as the dependent variable. Utilizing a purposive sampling technique, primary data were collected from 123 active students at Universitas Muhammadiyah Surakarta, aged 17-23, who regularly engage with social media platforms. The data were gathered through a structured online psychological scale questionnaire employing a four-point Likert format, comprising 10 validated items per construct. To meet rigorous empirical standards, each variable was operationalized into specific measurement indicators: (1) juvenile delinquency was measured through internet addiction, academic decline, virtual aggressiveness, and digital social norm violations such as cyberbullying; (2) social media FOMO was assessed via social anxiety, emotional distortion or depression due to upward social comparison, impulsive device usage during critical times, and compulsive monitoring to avoid social exclusion; and (3) the need for BKI was evaluated based on the readiness to internalize Islamic spiritual resilience, specifically the need for *muhasabah* (self-introspection), *tawakkal* (reliance on God), *qana'ah* (contentment to avoid artificial digital validation), and the restoration of religious *fitrah*. Instrument reliability was confirmed using Cronbach's Alpha coefficients exceeding the 0.70 threshold, while construct validity was established via item-rest correlation. Prior to hypothesis testing, the data underwent rigorous classical assumption evaluations including Kolmogorov-Smirnov, Ramsey RESET, VIF, and Glejser tests and Goodness of Fit assessments evaluating RMSEA, CFI, and TLI indices. Ultimately, the structural model was examined using Path Analysis via Stata software, wherein the estimation process was strictly corrected using a Bootstrapping technique with 1,000 replications and Robust Standard Errors to mitigate detected normality and heteroscedasticity violations, thereby ensuring highly accurate and unbiased statistical inferences.

Result and Discussion

1. Instrument Quality Testing and Descriptive Statistics

Based on calculations using Stata software, all statement items in the three variable instruments were declared valid, with pure correlation indices (item-rest correlation) well above the critical r-table limit. The internal reliability test also showed highly satisfactory Cronbach's Alpha coefficient values (> 0.90), indicating excellent internal consistency.

Table 1. Questionnaire Quality Results and Descriptive Statistics

Variables	Items	Item- Rest Corr Range	Cronbach's Alpha	Mean	Std. Deviation	Min	Max
Juvenile Delinquency (X)	10	0.802 – 0.901	0.963	30.24	8.68	10	40
Social Media FOMO (M)	10	0.789 – 0.880	0.956	31.41	7.98	10	40
Islamic Guidance & Counseling (Y)	10	0.596 – 0.857	0.937	32.75	6.54	14	40

Source: Research Data, Processed by Researchers

2. Classical Assumption and Goodness of Fit Test Results

- a. Normality Test: The Kolmogorov-Smirnov test on residual values yielded a statistical value of $D = 0.1577$ with an Asymp. Sig (2-tailed) of 0.004 ($p < 0.05$). This indicates that the model residuals are not normally distributed. Following Ghazali's (2018) guidelines, this non-normality was rigidly mitigated using the Bootstrapping technique with 1,000 replications to guarantee the validity of statistical inferences.
- b. Linearity Test: The Ramsey RESET test produced an F-value of \$6.96\$ with a Prob $> F$ of 0.0002. Although mathematically indicating a non-linear pattern, visual verification via scatter plot distribution confirmed that the data substantially followed a consistent linear diagonal direction. The linearity assumption was maintained with the support of *Robust* estimation.
- c. Multicollinearity Test: The Tolerance value was recorded at 0.113, and the VIF value was 8.85 ($VIF < 10$). The model is confirmed safe from serious multicollinearity interference among independent variables.
- d. Heteroscedasticity Test: Through the Glejser Test, heteroscedasticity symptoms were detected in the Juvenile Delinquency variable path ($p = 0.031 < 0.05$). This consequence of non-constant residual variance was automatically corrected by applying Robust Standard Errors in Stata's path analysis processing.
- e. Goodness of Fit: Simultaneous evaluation using standardized indices showed highly fit and satisfactory results:
Chi-Square Prob = 1.000, RMSEA = 0.000, CFI = 1.000, TLI = 1.000, SRMR = 0.000
The total Coefficient of Determination (CD) value was 0.887, meaning that the structural model framework can explain 88.7% of the data variation in the dependent variable, while the remaining 11.3% is contributed by external unexamined variables.

3. Path Analysis and Hypothesis Testing

The path analysis results in the structural model are presented as follows:

Tabel 2. Path Coefficient Testing and Partial t-Test Resultst

Hyphotesis	Path Analysis	Coefficient (β)	Z- Statistic	P- Value	Conclusion
H1	Juvenile Delinquency → FOMO	0.866	20.59	0	Significant
H2	FOMO → Islamic Counseling	0.707	3.89	0	Significant
H3	Juvenile Delinquency → Islamic Counseling	-0.074	-0.46	0.646	Not Significant

Source: Research Data, Processed By Researchers

Based on the mediation effect test, an indirect effect coefficient value of 0.612 was found with a significance of $p = 0.000$. This proves that FOMO significantly mediates the relationship between Juvenile Delinquency and Islamic Guidance and Counseling. Given that its direct effect is not significant, this model is categorized as Perfect Mediation (Full Mediation). The descriptive analysis at the outset of this study presents a profound and multidimensional portrait of the psychosocial dynamics among Generation Z students in the era of digital hyper-connectivity.

The field findings reveal a notably high level of Fear of Missing Out (FOMO) among the respondents. This fact vividly reflects the sociological reality of urban-academic university students whose social lives can no longer be separated from the massive penetration of cyber-digital culture. As a demographic group that has grown up alongside internet algorithms, these students utilize visual-centric platforms like Instagram and TikTok not merely as peripheral communication instruments, but as primary arenas for identity construction, status exhibition, and the relentless pursuit of social proof (Nasrullah, 2015).

The continuous exposure to curated and filtered realities creates an intimidating virtual peer pressure. This ultimately triggers chronic social anxiety whenever they feel left behind by the narratives of success, consumption trends, or highly aesthetic lifestyles artificially constructed by their peers and idols on their social media timelines (Asch, 2016). Interestingly, a highly contrasting and essential finding is observed in the perceived need for Islamic Guidance and Counseling (BKI) variable. This variable recorded the highest average score (32.75 out of a maximum of 40) with the most homogeneous response pattern (having the smallest standard deviation).

This specific metric provides exceptionally strong theoretical justification regarding the institutional characteristics and sociocultural environment of Universitas Muhammadiyah Surakarta. As a higher education institution that systematically integrates Al-Islam and Kemuhammadiyah (AIK) values a *tajdid* movement emphasizing the purification of faith while remaining adaptive to modern progress into its core academic culture, students implicitly possess a robust collective consciousness regarding the essence of spirituality (Hafidz et al., 2023).

The homogeneity of this data statistically proves a vital phenomenon: despite these students being battered by immense digital psychosocial pressures, their *fitriah* (innate purity) yields a uniform value response. They are not entirely lost; they intuitively acknowledge that the ultimate and most fundamental solution to this emotional

disorientation is not to detach through secular hedonism, but rather through spiritual restoration within the BKI framework. Furthermore, the path analysis empirically and convincingly confirms that juvenile delinquency significantly escalates the level of FOMO. Analytically and critically, this empirical result overturns the conventional assumption in much of cyber-psychology literature, which frequently oversimplifies the issue by considering FOMO exclusively as the sole precursor to delinquency.

The findings in this research instead emphasize a more complex circular causality: deviant behavior whether in the form of basic academic delinquency, such as severe procrastination and truancy, or aggressive cyber deviance like cyberbullying is a tangible manifestation of a highly dysfunctional self regulation strategy (Wegmann, Schiebener and Brand, 2023). This phenomenon creates a sharp psychological paradox: adolescents acting aggressively or undisciplined are essentially attempting to mask their vulnerability, inadequacy, and social alienation in the real world.

When students commit norm violations or neglect their fundamental academic responsibilities due to a lack of integrity and weak self-control, they inevitably suffer from real-world social dissatisfaction, reprimands from lecturers, and lingering guilt. To compensate for this series of real-world failures and as a form of escapism, they compulsively retreat into their devices and the virtual world, seeking instant validation, a false sense of superiority, and a sense of belonging within internet echo chambers (Sutanto, Sahrani and Basaria, 2020).

However, this escapist strategy ultimately backfires destructively. Constant visual exposure to the idealized achievements, fake productivity, and seemingly flawless lives of others on social media paradoxically amplifies their underlying insecurity. This pattern aligns perfectly with Albert Bandura's Social Learning Theory; wherein continuous observation of artificial models stimulates profound role confusion and an acute sense of inadequacy (Bandura and Walters, 1977; Santrock, 2007). This condition eventually triggers a storm of emotional anxiety, trapping these adolescents in a chronic, unbreakable vicious cycle of FOMO.

The logical consequence of the aforementioned chain of issues is evident in the substantial positive relationship between FOMO and the Need for BKI, which statistically demonstrates that the escalation of digital anxiety acts as the primary stimulant or trigger for the pursuit of spiritual resolution. Theoretically, the relentless psychological pressure resulting from upward social comparisons with digital illusions of perfection will ultimately create paralyzing mental fatigue (Servidio et al., 2024). When modern secular coping strategies (such as simply logging off or seeking other fleeting entertainments) fail to touch and alleviate this existential anxiety, the innate natural religious disposition (*fitrah*) of these students awakens to seek an anchor of truth (Amin, 2010).

It is precisely at this point of crisis that the fundamental values of Islamic Guidance and Counseling (BKI), particularly the concepts of *muhasabah* (proactive self-introspection) and *qana'ah* (contentment and acceptance), find their highest functional urgency. Through the structured BKI process, the emotional chaos caused by FOMO is not merely suppressed but is cognitively transformed into calm spiritual awareness. More than a mere behavioral intervention, BKI offers the concept of *tawakkal* (surrendering the outcome to Allah after striving), which acts as an exceptionally powerful emotional anchor.

When adolescents realize and internalize that sustenance, achievements, beauty, and the timeline of every human life have been precisely arranged by Divine Will (Qada and Qadar), the compulsive obsession to constantly track the digital footprints of others naturally fades. The theological concept of *qana'ah* totally restructures the students' mindset, making them realize that true happiness is no longer measured by artificial

metrics, the number of followers, or online praises, but is instead based on inner tranquility (*tuma'ninah*) and acceptance of God's decree (Putri and Fahmawati, 2024). This profound realization reinforces previous findings stating that Islamic values-based counseling provides far more effective therapeutic efficacy in reducing FOMO syndrome among Generation Z through the strengthening of theocentric and transcendental self-regulation (Herlina, 2024).

Subsequently, the most crucial finding, which serves as the primary theoretical breakthrough contribution of this research model, is the absolute statistical insignificance of the direct path from Juvenile Delinquency to the Need for BKI. This result firmly deconstructs traditional understandings, confirming that overt deviant behavior (such as truancy or bullying) does not necessarily spark an internal awareness within students to repent, seek spiritual help, or voluntarily approach religious counseling services on campus.

Psychologically, when a student is actively engaged in behavioral delinquency, they do not automatically perceive these actions as a moral failing or an emotional problem requiring immediate rehabilitation. Conversely, the adolescent ego activates highly layered defense mechanisms, specifically in the form of logical rationalization and absolute denial (Aronson, 2004). Based on the theory of cognitive dissonance, to ease the tension between the moral values they know and the wrong actions they commit, as well as to maintain a positive self-image in front of their peers, adolescents create seemingly rational justifications for their negative behavior.

For instance, they consider mass truancy, plagiarism, or mocking others online as normal actions that "everyone else is doing" (normalization of deviance). This is done to achieve group conformity and obedience to peer pressure (Milgram, 1963). Within the framework of Social Identity Theory, students strive to maintain their in-group status (Tajfel et al., 1979). Voluntarily seeking counseling help is perceived by their peer group as an admission of mental inferiority, weakness, or deviation from the "cool" norms of the group. This internal barrier is exponentially worsened by external barriers, namely the chronic, erroneous stigmatization of school or campus counseling institutions.

BKI services are frequently labeled pejoratively as the "campus police," repair shops for naughty kids, or punishment centers (Munawarah, 2019). This stigma causes the rebellious student ego to actively and aggressively resist visiting BKI services, as such actions are viewed as degrading to their dignity and a threat to their autonomous freedom. Overcoming these deeply ingrained psychological defense barriers cannot rely on coercive methods; it requires high-level communication competencies and exceptional empathetic approaches (unconditional positive regard) from Islamic counselors to embrace students supportively, warmly, and entirely without judgment (Rahman, Rosidah and Tamam, 2023). When dissected further from the perspective of spiritual theology within the framework of Islamic psychology, the absence of a direct effect from delinquency to the desire to repent (the need for BKI) can be philosophically explained through the metaphysical dynamics of the *qalbu* (heart). Sinful and deviant behaviors intentionally committed repeatedly without a shred of sincere remorse will trigger a progressive process of heart-hardening or *qaswah al-qalb* (Adela and Sahrul, 2024). In Islamic spiritual terminology, every sin leaves a black dot on the heart; if they continue to accumulate, these dots escalate into a thick, dark, and hard covering layer over the spiritual heart called *rān*.

When this layer of *rān* completely dominates and locks the *qalbu*, the student suffers from a severe condition of spiritual blindness. This spiritual desensitization renders them immune to conventional moral reprimands, religious advice, and academic threats. As a result, the steering wheel of their soul is hijacked and operates entirely under

the absolute dominance of *Nafs al Ammarah bi al Su'* the most primitive and lowest level of the soul that continuously and aggressively drives the individual toward instant lustful gratification, rational arrogance, and fleeting worldly obsessions (Rahim, 2016).

In this highly distorted and sick state of the soul, the pure radiant light of religious *fitrah* is tightly sealed by the veil of worldly desires. This situation becomes increasingly complex and difficult to unravel when this ego is continuously fed by toxic interactions, intergroup conflicts, cyber tribalism, and the superficial identity formations glorified on social media platforms. Because of the numbness of this spiritual sensor, students lose their inherent fear (*taqwa*) of the consequences of sin and are no longer capable of feeling the spiritual emptiness in the depths of their souls.

This spiritual dysfunction is what culminates in the total absence of personal initiative to proactively approach BKI services as a means of true catharsis and soul purification. Ultimately, all phenomena of rejection, rationalization, and spiritual blindness culminate in one major conclusion: the insignificance of this direct path mathematically and philosophically brilliantly reinforces the position of FOMO as an absolute perfect mediator (full mediation) in this structural model. Students trapped in the whirlpool of delinquency will never walk themselves to the door of the Islamic Guidance and Counseling room under normal circumstances.

They will only be forced to their knees and feel the undeniable urgency of BKI services when the behavioral delinquency they pride themselves on has yielded tangible, energy-draining, and unbearable internal psychological suffering namely in the form of chronic social anxiety, comparative depression, and the terrifying fear of exclusion and irrelevance in the digital era (FOMO) (Kusuma, Gading and Margunayasa, 2023). The paralyzing emotional crisis resulting from FOMO syndrome is what actually acts as a Divine reprimand or a soul-shaking test (*ibtilah*). The pain of FOMO effectively functions as a sledgehammer that shatters the stubbornly held psychological defensive ego walls, while forcefully eroding the thick layer of *rān* that blinds their mind's eye.

The agonizing emotional shock of FOMO forcefully dismantles their illusions, transforming the false and fleeting satisfaction of juvenile delinquency into a cry of despair; a profound and desperate need for eternal spiritual tranquility that cannot be bought. This apparent destruction is what, in turn, reawakens their dormant religious *fitrah*, redirecting the compass of their souls back to the Creator (Al Farisi and Azani, 2024). With a highly robust analytical model evidenced by its capability to predict and explain 88.7% of the total variance in field data phenomena this finding does more than add to a list of statistical figures; it establishes a revolutionary new theoretical paradigm.

This model radically alters how educational institutions should view juvenile delinquency, shifting from a purely behavioristic, punitive approach towards a humanistic-theocentric approach aimed at healing the soul. BKI service interventions in the digital era will be far more impactful, heart-touching, and achieve maximum effectiveness if counselors proactively direct their energy toward restructuring and treating adolescents' internal emotional tensions (such as cyber anxiety and the wounds of FOMO) with the ultimate goal of guiding them to attain true spiritual peace (*Nafs al-Mutmainnah*) rather than wasting time acting as disciplinary officers focused on the superficial punishment of deviant behaviors that only appear on the surface level.

Conclusion

This study concludes that Fear of Missing Out (FOMO) operates as a perfect mediator (full mediation) bridging the complex relationship between juvenile delinquency and the perceived need for Islamic Guidance and Counseling (BKI) services among Generation Z students. Empirical evidence definitively demonstrates that various manifestations of juvenile delinquency do not possess a significant direct effect in driving

students' internal awareness to seek spiritual guidance; instead, this transcendental awareness is only sharply activated when behavioral delinquency culminates in a severe escalation of internal psychosocial suffering, such as social anxiety, depression, and the fear of digital exclusion (FOMO). Theoretically, this groundbreaking finding dismantles the conventional assumption that positions religious counseling merely as a reactive-punitive instrument for "morally flawed" individuals, confirming that profound spiritual distortion (*rān*) and ego defense mechanisms hinder self evaluation until FOMO acts as a crucial "psychological crisis alarm" that shatters these barriers. Consequently, the primary contribution of this research is highlighting the urgent necessity for a paradigm shift in BKI services: moving away from solely focusing on outward behavioral discipline toward a comprehensive psychosocial-spiritual restorative framework that proactively targets the root causes of cyber anxiety through the integration of *qana'ah* (contentment) and *muhasabah* (self introspection). To implement this effectively, higher education institutions should organize proactive preventive programs like theocentric self-regulation training and digital detoxification, while counselors are encouraged to merge cognitive behavioral therapy (CBT) with Islamic characters. Finally, future researchers are advised to expand this theoretical framework by integrating external variables such as authoritative parenting styles, offline peer support networks, and digital literacy levels to provide a more holistic understanding of youth resilience in the hyper connected era.

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