



Husnuzan, Social Comparison, and Social Anxiety in Emerging Adults Social Media Users

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Abstract

Emerging adults often use social media as a platform for exploration, but the usage is associated with various negative impacts, particularly regarding others' judgments, which can lead to social anxiety. Therefore, this study aimed to investigate the influence of *husnuzan* and social comparison on social anxiety among emerging adults social media users. The participants were individuals in emerging adulthood, aged 18-29 years, residing in the Special Region of Yogyakarta. Moreover, the Iowa-Netherlands Comparison Orientation Measure, Husn al-Zhan Scale, and Social Anxiety Scales for Social Media Users were used. A multiple regression analysis was carried out to explore the relationship between the three variables. The proposed hypothesis states that *husnuzan* and social comparison influence social anxiety. The results showed that *husnuzan* and social comparison significantly impacted social anxiety in emerging adults social media users, hence, optimizing *husnuzan* and minimizing social comparison behaviors can reduce anxiety.

Keywords: Emerging adulthood, *Husnuzan*, Social anxiety, Social comparison

Received 6 January 2024/Accepted 8 June 2024 ©Author all rights reserved

Introduction

Emerging adulthood is a transitional period where individuals are no longer considered adolescents but have not fully become adults (Arnett, [2000](#); Naude & Piotrowski, [2023](#); Soucase et al., [2023](#)). This phase ranges between 18 to 29 years (Arnett, [2007](#); Kuang et al., [2023](#)), and individuals focus

on cognitive development, family and romantic relationships, friendships, as well as media use. Furthermore, the phase is characterized by self-exploration and vulnerability to crises. Emerging adults engage in self-exploration, decision-making, and self-focus (Syihab et al., [2020](#); Nice & Joseph, [2023](#)), exploring aspects like romantic life and career, with expectations to diligently handle responsibilities (Arini, [2021](#)). These individuals are vulnerable to identity development crises, particularly when preparing for social world (Arini, [2021](#); Shepherd et al., [2023](#)). In Indonesia, this vulnerability is specifically significant in the context of social media use (Artiningsih & Savira, [2021](#)). The period is crucial for self-development, with social media serving as a platform for self-exploration and self-presentation (Michikyan et al., [2015](#)).

Emerging adults use social media frequently and spend considerable time on various applications (Ilakkuvan et al., [2019](#); Yamini & Pujar, [2022](#)). On average, six hours are spent on social media platforms such as Instagram, X (Twitter), Facebook, and others daily (Vannucci et al., [2019](#)). In Indonesia, the largest group of social media users falls within the age range of 18-34 years (Wijayanti et al., [2021](#)).

Social media use has both positive and negative influences. On the positive side, it facilitates socializing, obtaining support, providing discussion forums for those with common interests, and prioritizing entertainment. The negative impacts include cyberbullying, fear of judgment from others, addiction, self-comparison, stress, depression, loneliness, low self-esteem, poor sleep quality, and social anxiety (Woods & Scott, [2016](#); Radovic et al., [2017](#); Bashir & Bhat, [2017](#); Balqis & Halimah, [2021](#); Fachrezy et al., [2022](#); Popat & Tarrant, [2023](#)). Pathological use of social networking sites is also associated with high levels of relational aggression (Holmgren & Coyne, [2017](#)).

Individuals in emerging adulthood experience increased anxiety related to both academic and social aspects (O'Rourke et al., [2020](#)). According to Michikyan ([2020](#)), emerging adults showed high social anxiety, particularly during presentation in ways that correspond with the environment's expectations. Social anxiety is common during this stage and often causes difficulties in work,



education, and social interactions (Bautista et al., [2022](#)). In Indonesia, approximately 76.9% of college students within this age range experienced social anxiety due to new roles and expectations from the surroundings (Suryaningrum, [2021](#)). It has become a common issue among students in emerging adulthood, with detrimental impacts on adaptation (Adare et al., [2021](#)).

Social anxiety (SA) is a fear experienced due to evaluation by others, which disrupts various aspects of an individual's life (Morrison & Heimberg, [2013](#)). Individuals with social anxiety constantly feel watched and judged negatively by others (Keskin et al., [2020](#)). To alleviate loneliness and stay connected, the internet or other online platforms are used as substitutes for face-to-face interactions in daily life. This preference for online media is driven by the fear of direct contact with others (Soliha, [2015](#); Wolters, [2023](#)). However, social media use includes efforts to impress, and the perception of others' judgements can cause social anxiety (Lee & Jang, [2019](#)). This condition is associated with a lower quality of life, higher levels of depression, and diminished well-being among individuals who frequently communicate online. It also correlates with a lack of confidence in presenting skills and efforts to create a positive impression on others. To reduce social anxiety, individuals may prefer low-risk interactions (Turgeman et al., [2020](#); Papapanou et al., [2023](#); Lai et al., [2023](#)).

Individuals with social anxiety limit face-to-face interactions, tend to be passive, rarely post photos, engage in limited self-disclosure, and not updating status (Carruthers et al., [2019](#); Weidman & Levinson, [2015](#)). These individuals experience significant anxiety when using social media, particularly concerning the potential exposure of private information, and worry about others accessing their privacy without consent (Caturtami & Sumaryanti, [2021](#)). Other attributes include being reserved about feelings and emotions and protecting privacy (Rizvi, [2016](#)). Koo et al., ([2015](#)) showed that individuals with high social anxiety and low social media engagement had lower well-being.



According to Alkis et al., ([2017](#)), social anxiety includes shared content, privacy concerns, interaction, and self-evaluation anxiety. Other characteristics include negative thoughts during self-evaluation of the surrounding environment, showing withdrawal behaviors, experiencing a racing heartbeat, and speaking hesitantly (Nevid et al., 2003). Social anxiety significantly disrupts individuals daily activities, and may cause an inability to behave naturally due to feelings of tension, stiffness, and nervousness, often leading to the avoidance of social situations, known as withdrawal. Furthermore, individuals may be unable to show competencies or abilities due to fear and lack of confidence. Those with social anxiety tend to be fearful, introverted, and lack self-confidence, leading to fewer friendships and increased social isolation (Primadiana et al., [2019](#)).

Social anxiety is influenced by various factors such as genetic, biological, environmental, unpleasant experiences, and cognitive processes (Spence & Rapee, [2016](#); Leary & Jongman-Sereno, [2014](#)). Specifically, cognitive processes are characterized by irrational thinking patterns, where individuals fear negative evaluations from others. Addressing these cognitive distortions includes restructuring techniques to promote more rational thinking (Riyanti, [2020](#)). One such approach is *husnuzan*, which promotes positive and rational thinking. Rusydi ([2012](#)) stated that positive thinking from a Western perspective and *husnuzan* from the standpoint of Islamic psychology differ. In Islamic psychology, individuals behavior and thought processes are inseparable from divine and human values. In contrast, Western psychology's positive thinking does not include divine values and tends to be more subjective and individualistic. *Husnuzan* refers to a behavior of the heart and moral goodness that continually facilitates humans to think well of God and others. However, having negative assumptions or *suuzan* is considered misguided behavior. This is explained in the Quranic verse, "O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another." (QS Al-Hujurat: 12).

Based on the above Quranic verse, *husnuzan* correlates with or predicts anxiety experienced by individuals. This anxiety arises from negative assumptions, suspicion, or negative expectations. Fairuzzahra et al., ([2018](#)) supported this by showing a relationship between *husnuzan* and anxiety

among students. The study showed that individuals with *husnuzan* tended to perceive clearly. The ability to think clearly and understand various aspects can decrease anxiety levels, specifically in unclear circumstances.

Husnuzan is a religious teaching which can reduce anxiety when comprehended or practiced. Religiousness plays a significant role in relation to anxiety, and individuals often show feelings of fear or anxiety by believing in the help of Allah (SWT). Anxiety arises from negative perceptions that affect various aspects such as performance, physical health, and mindset. These negative perceptions can be reduced by practicing *husnuzan*, fostering positive behavior and perceptions (Shabrina & Rachmawati, [2019](#)). Therefore, *Husnuzan* can alleviate anxiety by directing individuals to believe that all things are arranged by Allah SWT (Amelia et al., [2021](#)).

Studies have shown the effects of positive thinking on anxiety. Although, not entirely synonymous, the concept of positive thinking has similarities with *husnuzan*. Zandvakili et al., ([2014](#)) found a negative relationship between positive thinking and anxiety. Positive thinking training can help individuals develop positive relationships, improve self-esteem, show respect to others, and foster optimism. Moaser ([2019](#)) showed that positive thinking skills reduced anxiety. Training in positive thinking showed a decrease in anxiety levels, as it facilitated the management of anxious feelings. Changing thought patterns can also influence feelings and reduce anxiety (Zulni & Koentjoro, [2019](#); Pangastuti, 2014). According to Farihah and Rachman ([2017](#)), Islamic values, such as *husnuzan*, can reduce negative thinking by fostering gratitude, which helps to alleviate social anxiety.

Anxiety that arises is caused by negative perceptions, which impact various aspects such as performance, physical health, and thought patterns. These negative perceptions can be reduced through *husnuzan*, fostering positive behaviors (Shabrina & Rachmawati, [2019](#)). *Husnuzan* alleviates anxiety by encouraging individuals to think positively and believe that all things are ordained by Allah (Amelia et al., [2021](#)). Besides *husnuzan*, another factor that influences social anxiety is social comparison behavior. According to Festinger ([1954](#)), social comparison includes comparing self-

appearance and abilities subjectively. Individuals with negative self-assessments tend to maintain social anxiety, specifically when compared with others who have achieved more (Mitchell & Schmidt, 2014). Furthermore, the content shared on social media can indirectly increase anxiety through social comparison (Jiang & Ngien, 2020). Toh et al., (2022) found that individuals who engaged in social comparison tended to experience higher social anxiety and feel more anxious when using social media. The results were consistent with Foroughi et al., (2019) and Keles et al., (2020), stating that individuals using social media tended to engage in more social comparison, affecting mental health and increasing social anxiety.

This description can form a relationship chart between variables as follows:

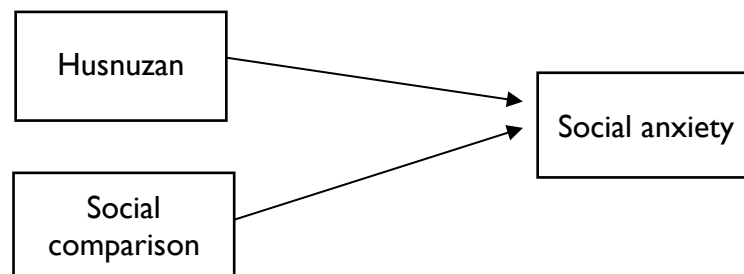


Figure 1. Relationship between three variables

Several studies have explored the influence of social comparison on anxiety (Mitchell & Schmidt, 2014; Foroughi et al., 2019; Keles et al., 2020; Toh et al., 2022). However, there is a dearth of investigation on the influence of *husnuzan* on social anxiety. While most studies examined the relationship between positive thinking and anxiety (Pangastuti, 2014; Zandvakili et al., 2014; Adriansyah et al., 2015; Fariyah & Rachman, 2017; Moaser, 2019; Zulni & Koentjoro, 2019), social anxiety is rarely explored. Only one study focusing on the relationship between *husnuzan* and anxiety exists (Fairuzzahra et al., 2018), although it did not specifically explore social anxiety. The simultaneous examination of *husnuzan*, social comparison, and social anxiety variables has been



rarely conducted, necessitating further investigation. The current study aimed to investigate whether *husnuzan* and social comparison influenced social anxiety during transitional periods, particularly within the context of social media use. The first minor hypothesis states that *husnuzan* significantly influences social anxiety. The second states that social comparison influences social anxiety during emerging adulthood. The third states that *husnuzan* and social comparison correlate with social anxiety during emerging adulthood.

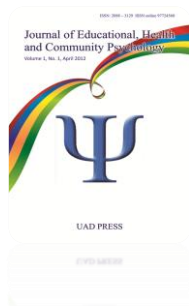
Method

Design

This study used a quantitative correlational method to measure the correlation among three variables, with *husnuzan* and social comparison as the independent variables and social anxiety as the dependent.

Participants

The participants were between 18 and 29 years old, reside in the Special Region of Yogyakarta, have social media accounts, and were categorized based on educational level, occupation, gender, and marital status. Furthermore, a purposive sampling method was used, and data collection was based on predetermined criteria. The initial number of the participants was 594, but reduced to 475 after screening. The demographic distribution is presented in [Table 1](#).



[Table I.](#)

Subject demographic data (N=475)

Category	Total	%
Status		
Married	43	9.1
Unmarried	432	90.9
Domicile		
Kota Yogyakarta	138	29.1
Sleman	266	56.0
Bantul	48	10.1
Kulon Progo	14	2,9
Gunung Kidul	9	1,9
last education		
Senior High School	299	62.9
Diploma (D3)	13	2,7
Strata-I (S1)	151	31.8
Master (S2)	8	1,7
Other	4	8
Employment		
Unemployment	26	5,5
Work	113	23,8
Student	327	68,8
Other	9	1,9

The demographic data were predominantly represented by unmarried, totaling 432 individuals (90.9%), with the highest number of residents in Sleman Regency, amounting to 266 (56.0%). A total of 299 individuals (62.9%) had completed senior high school, and the majority were students, totaling 327 (68.8%).

Method of collecting data

This study used three scales, namely Social Anxiety Scales for Social Media Users developed by Alkis et al., (2017), Husn al-zhan scale developed by Rusydi (2012), and Iowa-Netherlands Comparison Orientation Measure (INCOM) scale developed by Gibbons and Bunk (1999).



Scale for measuring social anxiety.

Social Anxiety Scale for Social Media Users (SAS-SMU) was developed by Alkis et al., (2017). It comprised 21 items and had reliability coefficients per dimension ranging from 0.80 to 0.92. The scale assessed four aspects of social anxiety, namely sharing content, personal data, interaction, and self-evaluation anxiety. An example item for anxiety about sharing content is "I worry about being laughed at by others for the content I have shared." Anxiety about personal data is exemplified by "I feel anxious that others may obtain my personal information." Interaction anxiety is exemplified by "I feel anxious when talking to someone I just met." Finally, self-evaluation anxiety is represented by "I feel anxious about making a negative impression on people." Items in social anxiety scale were scored from 1 to 5, with a score of 1 showing that the subject does not resonate with the statement on the scale, and 5 showing strong resonance. Scoring on social anxiety scale ranged from 5 (Always), 4 (Often), 3 (Sometimes), 2 (Rarely), to 1 (Never).

Scale for measuring husnuzan.

The husn al-zhan scale developed by Rusydi (2012) was used to determine the levels of *husnuzan*. This scale comprised two aspects, namely having positive thoughts toward Allah SWT, and others or fellow human beings. The scale comprised 24 items with a reliability value of 0.855. An example item for the aspect of having positive thoughts toward Allah is "Wherever I go, I feel that Allah is protecting me." Conversely, the aspect of having positive thoughts toward others or fellow human beings was exemplified by "When I feel my friend is wrong, I will support them." Each item on *husnuzan* scale was scored from 1 to 5, with a score of 1 showing disagreement with the statement and a score of 5 showing agreement. For favorable responses, scoring ranged from 5 (Always), 4 (Often), 3 (Sometimes), 2 (Rarely), to 1 (Never). Conversely, for unfavorable items, scoring ranged from 1 (Always), 2 (Often), 3 (Sometimes), 4 (Rarely), to 5 (Never).

Scale for measuring social comparison

Social Comparison Scale, known as the INCOM scale, was initially developed by Gibbons and Buunk (1999) and adapted by Febrianti and Supriyadi (2020). It comprised 8 items with a reliability value of 0.768, and was used in assessing two aspects, namely ability and opinion. An example item from the ability aspect is "I often compare how people I care about (partner, family members, etc.) interact with others." Conversely, the opinion aspect is exemplified by "If I want to learn about something, I try to find out what people think about it." Each item on social comparison scale was scored from 1 for strongly disagree to 4 for strongly agree. Favorable responses were scored as 4 (Very suitable), 3 (Suitable), 2 (Not suitable), and 1 (Very unsuitable). Conversely, unfavorable items were scored as 1 (Very suitable), 2 (Suitable), 3 (Not suitable), and 4 (Very unsuitable).

Study procedure

The procedure in this study comprised several stages, firstly, a proposal was compiled, followed by problem formulation, construction of framework, finding theoretical foundations of the relevant variables, determining hypotheses, designing methods, selecting the population and sample, considering instruments, and arranging procedures. In the second stage, the instruments were prepared and an ethical review was conducted. The ethical review entailed obtaining a written permission statement declaring that the scientific study conducted complies with moral principles, values, and good conduct standards, thereby confirming the suitability for implementation. The ethical clearance application was approved on February 16, 2023, by the Research Ethics Committee of the Faculty of Psychology and Social-Cultural Sciences, Universitas Islam Indonesia, with ethical clearance certificate No. 243/Dek/70/DURT/II/2023.

The third stage included determining the population and selecting the subjects using predetermined sampling methods in preparation for data analysis. This included preparing a letter from the Faculty of Psychology and Social-Cultural Sciences, Universitas Islam Indonesia, and collecting data by distributing scales for the three variables studied. Before questionnaire completion, informed consent was obtained to ensure voluntary participation and the adherence of data collection to



study ethics. The collected data were consolidated for analysis, preceded by data screening to remove abnormal data, such as responses of agree or disagree to all items. Initially, data were obtained from 594 individuals, but 475 were retained after screening.

The fourth stage entailed conducting multiple regression data analysis using SPSS 26.0 to determine the relationship between the three variables.

Data analysis

This study used a multiple regression analysis with SPSS 26.0 software. Multiple regression analysis is used in predicting the relationship between two or more independent variables and one dependent variable (Sudaryana & Agustiady, [2022](#)). Assumption tests were conducted, including tests for normality, linearity, and multicollinearity. Furthermore, a normality test was carried out to determine whether the distributed data followed a normal distribution or not. A linearity test was conducted to determine whether the independent and dependent variables had a linear relationship. Subsequently, a multicollinearity test was conducted to ascertain whether there was any correlation among the independent variables in the regression model (Nisfiannoor, [2009](#)).

Result

Assumption test results

An assumption test analysis was conducted to ensure that the obtained data met the requirements for multiple regression analysis. This included normality, linearity, multicollinearity, and heteroscedasticity tests.

Based on the normality test analysis, Kolmogorov-Smirnov significance value was 0.99 ($p > 0.05$), showing that the data were normally distributed. The linearity test showed a significant linear relationship between social anxiety and *husnuzan*, as evidenced by an F linearity value of 110.306

and a p-value of 0.000 ($p < 0.05$). Similarly, social comparison and social anxiety had a significant linear relationship, as evidenced by an F linearity value of 216.772 and a p-value of 0.000 ($p < 0.05$).

Based on heteroscedasticity test analysis, the significance of the residuals for *husnuzan* was 0.434 with an R-value of -0.36, while 0.315 with an R-value of 0.46 was obtained for social comparison. These values, being greater than 0.05, showed the absence of heteroscedasticity, fulfilling the assumption test and validating the regression model. Also, the multicollinearity analysis showed *husnuzan* and social comparison had tolerance values of 0.739, which was greater than 0.100, and variance inflation factor (VIF) values of 1.353. This confirmed the absence of intercorrelation between the independent variables, meeting the multicollinearity assumption and absence of multicollinearity issue.

Hypothesis Test Results

The hypothesis test entailed conducting multiple regression and partial correlation analyses.

[Table 2](#)

Multiple regression analysis

Variable	r	r ²	F	P	Description
<i>Husnuzan</i> *Social comparison of social anxiety in using social media	0.583	0.340	121.537	<,001	Significant

Based on the analysis results from [Table 2](#), the F value was 121.537, with a p-value of less than 0.001. The correlation coefficient (r) was 0.583, and the coefficient of determination was 0.340. Therefore, *husnuzan* and social comparison had a significant relationship with social anxiety in the context of social media use, confirming the acceptance of the main hypothesis.

Table 3

Results of partial correlation analysis

Variable	t	Standardized beta	Partial	p	Description
<i>Husnuzan</i>	-4.232	-0.184	-0.191	<,001	Significant
Social comparison	10.740	0.467	0.443	<,001	Significant

Table 3 shows that *husnuzan* significantly affected social anxiety, with a p-value of less than 0.001 and a t-value of -4.232. Furthermore, social comparison variable significantly affected social anxiety in social media use, with a p-value of less than 0.001 and a t-value of 10.740. This showed that both *husnuzan* and social comparison separately influenced social anxiety. *Husnuzan* had a negative effect on social anxiety, while social comparison had a positive effect. *Husnuzan* had a standardized beta value of -0.184 and a partial value of -0.191, whereas social comparison had a standardized beta value of 0.467 and a partial value of 0.443. Therefore, social comparison had a more significant influence on social anxiety than *husnuzan*. This confirmed the acceptance of the hypothesis: *husnuzan* and social comparison significantly impact social anxiety of social media users.

Discussion

This study aimed to investigate the influence of *husnuzan* and social comparison on social anxiety among emerging adults using social media. The analysis results showed that both *husnuzan* and social comparison significantly impacted social anxiety. *Husnuzan* had a negative influence on social anxiety, while social comparison had a positive influence, confirming the acceptance of the hypothesis.

These results were supported by several previous studies, showing the influence of social comparison on social anxiety (Jiang & Ngien, [2020](#)). Subsequent studies found that individuals

engaging in social media often engaged in unhealthy self-comparison with others, leading to negative impacts, particularly psychological well-being and anxiety (Yue et al., [2022](#)). Social comparison on social media could trigger social anxiety, negatively affecting mental health and leading individuals to constantly ruminate on various aspects of lives, focusing on negative aspects from past to present situations (Lam et al., [2022](#)). Individuals who frequently engaged in social comparison on social media tended to experience higher levels of social anxiety as it often led to rumination or dwelling on social aspects of life, all of which had significant impacts on mental health (Seabrook et al., [2016](#)).

The psychological dynamics showed that social comparison triggered social anxiety, specifically self-evaluation resulting in dissatisfaction and negative emotions. According to Lestari et al., ([2022](#)) social comparison influences social anxiety among individuals using social media. Therefore, those who frequently engaged in social comparison tended to feel dissatisfied with personal lives and continuously view photos or videos uploaded by others, leading to social anxiety (Lestari et al., [2022](#)). Other experts found that social comparison tended to evoke negative emotions (Goodman et al., [2021](#); Lee, [2014](#)), leading to social anxiety. This dissatisfaction and negative emotion occurred because, during social comparison, individuals conducted self-evaluation (Vinayak & Arora, [2018](#)) and simultaneously feared the evaluation of others (Goodman et al., [2021](#)). Self-evaluation could result in a sense of competition. The perception of inferiority in this competition could foster pressure, leading to dissatisfaction and social anxiety (Arifin et al., [2022](#)). Individuals who engaged in social comparison tended to believe that others had far superior competencies, leading to feelings of awkwardness and anxiety, specifically regarding the judgment of others (Wong et al., [2014](#)). Furthermore, social comparison led to the maintenance of negative self-evaluations, influencing cognition, emotions, and behavior (McCarthy & Morina, [2020](#)). A significant consequence of this comparison was social anxiety.

This study showed that social comparison had a greater effect compared to *husnuzan* among social media users. This discrepancy originated as media often portrayed various idealized standards that individuals felt compelled to meet, leading to self-comparison against societal norms (Sari & Suarya,

[2018](#)). Moreover, social comparison was often driven by the desire to feel superior to others, and failure to meet these standards could lead to feelings of inferiority, frustration, envy, and low self-esteem (Fakhri, [2017](#)). Considering these circumstances, it was essential to reduce self-comparison and cultivate positive thinking to mitigate the negative impacts.

Another significant results was the influence of *husnuzan* on social anxiety. This was consistent with Fairuzzahra et al., ([2018](#)), showing a correlation between positive thinking and lower levels of anxiety. Individuals with positive thinking tended to have clear thoughts and perceived situations positively, thereby reducing anxiety and fostering happiness. Other attributes included believing that God will always protect and support, leading to a reduced sense of anxiety compared to those with negative thought patterns.

Ross et al., ([2019](#)) found that individuals with *husnuzan* tended to behave positively, thereby impacting mental health, specifically anxiety. Positive thinking or *husnuzan* triggered positive emotions, influencing the ability to be optimistic, confident, engaging in beneficial and positive activities, thereby reducing anxiety (Machmudati & Diana, [2017](#)). According to Azzahra ([2023](#)), *husnuzan* directs individuals' thoughts and behaviors toward positivity, resulting in a sense of calmness and mental well-being. This also fosters self-actualization and productive behavior even in situations prompting anxiety. The notion was further supported by Adriansyah et al., ([2015](#)), explaining that anxiety levels could decrease through positive thinking.

Rusydi ([2012](#)) explicitly explained that positive thinking from a Western perspective and *husnuzan* from the perspective of Islamic psychology shared similarities and differences. The similarity lies in both perspectives focusing on how individuals think and behave toward reality. However, the difference lies in the Islamic Psychology perspective, which views behavior and thought processes as inseparable from divine and human values. Conversely, in the Western perspective, positive thinking does not include divine values and is more inclined toward being subjective and individualistic. Ajhari et al. ([2019](#)) further elaborated that individuals with *husnuzan* formed an

attitude of perceiving things with goodwill and without judgment. Rusydi (2012) also defined *husnuzan* as a behavior of the heart and moral goodness that constantly encourages humans to have good assumptions toward God and others. Having good assumptions toward God is marked by attitudes of trust, feeling God's love, and forgiveness. Islam categorized *husnuzan* into three, namely *husnuzan* toward Allah SWT, *husnudzan* toward oneself, and *husnuzan* toward others.

The explored literature strengthened the current study, showing the influence of *husnuzan* on social anxiety among social media users. Individuals with *husnuzan* tended to reduce negative thoughts that triggered social anxiety. Having positive thinking toward Allah SWT fostered calmness and the ability to behave positively in daily life, specifically when using social media. This is because individuals who have positive thoughts and involve Allah SWT believe that all things are divinely arranged. The notion could reduce anxiety, as well as foster self-comparison on social media, feelings of security, acceptance, and contentment.

Conclusion

In conclusion, this study showed a significant influence of *husnuzan* and social comparison on social anxiety among emerging adults using social media. Furthermore, *husnuzan* had a negative influence on social anxiety, relating higher levels of positive thinking with lower levels of social anxiety in social media use. Social comparison also had a positive influence on social anxiety, relating higher levels of social comparison with higher levels of social anxiety. The higher levels of positive thinking and lower levels of social comparison contributed to lower levels of social anxiety. Moreover, social comparison had a significant influence on social anxiety in social media use.

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