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Representation of Women's and Men's Language in the Film Norah: A Sociolinguistic Analysis of Arabic

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ABSTRACT

This study analyzes how women's identity is reflected through language in the Saudi Arabian film Norah (1996). Using the framework of Gender Sociolinguistics, especially the theories of Robin Lakoff and Deborah Tannen, this research examines the differences in speech styles between male and female characters. The study uses a qualitative descriptive method and focuses on the film's dialogue to identify linguistic features such as hedges, politeness strategies, indirect speech, and forms of dominance. The findings show that Norah uses language that is soft, careful, and indirect, which reflects the restricted social position of women in a patriarchal society. Meanwhile, male characters use more direct and controlling language. The film also illustrates how language can become a space for subtle resistance, as Norah's speech develops and becomes more expressive throughout the story. Overall, the study highlights that language in Norah not only serves as a means of communication but also becomes a medium for negotiating power, social roles, and female identity in the cultural context of 1990s Saudi Arabia.

Keywords: Gender Sociolinguistics; Women's Language; Arab Identity; Film Analysis; Gender Representation

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INTRODUCTION

The development of information and communication technology in the digital era has changed the pattern of people's interaction and the way of establishing social relationships. The emergence of various social media platforms, such as Instagram, TikTok, and X, (formerly known as Twitter) has made it possible for everyone to communicate and share information without being hindered by distance or time. Access to information is accelerating, trends are spreading in a short period of time, and the influence of global culture is increasingly felt in daily life. This progress certainly has a positive impact, especially in facilitating communication, supporting the learning process, and expanding the reach of da'wah. However, behind these conveniences, digital erection has also emerged because of the way people use technology and their habits of interacting on social media (Darmayanti et al., 2023; Kesuma et al., 2024; Yamin et al., 2025). One of them is the phenomenon of Fear of Missing Out (FoMO).

Fear of Missing Out is a condition when an individual feels anxious or worried because they are afraid of missing out on experiences, activities, or information that others are experiencing (Darmayanti et al., 2023). FoMO is not just an ordinary fear, but a strong urge to always be digitally connected, constantly monitor other people's activities, and respond to every incoming notification so as not to be left behind in the social developments that occur (Maulidizen et al., 2024).

In the context of the life of the Muslim community, the presence of the FoMO phenomenon has a double impact. On the one hand, digital platforms are recognized as a potential and effective means of da'wah in spreading Islamic values. However, on the other hand, the FoMO culture that is growing rapidly in the digital realm has the potential to erode the moral values that have been the foundation of a Muslim's life. Values such as qana'ah (contentment and sufficiency), zuhud (non-dependence on worldly materialism), tawadhu (humility), and gratitude to Allah SWT are often not in line with the lifestyle promoted by the FoMO culture. A culture that encourages endless social comparisons, consumptive behaviors, and the pursuit of external validation through the digital space (Iskandar et al., 2025; Jaya & Rudiansyah, 2025).

Generation Z Muslims, who grew up with digital technology, are the most vulnerable group to the impact of FoMO. Research shows that as many as 75% of Generation Z has the potential to experience burnout before reaching the age of 30 due to the factor of the digital computing system (Sya'roni & Syafii, 2023). These numbers are a warning signal that demands serious attention from educators, parents, and leaders of the Muslim community. The process of moral formation that has been at the core of the mission of Islamic education is now faced with the flow of digital culture that presents various values that are often not in harmony with Islamic teachings.

Morality in Islam is understood as the formation of internalized character so as to give birth to ethical behavior consistently according to the guidance of the Qur'an and Sunnah (Solehuddin, 2023). According to (Jenny Reza Danty, 2023) Morality can be defined as an internal characteristic that encourages spontaneous action, which is developed through the repetition of behavior in daily life. In this framework, the value of qana'ah and gratitude plays an important role in maintaining emotional stability because it fosters a sense of self-sufficiency and acceptance of Allah's provisions, this attitude is in

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contrast to the phenomenon of Fear of Missing Out (FoMO) which is shown by anxiety and motivation to continue to follow the activities of others on social media.

Research on Fear of Missing Out (FoMO) has been extensively researched in the field of psychology and digital communication. Research (Darmayanti et al., 2023) showed that FoMO is related to digital anxiety, compulsive behavior in social media use, as well as the urge to keep up with other people's activities. In addition, the research (Nadzirah et al., 2022) found that FoMO has an impact on decreasing the quality of adolescents' social interaction due to the high intensity of social media use. Meanwhile, research (Maulidizen et al., 2024) emphasizing the relationship between FoMO and the consumptive behavior of Generation Z Muslims in the perspective of Islamic consumption ethics. Other research by (Iskandar et al., 2025) discusses FoMO from the point of view of self-moderation (wasathiyyah) in Islam as a spiritual response to digital pressure.

However, these studies still focus more on discussions about psychology, consumption behavior, mental health, and self-moderation, so that not many have studied FoMO specifically as a challenge in shaping the morals of Muslims in the digital era. Studies on the relationship between FoMO and Islamic moral values such as qana'ah, gratitude, tawakkal, and sincerity are also still limited. Based on these conditions, the novelty of this research lies in the effort to integrate the discussion of FoMO with the formation of morals in the perspective of Islamic education through the latest literature study in 2020-2026 which can be accessed through Google Scholar. This research aims to examine and analyze the FoMO culture in Muslim society and its implications for the formation of morals in the digital era based on the perspective of Islamic education.

RESEARCH METHODS

This research uses the library research method, which is a research approach method that focuses on the process of collecting and studying various sources of scientific literature related to the problem being researched. According to Prihatinia & Zainil. (2020) in (Septiana et al., 2022) Literature research is an activity carried out by researchers to obtain various information related to and in accordance with the topic or problem being studied. This method was chosen because it is able to help researchers gain a broad and in-depth understanding of a phenomenon through various previous research results that have been published (Sari & Asmendri, 2020).

The collection of library materials is carried out systematically through academic database searching, especially Google Scholar is used as a source of data search by utilizing appropriate keyword combinations, both in Indonesian and English, including "*FoMO*", "*Fear of Missing Out*", "*Islamic morals*", "*Social Media*", "*digital Islamic education*", "*qana'ah*", "*Wasathiyyah*", "da'wah", and various combinations. The collected literature sources include articles, scientific journals, and books published in the range of 2020 to 2026.

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RESULTS AND DISCUSSION

1. An Overview of the Culture of Fear of Missing Out (FoMO) in Muslim Societies

Research (Hidayati & Nasution, 2025) reveals that FoMO has transformed into a culture of its own among Generation Z, no longer just an individual psychological symptom. This culture is characterized by the perceived social pressure to always be connected, always following the latest trends, and always appearing in every moment that is considered important. In an increasingly visually-oriented social media ecosystem like Instagram and TikTok, the pressure to appear and "not be left behind" is getting stronger and forming new social norms that differ from the traditional values of Muslim society (Hidayati & Nasution, 2025). From the point of view of communication science, FoMO is identified as having three main dimensions that interact with each other: the emotional dimension in the form of social anxiety and jealousy, the cognitive dimension in the form of obsession with the latest information and impulsive decision-making, and the behavioral dimension in the form of compulsive social media checking and dependence on digital validation (Darmayanti et al., 2023). Research (Alfian, 2024) From an Islamic perspective, transactions influenced by Fear of Missing Out often override the value of sincerity which is an important part of sharia. Consumptive behavior that is carried out excessively and irrationally is considered not in harmony with the principles of protecting property (Hifz al-Mal) and protecting the soul (Hifz an-Nafs), which in Islamic teachings encourage every individual to be wise and responsible in shopping. According to (Ananta et al., 2025) The FoMO phenomenon occurs due to the intensive use of social media platforms such as Instagram, Tiktok, and X. Therefore, social media is one of the very crucial factors for the occurrence of FoMO in a person's person.

2. The Dynamics of FoMO and the Moral Changes of the Muslim Community

FoMO in the context of Muslim life has distinctive characteristics and is different from its manifestation in the general public. Research (Maulidizen et al., 2024) identifies that FOMO in Generation Z Muslims manifests itself in the form of deep social anxiety when unable to keep up with the latest trends, pressure to always be active on social media, and feelings of envy and inferiority due to the culture of comparison that is rife on digital platforms. The study specifically underlined that consumption patterns driven by FoMO often conflict with Islamic economic and ethical principles that prioritize simplicity and avoidance of waste (Maulidizen et al., 2024).

Phenomenological studies (Iskandar et al., 2025) specifically examines the experiences of individual Muslims in the face of FoMO pressure. The findings of the study showed that most informants reported anxiety, unrest, and even decreased self-esteem when not participating in trending online activities. This condition indicates psychological pressure that comes from excessive social comparison. Furthermore, the study also revealed that the intensity of social media use fosters

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an emotional dependence on external validation, which ultimately disrupts the mental and spiritual health balance of Muslim individuals (Iskandar et al., 2025). Research (Astafan et al., 2025) reinforcing these findings by showing that although respondents already had knowledge of Islamic teachings on qana'ah and gratitude, this knowledge was not strong enough to compensate for the social pressures coming from social media, a gap that indicated the need for a deeper process of internalizing values, rather than simply the transmission of knowledge (Astafan et al., 2025).

Another aspect that contributes to the manifestation of FoMO in Muslim society is the tendency to display Islamic identity in a performative manner in the digital space, rather than as an expression of sincere belief. A number of individuals are encouraged to post photos of worship activities or exhibit Islamic symbols just to gain social recognition and validation, not out of pure spiritual motivation. This behavior is contrary to the Islamic teachings on sincerity and is a form of moral disturbance caused by the FoMO culture (Raihan et al., 2024). In the realm of Islamic education, the manifestation of FoMO is also seen in teaching-learning practices, where Muslim adolescents tend to prioritize digital involvement over active participation in religious activities such as recitation and congregational prayers. This shift is gradually weakening the quality of real social interaction that is an important pillar in the formation of Islamic social morality (Nadzirah et al., 2022).

Research (Adzkia et al., 2025)) Explain that the impact of FoMO in the realm of individual morals is the decline of discipline in the pursuit of knowledge. The results of the study on PAI students showed that the majority of students were included in the medium to high FoMO category, characterized by anxiety when not accessing social media, the urge to follow trends, and the tendency to compare themselves. This condition has an impact on the weakening of learning discipline, poor time management, and low self-control over media ethics according to Islamic values. FoMO can also erode the values of manners that exist in a person. According to (Saiddaeni et al., 2023) Manners are important to cultivate a person's good character. FoMO also has the impact of shifting Islamic identity in a performative direction. This is reinforced by the findings (Husna, 2023) Research involving 177 millennial Muslims in Indonesia who actively follow the hijrah movement through Instagram showed that simultaneously Fear of Missing Out and problematic social media use were able to affect the articulation of Islamic identity with an effective contribution of 40.6%.

3. FoMO Analysis in the Perspective of Islamic Moral Education

a. The Concept of Morality in Islam as the Basis of Self-Control

Research results (Harahap et al., 2024) It shows that the concept of mujahadah an-nafs or the ability to control oneself has an important role in the formation of students' morals. The study found that students who were accustomed to controlling emotions, limiting impulses, and building spiritual discipline showed more stable behavior in social interaction and the use of

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digital media. The findings show that morality in Islam is not only related to human relationships, but also concerns the ability of individuals to control themselves against various external influences. In addition, research (Sukmawati, 2023) Found that Islamic religious education plays a role in strengthening students' self-control in the era of digital disruption. The research shows that the internalization of moral values such as patience, responsibility, and discipline helps students to be more selective in responding to technological developments and digital information flows. Thus, morality is positioned as a moral foundation that helps individuals maintain a balance of behavior in the midst of rapid social change.

b. FoMO as a Moral Challenge for the Muslim Digital Generation

Research (Adzkia et al., 2025) revealed that the high intensity of social media use gives rise to a tendency for compulsive behavior in the form of an urge to keep checking notifications, comparing personal activities with others, and difficulty stopping digital engagement even though these activities interfere with academic obligations. These findings suggest that FoMO contributes to a decline in self-discipline and time management in Muslim students. Research results (Gumelar & Mubin, 2025) showed that individuals who experienced FoMO showed higher levels of social anxiety due to exposure to digital content that featured achievements and ideal lifestyles. The study found that this kind of exposure triggered a decrease in gratitude and an increased tendency to conduct negative self-evaluations. From an Islamic moral perspective, this condition shows a weakening of the inner orientation that should be based on qana'ah and self-acceptance.

c. The Relevance of Moral Education in Overcoming FoMO

Research (Utami et al., 2026) found that the Islamic Digital Wellbeing approach was effective in strengthening students' reflective awareness in managing social media use. The results of the study show that the integration of digital literacy with Islamic spiritual values helps students limit excessive digital engagement and improve self-evaluation skills on the psychological impact of technology use.

4. The Dimension of Morality Threatened by FoMO Culture

a. Qana'ah and Gratitude

Qana'ah, the attitude of satisfaction and accepting Allah's gift with open arms is the antithesis of the psychological condition caused by FoMO. Study (Iskandar et al., 2025) with a phenomenological approach it is stated that from an Islamic perspective, FoMO is not just an individual psychological symptom, but a spiritual reflection of the fading of qana'ah in a person. The tendency to constantly compare oneself to others through social media directly erodes the

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gratitude that should be the main character of a Muslim. The principle of the Prophet PBUH which advocates looking down in worldly affairs is diametrically opposed to the logic of upward social comparison which is the main fuel of FoMO (Iskandar et al., 2025).

b. Tawakkal and Peace of Mind

Tawakkal surrendering completely to Allah SWT after doing his best is the foundation of inner peace in Islam (Nur Hayani, Fathullah Rusly, 2023). FOMO directly contradicts this value because it encourages individuals to constantly manage their self-image in the digital world and feel anxious over every missed moment. Interpretation studies contained in (Sya'roni & Syafii, 2023) Stating that the appreciation of the value of tawakkal can help Generation Z Muslims reduce their attachment to self-image in cyberspace and suppress excessive urges to constantly check social media notifications.

c. Sincerity and Authenticity of Intention

The culture of FOMO encourages individuals to engage in various activities including religious activities solely in order to gain social recognition and validation in the digital space. The behavior of showing off or riya' which is strictly prohibited in Islam is often hidden behind the activity of uploading Islamic content which is actually motivated more by social motives than by worship motives. (Fitri & Ridwan, 2024) Identify the risk that the same social media platforms that can contribute positively to the formation of adolescent character can also trigger religious behavior that is performative and not based on sincerity (Fitri & Ridwan, 2024).

5. The Challenges of Moral Formation in the Digital Era in the Perspective of Islamic Education

The phenomenon of Fear of Missing Out (FoMO) is increasingly receiving attention in the study of Islamic education and morals because of its relationship with the pattern of intensive use of social media and its effect on the psychological well-being and moral behavior of the younger generation. Another study found that religious psychology or spiritual education contributes to students' behavior in dealing with FoMO, where the reinforcement of religious values plays a role in reducing social anxiety and increasing moral resilience amid the pressures of digital life (Aprilita & Putra, 2025).

In addition, FoMO has been associated with less productive changes in morals and behaviors, such as increased social media addiction, neglect of educational obligations, and impaired study concentration, all of which are challenges to the process of moral formation through Islamic education (Adzkia et

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al., 2025). The conceptual literature also highlights that FoMO can shift the focus of individuals from spiritual values towards an orientation to social validation and existence in cyberspace, thus demonstrating the need for the integration of more contextual Islamic moral education in curricula and learning practices to deal with this phenomenon (Rahman, 2025).

6. Islamic Values as the Foundation for the Response to FOMO Culture

Although the culture of FOMO presents no light challenges, Islam has actually provided a complete spiritual tool to deal with it. The study of FOMO in the view of the Qur'an published in (Khairunnisa et al., 2025) explained that the Qur'an promotes peace of mind through solid faith, dependence (tawakkal), contentment (qana'ah), and awareness of the temporary nature of earthly life. These values form a resilient spiritual framework to combat FOMO by encouraging self-awareness and a more substantive meaning in life. Thus, the values of the Qur'an can be seen as a form of spiritual therapy for modern social anxieties such as FOMO (Khairunnisa et al., 2025).

The concept of wasathiyyah (Islamic moderation) is one of the most relevant principles in responding to FOMO culture. Study (Iskandar et al., 2025) stated that wasathiyyah represents the principle of balance that encourages humans to avoid exaggerating attitudes in all aspects of life, including the use of digital technology. Allah SWT in QS. Al-Baqarah [2]:143 establishes Muslims as wasath (middle/moderate) people, which means that they are obliged to be exemplary in maintaining a balance between spiritual needs and worldly needs. In the digital context, wasathiyyah provides a foundation for self-regulation in the use of social media to prevent consumptive behavior and the pursuit of superficial validation (Iskandar et al., 2025).

On the social dimension, research (Wahyu Nata et al., 2025) The results indicate that the psychological well-being of Generation Z can be protected from the bad influence of FOMO thanks to strong social support from family, friends, and the academic community. This finding is in line with Islamic teachings which strongly emphasize the importance of ukhuwwah Islamiyah and communities that strengthen each other as a support system for life (Wahyu Nata et al., 2025).

7. Moral Formation Strategies in Facing the FoMO Culture

a. Strengthening the Role of Muslim Families

Study (Ramadani & Rosyad, 2025) It was found that the family plays a role in building religious character through habituation of moral values, interpersonal communication, and supervision of children's daily behavior. The research shows that family involvement helps children to be more able to control behavior and not easily follow the social pressures of the digital environment. In the context of FoMO culture, the role of the family is important because the high use of social media among adolescents is often influenced by weak self-control and lack of parental assistance. Strengthening emotional relationships in the family, habituating worship together, and

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forming open communication patterns can help adolescents build emotional stability so that they are not easily encouraged to seek social validation in digital media.

b. The Role of Islamic Educational Institutions

Research (Maliki et al., 2025) shows that multiliteracy-based Aqidah Akhlak learning has an influence on students' ability to understand the use of digital media more critically. The study found that the integration of moral values with digital literacy helps students realize the impact of digital behavior on social and moral life. Students who receive Islamic value-based learning tend to be more able to control the use of social media and are not easily encouraged to follow digital trends excessively.

In addition, the research (Nurhikmah et al., 2025) It was found that moral development through religious habituation in the school environment contributes to the formation of discipline and self-control of students. Activities such as character building, religious studies, and the habit of congregational worship help students build moral awareness in daily life. The findings show that Islamic educational institutions play an important role in shaping the character of the younger generation to be wiser in facing the pressure of digital culture, including the FoMO phenomenon.

c. Optimization of Da'wah and Religious Community

Study (Choirin et al., 2024) Finding that digital da'wah is an effective means in building an understanding of Islam for generation Z because it is able to reach teenagers through platforms that are close to their daily lives. The research shows that a communicative da'wah approach that is in accordance with the character of the digital generation helps increase moral awareness and strengthen understanding of Islamic values in the midst of an increasingly massive social media flow. In addition, the use of digital media in da'wah activities is seen as one of the positive alternatives to reduce exposure to content that encourages consumptive behavior and excessive social validation searches. Thus, optimizing digital da'wah and strengthening religious communities is an important part of building the moral resilience of the Muslim generation in facing the FoMO culture.

d. Spiritual Awareness Strengthening Strategies

Study (Karlina & Sassi, 2025) Explaining that the meaning of gratitude in the Qur'an has relevance in shaping the character of the younger generation in the midst of modern cultural developments. The research shows that strengthening gratitude helps individuals build self-acceptance and reduces the

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tendency to compare personal lives with others. In the context of FoMO, spiritual strengthening through worship habits, self-reflection, and internalization of qana'ah values helps individuals manage digital social pressures in a healthier way. Spiritual awareness makes it difficult for a person to rely on social media validation because his life orientation is more directed towards inner peace and closeness to Allah SWT.

CONCLUSION

The phenomenon of Fear of Missing Out (FoMO) in Muslim society today is not just a psychological symptom, but an existential challenge that risks distorting the moral foundations through digital anxiety, consumptive behavior, and reliance on external validation. This research confirms that the uncontrolled intensity of social media use can erode fundamental spiritual values such as qana'ah, gratitude, and sincerity, which ultimately shifts religious orientation to mere identity performance in cyberspace. As a mitigation effort, it is necessary to strengthen moral resilience through the integration of digital literacy based on the values of the Qur'an and Sunnah, optimizing the role of the family in monitoring online behavior, and applying the principle of wasathiyyah (moderation) to achieve a balance between worldly and spiritual life. For the future development of science, it is recommended that there be further experimental or longitudinal research to test the effectiveness of the "Islamic Digital Wellbeing" learning module empirically in reducing the level of FoMO at various levels of education, as well as to examine more deeply the influence of social media-specific algorithms on changes in the cognitive structure and religious behavior of generation Z. The main hope of this study is that the Muslim community will continue to thrive amid advances in digital technology, but only if they use it with full awareness. It is hoped that the Muslim generation will be resilient and aware of the significant negative impact of FoMO.

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