

Ṭuma'ninah and Doomscrolling: A Qur'anic Perspective in Dialogue with Lazarus and Folkman's Coping Theory

Kurniawan^{1*}, Aji Muhammad Ibrahim², Muhammad Fahriy³, Muhammad Muhlis⁴,
Muhammad Nur Saif⁵

^{1,2,3} Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

^{4,5} Al-Azhar University, Cairo, Egypt

Article Info

Article History:

Received: 01 May 2026

Revised: 31 August 2026

Accepted: 04 September 2026

Published: 15 September 2026

*Corresponding Author:

Name: Kurniawan

Email: kurnielmadani@gmail.com

Keywords

Abstract

Doomscrolling, characterized by repetitive and prolonged exposure to negative digital content, may contribute to psychological distress and reinforce maladaptive patterns of information seeking. This study examines the Qur'anic concept of *ṭuma'ninah* and explores its conceptual relevance to coping with psychological pressures associated with doomscrolling through a dialogue with Lazarus and Folkman's coping theory. The study employs qualitative library research and thematic (*tafsir maudū'i*) analysis. Primary data consist of selected Qur'anic passages related to tranquility of the heart and soul and their interpretations in classical and contemporary exegetical works, while secondary sources include scholarly literature on coping, spiritual coping, and doomscrolling. Data were analyzed by tracing relevant Qur'anic terms, comparing exegetical interpretations, identifying the dimensions of *ṭuma'ninah*, and relating these findings to the coping processes proposed by Lazarus and Folkman. The analysis indicates that *ṭuma'ninah* encompasses cognitive-epistemic, affective, relational, and existential-moral dimensions. Practices such as *dhikr*, *du'a*, and *tawakkul* may be understood as complementary spiritual processes that facilitate cognitive reappraisal, emotional regulation, attentional disengagement, and adaptive responses to stress. In relation to doomscrolling, this Qur'anic framework provides a conceptual basis for cultivating intentional information engagement, regulating digital exposure, and reducing reactive patterns of consumption. However, these propositions remain conceptual and require empirical investigation to establish their psychological efficacy.

Doomscrolling; Lazarus and Folkman; Mental Health; Spiritual Coping; Ṭuma'ninah.

Abstrak

Doomscrolling, yang ditandai oleh paparan berulang dan berkepanjangan terhadap konten digital negatif, dapat berkontribusi terhadap tekanan psikologis serta memperkuat pola pencarian informasi yang maladaptif. Penelitian ini mengkaji konsep Qur'ani *ṭuma'ninah* dan mengeksplorasi relevansi konseptualnya dalam menghadapi tekanan psikologis yang berkaitan dengan *doomscrolling* melalui dialog dengan teori coping Lazarus dan Folkman. Penelitian ini menggunakan metode studi kepustakaan kualitatif dan analisis tematik (*tafsir maudū'i*). Data primer terdiri atas sejumlah ayat Al-Qur'an yang berkaitan dengan ketenteraman hati dan jiwa beserta penafsirannya dalam karya-karya tafsir klasik dan kontemporer, sedangkan data sekunder mencakup literatur ilmiah tentang coping, coping spiritual, dan doomscrolling. Data dianalisis dengan menelusuri istilah-istilah Al-Qur'an yang relevan, membandingkan penafsiran para mufasir, mengidentifikasi dimensi-dimensi *ṭuma'ninah*, serta menghubungkan temuan tersebut dengan proses coping yang dikemukakan oleh Lazarus dan Folkman. Hasil analisis menunjukkan bahwa *ṭuma'ninah* mencakup dimensi kognitif-epistemik, afektif, relasional, dan eksistensial-moral. Praktik seperti *dhikr*, *du'a*, dan *tawakkul* dapat dipahami sebagai proses spiritual yang saling melengkapi dalam mendukung penilaian ulang kognitif, regulasi emosi, pelepasan perhatian, dan respons adaptif terhadap stres. Dalam konteks *doomscrolling*, kerangka Qur'ani ini memberikan landasan konseptual untuk membangun keterlibatan yang lebih sadar dalam mengakses informasi, mengatur paparan digital, dan mengurangi pola konsumsi

yang reaktif. Namun, proposisi-proposisi tersebut masih bersifat konseptual dan memerlukan penelitian empiris untuk menguji efektivitas psikologisnya.

Kata Kunci: *Doomscrolling*, Kesehatan Mental; Lazarus dan Folkman; Spiritual Coping; Ṭuma'ninah.

INTRODUCTION

The development of digital technology has transformed the way humans interact with information. Easy access to various social media platforms enables individuals to obtain and consume information rapidly, massively, and almost without limits. However, this convenience has also generated excessive patterns of information consumption, one of which is the phenomenon of doomscrolling, namely the tendency to continuously consume negative information even though users are aware of its emotional impacts (Price et al., 2022). This behavior has become increasingly complex because social media provides an endless stream of information, including content related to crises, conflicts, disasters, and various negative events. The continuous flow of content can make users find it difficult to stop browsing and move from one negative piece of information to another (Yu et al., 2024). Therefore, doomscrolling needs to be understood as a pattern of digital information consumption that has the potential to disrupt users' psychological balance.

Repeated exposure to negative information does not only extend the duration of social media use but can also increase stress, anxiety, and emotional exhaustion. In practice, users often continue browsing negative news because they seek certainty regarding situations perceived as threatening (Hasel & Halversen, 2024). Each update creates the impression that users are gaining a better understanding of the situation, while simultaneously providing access to the next negative information. As a result, information-seeking behavior that was initially intended to reduce uncertainty instead creates a cycle: anxiety encourages further browsing, while browsing increases anxiety (Jia, 2022). This phenomenon indicates that doomscrolling is not merely a habit of reading news, but rather an issue of emotional regulation that may disturb inner peace. Therefore, a coping framework is needed that does not only limit media usage but also strengthens individuals' ability to manage psychological pressure..

From the perspective of the Qur'an, inner peace can be examined through the concept of *ṭuma'ninah*. This concept refers to a state of the soul that is calm, stable, and not easily shaken by pressure. QS. ar-Ra'd [13]: 28 connects tranquility of the heart with remembering Allah, while QS. al-Fajr [89]: 27-30 describes *nafs al-muṭma'innah* as the soul that returns to its Lord in a state of being pleased and receiving his pleasure (*Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan*, 2019). These two verses demonstrate that tranquility does not merely mean the absence of problems, but rather the formation of a strong inner orientation when an individual faces difficult situations. In the context of doomscrolling, *ṭuma'ninah* is relevant because it provides a spiritual foundation for interrupting emotional responses that are continuously triggered by exposure to negative information. Thus, this concept can be examined as a source of psychological resilience in today's digital environment.

The psychological dimensions of *ṭuma'ninah* can be seen through the practices of *dhikr*, *du'a*, and *tawakkul*, which help individuals direct attention, regulate emotions, and accept the limitations of personal control. These practices are not identical to modern psychological techniques, but they

share functional similarities with emotional regulation (Rofiqoh et al., 2025). Within the framework of spiritual coping, religious beliefs and practices are used to interpret stress, obtain meaning, and maintain hope when problems cannot be immediately resolved. Therefore, *ṭuma'ninah* can be understood not as a passive attitude toward digital pressure, but as an inner condition that supports a more measured response (Wardani & Nasrulloh, 2025). This understanding is important so that the study does not stop at normative recommendations but explains the psychological processes that may develop through attention toward Allah, prayer, surrender, and regulation of media-related behavior.

The interpretations of scholars indicate that *ṭuma'ninah* consists of several complementary dimensions. Ibn Kathīr places *dhikr* as a means of maintaining the heart's connection with Allah, allowing anxiety to be reduced (Ibn Kathīr, 1999). In line with this view, Shihab (2002) emphasizes inner balance and the firmness of faith as the foundation for facing the pressures of life. Meanwhile, Al-Ghazali (2010) relates tranquility of the heart to *tazkiyat al-nafs*, namely the process of purifying the soul from excessive attachment to worldly matters, as well as preserving the heart through *dhikr*. These differences in emphasis demonstrate that *ṭuma'ninah* encompasses the regulation of attention, the interpretation of experiences, and the formation of everyday life orientations. These three dimensions can be used to examine the issue of doomscrolling more comprehensively because this behavior involves diverted attention, repeated threat assessments, and difficulty in stopping information consumption.

Previous studies have connected concepts in the Qur'an with mental health, although their focuses remain diverse. Research on *ṭuma'ninah* in prayer has linked it with flow theory and psychological tranquility (Adnan et al., 2025). Other studies have discussed *ṭuma'ninah* and *sakīnah* as concepts that support psychological resilience (Saputra et al., 2025). The relationship between Qur'anic teachings, spirituality, and mental health in modern contexts has also been examined (Rofiqoh et al., 2025). These studies emphasize the psychological value of spiritual tranquility, but they have not specifically applied it to examine repetitive patterns of negative information consumption. On the other hand, research on doomscrolling has mainly explained its symptoms, driving factors, and impacts on the well-being of social media users. Therefore, the conceptual relationship between *ṭuma'ninah* and psychological pressure resulting from doomscrolling has not yet been systematically explained.

The research gap lies in the absence of an adequate dialogue between thematic Qur'anic interpretation of *ṭuma'ninah* and coping theory in explaining responses to doomscrolling. Negative media consumption is associated with mental health symptoms (Price et al., 2022), while the tendency toward doomscrolling can also be observed in users' interactions with negative news on social media (Mandliya et al., 2024). These two studies help explain the digital problem, but they do not yet provide a Qur'an-based interpretation. Conversely, studies on *ṭuma'ninah* generally discuss tranquility, worship, or resilience without making doomscrolling the analytical context. This study addresses this gap by positioning *ṭuma'ninah* as a form of spiritual coping through the approach of *tafsīr maudū'i*. The novelty of this study lies in integrating Qur'anic verses, exegetical interpretations, and the concept of coping to formulate an inner response toward exposure to negative information.

Based on this research gap, this study addresses two questions. *First*, how is the concept of *ṭuma'ninah* portrayed in the Qur'an and explained by Qur'anic exegetes? *Second*, how can this concept be understood as a form of spiritual coping in dealing with psychological pressure associated with doomscrolling? This study aims to analyze verses related to *ṭuma'ninah* through *tafsir maudū'i* and explain their relevance to coping theory. Theoretically, this study expands the dialogue between Qur'anic interpretation studies and contemporary psychology. Practically, the findings are expected to provide a reflective framework for digital media users in managing exposure to negative information. This contribution is expected to strengthen interdisciplinary studies.

METHOD

This study employs a qualitative literature-based design using the thematic interpretation method to examine the concept of *ṭuma'ninah* in the Qur'an and its conceptual relevance to coping with psychological pressure associated with *doomscrolling*. The primary sources are Qur'anic verses containing derivations of *ṭuma'anna* and their interpretations in authoritative exegetical works, particularly those of al-Ṭabarī and al-Qurṭubī. Secondary sources include books and scholarly articles on mental health, coping theory, spiritual coping, and doomscrolling. Recent publications, particularly those from the past five years, are prioritized for contemporary psychological and digital-media discussions, while classical exegetical works and foundational theoretical sources are selected based on their authority and relevance.

Data were collected through systematic documentation and source selection. The initial identification of relevant verses was based on a mapping of 13 Qur'anic occurrences of the derivation *ṭuma'anna* using the Quranic Arabic Corpus. From these occurrences, QS. Ar-Ra'd [13]:28, QS. Al-Fajr [89]:27-30, and QS. Al-Baqarah [2]:260 were purposively selected because they most directly represent dimensions of tranquility relevant to the study: affective-spiritual tranquility through *dhikr*, existential tranquility through *nafs al-muṭma'innah*, and cognitive-spiritual reassurance through the strengthening of faith. Other occurrences were used as supporting textual data. Qur'anic texts and translations follow *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, published by the LPMQ of the Ministry of Religious Affairs of the Republic of Indonesia. The units of analysis comprise the selected Qur'anic verses, relevant exegetical interpretations, and psychological concepts directly related to the research questions.

Data analysis followed the main stages of thematic interpretation: identifying the thematic focus, collecting and categorizing relevant verses, examining their relationships, comparing exegetical interpretations, and synthesizing the resulting conception of *ṭuma'ninah*. The exegetical findings were then placed in dialogue with Lazarus and Folkman's coping framework (Lazarus, 1984) to identify conceptual correspondences between Qur'anic spiritual processes and coping responses to psychological pressure associated with doomscrolling. The analysis focused on four dimensions: the meaning of *ṭuma'ninah*, associated spiritual practices, their conceptual coping functions, and their relevance to doomscrolling. Interpretive credibility was strengthened through source triangulation by comparing multiple *tafsir* works with relevant psychological literature. Because this study is conceptual and interpretative, it does not empirically test *ṭuma'ninah* as a

psychological intervention or establish causal effects on doomscrolling; rather, it develops a Qur'anic conceptual framework in dialogue with contemporary coping theory.

RESULTS AND DISCUSSION

The Phenomenon of Doomscrolling and Its Impact on Mental Health

The development of social media has given rise to doomscrolling, namely the tendency to continuously browse negative news or content despite the discomfort caused by such activity. This behavior is not only related to the duration of social media use but also to the difficulty of stopping the search for information regarding crises, conflicts, disasters, political instability, or other threats. The continuous availability of information allows users to move from one negative piece of content to another without clear boundaries. In such situations, the initial goal of understanding current developments may shift into repetitive information consumption that burdens emotional conditions. Ibad identified various types of information associated with declining mental health, including issues related to employment, poverty, inequality, war, and disasters. The study also demonstrated a negative relationship between doomscrolling and Instagram users' mental well-being (Ibad et al., 2025).

Repeated exposure to negative news can affect psychological conditions because users continuously receive stimuli perceived as threats. In such circumstances, information-seeking does not always produce a sense of security but may create a cycle in which anxiety encourages further information seeking, while new information increases anxiety again. Price found that the consumption of social and traditional media during the pandemic was associated with increased symptoms of depression and post-traumatic stress, particularly among individuals with existing psychological vulnerabilities (Price et al., 2022). Another study also showed a positive relationship between doomscrolling and anxiety, as well as the role of psychological resilience in weakening this relationship among adult social media users (El-Sayed & Alzaharni, 2025). These findings indicate that the impact of doomscrolling is influenced by both exposure patterns and the psychological resources possessed by individuals.

Overall, that the intensity of media consumption is associated with increased psychological symptoms, while Satici linked doomscrolling with psychological distress and declines in life satisfaction, mental well-being, and life harmony across several research samples (Satici et al., 2022). Nevertheless, previous studies have primarily focused on measuring the factors contributing to and the psychological impacts of doomscrolling from the perspective of media psychology. The solutions discussed generally involve limiting media use, strengthening digital literacy, and developing emotional regulation. This study expands the discussion by positioning *ṭuma'nīnah* as a spiritual framework for understanding the management of attention, emotions, and meaning-making in response to information-related pressure. Thus, the discussion of doomscrolling serves as an analytical context rather than empirical evidence regarding the effectiveness of *ṭuma'nīnah* as a psychological intervention among digital media users.

Tabel 1. Reflection on the Impact of Doomscrolling on Psychological Conditions

Aspect	Findings in the Discussion	Psychological Implications
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Exposure to negative content	Users repeatedly access information regarding crises, conflicts, inequality, wars, and disasters.	Associated with decreased mental well-being.
Intensity of media consumption	Social and traditional media consumption increases when individuals seek updates regarding situations.	Associated with symptoms of depression and post-traumatic stress among vulnerable individuals.
Anxiety	The level of doomscrolling has a positive relationship with anxiety.	Repeated exposure may strengthen emotional distress.
Psychological resilience	Resilience can weaken the relationship between doomscrolling and anxiety.	Psychological resources influence the level of impact experienced.
Psychological distress	Psychological distress is related to indicators of user well-being.	Associated with life satisfaction, mental well-being, and life harmony.

Table 1 shows that the impact of doomscrolling results from interconnected factors, including exposure to negative content, media consumption intensity, anxiety, and psychological distress. Its effects vary depending on individual vulnerability, self-regulation, and psychological resilience. Thus, doomscrolling is not only related to the amount of information consumed but also to how individuals perceive and respond to continuous information exposure. These findings provide a basis for examining *ṭuma'ninah* in the Qur'an and its relevance to spiritual coping in managing digital information pressure.

Analysis of the Concept of *Ṭuma'ninah* in the Qur'an

From a linguistic perspective, the term *ṭuma'ninah* (طُمَأْنِينَةٌ) is a *maṣḍar* (verbal noun) form related to the verb *iṭma'anna* (اِطْمَأَنَّ). Ibn Manẓūr explains that *al-ṭuma'ninah* means *al-sukūn*, referring to a state of calmness or stability after the emergence of anxiety. He also notes differences among linguists regarding the original arrangement of the letters in the verb (Mandzur, n.d.). Therefore, this study does not determine ط م ن as the only linguistic root, but rather uses the derivative forms related to the verb *iṭma'anna* as the basis for tracing relevant Qur'anic verses. Meanwhile, the Quranic Arabic Corpus indexes these forms under the entry ط م ن and records thirteen occurrences distributed across twelve verses because QS. ar-Ra'd [13]: 28 contains the term twice (*The Quranic Arabic Corpus*, 2026).

From these thirteen occurrences, this study selects QS. ar-Ra'd [13]: 28, QS. al-Fajr [89]: 27-30, and QS. al-Baqarah [2]: 260 as the primary verses. The selection was conducted purposively based on three criteria: containing lexical forms explicitly related to *iṭma'anna*, directly explaining tranquility of the heart or soul, and being relevant to the framework of spiritual coping. These three verses represent three complementary dimensions: the affective-relational dimension through *dhikr*, the existential-moral dimension through *al-nafs al-muṭma'innah*, and the cognitive dimension through the strengthening of faith. Since QS. ar-Ra'd [13]: 28 contains the word *taṭma'innu* twice, the three selected verses represent four out of thirteen occurrences. The

remaining nine occurrences are used as supporting data to examine the breadth and consistency of meaning.

A. QS. ar-Ra'd [13]: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, it is in the remembrance of Allah that hearts find tranquility" (*Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan*, 2019).

Al-Ṭabarī interprets the phrase *ṭatma'innu qulubuhum bi-dhikr Allāh* as a condition in which the heart becomes calm, feels tranquil, and becomes familiar through the remembrance of Allah. He also emphasizes that the hearts of believers attain tranquility through *dhikr Allāh* (al-Ṭabarī, 2001). This interpretation positions *ṭuma'ninah* as an inner transformation from anxiety toward calmness. Ibn Kathīr expands this meaning by explaining that the hearts of believers become purified, rely upon Allah, become peaceful through remembering Him, and accept Him as their protector and helper (Ibn Kathīr, 1999). Thus, both exegetes connect tranquility with *dhikr*, although Ibn Kathīr places stronger emphasis on the relationship of trust, acceptance, and dependence of believers upon Allah.

This comparison demonstrates that *dhikr* is not limited to verbal recitation but includes the redirection of attention, awareness, and inner orientation toward Allah. Analytically, tranquility in QS. ar-Ra'd [13]: 28 emerges when attention is no longer dominated by objects that generate anxiety but is directed toward a more stable source of belief and meaning. The dimension of *ṭuma'ninah* in this verse can be described as an affective-relational dimension because it involves emotional tranquility rooted in the relationship with Allah. In the context of digital information pressure, this verse provides a normative foundation for regulating attention and inner responses. However, this interpretation cannot be considered empirical evidence that *dhikr* automatically cures anxiety or psychological disorders caused by doomscrolling.

B. QS. al-Fajr [89]: 27–30:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي ۖ

"O tranquil soul, return to your Lord, pleased and pleasing. Enter among My servants and enter My Paradise" (*Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan*, 2019).

Ibn Kathīr explains *al-naḥs al-muṭma'innah* as a soul that is pure, calm, firm, and consistent in following the truth. Such a soul is called to return to Allah in a state of accepting His decree while receiving His pleasure. According to Ibn Kathīr, this call is related to the condition of believers when facing death and when being resurrected on the Day of Judgment (Ibn Kathīr, 1999). This interpretation demonstrates that *ṭuma'ninah* does not merely refer to comfort or the reduction of anxiety, but also describes the quality of a soul that possesses firmness of faith and an orientation toward truth. The relationship between *muṭma'innah*, *raḍīyah*, and *marḍīyah* indicates that tranquility of the soul is closely connected to acceptance of Allah and the harmony of life with the values one believes in.

Conceptually, QS. al-Fajr [89]: 27-30 illustrates the existential and moral dimensions of *ṭuma'ninah*. The tranquility described in this verse is not temporary but represents a relatively stable state of the soul because it possesses direction, values, and a clear purpose in life. A tranquil soul does not mean being free from all forms of pressure, but rather maintaining an orientation toward truth when facing changes or threats. This differs from temporary calmness that appears after someone avoids negative information. In relation to doomscrolling, *al-naḥs al-muṭma'innah* can be positioned as an ideal condition that contrasts with a soul that continuously reacts to digital stimuli. However, this verse is not a technical instruction for stopping scrolling behavior, but rather a normative foundation for developing inner firmness, acceptance, and stability.

3. QS. al-Baqarah [2]: 260:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ ۖ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And when Abraham said, ‘My Lord, show me how You give life to the dead.’ He said, ‘Do you not believe?’ He answered, ‘Yes, I believe, but so that my heart may be reassured.’ He said, ‘Then take four birds, bring them close to you and cut them into pieces. Then place a portion of them on each hill. Afterwards, call them, and they will come to you quickly. Know that Allah is Almighty and Wise’ (Al-Qur’an Dan Terjemahannya: Edisi Penyempurnaan, 2019).

Ibn Kathīr emphasizes that Prophet Abraham’s request to witness the process of bringing the dead back to life did not arise from doubt regarding Allah’s power. Rather, it reflected his desire to move from *‘ilm al-yaqīn*, certainty based on knowledge, toward *‘ayn al-yaqīn*, certainty strengthened through direct observation (Ibn Kathīr, 1999). Therefore, the phrase *liyatma’inna qalbī* does not indicate a lack of faith but represents the need to attain stronger assurance through clarity of experience. This verse also demonstrates that Prophet Abraham’s question concerned how Allah revives the dead, not whether Allah was capable of doing so (Saputra et al., 2025). Thus, tranquility of the heart may grow through the process of seeking understanding, clarification, and strengthening belief.

QS. al-Baqarah [2]: 260 represents the cognitive-epistemic dimension of *ṭuma'ninah*, showing that tranquility is related to clarity of knowledge. In the context of digital information, this dimension emphasizes the importance of clarification, evaluating information, and limiting excessive searching. However, Prophet Abraham’s experience serves only as a conceptual analogy for attaining certainty, not as an equivalent to digital users’ psychological experiences. The analysis of the three verses shows that *ṭuma'ninah* includes three complementary dimensions: affective-relational through *dhikr* and reliance on Allah, existential-moral through faith, acceptance, and orientation toward truth, and cognitive-epistemic through clarification and certainty of knowledge (Adnan et al., 2025). Thus, *ṭuma'ninah* represents an inner condition involving attention regulation, belief, acceptance, and value consistency. These findings position *ṭuma'ninah* as a multidimensional concept relevant to coping theory. The verses do not provide clinical solutions for doomscrolling but offer spiritual meaning and guidance for managing inner responses. Therefore, its relevance remains conceptual and interpretative, while the effectiveness of spiritual practices in reducing doomscrolling-related anxiety requires further empirical research.

Tabel 2. Results of the Analysis of the Concept of *Ṭuma'ninah*

Verse	Main Meaning	Dimension	Relevance to Digital Pressure
QS. ar-Ra'd [13]: 28	Tranquility through <i>dhikr</i> and reliance upon Allah	Affective-relational	Regulating attention and inner responses
QS. al-Fajr [89]: 27–30	A tranquil, firm soul that is content with Allah	Existential-moral	Reducing reactive attitudes toward information
QS. al-Baqarah [2]: 260	Inner assurance through strengthening belief	Cognitive-epistemic	Encouraging clarification and limiting information searching

Table 2 shows that *ṭuma'ninah* consists of three complementary dimensions: emotional tranquility through *dhikr*, soul stability through firmness and acceptance, and cognitive assurance through strengthened belief. These three dimensions demonstrate that *ṭuma'ninah* is not merely the absence of anxiety but also involves the organization of attention, acceptance, and clarity of understanding. In this study, these dimensions serve as a conceptual foundation for discussing *ṭuma'ninah* in relation to coping theory, rather than as empirical evidence of its effectiveness against doomscrolling.

Coping Theory in Psychology

In psychology, coping refers to continuously changing cognitive and behavioral efforts to manage internal or external demands perceived as burdensome or exceeding individual resources. Stress is therefore understood not merely as a characteristic of an event, but as a transaction between individuals and their environment. Since the evaluation of demands and resources may change, coping is dynamic and contextual. It does not always aim to eliminate stressors but may function to modify situations, regulate emotional responses, or maintain individual functioning under pressure (Lazarus & Folkman, 1984). This framework is relevant to doomscrolling because its psychological impact involves the interaction between negative information exposure, threat appraisal, and the ability to regulate responses.

The coping process is closely related to cognitive appraisal. Through primary appraisal, individuals evaluate whether an event is irrelevant, positive, or stressful in terms of harm, threat, or challenge. Secondary appraisal involves assessing available resources and possible responses, while reappraisal occurs when situations or outcomes change. These processes are not linear stages but interact repeatedly (Lazarus & Folkman, 1984). In doomscrolling, continuous exposure to negative information may repeatedly renew threat appraisal and encourage individuals to seek more information, even when such behavior increases emotional distress.

Lazarus and Folkman distinguish two main coping functions: problem-focused coping and emotion-focused coping. Problem-focused coping addresses stressors by modifying situations, such as limiting news exposure, verifying information, managing social media use, or stopping excessive scrolling. Meanwhile, emotion-focused coping regulates emotional responses through acceptance, relaxation, positive interpretation, social support, or spiritual practices. These strategies may operate together depending on the level of control individuals have over the situation (Lazarus & Folkman, 1984). Carver et al. also identify coping strategies such as planning,

acceptance, positive reinterpretation, support seeking, and behavioral disengagement (Carver et al., 1989). herefore, coping should not be viewed as two completely separate options.

The effectiveness of coping depends not only on the strategy itself but also on its suitability, timing, controllability of stressors, and consequences. In this study, coping theory is used to analyze the three dimensions of *ṭuma'ninah*: the cognitive-epistemic dimension relates to appraisal and reappraisal, the affective-relational dimension relates to emotional regulation, and the existential-moral dimension relates to meaning and life orientation. This relationship provides a basis for understanding *ṭuma'ninah* as spiritual coping without claiming its empirical effectiveness as a psychological intervention.

***Ṭuma'ninah* as Spiritual Coping in Facing the Psychological Impact of Doomscrolling**

In this study, *ṭuma'ninah* is not positioned as a single coping technique but as an inner condition resulting from spiritual regulation. In Lazarus and Folkman's theory, coping involves cognitive and behavioral efforts to manage stressful demands through problem modification or emotional regulation (Lazarus & Folkman, 1987). In religious psychology, beliefs and practices may become positive religious coping when they strengthen connection with Allah, meaning-making, and resilience (Pargament et al., 2011). Based on the three main verses and their interpretations, QS. al-Baqarah [2]: 260 reflects the search for certainty through *li-yaṭma'inna qalbī*, interpreted by Ibn Kathīr as movement from *'ilm al-yaqīn* to *'ayn al-yaqīn* (Ibn Kathīr, 1999). QS. ar-Ra'd [13]: 28 connects *dhikr* with tranquility of the heart, while al-Ṭabarī explains that hearts become calm through remembering Allah (al-Ṭabarī, 2001). QS. al-Fajr [89]: 27 describes *nafs al-muṭma'innah* as a soul that is tranquil, obedient, and reliant upon Allah (Al-Qurṭubī, 2006). Thus, *du'ā'*, *dhikr*, and *tawakkul* are formulated as processes leading individuals toward *ṭuma'ninah*.

Du'ā' functions as dialogical coping: fear and uncertainty are brought into a relationship with Allah, accompanied by efforts to obtain clarity. Therefore, Prophet Abraham's supplication does not represent a lack of faith, but rather the strengthening of certainty. Achour, Bensaid, and Nor also position prayer and supplication to Allah as coping strategies within the Islamic tradition (Achour et al., 2015). Within the appraisal framework, this process helps individuals reassess uncertainty without having to respond through unlimited information seeking. *Dhikr* functions to redirect the center of attention from the flow of stimuli toward awareness of Allah. Research by Saktyanugraha et al. (2026) shows that Ibn 'Ajībah's interpretation places *dhikr* as an awareness of the heart based on *tawḥīd* and faith, rather than merely verbal repetition. Functionally, *dhikr* overlaps with mindfulness in attention regulation and reducing reactivity (Bishop et al., 2004), but the two are not identical. Mindfulness is directed toward awareness of present experiences, whereas *dhikr* is theocentric because it orients awareness toward Allah.

Tawakkul functions as a restructuring of appraisal toward situations that cannot be fully controlled. Gondal et al. define it as belief in Allah's sufficiency while still involving positive efforts and acceptance of outcomes (Gondal et al., 2021). Therefore, *tawakkul* is not passivity. In facing doomscrolling, *tawakkul* limits the assumption that security can only be achieved by continuously obtaining more information, while encouraging actions that remain within the user's control. This framework aligns with the findings of Ramadhany et al. (2026) that *tawḥīd* can shape meaning orientation, hope, and acceptance of human limitations. Doomscrolling creates a cycle in which

anxiety encourages the search for negative news, while further exposure reduces positive affect and optimism. Even two to four minutes of exposure to negative news has been shown to produce negative emotional consequences (Sharma et al., 2022). The *tuma'ninah* model offers a way to interrupt this cycle at the levels of appraisal, emotion, and action.

Tabel 3. Mechanism of *Tuma'ninah* as Spiritual Coping

Basis	Mechanism	Coping Function	Implication for Doomscrolling
QS. 2:260; <i>du'a'</i>	Expressing uncertainty and seeking clarity	Cognitive <i>reappraisal</i>	Evaluating information needs before scrolling
QS. 13:28; <i>dhikr</i>	Redirecting attention toward Allah	Emotional and attentional regulation	Creating distance from automatic responses
QS. 89:27–30; <i>tawakkul</i>	Making effort and accepting limits of control	Integration of <i>problem-</i> and <i>emotion-focused coping</i>	Limiting exposure, verifying sources, and stopping
<i>Tuma'ninah</i>	Inner condition achieved through these processes	Cognitive, emotional, and spiritual stability	Using media consciously and non-reactively

Table 3 summarizes the mechanisms of *tuma'ninah* as a spiritual coping framework by linking Qur'anic foundations, spiritual processes, coping functions, and their implications for doomscrolling. QS. Al-Baqarah [2]:260 and the practice of *du'a'* are understood as processes for responding to uncertainty through seeking clarity, which is conceptually related to cognitive reappraisal and may encourage individuals to assess their information needs before scrolling. QS. Ar-Ra'd [13]:28, through *dhikr*, redirects attention toward Allah and is conceptually associated with emotional and attentional regulation, creating distance from automatic and reactive digital responses. Meanwhile, QS. Al-Fajr [89]:27–30, through *tawakkul*, emphasizes balancing personal effort with acceptance of matters beyond one's control. This can be understood as integrating problem-focused and emotion-focused coping, including limiting exposure, verifying information, and disengaging from scrolling (Rahmadita et al., 2026). Taken together, *tuma'ninah* is conceptualized as an inner state involving cognitive, emotional, and spiritual stability that may support more conscious and non-reactive media use. This model is proposed as a conceptual framework rather than a therapeutic procedure; therefore, the relationship between *tuma'ninah* and doomscrolling requires further empirical investigation.

CONCLUSION

This study demonstrates that *tuma'ninah* in the Qur'an represents a multidimensional conception of inner tranquility encompassing cognitive-epistemic, affective-relational, and existential-moral dimensions. QS. Al-Baqarah [2]:260 emphasizes the strengthening of certainty through clarification and faith; QS. Ar-Ra'd [13]:28 highlights emotional tranquility through *dhikr* and connection with Allah; and QS. Al-Fajr [89]:27–30 illustrates an existential orientation characterized by steadfastness, acceptance, and *tawakkul*. The thematic synthesis of these passages and their exegetical interpretations indicates that *du'a'*, *dhikr*, and *tawakkul* can be understood as

complementary spiritual processes associated, at the conceptual level, with cognitive reappraisal, emotional regulation, attentional control, and the integration of problem-focused and emotion-focused coping. Accordingly, *ṭuma'ninah* is better understood as a Qur'anic spiritual framework for responding to distress rather than as a modern psychological technique or a passive state of emotional calm.

In relation to *doomscrolling*, the findings suggest that this framework offers a conceptual orientation for developing more deliberate patterns of digital engagement, including evaluating information needs, creating pauses before reacting to distressing content, limiting excessive exposure, and regulating emotional responses. Its contribution lies not in establishing *ṭuma'ninah* as a clinically validated intervention, but in demonstrating how a Qur'anic conception of inner tranquility can enter into productive dialogue with contemporary coping theory. This perspective also expands the discussion of *doomscrolling* beyond individual media-consumption habits by introducing spiritual and existential dimensions into the analysis of responses to digitally mediated stress.

The study is limited by its qualitative and interpretative design, its reliance on selected Qur'anic passages and exegetical sources, and the absence of empirical measurement of *ṭuma'ninah* or *doomscrolling*-related psychological outcomes. The proposed relationships between Qur'anic spiritual practices and psychological coping therefore remain conceptual rather than causal. Future research should empirically examine whether and under what conditions *ṭuma'ninah*-oriented practices are associated with reduced doomscrolling, improved emotional regulation, or lower psychological distress. Such studies could employ validated psychological instruments, experimental or longitudinal designs, and diverse participant populations to assess the applicability of this Qur'anic framework within contemporary digital well-being research.

ACKNOWLEDGMENT

The authors sincerely thanks all parties for their support, guidance, and assistance in preparing this article. The author would also like to thank the editors and reviewers for their valuable comments and constructive suggestions. All assistance and support provided have been invaluable to the completion of this article.

DECLARATION OF USING AI

The authors used ChatGPT (OpenAI) for language editing and structural suggestions. All outputs were reviewed and verified by the authors, who take full responsibility for the manuscript's originality, accuracy, and content.

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