

## Overcoming Gen Z's FOMO through *Kitab Kuning* Learning at Islamic Boarding Schools

\***Ramadhani Firmansyah Wahid<sup>1</sup>, Fihris<sup>2</sup>, Nasirudin<sup>3</sup>, Aang Kunaepi<sup>4</sup>, Nasikhin<sup>5</sup>**

<sup>1-5</sup>Universitas Islam Negeri Walisongo, Jl. Walisongo No. 3-5 Semarang 50185,  
Central Java, Indonesia  
23030160159@student.walisongo.ac.id

**ABSTRACT:** *This study aims to analyse the negative impact of Fear of Missing Out (FOMO) on Generation Z's mental resilience and the role of the teachings of the Kitab Kuning in building psychological resilience in the digital age. Using a qualitative case study approach, the research was conducted through unstructured interviews, participant observation, and documents related to the Kitab Kuning, students, teachers, and administrators at the Ma'had of the State Islamic University Walisongo (UIN Walisongo). The data were analysed using the Miles and Huberman model, which involves data reduction, data presentation, drawing conclusions, and verification. The findings indicate that FOMO triggers anxiety, chronic stress, concentration difficulties, reduced self-esteem, and mild depressive symptoms due to social media pressure and unhealthy self-comparison. Additionally, values from the Kitab Kuning—such as contentment (qana'ah), tawakkal (religious commitment), zuhd (asceticism), and muraqabah (compassion)—play a role in supporting spiritual mechanisms to address FOMO, helping maintain inner peace and reduce reliance on external validation. This study makes a positive contribution and can serve as a reference for other Islamic boarding schools. The study is limited by its focus on a single boarding school, so the findings cannot be generalised to other boarding schools that may have different characteristics, backgrounds, or educational systems.*

Penelitian ini bertujuan untuk menganalisis dampak negatif Fear of Missing Out (FOMO) terhadap ketahanan mental Generasi Z dan peran ajaran Kitab Kuning dalam membangun ketahanan psikologis di era digital. Dengan menggunakan pendekatan studi kasus kualitatif, penelitian ini dilakukan melalui wawancara tidak terstruktur, observasi partisipan, dan dokumen terkait Kitab Kuning, mahasiswa, dosen, dan administrator di Ma'had Universitas Islam Negeri Walisongo. Data dianalisis menggunakan model Miles dan Huberman, yang meliputi reduksi data, penyajian data, penarikan kesimpulan, dan verifikasi. Temuan menunjukkan bahwa FOMO memicu kecemasan, stres kronis, kesulitan konsentrasi, penurunan harga diri, dan gejala depresi ringan akibat tekanan media sosial dan perbandingan diri yang tidak sehat. Selain itu, nilai-nilai dari Kitab Kuning—seperti kepuasan (qana'ah), tawakkal (komitmen beragama), zuhd (asketisme), dan muraqabah (kasih sayang)—berperan dalam mendukung mekanisme spiritual untuk

---

<sup>1</sup> orcid id: <https://orcid.org/0009-0007-4185-5450>

<sup>2</sup> orcid id: <https://orcid.org/0009-0000-6552-0582>

<sup>4</sup> orcid id: <https://orcid.org/0009-0009-7832-3508>

<sup>5</sup> orcid id: <https://orcid.org/0000-0003-0635-294X>

mengatasi FOMO, membantu menjaga kedamaian batin dan mengurangi ketergantungan pada validasi eksternal. Studi ini memberikan kontribusi positif dan dapat dijadikan referensi bagi sekolah berasrama Islam lainnya. Studi ini terbatas karena berfokus pada satu sekolah berasrama saja, sehingga temuannya tidak dapat digeneralisasikan ke sekolah berasrama lain yang mungkin memiliki karakteristik, latar belakang, atau sistem pendidikan yang berbeda.

**Keywords:** *Fear of Missing Out, Mental Resilience, Generation Z, Kitab Kuning, Islamic Boarding School.*

*Received: September 18, 2026; Revised: April 23, 2026; Accepted: May 29, 2026*

## I. INTRODUCTION

According to Wahyuni et al. (2022), Fear of Missing Out (FOMO) is a psychological condition characterised by excessive anxiety that others are experiencing enjoyable things while one is absent, primarily triggered by exposure to social media content. This phenomenon has become a global concern due to its negative impact on mental health, productivity, and quality of life (Agustin & Nurfadillah, 2024). According to the PwC Global Consumer Insights survey, 60% of respondents from 44 countries reported frequently experiencing FOMO, with Indonesia ranking 5th among countries with the highest FOMO rates, where 72% of internet users aged 18–35 experience FOMO symptoms regularly (Nugroho & Sutisna, 2025). Data released by the Indonesian Ministry of Health in 2022 suggest that social media use and FOMO were closely associated with 38% of anxiety disorder cases among adolescents and young adults (Siradjuddin et al., 2023). Globally, a study published in *Computers in Human Behaviour* states that FOMO contributes to an increased risk of insomnia and a decline in academic or work concentration (Weaver & Swank, 2021).

Numerous studies have revealed Generation Z's tendency to experience FOMO. A study found that 70% of adolescents and young adults in Southeast Asia, including Indonesia, experience moderate to severe symptoms of FOMO, which are associated with increased stress, depression, and sleep disturbances. In Indonesia, a survey by the UI Psychology Institute found that 68% of students feel anxious if they do not check social media for more than two hours. While data from APJII indicates that average social media usage among Generation Z reaches 7.4 hours per day. Research also links FOMO to decreased academic and work productivity, as well as an increase in impulsive consumer behaviour (Weaver & Swank, 2021).

Although many studies have examined FOMO from psychological, sociological, and technological perspectives, there remains a significant research gap regarding cultural and religious approaches to understanding this phenomenon. Specifically, there has been no in-depth study of FOMO among Gen Z from the perspective of the religious values contained in the "*Kitab Kuning*" a collection of classical texts that serve as the primary reference in the Islamic boarding school tradition and Islamic thought in Indonesia. In fact, the teachings in the "*Kitab Kuning*" emphasise the concepts of *qana'ah* (contentment), *tawakkal* (trust in God), and *muraqabah* (self-reflection in the presence of Allah), which have the potential to serve as a spiritual foundation for addressing social anxieties such as FOMO. Therefore, further research is needed that integrates the perspective of the Islamic scholarly tradition with contemporary

psychological findings to develop a holistic approach to addressing FOMO among Gen Z, particularly within the context of Indonesian culture and religion.

In response to this gap, this study aims to analyse the negative impact of FOMO on Generation Z's mental resilience in the digital age and to examine the role of the teachings of the "*kitab kuning*" as a spiritual and moral foundation for building psychological resilience amid the intense flow of information and social pressure. This study will address three research focuses: first, the negative impact of FOMO on Gen Z's mental health and social behaviour. Second, the teachings in the "*kitab kuning*" such as the concepts of *qana'ah*, *tawakkal*, *zuhd*, and *muraqabah*. Third, the challenges faced in applying the teachings of the "*kitab kuning*" among Generation Z. This research is important to conduct at *Ma'had* UIN Walisongo, Ngaliyan District, Semarang, as it is a strategic environment that combines modern academic education with a strong Islamic scholarly tradition, including regular studies of the "*kitab kuning*". Given its characteristics as an Islamic educational institution that blends classical scholarly traditions with the controlled introduction of digital technology (Suryadi et al., 2022). The presence of the "*Kitab Kuning*" rich in Sufism, ethics, and self-discipline serves as a relevant local resource for building mental resilience and can assist the younger generation in overcoming the challenges of the digital age (Ratnasari et al., 2023). Students at this *ma'had* represent Generation Z, who are active in the digital world yet also exposed to profound Islamic values, making it an ideal setting to test the relevance and effectiveness of classical teachings in addressing contemporary issues.

This study is particularly important because Gen Z, as the generation that interacts most intensively with social media, is vulnerable to self-comparison, the search for external validation, and existential anxiety triggered by others' idealised lifestyles (Nurhayati et al., 2023). Ironically, even as technology becomes more advanced, their mental resilience becomes more fragile (Suprpto et al., 2020). In the Indonesian context, particularly within Islamic environments such as Islamic boarding schools and *ma'had*, there is significant potential in the teachings of the "*Kitab Kuning*" rich in Sufi values, ethics, and spiritual resilience, to serve as a natural antidote to the phenomenon of social dissatisfaction known as FOMO (Taher, 2020). Teachings such as *qana'ah* (contentment), *zuhd* (simplicity), *tawakkal* (surrender to Allah), and *muraqabah* (awareness of Allah's watchfulness) are philosophically capable of reducing dependence on social validation and strengthening internal identity (Alnashr et al., 2022). However, no research has yet systematically linked these classical teachings to contemporary psychological issues such as FOMO (Y. Hidayat et al., 2024). In fact, with the emergence of moral decay and a crisis of meaning in the digital world, the integration of traditional religious knowledge with modern psychology is urgently needed (Anjuwi et al., 2023).

## II. METHOD

This study employs a case study design with a qualitative approach (Fadli, 2021). The case study design allows researchers to gain an in-depth understanding of a specific setting, in this case, *Ma'had* Walisongo in Semarang, Central Java, as a data-rich unit of analysis (Hastini et al., 2020). The selection of *Ma'had* Walisongo as the research site on May 20, 2025, was based on its characteristics as an Islamic educational institution that integrates classical scholarly traditions with the controlled introduction of digital technology (Suryadi et al., 2022). This environment provides a unique setting

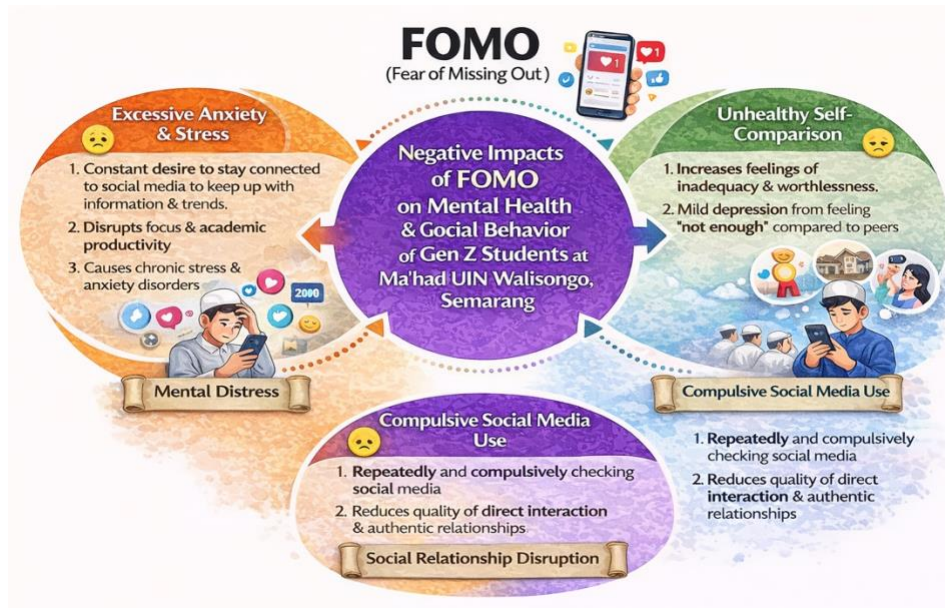
to observe how the integration of traditional religious values can function as a psychological bulwark in the digital age (Kabbaro et al., 2025). Furthermore, the existence of the “*Kitab Kuning*”, which is rich in Sufism, ethics, and self-resilience, serves as a relevant local resource for building mental resilience and can assist the younger generation in overcoming the challenges faced in this digital age (Ratnasari et al., 2023).

Data collection in this study was conducted comprehensively using three main methods: unstructured interviews, participant observation, and documentation. Interviews were the primary method, employing an unstructured approach to obtain in-depth, natural data; data collection in this study was conducted comprehensively using three main methods: interviews, participant observation, and documentation. Interviews are the primary method using an unstructured approach to obtain in-depth, natural, and contextual data from key informants (Suyitno, 2021). This study involved eight purposively selected informants from *Ma'had* Walisongo, Central Java: two teachers, two boarding school administrators, and four Gen Z students whose roles and experiences were relevant to the research focus (Sulfikar & Nurul Fawzani, 2023). Each interview session lasted 20 minutes, resulting in a total interview time of 160 minutes. The entire interview process was conducted in Indonesian to ensure smooth communication and mutual understanding (A. N. Hidayat et al., 2023). All participants were assigned codes: G for teachers (G1–G2), P for administrators (P1–P2), and S for students (S1–S4). The researchers maintained data accuracy by recording interviews with the informants' consent and producing verbatim transcripts from the recordings (Alaslan, 2022). These transcripts served as the basis for the coding process and thematic analysis to identify thought patterns, experiences, and perceptions related to FOMO and the role of the teachings of the “*Kitab Kuning*”.

The researchers strengthened the validity of the data by applying source triangulation and member checking. Source triangulation involved comparing interview data from students, teachers, and boarding school administrators with participatory observation findings and documents such as the *Kitab Kuning* learning syllabus and students' daily activity logs (Mekarisce, 2020; Susanto et al., 2023). By comparing the perceptions and experiences of these three distinct groups of informants, the researcher can identify consistency in findings and reduce subjective bias (Dewinta et al., 2023; Susanto et al., 2023). Additionally, member checking is conducted by returning interview transcripts and summaries of preliminary findings to the informants to verify their truthfulness and accuracy, ensuring that the data obtained truly reflects the reality experienced by the respondents (Suciati, 2018). The data analysis technique employed the Miles and Huberman model, which consists of three main stages: data reduction, data presentation, and conclusion (Suyitno, 2021). During data reduction, the researchers organised raw data from interviews, observations, and documentation by filtering, grouping, and selecting information relevant to FOMO symptoms and students' mental responses to digital stress. Next, the data is presented in the form of thematic narratives, matrices, and direct quotes to facilitate interpretation, in accordance with the methodology proposed by experts (Kasiyan, 2015). The final stage is the drawing of conclusions, which is conducted iteratively, where the researcher continuously connects the findings with the theoretical framework and field data (Annur et al., 2024).

### III. RESULT AND DISCUSSION

#### FOMO and Social Mental Health of Gen Z



*Figure 1. Scheme of the Impact of FOMO on Gen Z Mental Health and Social Behavior*

The findings of this study indicate that FOMO (Fear of Missing Out) has a significant negative impact on the mental health and social behaviour of Gen Z students at *Ma'had UIN Walisongo* in Semarang, Central Java. *First*, FOMO causes excessive anxiety and stress among Gen Z students, who feel they must stay connected to social media so as not to miss out on the latest information, moments, or trends from their friends. *Second*, exposure to social media content that often displays images of a perfect life—such as academic achievements, a luxurious lifestyle, or ideal social relationships—triggers unhealthy self-comparison. Students tend to feel worthless, inferior, and inadequate compared to their peers, thereby lowering their self-esteem and triggering feelings of mild depression. *Third*, FOMO drives excessive and compulsive social media use, even in real-life social situations such as gatherings, attending classes, or being in a religious setting (Haq & Amirah, 2026).

"I once met a student who was crying because they were not invited to a study event posted by a friend. They felt humiliated even though they did not know what had actually happened. This shows that social media has become a measure of one's existence and social acceptance. Students who are not active on social media feel left out, even though they are active academically and spiritually. Some students say that if they do not post, it feels like there is no proof they are alive. This is very concerning to us. We have seen an increase in insomnia and anxiety related to social media. Students are more afraid of being forgotten than they are of God. We cannot blame technology, but we must empower them mentally so they do not get trapped by this fear. FOMO requires intensive guidance from the boarding school environment." (G1, 2025)

The impact of FOMO is particularly evident in the academic realm through a significant decline in Gen Z students' learning productivity due to ongoing digital disruption, with many students struggling to complete academic assignments because they are tempted

to repeatedly access social media in short intervals (Tsani et al., 2025). There has been a shift in priorities where the desire to gain quick recognition often overrides the desire to understand the material, making it easier to feel a sense of pride when content goes viral than when successfully mastering a chapter in a textbook, a situation that disrupts the learning process and results in a superficial understanding of religious knowledge.

"Students today want to gain recognition quickly, rather than quickly grasp the course material. They take more pride in their content going viral than in thoroughly mastering a chapter of a textbook. They want results without going through a lengthy learning process. We need to evaluate the educational system by incorporating digital management training so that they refocus on academic achievement." (G2, 2025)

The quality of face-to-face social interaction in Islamic boarding schools has declined significantly due to the phenomenon of FOMO, whereby many students, when gathering together, focus more on their phones to record or share moments rather than fully enjoying each other's company. Study sessions illustrate this phenomenon, with some participants prioritising social media documentation over meaningful engagement with the material, thereby indicating a decline in relational depth (Firda & Fitriatin, 2024; Rouf, 2019).

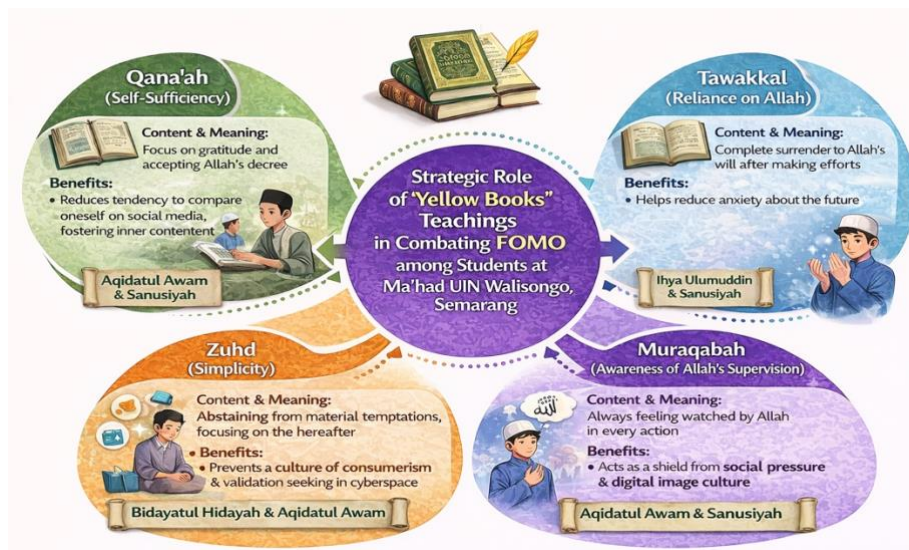
"We are seeing fewer meaningful conversations in the dorms these days. In the past, evenings were spent chatting about academics or personal issues, but now students would rather scroll through their phones than talk to their friends face-to-face. This is causing the sense of community to fade, as everyone is absorbed in their own online worlds without paying attention to those around them. We are worried that the bonds of camaraderie will break if this continues." (P1, 2025)

This finding can be explained by Festinger's Social Comparison Theory, which states that individuals naturally have an urge to evaluate themselves by comparing themselves to others, especially when objective standards are not available (Al-Abyadh, 2025). In the context of FOMO among Gen Z students at *Ma'had* UIN Walisongo, the main indicators of this theory at work are evident in three aspects (Groenestein et al., 2025). *First*, the emergence of anxiety and excessive stress indicates upward social comparison, where students feel left behind by others who appear more active or successful on social media (Bartosiak et al., 2025). *Second*, low self-esteem and feelings of worthlessness serve as indicators of the internalisation of these comparison outcomes, as individuals perceive themselves as inferior to the standards they observe (Savitri, 2019). *Third*, compulsive social media use reflects a continuous effort to obtain information for self-evaluation (Rahmania et al., 2023). Thus, FOMO is not merely a digital behavioural phenomenon but a manifestation of unhealthy psychological mechanisms of social comparison, reinforced by the characteristics of social media that present a selectively curated reality.

This study offers significant novelty compared to previous research Pasaribu (2024), such as the first study to conceptualise FOMO as a psychological phenomenon related to the need for social connection Cahyani & Pangestuti (2023), which emphasises the relationship between FOMO and excessive social media use and which examines the impact of FOMO on students' academic engagement (Sianipar & Kaloeti, 2019). Furthermore, research indicates that FOMO contributes to mental health issues through social comparison on social media, highlighting the relationship between FOMO and stress as well as digital fatigue (Kurniawan et al., 2023). The novelty of this study lies in the integration of these five findings within a local and religious context, specifically,

*Ma'had* UIN Walisongo, which has not been extensively studied previously (Zulfa & Kartasasmita, 2023). This study also broadens the focus not only to psychological aspects but also to social behaviour in real-world activities such as direct interactions and religious practices, thereby providing a more holistic perspective on the impact of FOMO on Gen Z within a religious-based educational environment (Rahman et al., 2024).

**The Teachings of *Qana'ah*, *Tawakkal*, *Zuhd*, and *Muraqabah* in the *Kitab Kuning*.**



**Figure 2.** *Kitab Kuning* Teachings Strategic Role Scheme in Overcoming FOMO Symptoms

The findings of this study indicate that the teachings in the “*Kitab Kuning*” such as the concepts of *qana'ah* (self-sufficiency), *tawakkal* (surrender to Allah), *zuhd* (simplicity), and *muraqabah* (the awareness that Allah is always watching), play a strategic role as spiritual solutions in addressing symptoms of FOMO among students at the *Ma'had* UIN Walisongo in Semarang, Central Java. Based on an in-depth analysis of students’ spiritual practices, it was found that the Sufi values learned from classical texts such as *Bidayatul Hidayah* by Imam Al-Ghazali, *Aqidatul Awam*, and *Sanusiyah* are capable of fostering inner resilience against social and digital pressures. In the context of *qana'ah*, students who practice this teaching tend to be calmer and less prone to comparing themselves to others, especially on social media, because they understand that true happiness stems from gratitude and acceptance of God’s will. Meanwhile, the concept of *tawakkal* learned from *Ihya Ulumuddin* and *Sanusiyah* helps students reduce anxiety about the future, as they believe that effort must be accompanied by total surrender to Allah. Furthermore, the values of *zuhd* and *muraqabah*, reinforced through the teachings of *Aqidatul Awam* and *Sanusiyah*, serve as a shield against consumerist culture and the pursuit of image, encouraging students not to seek validation from the virtual world, but from the awareness that Allah is always watching every action (Murniasih, 2023). Interestingly, the study also revealed that the majority of students had previously studied outside of *Ma'had* UIN Walisongo, such as at traditional Islamic boarding schools in East and West Java, thereby bringing a diversity of spiritual experiences that enrich their understanding and internalisation of the values of the classical Islamic texts in this new environment.

The students’ spiritual experiences reveal a significant transformation in how they cope with social pressure, wherein feelings of stress stemming from seeing peers who are

able to perform the umrah or study abroad have shifted to an awareness that one's provision is predetermined, leading them to feel a sense of nobility rather than envy (Nisak & Asmanto, 2023). The spiritual and traditional dimensions of the Hindu religion as well as the dynamics of interaction among religious groups that influence students' perspectives on religion within the context of broad religious pluralism (Ulum, 2021), Previous study examine the coherence between Islam and pluralism, as well as how Muslims accepted the reality of pluralism in the past—insights relevant for understanding the transformation of students' attitudes toward current social pressures and the digital environment (Noor & Ade Wiharso, 2024).

"I used to get really stressed out seeing my friends studying abroad on Instagram. But after reading *Bidayatul Hidayah*, I realised that our sustenance is already predetermined. Now, whenever I feel inadequate while scrolling through social media, I reread the chapter on contentment. My heart finds peace because happiness does not come from what we possess, but from feeling content and grateful for all that we have been given." (S1, 2025).



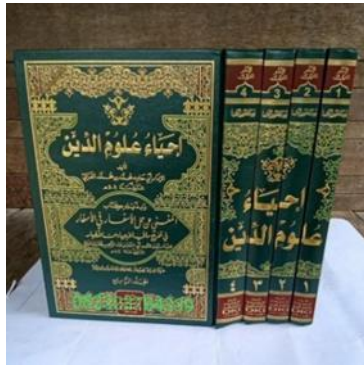
**Figure 3.** The Book of *Bidayatul Hidayah*



**Figure 4.** The Book of *Aqidatul Awwam*

The concept of *tawakkal*, or surrender to Allah, as taught in the books “*Ihya Ulumuddin*” and “*Sanusiyah*”, has been shown to significantly reduce anxiety caused by FOMO, particularly regarding the FOMO on opportunities or failing in the future (Safitri et al., 2023). Many students admitted that before deeply understanding *tawakkal*, they felt pressured to constantly follow trends, attend seminars, or build a personal brand to avoid falling behind; however, after studying the concept in depth, they realised that Allah determines one's provision—not merely the quantity of content produced (Syofrianisda & Abduh, 2017). This understanding brings great inner peace as students learn to let go of the burden of having full control over the future, allowing them to keep trying with a lighter heart and the confidence that if they miss out on something, it was not their destiny; in a digital context where information arrives instantly and in abundance, *tawakkal* serves as a balancing force to prevent students from getting trapped in a cycle of anxiety and acts as a mental filter that prevents panic when work is not yet finished (Scott, 2020).

"I used to be very stressed about my career after graduation because I was afraid I would not get a job. However, after delving deeper into the concept of *tawakkal* in the book *Ihya*, I realised that it is Allah who provides for us, not the amount of content I post. Now, FOMO has lost its power because I am no longer afraid of losing out to others in the digital world." (S2, 2025).



**Figure 5.** Book of *ihya ulumuddin*



**Figure 6.** The Book of *Sanusiyah*

The value of *zuhd* (simplicity) taught in classical texts such as “*Aqidatul Awam*” and “*Sanusiyah*” has proven effective in shielding students from consumerist culture and the image-driven culture of social media (Muhamad Yoga Firdaus et al., 2022). These teachings help them distinguish between wants and needs, as well as avoid lifestyles that conflict with pesantren values, leading to a preference for prioritising the purchase of books over new clothes because knowledge is valued more highly than appearance (Robingatun et al., 2024). In the context of FOMO, where social media often displays luxurious and hedonistic lifestyles, *zuhd* serves as a spiritual shield that resists consumerist culture and enables students to distinguish between misleading and beneficial content, while emphasising that *zuhd* is not interpreted as poverty, but rather as an attitude of detachment from the world, so that students can still use technology such as cell phones without becoming attached to it (Saumantri et al., 2023). The annotated bibliography (machine-readable XML block) below summarises all references used.

"I used to really want a designer jacket so I could look cool on social media, but after reading about *zuhd*, I realised that simplicity is more noble in God's eyes. When I forget about *muraqabah*, I constantly want to look a certain way to gain recognition. But when I remember, my heart immediately finds peace. I am not afraid of missing out on trends because God is the one who judges me, not social media algorithms." (S3, 2025)

The observation conducted on June 18, 2025, on the grounds of the UIN Walisongo Islamic Boarding School in Semarang provided a concrete picture of how the concept of *muraqabah* is internalised in the daily lives of Gen Z students, while also supporting the findings from the interview data. During the observation, the researcher noted student interactions in various activities, ranging from morning study sessions to leisure time after Asr prayer. In the *Sanusiyah* study session discussing the chapters on *ikhlah* and *muraqabah*, it was evident that some students were taking notes earnestly, while others appeared reflective, as if connecting the teachings to their personal experiences. During a break, the researcher observed a student (later identified as S4 based on interview records) opening his phone, selecting a photo to upload to social media, but pausing, closing the app, and instead opening his personal notes.

The findings of this study can be analysed using the theory of *tazkiyatun nafs* (purification of the soul), which was extensively developed by Imam Al-Ghazali in works such as *Ihya Ulumuddin* (Al-Ghazali, 1939; Safitri et al., 2023).. This theory emphasises that a person's inner peace and psychological resilience are formed through

the process of purifying the heart from excessive worldly desires (Arifin et al., 2023). In the context of the FOMO phenomenon among students at *Ma'had* UIN Walisongo, values such as *qana'ah*, *tawakkal*, *zuhd*, and *muraqabah* serve as key indicators of the progress of *tazkiyatun nafs* (Mukti et al., 2021). The indicator of *qana'ah* works by fostering a sense of contentment so that individuals are not driven to engage in social comparison on digital media; *tawakkal* functions as an anxiety-regulation mechanism by strengthening faith in Allah's decree; *zuhd* plays a role in controlling materialistic orientation so that students do not get trapped in a consumerist culture; while *muraqabah* serves as an indicator of spiritual awareness that keeps behavior aligned with divine values even under social pressure (Syarifudin et al., 2022). These four indicators demonstrate that the internalisation of Sufi teachings is not merely normative but operational in fostering self-control, emotional stability, and resilience against modern social pressures, thereby theoretically reinforcing the relevance of *tazkiyatun nafs* as a framework for addressing FOMO from a spiritual perspective.

Several relevant previous studies that serve as points of comparison in assessing the novelty of this research include: first, a study by Muttaqin et al. (2023) that examines the concept of FOMO from a psychological perspective and links it to basic human needs in self-determination theory, although it does not address the spiritual aspects of Islam. Second, previous research discusses Sufism as a path to balancing physical and spiritual needs in modern society and the potential of Sufism as a response to spiritual crises (Fauhatun & Burhanuddin, 2022). Furthermore, previous studies also investigate the developmental model of faith adaptation for the Muslim context and its validation through campus and public data, including variations in religious styles such as modern Sufism. (Ok & Gennerich, 2024). Nursi's Sufism without a specific order serves as a framework for contemporary Sufism, emphasizing dhikr and tafakkur as spiritual purification without ties to a specific order (Munandar et al., 2020). Meanwhile, previous study by Subaidi (2016) explored Sufi education in the Islamic education curriculum, focusing on Sufism as a foundation for character formation through Sufi education.

### Challenges in Learning the *Kitab Kuning* among Generation Z



**Figure 7.** Challenge Scheme in Learning the *Kitab Kuning* for Gen Z at *Ma'had* UIN Walisongo

The findings of this study reveal that the application of the teachings of the *Kitab Kuning* among Gen Z students at *Ma'had* UIN Walisongo in Semarang, Central Java, faces a number of significant challenges due to differences in cultural context, learning styles, and reliance on technology. First, there is a gap in cultural and linguistic context, as the *Kitab Kuning* is generally written in Classical Arabic with a historical and social background far removed from the digital and global realities faced by Gen Z. Terms such as *qana'ah*, *zuhd*, or *muraqabah* are often directly irrelevant or difficult to interpret contextually by young students who are more familiar with instant, individualistic, and visual. As a result, many students feel emotionally and cognitively alienated from these teachings, leading to a tendency to view them as mere theory that cannot be applied in daily life. Second, monotonous and traditional learning styles pose a major obstacle. Studying the "*Kitab Kuning*" which is still dominated by the *bandongan* method or linear oral lectures with little interaction and no visual aids, is considered boring by Gen Z, who are accustomed to fast-paced, interactive, and visually engaging content such as short videos, infographics, or social media. This leads to a decline in interest and engagement, resulting in a superficial understanding of spiritual values such as *tawakkal* or *muraqabah* that fails to touch the inner dimensions of experience. Third, a high dependence on technology and the digital world creates an internal conflict between spiritual demands and virtual stimulation. A digital environment filled with constant notifications, trends, and social pressure continuously disrupts concentration and inner peace, even though the teachings of the *Kitab Kuning* emphasise the importance of *khalwat* (solitude), *muhâsabah* (self-reflection), and tranquillity for building mental resilience. With their minds constantly stimulated, it is difficult for students to reflect deeply or experience the spiritual depth of these teachings.

Students often find religious terms like *qana'ah* or *zuhd* confusing because these concepts feel abstract and are not visibly present in their daily lives, which are filled with academic, social, and digital pressures (Setyaningsih, 2023). They need concrete examples in addition to definitions, because even though they recognise the importance of these values, confusion arises when faced with the demands of the modern world, such as the need for cell phones and the internet for college. This contextual ambiguity results in the teachings in books often being viewed as irrelevant theories, especially when students are more interested in religious content presented in a casual style on digital platforms than in reading books with a monotonous tone (Maulana, 2022).

"Our challenge is not just to teach the textbook, but to bring it to life in the students' hearts. We must translate various classical values into their everyday language in a way that is relevant to them. If it is not connected to real-life issues like stress or lifestyle, religion becomes nothing more than empty memorisation. So, context is crucial for them to feel that they need it." (P2, 2025)

One of the main challenges in implementing the "*Buku Kuning*" curriculum lies in the learning style, which remains very traditional and is ill-suited to the characteristics of Generation Z. The dominant teaching methods in Islamic boarding schools—which often rely on verbal, linear interaction with little variation—tend to be perceived as boring by students who are accustomed to visual and interactive digital content. This phenomenon is evident in students who often doze off while studying the book, even though the material is important, because they are more interested in watching short videos than sitting still for long periods of time (Efendi & Mu'ammam, 2023).

"We need real innovation in this area of learning because traditional methods are no longer effective. Perhaps infographics, podcasts, or role-playing games that explain the book's values in a modern context would better capture the students' attention. They need to see how it applies to their lives today, not just rigid, outdated texts that have no connection to their daily lives." (P1, 2025)

Observations conducted on June 20, 2025, on the grounds of the UIN Walisongo *Ma'had* and at the home of one of the *Ma'had* teachers provided concrete evidence supporting the findings from the interview data regarding the incompatibility of the *Buku Kuning* teaching method with the characteristics of Gen Z. Further observations at the *Ma'had* teacher's home revealed limited innovation efforts: one teacher was preparing a presentation slide containing excerpts from *Ihya Ulumuddin* regarding the issue of FOMO, accompanied by simple illustrations and case studies from students' lives. This supports recommendations P1 and P2 regarding the need for visual modules such as infographics or interactive presentations.

Students' dependence on technology and the digital world poses a major challenge to instilling the spiritual values of the *Kitab Kuning*, as the digital environment, filled with notifications, trends, and constant social pressure, continually disrupts concentration and inner peace, even though Sufi teachings emphasise the importance of seclusion, self-reflection, and tranquillity for building mental resilience (Fawaid, 2020). Some students acknowledge that their desire to read is often disrupted by the temptation to check their phones within minutes of a notification appearing. In contrast, the physical condition of many students who arrive at the study room with tired eyes from scrolling through screens late into the night indicates their unpreparedness to absorb knowledge that requires tranquillity (Rajab, 2020).

"Actually, I want to explore the spiritual values of the *Kitab Kuning* calmly, but the temptation of my phone is just too strong. I had only been reading for five minutes when a social media notification popped up and immediately distracted me. My mind became too restless for self-reflection. That is why I wholeheartedly agree that the boarding school should enforce strict rules regarding phone storage during study time, so that we can be more disciplined and focused." (S4, 2025)

Students' interest in the study of the *Kitab Kuning* tends to decline due to a lack of consistent role modelling by teachers and administrators in practising the values contained within it, thereby creating the perception that these teachings are not truly practised by their instructors (Muhlas & Husnan, 2021). Students observe behavioural inconsistencies, such as teachers using cell phones during class, which calls into question the credibility of the teachings of *zuhd* being conveyed, even though they tend to trust figures who lead simple and peaceful lives more than those who merely excel in rhetorical skills (Khoir, 2022).

"To be honest, I lose my motivation to study the classical Islamic texts when I see the teacher himself still busy checking his phone while teaching in class. We actually need real-life examples from them, not just beautiful theories about asceticism that are never put into practice. Personally, I have more respect for and trust in teachers who lead simple, peaceful lives, not those who are merely eloquent but fail to resist the daily temptation of gadgets because that makes us doubt them." S3

The findings of this study can be analysed using Self-Determination Theory (SDT), which emphasises that individual motivation and engagement are strongly influenced by the fulfilment of three basic psychological needs: autonomy, competence, and

relatedness. In the context of applying the teachings of the *Kitab Kuning* to Gen Z at *Ma'had* UIN Walisongo, these three indicators appear not to be functioning optimally (Sulistio et al., 2024). The autonomy indicator is not met when the teaching methods used remain one-way (lecture-based), leaving students no room to explore the meaning of teachings such as *qana'ah* or *zuhd* in a personal and contextual manner (Rahmawati et al., 2023). The competency indicator is also weak because barriers to Classical Arabic and a lack of contextual approaches make students feel unable to understand the material deeply (Ubaidillah et al., 2023). Meanwhile, the connectivity indicator is disrupted by the gap between the spiritual values in the text and the digital reality of Gen Z, making it difficult for them to feel emotionally “connected” to these teachings (Nursikin, 2022). Furthermore, technological distractions further weaken the internalisation of values as students' attention is divided. Thus, according to the SDT, the low fulfilment of these three indicators explains why Gen Z has not fully and effectively internalised the teachings of the *Kitab Kuning*.

The novelty of this study lies in five main aspects when compared to relevant previous research (Sa'diyah, 2023). *First*, this study not only identifies the general challenges of learning the *Kitab Kuning* but also specifically links them to the characteristics of the digital generation (Gen Z) within a cultural and technological context, an aspect that has not been extensively explored in classical pesantren studies (Ariyanto et al., 2023). *Second*, unlike previous studies that tended to highlight the effectiveness of traditional methods in a normative manner, this study critically uncovers the gap between the bandongan method and the visual-interactive learning style needs of Gen Z (Urba et al., 2024). *Third*, this study presents a contextual analysis of the difficulties in interpreting Sufi concepts such as *qana'ah*, *zuhd*, and *muraqabah*, not merely explaining the concepts but examining how they experience a “semantic gap” within the digital reality (Azzahra & Darmiyanti, 2024). *Fourth*, this study identifies an internal conflict between spiritual demands and simultaneous, continuous technological distractions, expanding upon previous research that typically examined the impact of technology only partially (Ike Ratnawati et al., 2024). *Fifth*, this study offers a new contribution by positioning these challenges as a foundation for reconstructing a more adaptive pedagogical approach to the *Kitab Kuning* that aligns with contemporary developments (Pasaribu, 2024). Thus, this study presents a new synthesis between classical Islamic scholarly traditions and the dynamics of modern digital-based learning more critically and contextually (Zahara et al., 2024).

This study makes a significant contribution to policy development within *Ma'had* and similar modern Islamic boarding schools. The findings of this study propose an approach based on internal strengthening through the internalisation of teachings from the *Kitab Kuning*—such as *qana'ah*, *tawakkal*, *zuhd*, and *muraqabah*—as the foundation for students' mental resilience (Scotland, 2025). The primary novelty lies in the transformation of classical teachings from cognitive material into psychospiritual tools that can be applied in addressing contemporary challenges such as FOMO (Murniasih, 2023). This paves the way for educational policies that not only mitigate the negative impacts of social media but also foster students' character to be mindful, calm, and resilient against digital social pressures (Putri et al., 2016). This study recommends policy innovations such as integrating the “Mental Health Based on the *Kitab Kuning*” module into the daily curriculum, periodic digital detox training, and contextual spiritual guidance to help students associate Sufi values with real-life experiences (Baidhowi & Muharom, 2024).

Furthermore, findings regarding the mismatch between traditional teaching methods and Gen Z's learning styles underscore the need for policies to develop more dynamic teaching methods, such as the use of visual media, thematic discussions, and interdisciplinary studies linking biblical science with modern psychology (Radiansyah et al., 2024). Thus, policies are no longer reactive but proactive and preventive. These evidence-based policies also strengthen the role of teachers and administrators as role models, not merely as educators, emphasising that continuous educational support is crucial for improving the quality of education within the pesantren environment (Yusmei & Iswantir, 2022).

#### IV. CONCLUSION

This study reveals the surprising finding that Gen Z students in boarding schools, despite living in a strongly religious environment, remain vulnerable to FOMO (Fear of Missing Out), which leads to anxiety, lowered self-esteem, digital dependency, and disruptions in religious practice and social interactions. Interestingly, spiritual resilience does not automatically emerge simply because one is in a boarding school; many students actually experience an inner conflict between religious teachings and the pressures of the digital world. However, this study also found that the *Kitab Kuning* is often considered outdated but can actually be an effective spiritual solution if taught contextually. Values such as *qana'ah*, *tawakkal*, *zuhd*, and *muraqabah* can build mental resilience and shift the search for validation from people to Allah. Students with a traditional pesantren background have proven to be more resilient in facing FOMO, highlighting the importance of a spiritual foundation from an early age. Ironically, the rigid teaching methods of the *Kitab Kuning* actually hinder the internalisation of these values. However, this study has significant limitations because it was conducted only at *Ma'had* UIN Walisongo in Semarang; consequently, the findings are not representative of Islamic boarding schools in other regions that differ socially, culturally, and religiously. For this purpose, further research is recommended using a multi-site approach, comparative studies across different schools of thought and regions, and combining quantitative methods with collaboration with Islamic psychologists to deepen the understanding of the role of *Kitab Kuning* teachings in addressing current digital challenges.

#### V. REFERENCES

- [1] Agustin, D., & Nurfadillah, W. (2024). Fear of Missing Out (FoMO) pada Aplikasi TikTok terhadap Perilaku Self Injury/Self Harm: Kajian Sistematis. *Jurnal Psikologi*, 1(4), 14. <https://doi.org/10.47134/pjp.v1i4.2558>
- [2] Al-Ghazali, A. H. M. bin M. (1939). *Ihya' 'Ulum al-Din*. Matba'ah Mustafa al-Bab al-Halabi.
- [3] Alaslan, A. (2022). *Metode Penelitian Kualitatif*. Depon: PT RajaGrafindo Persada. <https://doi.org/10.31237/osf.io/2pr4s>
- [4] Al-Abyadh, A. M. H. (2025). The fear of missing out and social media addiction: A cross-sectional and quasi-experimental approach. *Heliyon*, 11(3). <https://doi.org/10.1016/j.heliyon.2025.e41958>

- [5] Alnashr, M. S., Zaenudin, Z., & Hakim, M. A. (2022). Internalisasi Nilai-Nilai Pendidikan Islam melalui Pembiasaan dan Budaya Madrasah. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 11(2), 155–166. <https://doi.org/10.35878/islamicreview.v11i2.504>
- [6] Anjuwi, S. Al, Alaisyahda, V., & Sari, T. N. (2023). Pandangan Hukum Islam Terhadap Fenomena Flexing di Media Sosial. *Mahkamah : Jurnal Kajian Hukum Islam*, 8(2). <https://doi.org/10.24235/mahkamah.v8i2.15464>
- [7] Annur, S., Witahanriani, W., & Ibrahim, I. (2024). Perencanaan Kebutuhan Sarana Dan Prasarana Pendidikan Di MTS SA Assanadiyah Palembang. *Journal of Law, Administration, and Social Science*, 4(4), 632–642. <https://doi.org/10.54957/jolas.v4i4.855>
- [8] Arifin, M. T., Faridi, F., & Yazid, S. (2023). Pendidikan Hati sebagai Upaya Mewujudkan Siswa Berkarakter di MTs Al-Jauharotunnaqiyah Daliran Kota Cilegon–Banten. *Research and Development Journal of Education*, 9(2), 538. <https://doi.org/10.30998/rdje.v9i2.17306>
- [9] Ariyanto, Z. R., Sari, N. P., Nurhidayah, O., Hikmahwati, R., Hayat, S., & Sulistyono, Y. (2023). Kajian Fenomena Kesenjangan Generasi dalam Konteks Kehidupan Kampus menurut Perspektif Ilmu Komunikasi. *Jurnal Ilmiah Ilmu Sosial*, 9(2), 193–208. <https://doi.org/10.23887/jiis.v9i2.70980>
- [10] Azzahra, L., & Darmiyanti, A. (2024). Peran Psikologi Pendidikan dalam Proses Pembelajaran di Kelas untuk Peserta Didik yang Beragam. *Jurnal Psikologi*, 1(4), 23. <https://doi.org/10.47134/pjp.v1i4.2661>
- [11] Baidhowi, M., & Muharom, F. (2024). Manajemen Pesantren dalam Mengintegrasikan Antara Ilmu Agama dan Sains di SMP Tahfidh Ma'had Yasin Kudus. *AL-KAINAH: Journal of Islamic Studies*, 3(2), 229–241. <https://doi.org/10.69698/jis.v3i2.695>
- [12] Bartosiak, A., Lee, J. E., & Loibl, C. (2025). Fear of missing out, social media influencers, and the social, psychological and financial wellbeing of young consumers. *PLOS ONE*, 20(4), e0319034. <https://doi.org/10.1371/journal.pone.0319034>
- [13] Cahyani, R. O., & Pangestuti, R. (2023). Fear of missing out (FoMO) dengan social comparison pada mahasiswa pengguna Instagram. *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam*, 20(1), 568–578. <https://doi.org/10.18860/psikoislamika.v20i1.20567>
- [14] Dewinta, N. K. I. R., Darmiany, D., & Astria, F. P. (2023). Implementasi Pendidikan Karakter Kedisiplinan Pada Siswa Kelas Rendah di SDN 2 Kuranji Tahun Ajaran 2022/2023. *Jurnal Ilmiah Profesi Pendidikan*, 8(1b), 704–710. <https://doi.org/10.29303/jipp.v8i1b.1275>
- [15] Efendi, W., & Mu'ammam, M. (2023). Peningkatan Kemampuan Baca Kitab Kuning Melalui Program Kelas Akhir. *Jurnal Praktik Baik Pembelajaran Sekolah Dan Pesantren*, 2(01), 1–10. <https://doi.org/10.56741/pbpsp.v2i01.87>

- [16] Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *HUMANIKA*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- [17] Fauhatun, F., & Burhanuddin, N. (2022). The Spirituality of Modern Society: Between Escapism and The Illuminati. *Tasfiah: Jurnal Pemikiran Islam*, 6(2), 257. <https://doi.org/10.21111/tasfiah.v6i2.8450>
- [18] Fawaid, A. (2020). Peningkatan Pendidikan Agama Islam Melalui Terapi Spiritual Islam di PP. Riyadus Sholihin Laden Pamekasan. *Ulumuna: Jurnal Studi Keislaman*, 6(2), 275–290. <https://doi.org/10.36420/ju.v6i2.4114>
- [19] Firda, Z. N., & Fitriatin, N. (2024). Peran Kompetensi Sosial Profesionalisme Guru dalam Membangun Citra Lembaga di MTs. Hidayatush Shibyan Cendoro Palang Tuban. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(4), 1635–1644. <https://doi.org/10.53299/jppi.v4i4.853>
- [20] Firman Noor, & Ade Wiharso. (2024). *Partai Islam dan Pluralisme: Kajian atas Pandangan dan Sikap Politik Partai Masyumi*. Penerbit BRIN. <https://doi.org/10.55981/brin.956>
- [21] Groenestein, E., Willemsen, L., van Koningsbruggen, G. M., & Kerkhof, P. (2025). Fear of missing out and social media use: A three-wave longitudinal study on the interplay with psychological need satisfaction and psychological well-being. *New Media & Society*, 27(7), 4205–4227. <https://doi.org/10.1177/14614448241235935>
- [22] Haq, F. A., & Amirah. (2026). Ketergantungan Pada Validasi Sosial Melalui Like, Comment, Followers Di Media Sosial : Literature Review (Haq, et al.). *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 2(1), 1244–1256. <https://doi.org/10.63822/5w59ep33>
- [23] Hastini, L. Y., Fahmi, R., & Lukito, H. (2020). Apakah Pembelajaran Menggunakan Teknologi dapat Meningkatkan Literasi Manusia pada Generasi Z di Indonesia? *Jurnal Manajemen Informatika (JAMIKA)*, 10(1), 12–28. <https://doi.org/10.34010/jamika.v10i1.2678>
- [24] Hidayat, A. N., Rojak, A., & Saputra, W. R. (2023). Analisis Keterampilan Guru Mengadakan Variasi Pembelajaran dalam Upaya Meningkatkan Hasil Belajar Siswa. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(8), 6048–6054. <https://doi.org/10.54371/jiip.v6i8.2531>
- [25] Hidayat, Y., Prayoga, H. Y., Rostika, I., Miftahudin, I., & Sahmidin. (2024). Kedudukan Manusia dalam Ilmu Pendidikan Islam dan Al-Qur'an. *Jurnal Pelita Nusantara*, 2(1). <https://doi.org/10.59996/jurnalpelitanusantara.v2i1.510>
- [26] Ike Ratnawati, Iriaji, Abdul Rahman Prasetyo, Alby Aruna, Eka Putri Surya, Adinda Marcelliantika, & Ginanjar Atma Wijaya. (2024). 4C Framework for Learning Shibori Batik Beginners, Pioneers, and Learners in MOOC Development. *Reslaj: Religion Education Social Laa Roiba Journal*, 6(12). <https://doi.org/10.47467/reslaj.v6i12.3702>
- [27] Kabbaro, H., Mashabi, N. A., Arlianty, L. S., & Amanda, L. (2025). Promoting environmental awareness among gen-z in densely populated region. how does social reference matter? *IOP Conference Series: Earth and Environmental Science*, 1441(1). <https://doi.org/10.1088/1755-1315/1441/1/012007>

- [28] Kasiyan. (2015). Kesalahan Implementasi Teknik Triangulasi Pada Uji Validitas Data Skripsi Mahasiswa Jurusan Pendidikan Seni Rupa FBS UNY. *Imaji*, 13(1). <https://doi.org/10.21831/imaji.v13i1.4044>
- [29] Khoir, M. (2022). Implementasi Pendidikan Karakter Perspektif Kitab Tarbiyah As-Shibyan di Pondok Pesantren Al-Majidiyah Palduding Pamekasan Madura. *Studia Religia : Jurnal Pemikiran dan Pendidikan Islam*, 6(1). <https://doi.org/10.30651/sr.v6i1.13184>
- [30] Kurniawan, K., Nur'aeni, Y., Mujahidah, S. A., Nugraha, P., Zahra, S., & Aquino, A. (2023). Social Media Fatigue Management among Adolescents: Rapid Review. *Jurnal Kesehatan Pasak Bumi Kalimantan*, 6(1), 1. <https://doi.org/10.30872/j.kes.pasmi.kal.v6i1.8566>
- [31] Maulana, A. M. R. (2022). Agama Digital (Digital Religion) dan Relevansinya Terhadap Studi Agama Interdisipliner: Sebuah Tinjauan Literatur. *At-Tafkir*, 15(2), 162–183. <https://doi.org/10.32505/at.v15i2.4821>
- [32] Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *JURNAL ILMIAH KESEHATAN MASYARAKAT : Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151. <https://doi.org/10.52022/jikm.v12i3.102>
- [33] Muhamad Yoga Firdaus, Suryana Alfathah, & Dadan Rusmana. (2022). Komodifikasi Al-Qur'an dalam Media Digital. *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, 12(2), 243–260. <https://doi.org/10.15642/mutawatir.2022.12.2.243-260>
- [34] Muhlas, M., & Husnan, R. (2021). Manajemen Pengembangan Kurikulum Pesantren di Jawa Timur. *JIEMAN: Journal of Islamic Educational Management*, 3(2), 277–294. <https://doi.org/10.35719/jieman.v3i2.71>
- [35] Mukh Nursikin. (2022). Internalization of Islamic Religious Education to Shape the Religious Character in the Millennial Generation at Darul Falah Kudus Islamic Boarding School. *Jurnal Cakrawala Ilmiah*, 2(2), 597–612. <https://doi.org/10.53625/jcijournalcakrawalailmiah.v2i2.3772>
- [36] Mukti, A., Drajat, A., & Mourssi Hassan Kahwash, M. A. (2021). Moral Education according to Ibn Miskawayh and Al-Ghazali. *JURNAL TARBIYAH*, 28(1), 56. <https://doi.org/10.30829/tar.v28i1.972>
- [37] Munandar, S. A., Sakhok, J., Astuti, P., & Malikhaturrahma, E. (2020). Nursi's Sufism Without Sufi Order: A Centemporary Debate Among The Ulama. *Jurnal Ushuluddin*, 28(2), 155. <https://doi.org/10.24014/jush.v28i2.9643>
- [38] Murniasih, F. (2023). Sisi Gelap Media Sosial: Mediasi Perbandingan Sosial Pada Hubungan Fear of Missing Out dan Social Media Fatigue. *Jurnal Diversita*, 9(1), 93–103. <https://doi.org/10.31289/diversita.v9i1.8899>
- [39] Muttaqin, A., Hamsah, U., & Abror, R. H. (2023). Muhammadiyah, Sufism, and the quest for 'authentic' Islamic spirituality. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 199–226. <https://doi.org/10.18326/ijjms.v13i1.199-226>
- [40] Nisak, N. M., & Asmanto, E. (2023). *Buku Ajar FIQIH Madrasah Ibtidaiyah*. Umsida Press. <https://doi.org/10.21070/2023/978-623-464-082-3>

- [41] Nugroho, F. A., & Sutisna, M. (2025). The Influence of TikTok Social Media and Fear of Missing Out on Skintific Purchase Intention among Urban TikTok Users in Bandung. *Golden Ratio of Marketing and Applied Psychology of Business*, 6(1), 01–10. <https://doi.org/10.52970/grmapb.v6i1.1250>
- [42] Nurhayati, M. A., Wirayudha, A. P., Fahrezi, A., Pasama, D. R., & Noor, A. M. (2023). Islam Dan Tantangan Dalam Era Digital: Mengembangkan Koneksi Spiritual Dalam Dunia Maya. *AL-AUFA: JURNAL PENDIDIKAN DAN KAJIAN KEISLAMAN*, 5(1), 1–27. <https://doi.org/10.32665/alaufa.v5i1.1618>
- [43] Ok, Ü., & Gennerich, C. (2024). Preliminary Empirical Findings on the Adapted Faith Development Model for a Muslim Context. *Ilahiyat Studies*, 15(2), 311–339. <https://doi.org/10.12730/is.1557286>
- [44] Pasaribu, F. (2024). Eksposisi Kolose 2: 6-8: Generasi Z Yang Terpapar Sindrom Fear of Missing Out. *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen*, 5(1), 111–126. <https://doi.org/10.46974/ms.v5i1.112>
- [45] Putri, W. S. R., Nurwati, N., & S., M. B. (2016). Pengaruh Media Sosial terhadap Perilaku Remaja. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 3(1). <https://doi.org/10.24198/jppm.v3i1.13625>
- [46] Radiansyah, R., Nasution, I., & Yahfizham, Y. (2024). Analisis kebijakan pesantren melalui model komunikasi kepemimpinan di dayah perbatasan darul amin Aceh Tenggara. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(1), 449. <https://doi.org/10.29210/1202424377>
- [47] Rahman, M. C. B., Martanto, M., & Hayati, U. (2024). Analisis Tingkat Kecenderungan Fear of Missing Out Menggunakan Algoritma Random Forest pada Media Sosial. *JATI (Jurnal Mahasiswa Teknik Informatika)*, 8(1), 296–302. <https://doi.org/10.36040/jati.v8i1.8356>
- [48] Rahmania, F. A., Ramadhayanti, J. S., Andini, T. A. D., & Nugraha, S. P. (2023). Fear of Missing Out (FOMO) as a Mediator of Anxiety on Social Media Fatigue in Early Adulthood. *Psymphatic: Jurnal Ilmiah Psikologi*, 10(1), 85–92. <https://doi.org/10.15575/psy.v10i1.20956>
- [49] Rahmawati, A., Astuti, D. M., Harun, F. H., & Rofiq, M. K. (2023). Peran Media Sosial dalam Penguatan Moderasi Beragama di Kalangan Gen-Z. *J-ABDI: Jurnal Pengabdian Kepada Masyarakat*, 3(5), 905–920. <https://doi.org/10.53625/jabdi.v3i5.6495>
- [50] Rajab, H. (2020). Pendidikan Dimensi Tasawuf Membangun Moral Anak Didik. *LETERNAL: Learning and Teaching Journal*, 1(3), 114–123. <https://doi.org/10.32923/lenternal.v1i3.1649>
- [51] Ratnasari, E. D., Dwidienawati, D., Putri, C. V., Harijono, C., & Tanto, M. J. (2023). Well-being in Generation Z: Antecedent and Consequences. *Financial Engineering*, 1, 353–360. <https://doi.org/10.37394/232032.2023.1.33>

- [52] Robingaton, Astuti, F., & Wasik, A. (2024). Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society. *Journal of Islamic Thought and Civilization*, 14(1), 352–371. <https://doi.org/10.32350/jitc.141.21>
- [53] Rouf, A. (2019). Kepemimpinan Kepala Madrasah dalam Meningkatkan Etos Kerja Guru pada MTs Pondok Besar Roudlotul Muhtadiin Balekambang Nalumsari Jepara tahun Pelajaran 2017/2018. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 5(01). <https://doi.org/10.32678/tarbawi.v5i01.1793>
- [54] Sa'diyah, M. (2023). The Transformation of Education in the Era of Disruption: Challenges and Opportunities Towards the Future. *Journal of Islamic Education and Pesantren*, 3(2), 1–14. <https://doi.org/10.33752/jiep.v3i2.5725>
- [55] Safitri, D., Zakaria, Z., & Kahfi, A. (2023). Pendidikan Kecerdasan Spiritual Perspektif Al-Ghazali dan Relevansinya dengan Emotional Spiritual Quotient (ESQ). *Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam*, 6(1), 78–98. <https://doi.org/10.51476/tarbawi.v6i1.467>
- [56] Saputro, M. R. (2025). Khidmah (Pengabdian) sebagai Sarana Penguatan Hubungan Spiritual dan Sosial di Pondok Pesantren. *Syntax Literate; Jurnal Ilmiah Indonesia*, 10(5), 5126–5139. <https://doi.org/10.36418/syntax-literate.v10i5.59419>
- [57] Saumantri, T., Hidayatulloh, T., & Meghatruh, D. D. (2023). Konsumerisme Beragama di Era Digital: Analisis Paradigma Postmodernisme Jean Baudrillard Terhadap Fenomena Beragama Umat Islam di Indonesia. *Islamadina: Jurnal Pemikiran Islam*. <https://doi.org/10.30595/islamadina.v0i0.14961>
- [58] Savitri, J. A. (2019). Impact of Fear of Missing Out on Psychological Well-Being Among Emerging Adulthood Aged Social Media Users. *Psychological Research and Intervention*, 2(2), 23–30. <https://doi.org/10.21831/pri.v2i2.30363>
- [59] Setyaningsih, Y. (2023). Multimodalitas linguistis-visual dalam morfologi bahasa Indonesia: persepsi pepaduan dalam pengembangan desain pembelajaran. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 6(4), 971–990. <https://doi.org/10.30872/diglosia.v6i4.725>
- [60] Sianipar, N. A., & Kaloeti, D. V. S. (2019). Hubungan antara Regulasi Diri dengan Fear of Missing Out (FoMO) pada Mahasiswa tahun Pertama Fakultas Psikologi Universitas Diponegoro. *Jurnal EMPATI*, 8(1), 136–143. <https://doi.org/10.14710/empati.2019.23587>
- [61] Subaidi, S. (2016). Sufi Educational Tenets: Practical Encounters of Sufi Teachings and Educational Curricula. *Teosofia: Indonesian Journal of Islamic Mysticism*, 5(1), 21–33. <https://doi.org/10.21580/tos.v5i1.1720>
- [62] Suciati, S. (2018). Pengembangan Kreativitas Inovatif melalui Pembelajaran Digital. *Jurnal Pendidikan*, 19(2), 145–154. <https://doi.org/10.33830/jp.v19i2.181.2018>
- [63] Sulfikar, S., & Nurul Fawzani. (2023). Pemanfaatan Instagram dalam Meningkatkan Penguasaan Mufradat Mahasiswa. *Jurnal Tahsinia*, 4(1), 19–27. <https://doi.org/10.57171/jt.v4i1.337>

- [64] Sulistio, A., Maunah, B., & Safi'i, A. (2024). Fenomena Manajemen Perubahan: Konsep, Model, dan Implementasinya pada Lembaga Pendidikan Islam Transformatif. *EDUCATIONAL : Jurnal Inovasi Pendidikan & Pengajaran*, 4(3), 210–226. <https://doi.org/10.51878/educational.v4i3.3367>
- [65] Suprpto, Y., Nur, D. M. M., Retno, D., & Luqman, M. (2020). Internalisasi Nilai-Nilai Islam Komunitas Aboge kepada Anak Usia Sekolah Dasar di Desa Cikakak Kecamatan Wangon Kabupaten Banyumas. *IJTIMAIYA: Journal of Social Science Teaching*, 4(1), 37. <https://doi.org/10.21043/ji.v4i1.7218>
- [66] Suryadi, N., Anggraeni, R., Ariyanto, D., & Fajrul Islam, M. (2022). The effect of the COVID-19 pandemic on consumer behaviors: A study on gen-z in Indonesia. *International Journal of Research in Business and Social Science (2147- 4478)*, 10(8), 313–318. <https://doi.org/10.20525/ijrbs.v10i8.1490>
- [67] Susanto, D., Risnita, & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 1(1), 53–61. <https://doi.org/10.61104/jq.v1i1.60>
- [68] Suyitno. (2021). *Metode Penelitian Kualitatif Konsep, Prinsip Dan Operasionalnya*. Akademia Pustaka. <https://doi.org/10.31219/osf.io/auqfr>
- [69] Syarifudin, N., Slamet, M. U. A., & Rena, S. (2022). Strategi Pembelajaran Pendidikan Agama Islam dengan Metode Dirosah Aqil Baligh (Dirab) dalam Mengembalikan Fitrah Seksual Remaja. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 419–427. <https://doi.org/10.54371/jiip.v5i2.438>
- [70] Syatori, A. (2020). Mahkota Singgasana dalam Istana Shufiyah. *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 4(2), 70–107. <https://doi.org/10.51498/putih.v4i2.56>
- [71] Syofrianisda, S., & Abduh, M. A. (2017). Corak dan Pengaruh Tasawuf Al-Ghazali Dalam Islam. *Jurnal Ushuluddin*, 25(1), 69. <https://doi.org/10.24014/jush.v25i1.2559>
- [72] Taher, Z. (2020). Pembelajaran Kitab Kuning dalam Menangkal Radikalisme. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 5(01), 103. <https://doi.org/10.32332/riayah.v5i01.2307>
- [73] Tsani, K. I., Aly, M., Garini, S. A., Putri, N. A., Yuwinanto, H. P., & Mutia, F. (2025). Dampak Scroll Culture terhadap Daya Konsentrasi Generasi Z: Tinjauan Literatur Psikologi dan Media Digital. *Jurnal Penelitian Inovatif*, 5(4), 2723–2730. <https://doi.org/10.54082/jupin.1673>
- [74] Ubaidillah, U., Muflih, M., Fajri, N., Jaili, H., & Azimah, N. (2023). The Importance of Digital Media in Arabic Language Learning; The Use of Canva in Vocabulary Learning. *Jurnal Al-Maqayis*, 10(1), 36–52. <https://doi.org/10.18592/jams.v10i1.8675>
- [75] Ulum, R. (2021). *Distorsi Keberagamaan Masyarakat 2016*. Puslitbang Bimas Agama dan Layanan Keagamaan. <https://doi.org/10.31219/osf.io/c6mxd>

- [76]Urba, M., Ramadhani, A., Afriani, A. P., & Suryanda, A. (2024). Generasi Z: Apa Gaya Belajar yang Ideal di Era Serba Digital? *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*, 3(1), 50–56. <https://doi.org/10.54259/diajar.v3i1.2265>
- [77]Wahyuni, A. I., Nurbayani, S., & Sartika, R. (2022). Detox Sosial Media Sebagai Upaya Mengatasi Social Media Addiction dan Fomo (Fear Of Missing Out). *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian Dan Pengembangan Keilmuan Sosiologi Pendidikan*, 1(3). <https://doi.org/10.26858/sosialisasi.v1i3.38009>
- [78]Weaver, J. L., & Swank, J. M. (2021). An Examination of College Students' Social Media Use, Fear of Missing Out, and Mindful Attention. *Journal of College Counseling*, 24(2), 132–145. <https://doi.org/10.1002/jocc.12181>
- [79]Yusmei, N., & Iswantir, I. (2022). Kontribusi Ma'had Aly terhadap Pemahaman Keislaman Melalui Pendidikan Agama Islam di Indonesia. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 1(2), 117–126. <https://doi.org/10.31004/jpion.v1i2.27>
- [80]Zahara, D. P., Pateka, P. A., Arvita, T., Arvita, T., & Kuntarto, E. (2024). Studi Literatur: Pengembangan Bahan Ajar Bahasa yang Menarik untuk Anak Sekolah Dasar dengan Menggunakan Worksheet Interaktif. *Asian Journal of Early Childhood and Elementary Education*, 2(6), 594–604. <https://doi.org/10.58578/ajecee.v2i6.4151>
- [81]Zulfa, D. A., & Kartasmita, S. (2023). Peran Fear of Missing Out (FoMO) Sebagai Moderator Antara Kesejahteraan Subjektif dengan Narsisme pada Dewasa Muda Pengguna Instagram. *Reslaj : Religion Education Social Laa Roiba Journal*, 6(3), 1916–1929. <https://doi.org/10.47467/reslaj.v6i3.5828>