

## ***DIGITAL ANXIETY AND INTERFAITH HARMONY: ADDRESSING ADOLESCENT FOMO THROUGH THEOLOGICAL REFLECTIONS ON LUKE 12:22-34***

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### **Abstract**

Social media is identified as a double-edged medium: it can facilitate constructive interfaith interaction, yet also foster misinformation that undermines harmony. This study examines the impact of Fear of Missing Out (FOMO) and digital anxiety on adolescents, with attention to their effects on mental health, spiritual life and interfaith harmony. Using a qualitative narrative exegesis of Luke 12:22–34, the research highlights theological insights on divine providence as a spiritual resource for addressing anxiety, while examining interfaith perspectives on digital-era challenges. The findings show that Luke 12:22–34 offers adolescents meaningful guidance in coping with digital pressures, emphasizing trust, contentment and release from worry. The study underscores that interfaith dialogue is vital for strengthening solidarity amid digital complexities and that collaborative approaches across religious traditions provide more inclusive and sustainable frameworks for addressing adolescent anxiety than single-tradition responses. The study proposes three practical interventions: interfaith digital literacy programs rooted in shared values, interfaith youth dialogue groups focusing on FOMO and digital wellness, and collaborative anti-misinformation initiatives. These strategies demonstrate how theological reflection combined with interfaith cooperation can equip adolescents to manage digital anxiety while promoting tolerance, inclusivity, and interreligious harmony in contemporary society.

**Keywords:** Anxiety; Digital Literacy; FOMO; Religious Harmony; Social Media

## Abstrak

*Media sosial adalah medium bermata dua: di satu sisi dapat memfasilitasi interaksi lintas iman yang konstruktif, namun di sisi lain juga dapat menyebarkan misinformasi yang merusak keharmonisan. Studi ini meneliti dampak Fear of Missing Out (FOMO) dan kecemasan digital pada remaja, dengan perhatian khusus pada pengaruhnya terhadap kesehatan mental, kehidupan spiritual, dan harmoni antaragama. Dengan menggunakan metode eksegesis naratif kualitatif terhadap Lukas 12:22–34, penelitian ini menyoroti wawasan teologis tentang pemeliharaan ilahi sebagai sumber daya spiritual untuk mengatasi kecemasan, sekaligus mengkaji perspektif lintas iman terhadap tantangan era digital. Hasil penelitian menunjukkan bahwa Lukas 12:22–34 menawarkan panduan bermakna bagi remaja dalam menghadapi tekanan digital, dengan menekankan sikap percaya, merasa cukup, dan melepaskan kekhawatiran. Studi ini menegaskan bahwa dialog lintas iman sangat penting untuk memperkuat solidaritas di tengah kompleksitas digital, serta bahwa pendekatan kolaboratif antartradisi agama memberikan kerangka kerja yang lebih inklusif dan berkelanjutan dalam menangani kecemasan remaja dibandingkan respons dari satu tradisi saja. Penelitian ini mengusulkan tiga intervensi praktis: program literasi digital lintas iman yang berakar pada nilai-nilai bersama, kelompok dialog remaja lintas iman yang berfokus pada FOMO dan kesehatan digital, serta inisiatif kolaboratif untuk melawan misinformasi. Strategi-strategi ini menunjukkan bahwa refleksi teologis yang dipadukan dengan kerja sama lintas iman dapat membekali remaja untuk mengelola kecemasan digital sekaligus memajukan toleransi, inklusivitas, dan harmoni antaragama dalam masyarakat kontemporer.*

**Kata Kunci:** Kecemasan; Literasi Digital; FOMO; Kerukunan Antaragama; Media Sosial

## INTRODUCTION

The digital era has fundamentally transformed adolescent life, with virtual spaces becoming central arenas for identity formation, communal participation, and religious meaning-making (Golan, 2023). Within this context, *Fear of Missing Out* (FOMO)—defined as anxiety over losing valuable moments or interactions (Przybylski et al., 2013)—has emerged as a pressing psychological challenge. Research consistently links FOMO to intensive social media use, diminished well-being, depression, and problematic smartphone use (Milyavskaya et al., 2018; Elhai et al., 2020). Adolescents, who spend more than seven hours daily on online activities (Common Sense Media, 2019), are particularly vulnerable, as FOMO heightens sensitivity to differences, fuels anxiety, and fosters cyberbullying or intolerance (Schmitt, 2024).

In digital religious life, FOMO influences adolescents' spiritual engagement. Social comparison and self-presentation pressures often drive them to follow religious trends online, sometimes prioritizing visibility over substance (Reer et al., 2019; Ul Haq & Kwok, 2024). The mediatization of religion further shifts authority to platform logics, risking performative religiosity at the expense of authentic faith (Andok, 2024). Prior studies show that FOMO can encourage both negative behaviors (e.g., hedonism, consumerism) and positive outcomes, such as empathy across faith boundaries (Batubara, 2021). Yet little attention has been paid to its effects on interfaith relations and the constructive role theology can play in addressing these challenges.

Evidence from Southeast Asia highlights how digital anxiety may exacerbate religious divisions. Social media misuse can spread misinformation, provoke intolerance, and weaken tolerance values (Lisniasari, 2019). Still, when guided, digital platforms can also strengthen interfaith solidarity, as shown in the Ingage youth community in Medan, where 72.4% of members reported social media's positive role in fostering harmony. Religious traditions likewise offer valuable resources: Islamic concepts of *qana'ah* and *tawakal*, Hindu principles of detachment, and Christian teachings such as Luke 12:22–34, which counsels freedom from anxiety and trust in divine providence.

Previous studies largely address FOMO's psychological consequences—such as reduced life satisfaction (Beyens et al., 2020), problematic media use (Franchina et al., 2018), or academic disruption (Tadris, Nugroho, & Umar, 2024). However, research linking FOMO with interfaith dynamics and theological responses remains limited. This gap is critical, since FOMO not only affects individuals but also carries broader implications for religious harmony in plural societies. This study therefore examines how FOMO and digital anxiety shape adolescents' mental health, spirituality, and interfaith relations. It explores how Luke 12:22–34 can serve as a theological lens to address digital anxiety, while considering interfaith strategies to transform FOMO from a source of division into an opportunity for empathy and solidarity. By synthesizing biblical exegesis with intergroup contact theory and social cohesion theory, the research aims to provide a multidimensional framework for understanding digital-era spiritual challenges.

The objectives of this study include: (1) to analyze the influence of FOMO on adolescents' spiritual life in the digital age, (2) to identify its negative effects on interfaith harmony, and (3) to explore how Luke 12:22–34 can inform interfaith approaches for managing FOMO and digital anxiety. The study hypothesizes that a theological perspective grounded in Luke 12:22–34, combined with interfaith collaboration and digital literacy, can reduce adolescent FOMO while strengthening spiritual resilience and interreligious harmony.

## **METHOD**

This study employed a qualitative approach using library research, focusing on the exploration and interpretation of textual data rather than field-based interaction. Unlike participant observation or interviews, library research enables comprehensive engagement with literature to construct theological insights relevant to contemporary issues. Specifically, the research applied biblical hermeneutics through a narrative interpretation of Luke 12:22–34 to analyze its relevance for addressing adolescent digital anxiety and FOMO.

The hermeneutical approach was chosen because of its ability to illuminate universal human concerns across religious traditions. Although rooted in Christian scripture, this method allows for extracting spiritual wisdom on anxiety, trust, and divine providence that resonates with principles found in other faiths. This makes it particularly suitable for interfaith contexts, where sacred texts often contain archetypal narratives and ethical guidance that transcend denominational boundaries.

Data collection was conducted through document analysis, systematically reviewing books, journal articles, reports, and archives related to the research focus. Primary data consisted of the biblical text (Luke 12:22–34), while secondary data included scholarly studies on FOMO and digital anxiety, youth behavior in the digital era, exegetical works on the Gospel of Luke, and literature on interfaith harmony. To strengthen validity, triangulation was applied by examining documented experiences of interfaith youth organizations, such as Ingage in Medan, which exemplify collaborative approaches to digital-age challenges.

Data were analyzed using narrative exegesis through four stages: close reading of the biblical passage; identifying and categorizing themes such as anxiety, providence, and kingdom priorities; interpreting the text in light of contemporary experiences of adolescent FOMO and digital anxiety; and synthesizing these insights with sociological and psychological findings. This process produced a theological-spiritual framework that connects ancient biblical narratives to modern digital challenges, offering practical and interfaith-relevant guidance for adolescents.

## **RESULTS**

### **A. The Narrative of Luke 12:22-34**

#### **1. Characterization**

##### **A. Jesus**

Jesus Christ serves as the main character who plays the role of a Teacher with supreme authority. Jesus is presented as a rabbi with unquestionable teaching authority in verses 22 and 27. The teachings of the Lord Jesus Christ consistently address the needs of His disciples. It is no wonder that those who hear the Lord Jesus are always drawn to His teaching. It can be said that the Lord Jesus' teaching is full of power, full of authority, and full of love (Silalahi, 2020). Jesus frequently

uses the authoritative formula "I say to you" (λέγω ὑμῖν) which affirms the divine authority He possesses. This contrasts with religious teachers in general during Jesus' time. In their teaching, they always referred to tradition or other authorities, but Jesus spoke in His own name. This indicates His messianic status and the uniqueness of His teaching (House, 2010).

Jesus uses double imperative sentences that are often understood as negative commands. In this narrative, Jesus uses the phrase "do not worry" and positive commands such as "seek His Kingdom." These two phrases create a clear contrast between the attitude Jesus rejects and the attitude He expects His disciples to adopt (Green, 20). Teaching models are concepts used in designing learning processes and play a key role in building and enhancing humanity. It is important for a teacher to choose appropriate teaching methods to achieve learning objectives (Harming, 2024).

### **B. The Disciples**

The supporting characters in this narrative are the disciples who are described with the terminology ὀλιγόπιστοι (oligopistoi), meaning people of little faith in verse 28. This characterization is not a literal explanation indicating they have no faith at all. Rather, their faith is still in the process of growing and needs strengthening, as they remain focused on practical anxieties in daily life (Bock, 2009).

In verse 32, the disciples are positioned as heirs of the Kingdom of God, which is declared as a gift from the Father, creating an interesting paradox that those who appear materially poor and vulnerable are actually heirs to the highest wealth, namely the Kingdom of God. This narrative shows the transformational journey of the disciples from an attitude full of worry (μεριμνάω - merimnaō) toward complete trust (πίστις - pistis), from orientation toward material needs toward spiritual focus and eternity.

### **C. Supporting Characters**

Besides human characters, Jesus also presents symbolic characters in the form of ravens (κόρακας - korakas) and lilies (κρίνα - krina). Ravens, which were traditionally considered unclean in Judaism (Lev. 11:15), are chosen as symbols of divine providence, with significant theological meaning. Despite being creatures considered lowly, these birds are still cared for by God. This shows that if creatures ritually viewed as lowly receive God's care, how much more humans who are created in His image. Ravens in this narrative are emphasized as creatures that do not sow, do not reap, and have no storehouse or barn. This explanation affirms their complete dependence on direct care from God. This simultaneously reinforces the message of dependence on God, not on human economic systems. Furthermore, lilies are also presented to symbolize natural beauty not made by humans, contrasting with human-made magnificence such as that worn by

Solomon. Lilies, which do not spin or weave, possess intrinsic beauty that far exceeds human aesthetic standards and are still cared for by God. Though present only momentarily ("here today, and tomorrow thrown into the fire"), emphasizing the temporary aspect of the world, they remain in divine attention (Arnold, 2002).

## **2. Setting**

### **A. Setting of Place**

This teaching likely took place in the region of Galilee in the first century AD, within the context of an agrarian society that was completely dependent on seasons and harvests but experienced economic uncertainty. References to grass in the field and ravens provide a picture of a rural or semi-rural environment familiar to Jesus' audience. The socio-economic conditions at that time were full of pressure, with a tax system imposed by the Roman government, food insecurity, and social instability, making the teaching theme about worry and God's providence highly relevant. This teaching occurred during the intensification phase of Jesus' ministry leading up to His journey to Jerusalem, where character formation of the disciples became crucial as preparation for facing rejection and persecution, as well as serving as an alternative community that upholds Kingdom of God values that are contrary to worldly values (Bray, 2014).

### **B. Setting of Atmosphere**

The atmosphere created in this narrative moves dynamically from initial tension as Jesus gives teaching about life's worries, toward calm and comfort through the promise of God's providence. This progressive and structured atmosphere begins with a directive atmosphere in verses 22-23 that might raise questions, shifts to contemplative and reflective conditions in verses 24-28, then becomes contrastive distinguishing worldly life patterns in verses 29-31, and finally becomes affirmative and confirming in verses 32-34 (Gaebelein, 1984).

Through a fortiori logic and metaphors containing beautiful visual feelings, Jesus combines His teaching with firm authority and pastoral gentleness, touching both intellectual and emotional realms simultaneously. Theologically, this narrative presents eschatological tension of "already but not yet," where the Kingdom of God has already been given but must still be sought. This reflects the balance between future certainty and present struggle (Schreiner, 2019).

### **C. Point of View**

The narrator's point of view in this text is third person, demonstrated through Jesus' actions and words as well as historical, social, psychological, and theological contexts. Jesus serves as a teacher who uses various teaching methods, such as direct imperative instruction, socratic rhetorical questions, analogical logic from nature, and contrasts between disciples' life and the world. The use of second person plural address (ὁμεῖς - hymeis) creates a sense of community that strengthens listener and reader involvement. The narrator also presents readers

within a hermeneutical circle where understanding the text leads to self-understanding, which in turn deepens understanding of the text (Fitzmyer, 2010).

This narrative unites the divine perspective about God's faithful providence amid daily human experience filled with anxiety. Jesus serves as a mediator capable of speaking from both perspectives simultaneously, inviting listeners to undergo a paradigm shift from temporal anxiety to eternal perspective that serves as the foundation of faith (Fitzmyer, 2010).

### 3. Interpretation

#### Verse 22

In this narrative, Jesus uses the authoritative formula "I say to you" (λέγω ὑμῖν) which demonstrates His divine authority in giving teaching. The word "therefore" (διὰ τοῦτο) connects this teaching with the previous context about wealth and materialism. Jesus directly addresses "His disciples" (τοὺς μαθητὰς αὐτοῦ), showing that this teaching is specifically directed toward those who have chosen to follow Him (Summers, 1974).

The repeated use of the word "worry" (μεριμνάω - merimnaō) emphasizes a firm prohibition against excessive anxiety. Jesus identifies two main areas of human worry: "life" (ψυχή - psychē) related to basic needs such as food, and "body" (σῶμα - sōma) related to protection needs such as clothing. This narrative structure shows that Jesus understands fundamental human needs but instructs a different attitude in responding to them (Summers, 1974).

#### Verse 23

This verse presents fundamental logical argumentation. Jesus uses the principle "from the greater to the lesser" (a fortiori) to build rational understanding. The word "for" (γάρ - gar) indicates that this is the theological basis for the prohibition of worry in the previous verse. In this narrative, Jesus positions "life" (ψυχή) as an entity that is greater and more fundamental compared to "food" (τροφή), and "body" (σῶμα) as a part more important than "clothing" (ἔνδυμα). This logic teaches that if God has given the greater (life and body), then He will certainly provide the lesser (food and clothing). This argument builds a foundation of trust in God's comprehensive providence (Summers, 1974).

#### Verse 24

Jesus uses an observational teaching method with the command "consider" (κατανοήσατε - katanoēsate) which invites the disciples to engage in deep reflection on nature. The choice of "ravens" (τοὺς κόρακας - tous korakas) is theologically significant because in the law of the Torah, ravens were considered unclean (Leviticus 11:15). By choosing creatures that were ritually considered lowly, Jesus affirms that God's providence even encompasses creatures deemed worthless by human standards (Wiersbe, 2010).

The narrator describes the characteristics of ravens with four negations (four "nots"): "they do not sow" (οὐ σπείρουσιν), "nor reap" (οὐδὲ θερίζουσιν), "they have no storehouse" (οἷς οὐκ ἔστιν ταμεῖον), and "nor barn" (οὐδὲ ἀποθήκη). This negative structure emphasizes the ravens' total dependence on direct divine providence, without economic systems or human planning. Yet God still "feeds them" (ὁ θεὸς τρέφει αὐτά). This demonstrates the faithfulness of divine providence (Wiersbe, 2010).

#### Verse 25

The metaphor "add a single hour" (προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα) uses physical measurement to describe lifespan, showing the limitation of human control over fundamental aspects of life. The word "cubit" (πηχυς - pēchys) is a length measurement of about 45 cm, which in the context of "lifespan" (ἡλικία - hēlikia) shows how small the addition humans can make to their lives. The narrative structure of this question exposes human powerlessness and invites acknowledgment that fundamental factors of life are beyond human control, making worry futile and unproductive (Nolland, 2008).

#### Verse 26

This verse uses deductive logic with the connecting word "if then" (εἰ οὖν) which links the conclusion with the previous premise. Jesus identifies control over lifespan as "the very least" (ἐλάχιστον), which paradoxically shows that what seems fundamental to humans is actually a small matter from the divine perspective (Nolland, 2008).

The phrase "cannot do anything" (οὐδὲ ἐλάχιστον δύνασθε) affirms total human powerlessness in aspects they consider important. The rhetorical question "why do you worry about the rest?" (τί περὶ τῶν λοιπῶν μεριμνᾶτε) uses reverse a fortiori logic: if humans cannot control small things, why do they worry about other greater things? (Nolland, 2008).

#### Verse 27

Jesus continues the observational teaching method with the second command "consider" (κατανοήσατε). This time the term "lilies" (τὰ κρίνα - ta krina) is used as illustration. The choice of lilies depicts natural beauty that is unpretentious and temporary, yet possesses stunning aesthetics (Nolland, 2008).

The characteristics of lilies are described with two negations (two "nots"): "they do not labor" (οὐ κοπιᾷ) and "nor spin" (οὐδὲ νήθει). These two activities represent human effort in producing clothing, from physical work to fine craftsmanship. Lilies achieve perfect beauty without human effort. This shows God's natural and spontaneous artwork (Nolland, 2008).

#### Verse 28



The word "if" (εἰ δέ) connects the logical conclusion from the lily illustration. Jesus uses the terminology "grass of the field" (τὸν χόρτον ἐν ἀγρῷ) which is more general and indicates wild plants that have no special economic value, expanding the application from beautiful lilies to all natural vegetation (Ruckman, 2013).

The climax of the argument is the word "how much more" (πόσῳ μᾶλλον) which uses a fortiori logic: if God cares for creatures that are temporary and worthless, then He certainly cares more for valuable humans. However, Jesus closes with the address "you of little faith!" (ὀλιγόπιστοι). This is not an insult but a pastoral diagnosis of the condition of the disciples' faith that is still in the process of growth (Ruckman, 2013).

### Verse 29

Jesus gives practical instruction with two parallel prohibitions. The word "seek" (ζητεῖτε - zēteite) does not refer to reasonable effort, but to obsessive and compulsive searching driven by anxiety. The repetition "what you will eat and what you will drink" (τί φάγητε καὶ τί πίνητε) shows excessive focus on physical needs that become the center of worry (Schreiner, 2019).

The second prohibition "do not be anxious" (μὴ μετεωρίζεσθε) uses a word that literally means "lifted in the air" or "hovering," describing an unstable mental condition that is anxious and lacks certain grounding. This metaphor illustrates the psychological state of someone dominated by worry: like hovering without a solid foundation. This narrative structure shows that Jesus does not prohibit reasonable effort, but opposes obsessive and anxious mental attitudes that disturb peace of mind and trust in God (Schreiner, 2019).

### Verse 30

Jesus uses socio-religious contrast by referring to "the nations that do not know God" (τὰ ἔθνη τοῦ κόσμου - ta ethnē tou kosmou). In the Jewish context, "nations" (ἔθνη - ethnē) refers to non-Jews or pagans who have no knowledge of the God of Israel. Their characterization as obsessive seekers ("all these things are sought" - ταῦτα πάντα ζητεῖ) shows a life pattern dominated by material anxiety. This contrast is not to create ethnic superiority, but to distinguish life paradigms between those who have a relationship with God and those who do not. People who do not know God only have human resources to overcome life's uncertainties, so anxiety becomes a reasonable response (Ruckman, 2013).

The second part of this verse presents divine assurance: "your Father knows" (ὁ πατὴρ ὑμῶν οἶδεν). The use of "Father" (πατήρ) shows an intimate and personal relationship between God and the disciples, different from the nations' relationship with their distant and impersonal deities. The word "knows" (οἶδεν) indicates perfect and personal knowledge, not merely general information. The phrase "that you need all these things" (ὅτι χρῄζετε τούτων) shows that God does not ignore

human physical needs, but understands and cares for them with full love as a good Father (Ruckman, 2013).

#### Verse 31

The word "but" (πλήν) indicates a sharp contrast with the lifestyle of the nations mentioned in the previous verse. Jesus provides an alternative priority with the positive command "seek" (ζητεῖτε), using the same word as the prohibition in verse 29, but with a different object. "His kingdom" (τὴν βασιλείαν αὐτοῦ) refers to God's government that encompasses divine sovereignty, values, and purposes. Seeking God's Kingdom means prioritizing God's will, His righteousness, and His mission above material interests. This is not a geographical search but a fundamental reorientation of life (Schreiner, 2019).

The promise "all these things will be added to you" (καὶ ταῦτα προστεθήσεται ὑμῖν) uses the divine passive, indicating that God Himself will add material necessities as a natural consequence of right priorities. The word "added" (προστεθήσεται) shows that material needs are not the primary goal but a bonus that accompanies focus on God's Kingdom (Schreiner, 2019).

#### Verse 32

Jesus uses the loving address "do not be afraid, little flock" (τὸ μικρὸν ποίμνιον) which presents a pastoral metaphor (Budiyono & Jani, 2024). The word "flock" (ποίμνιον - poimnion) indicates a community that needs protection and shepherd's guidance, while "little" (μικρόν - mikron) indicates a size that is insignificant from the world's perspective but precious in God's sight (Swindoll, 2017).

The command "do not be afraid" (μὴ φοβοῦ) uses a stronger word than "worry" in the previous verses. "Fear" (φόβος - fobos) encompasses deeper existential fear, including fear of the future, death, or being abandoned by God. This prohibition shows that worry about life's necessities is often rooted in more fundamental fears about God's care. The basis for the prohibition against fear is the certainty of divine provision: "for your Father has been pleased to give you the kingdom" (ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν). The word "pleased" (εὐδόκησεν - eudokēsen) indicates that the giving of the Kingdom is not due to human achievement but because of God's free will and love. The use of the aorist tense indicates a decision that is final and irrevocable (Swindoll, 2017).

#### Verse 33

Jesus provides practical instruction with two active commands. "Sell your possessions" (πωλήσατε τὰ ὑπάρχοντα ὑμῶν). This is not a command for absolute poverty but for detachment from excessive material possessions. "Give alms" (δότε ἐλεημοσύνην) shows the transformation of wealth from personal consumption into blessing for others (Swindoll, 2017). The metaphor "purses that will not wear out" (βαλλάντια μὴ παλαιούμενα) uses familiar imagery. Leather purses in that

era easily deteriorated with age, but Jesus teaches investment in spiritual "purses" that are not bound by time. "Treasure in heaven" (θησαυρός ἐν τοῖς οὐρανοῖς) uses economic terminology for spiritual reality.

The word "treasure" (θησαυρός - thēsauros) refers to wealth that is stored and secure, but the different storage location ("in heaven") fundamentally changes the nature and quality of that treasure. Three characteristics of heavenly treasure are emphasized: "will never fail" (ἀνέκλειπτος - anekleiptos) indicates eternal condition; "where no thief comes near" (ὅπου κλέπτῃς οὐκ ἐγγίζει) indicates absolute security; and "nor moth destroys" (οὐδὲ σῆς διαφθείρει) indicates no natural deterioration. This contrast affirms the superiority of heavenly investment over material ones (Swindoll, 2017).

### Verse 34

This closing verse presents a fundamental principle of spiritual psychology. The word "for" (ὅπου γάρ) indicates this is a theological explanation for the instruction in the previous verse. The parallelism "where your treasure is... there your heart will be also" (ὅπου ἐστὶν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν) uses a memorable structure containing profound truth. The word "treasure" (θησαυρός) refers to whatever is considered valuable and becomes the focus of one's investment, whether material or spiritual. "Heart" (καρδιά - kardia) in Semitic concept is not merely emotion but the center of personality encompassing mind, will, and affection (Swindoll, 2017).

This principle teaches that one's spiritual orientation can be identified from investment priorities. If someone invests time, energy, and resources in material and temporal things, then their heart will be bound to the transient world. Conversely, investment in God's Kingdom and eternal values will direct heart orientation toward heavenly reality. In Luke 12:22-34's narrative, this verse becomes the climax showing that the problem of worry is ultimately a matter of priorities and heart orientation. Transformation from anxiety to spiritual peace requires fundamental reorientation about what is considered truly valuable in life.

## DISCUSSION

### Reflection of Luke 12:22-34 and Its relation to FOMO Anxiety

In the narrative of Luke 12:22-34, there is important theological teaching regarding human attitudes toward worries related to life's necessities. Jesus explicitly instructs people not to be trapped in worry about physical needs, such as food and clothing.

This narrative also considers contemporary phenomena such as Fear of Missing Out (FOMO). This teaching becomes a strong theological foundation for building healthy personal attitudes toward social and digital pressures. FOMO as a form of social-digital anxiety arising from fear of missing experiences, opportunities, or information, represents a new challenge in the context of

information technology and social media development. In this regard, faith conviction in divine provision becomes a psycho-spiritual protective factor that frees individuals from excessive anxiety, as suggested by this text (Pandie et al., n.d.).

Institutionally, every religion faces strategic responsibility to transform FOMO anxiety into opportunities for adolescent spiritual identity growth through innovative and comprehensive pastoral approaches. This approach demands deep understanding of psychosocial challenges faced by adolescents in digital ecosystems as well as development of inclusive and responsive pastoral practices. Religious community life serves as an active partner in building adolescent spiritual and social capacity, integrating technology as a means of faith formation, not as a threat (Pandie et al., n.d.).

Additionally, social cohesion theory affirms that strong social bonds and shared awareness are important in maintaining harmony, while religious tolerance principles and dialogue across difference approaches serve as means to build open communication that brings differences together without eliminating respective identities. Case studies in Southeast Asia show that interfaith dialogue combined with digital literacy education is effective in strengthening solidarity and harmony across religious communities while reducing negative impacts of FOMO and digital anxiety.

Thus, integrating theological thinking from Luke 12:22-34 and contextual pastoral strategies in the digital world makes religion an essential social-spiritual transformation agent. This process not only addresses adolescent anxiety psychologically but also nurtures mature faith rooted in the conviction that God always provides comprehensive and eschatological care for life. With solid faith support, worries including FOMO-related anxiety can be overcome, enabling development of comprehensive well-being that impacts individual spiritual and social quality of life (Sucipto et al., 2024).

### **Interfaith Religious Harmony in Addressing FOMO**

The phenomenon of Fear of Missing Out (FOMO) can be understood as psychological anxiety that emerges when someone feels they might potentially miss valuable moments in life, both in social and spiritual realms. This condition is often reinforced by digital pressures and increasing needs for social connection in the social media era (Savitri, 2019). In an interfaith context, FOMO can even develop into a crisis of confidence toward the concept of multifaith design, which is a framework for communal living that emphasizes harmony and inclusivity among religions (Poerwanto & Hermanto, 2025).

This multifaith design concept views religious diversity not as a threat, but as wealth managed with mutual respect. Thus, it creates space for both spiritual and social tranquility amid intense digital pressures. Awareness of this design helps individuals and communities realize that life struggles including anxiety due

to FOMO—are part of broader interfaith balance dynamics (Poerwanto & Hermanto, 2025).

In line with this, research on FOMO and digital anxiety needs to be expanded to involve diverse religious communities, not limited to just one group of adolescents. This aims to produce a more comprehensive picture of its impact on interfaith religious harmony. Research instruments should also include variables such as tolerance, interfaith empathy, and willingness to dialogue as important indicators of harmony (Morgan, 2015). This thinking shows that harmony does not merely mean the absence of conflict, but is realized through positive interactions based on mutual understanding and respect.

Furthermore, several empirical findings confirm that FOMO has close connections with social media addiction, increased anxiety, stress, and decreased psychological well-being (Savitri, 2019; Dewi Shinta, Marniati, & Herawati, 2022). Savitri (2019) even shows that FOMO becomes a significant predictor of psychological well-being during emerging adulthood ( $\beta = 0.315$ ,  $p < 0.001$ ). Meanwhile, a literature review by Dewi Shinta et al. (2022) highlights the close correlation between FOMO and levels of anxiety and depression, so this phenomenon cannot be taken lightly.

Within the interfaith theory framework, intergroup contact theory provides a foundation that positive interaction between religious groups can reduce prejudice and strengthen understanding. In harmony with this, social cohesion theory emphasizes the importance of social bonds and solidarity, while the concept of religious tolerance and dialogue across difference affirms the need for open dialogue as a bridge to ease differences and create mutual trust.

Research results in Indonesia also strengthen this perspective. A study by Fathul Jannah and Rosyiidiani (2022) found that digital literacy based on religious values and active involvement in interfaith dialogue play important roles in strengthening harmony. In fact, among young women during the pandemic, FOMO was proven to trigger addictive behavior toward social media, making interventions based on empathy and religious values highly necessary (Fathul Jannah & Rosyiidiani, 2022).

Therefore, if interfaith institutions can take strategic steps such as building supportive online communities, organizing digital literacy programs, and providing holistic psycho-spiritual counseling, then the potential for conflict and intolerance can actually be transformed into opportunities for growth. These efforts ultimately open opportunities to strengthen solidarity among religious communities while realizing an inclusive society, in accordance with multifaith design principles (Morgan, 2015).

**Results: Religious Community Harmony in Surviving the FOMO Phenomenon**

Based on the research above, the author finds that behind adolescents' active participation in online life, religion also has growth opportunities or strategic

opportunities to facilitate adolescent spiritual and psychological growth in facing the Fear of Missing Out (FOMO) phenomenon.

Religious community harmony in interfaith life becomes a crucial aspect in facing FOMO phenomena and digital anxiety. Indicators of interfaith religious harmony include tolerance, cross-faith empathy, and willingness to dialogue. Tolerance emphasizes attitudes of mutual appreciation and acceptance of belief differences, cross-faith empathy encourages understanding and care for the experiences and feelings of other religious communities, while willingness to dialogue opens space for constructive communication and peaceful conflict resolution. These three indicators become important foundations supporting the creation of harmonious unity, especially amid digital challenges that can trigger anxiety and conflicts among religious communities.

FOMO phenomena and digital anxiety have significant connections with attitudes toward other religious groups. FOMO that often emerges from social media pressure and social comparison can increase stress and feelings of insecurity, which in turn potentially create closed and intolerant attitudes toward different groups. The inability to process information critically in the digital world also often creates misunderstandings, cyberbullying, and interfaith conflicts that damage harmony. Therefore, understanding and education regarding the psychological impacts of FOMO and digital anxiety must be linked with strengthening values of tolerance, empathy, and dialogue to counter potential conflicts and maintain positive interfaith relationships.

On the other hand, the potential for intolerance, misunderstanding, and conflict that emerges as a result of technology and social media actually also opens great opportunities (growth opportunities) if technology can be utilized well and interfaith institutions take tactical steps. Social media can be made an effective platform for spreading tolerance values, building interfaith dialogue spaces, and promoting shared concern in maintaining harmony. With structured approaches, such as forming supportive online communities, religious value-based digital literacy education, and holistic psycho-spiritual counseling, technology can become a tool for social and spiritual transformation that strengthens interfaith solidarity. Tactical steps by interfaith institutions in utilizing technology intelligently can transform conflict potential into sources of shared progress in building a more harmonious and inclusive society.

## CONCLUSION

This study demonstrates that Fear of Missing Out (FOMO) and digital anxiety significantly affect the mental health, spiritual life, and interfaith harmony of adolescents. While FOMO in social media contexts can heighten risks of intolerance, conflict, and cyberbullying, it can also encourage empathy and solidarity when adolescents recognize shared digital struggles across religious boundaries. By synthesizing biblical hermeneutics with intergroup contact theory

and social cohesion theory, the research contributes theoretically to digital religion studies in interfaith contexts and practically by offering frameworks for educational, religious, and policy interventions. Key recommendations include integrating interfaith digital literacy into school curricula, fostering youth dialogue groups, strengthening interfaith collaboration among religious leaders, and developing government-supported programs that address digital anxiety through inclusive and value-based approaches.

Nonetheless, the study is limited by its contextual focus and would benefit from broader cross-cultural and comparative analyses. Future research should explore diverse adolescent populations, incorporate family and social media influences, and examine how digital literacy and interfaith dialogue initiatives can be scaled effectively. Expanding case studies in Southeast Asia and beyond would also clarify how shared religious values, combined with digital wellness strategies, can mitigate the negative impacts of FOMO while strengthening solidarity and resilience in pluralistic societies.

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