The Impact of Narcissistic Personality Disorder (NPD) on Religious Faith: A Hadith-Based Study

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ABSTRACT

This study discusses the impact of narcissistic personality disorder (NPD) on faith within the context of contemporary Islamic studies, referencing Hadith 13 of Arba'in an- Nawawiyyah, which emphasizes true brotherhood and prohibits envy, deceit, and hatred. NPD traits such as egocentrism, excessive need for recognition, and lack of empathy are considered contradictory to Islamic spiritual values, potentially weakening fraternal relationships and the quality of faith, especially in the era of social media that amplifes narcissistic expressions. This research employs a qualitative approach through in-depth interviews with individuals exhibiting NPD symptoms, behavioral observations, thematic analysis, and psychological studies of hadith texts and contemporary literature case studies. The data indicates a decline in faith due to excessive self-prioritization, which triggers envious, manipulative behaviors misaligned with Islamic teachings. Preliminary fndings affrm that NPD can weaken faith by fostering arrogance and actions that hinder true brotherhood. This study contributes to the integration of psychology and hadith studies and offers recommendations for spiritual-psychological therapy-based interventions, which are crucial for understanding faith dynamics in modern society and promoting a holistic approach to mental and spiritual health.

INTRODUCTION

In today's world, where taking selfies and accumulating "likes" on social media are widely regarded as markers of success, a critical question arises: can a Muslim who suffers from narcissistic personality disorder (NPD) still be considered truly faithful, or does NPD itself gradually undermine and distort one's understanding of faith? This controversy emerges when Islamic teachings on brotherhood and humility—such as those articulated in the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah—come into direct conflict with the egocentric nature of NPD, which persistently prioritizes the self above others. This study examines the contemporary social environment in which NPD, as a psychological disorder characterized by an excessive need for admiration and a lack of empathy for others, constitutes a hidden threat to Muslim faith amid the influences of digitalization and globalization.

The Thirteenth Hadith of Arbaʿīn an-Nawawiyyah serves as a crucial foundation for understanding the relationship between narcissism and faith. The hadith states:

"None of you truly believes until he loves for his brother what he loves for himself." (Narrated by al-Bukhārī no. 13 and Muslim no. 45)

This hadith emphasizes that the perfection of faith can only be attained when an individual values and loves others as he loves himself—a principle that stands in direct contradiction to the core characteristics of NPD, such as an excessive need for praise, insensitivity to others' feelings, and an obsession with self-image.

Social realities indicate that pathological narcissism (NPD) is increasingly observed among contemporary Muslim communities, particularly among younger generations influenced by influencer culture on social media platforms such as Instagram and TikTok. On these platforms, self-adulation is further reinforced by algorithms that tend to promote ego-oriented content. Data from the World Health Organization (WHO) in 2022 indicate that cases of personality disorders have increased globally by approximately 10–15%, including among Muslim populations in Southeast Asia, such as Indonesia and Malaysia. This rise is believed to be associated with socio-economic pressures and processes of urbanization. Problematically, NPD not only leads to personal isolation but also damages social relationships within Muslim communities. Numerous cases within society demonstrate that individuals suffering from NPD are frequently involved in family problems or communal conflicts due to envy and manipulative behavior, which directly contradict the prohibition of ḥasad (envy) and baghḍāʾ (hatred) as implied in the Thirteenth Hadith.

These social factors are further exacerbated by the impact of the COVID-19 pandemic, which increased society's dependence on social media. Consequently, NPD has developed into a widespread mental health issue. In Indonesia, according to a 2023 report by the Ministry of Health, there was a 20% increase in cases of psychological disorders following the pandemic period. Many urban Muslims have experienced a decline in faith due to excessive self-focus, such as sacrificing congregational worship in order to maintain a favorable image on social media. The most significant concern is

that NPD erodes empathy and social cohesion, thereby weakening faith as a spiritual foundation. This condition renders individuals more vulnerable to identity crises within a global cultural environment that promotes individualistic values.

A review of the literature indicates that previous studies have addressed the relationship between NPD and spiritual dimensions. Twenge and Campbell (2009), in The Narcissism Epidemic, argue that modern consumerist culture reinforces NPD, which may diminish faith by directing attention exclusively toward the self. Sedikides et al. (2011), in the Journal of Personality and Social Psychology, found that individuals with NPD tend to exhibit shallow religiosity, as their egocentric traits obstruct profound spiritual experiences. In the Islamic context, Koenig et al. (2012), in the Journal of Religion and Health, demonstrated that personality disorders such as NPD are negatively correlated with religious practices, including faith. Furthermore, Abu-Raiya's (2013) work in Islamic psychology integrates NPD with hadith teachings, revealing that narcissistic traits may lead to a decline in faith due to manipulative behavior. More recently, Pargament (2007), in Spiritually Integrated Psychotherapy, emphasized that spiritually based interventions may offer solutions for NPD, although such approaches largely remain rooted in Western perspectives.

The theoretical framework of this study is constructed upon three primary foundations: (1) the concept of pathological narcissism as defined by the DSM-5 and the theory proposed by Twenge and Campbell (2009); (2) the values of brotherhood and empathy articulated in the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah; and (3) the relationship between religiosity and mental health as discussed by Abu-Raiya (2013) and Koenig et al. (2012). These frameworks are employed to map the relationship between excessive needs for admiration, deficits in empathy, and the decline in the quality of faith among Muslim individuals.

This qualitative study analyzes subjective data derived from interviews, observations, and textual sources, without employing large-scale quantitative data. Moreover, the research does not involve direct intervention with participants in order to avoid potential ethical risks. It also does not explore biological or genetic factors related to NPD in depth, focusing instead on social, psychological, and spiritual aspects within contemporary contexts. In addition, this study aims to provide spiritually and psychologically based recommendations—such as dhikr practices and reflective engagement with hadith—to prevent the decline of faith in the era of social media. It also seeks to contribute to the integration of psychology and hadith studies in understanding the dynamics of faith in modern society.

The scope of this research is limited to an analysis of the impact of NPD on the faith of adult Muslims (aged 25–45) who exhibit symptoms based on DSM-5 criteria, with primary emphasis on the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah as the spiritual foundation, without extending the analysis to other hadiths or Islamic texts. Geographically, the study is confined to urban areas in Indonesia—specifically Jakarta and Surabaya—over a six-month period (January to June 2023). Participants were

recruited subjectively through Muslim communities and social media, rendering the findings unsuitable for generalization to the global Muslim population or to other age groups.

The novelty of this research lies in its direct integration of hadith scholarship and clinical psychology in understanding the dynamics of faith among individuals with NPD in the digital era. This integration produces a spiritual–psychological model that has not been explicitly addressed in previous studies, which have largely relied solely on Western psychological perspectives.

The objective of this study is to analyze the impact of narcissistic personality disorder (NPD) on the quality of Muslim faith by referring to the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah, employing a qualitative approach that combines hadith textual analysis, interviews, and psychological review.

METHOD

This study is a field-based investigation employing a mixed-methods approach that integrates qualitative and quantitative methodologies. The analysis is conducted from a phenomenological perspective to understand the subjective experiences of Muslim individuals diagnosed with narcissistic personality disorder (NPD) in relation to their faith, as interpreted through the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah. The object of the study is the impact of NPD on the quality of faith, while the research participants consist of 10–15 adult Muslims aged 25–45 who exhibit symptoms of NPD in accordance with DSM-5 criteria. The study was carried out in two major urban centers—Jakarta and Surabaya—over a six-month period from January to June 2023.

Participants were recruited using purposive sampling through Muslim community networks and social media platforms. Data collection was conducted using four primary methods. First, structured in-depth interviews lasting 45–60 minutes were employed to explore participants' experiences related to the need for admiration, manipulative tendencies, feelings of envy, and religious dynamics. Second, behavioral observation over a period of 2–4 weeks was undertaken to identify narcissistic expressions in both social and religious interactions. Third, levels of narcissism were measured using the Narcissistic Personality Inventory (NPI) with a Likert-scale format. Fourth, an analysis of hadith texts and relevant scholarly literature was conducted to substantiate and contextualize the empirical findings.

RESULTS AND ANALYSIS

The Impact of Narcissistic Personality Disorder on Faith Based on the Thirteenth Hadith

The phenomenon of narcissistic personality disorder (NPD) has become increasingly relevant to examine in relation to Muslim faith, particularly when analyzed through the lens of the Thirteenth Hadith of *Arbaʿīn an-Nawawiyyah*. Narrated by Abū

Ḥamzah Anas ibn Mālik (may Allah be pleased with him), the servant of the Messenger of Allah (peace be upon him), the Prophet (peace be upon him) said:

"None of you truly believes until he loves for his brother what he loves for himself." (Narrated by al-Bukhārī, no. 13; Muslim, no. 45)

This hadith affirms the centrality of empathy and love for others as prerequisites for the perfection of faith. In contrast, narcissistic personality disorder is characterized by an excessive pursuit of admiration, an inability to recognize or understand the feelings of others, and a persistent tendency to place the self at the center of all interactions. Through an analysis of social data, psychological research, and qualitative findings, it becomes evident that NPD has the potential to erode an individual's spirituality and undermine brotherhood within Muslim communities, particularly within a digital culture that accelerates the development of narcissistic behaviors.

The Thirteenth Hadith emphasizes that the perfection of faith is realized through compassion and empathy toward fellow Muslims, including a willingness to subordinate personal interests to collective well-being. This principle stands in direct opposition to the defining characteristics of narcissistic personality disorder (NPD), which, according to the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (American Psychiatric Association, 2013), is marked by an excessive need for admiration and a diminished regard for others. Qualitative findings from interviews with Muslims diagnosed with NPD reveal that they often sacrifice communal worship or social relationships in order to enhance their self-image on social media platforms. One participant stated, "I prefer taking selfies in the mosque rather than performing congregational prayer, because it gets likes and makes me appear successful." This phenomenon illustrates a shift in orientation from spirituality toward self-adulation.

Data from the World Health Organization (2022) and reports from the Indonesian Ministry of Health (2023), which indicate an increase in personality disorders at both global and national levels, further underscore the urgency of this issue. Supported by the arguments of Twenge and Campbell (2009) in The Narcissism Epidemic, social media and consumerist culture exacerbate narcissistic traits, particularly in Southeast Asia, where social media algorithms privilege appearance-oriented content. This condition not only fosters ḥasad (envy) and baghḍāʾ (hatred) but also generates spiritual isolation, as communal religious practices are increasingly replaced by individualistic activities such as selfies. Consequently, NPD significantly obstructs the internalization of the moral message of the Thirteenth Hadith, rendering faith superficial and social relationships increasingly disharmonious.

A number of previous studies consistently demonstrate a negative relationship between narcissistic personality disorder and levels of religiosity or faith. Sedikides et al. (2011), in the Journal of Personality and Social Psychology, found that individuals with NPD tend to exhibit shallow religiosity due to their egocentric orientation, which impedes profound spiritual experiences. Such individuals are more likely to instrumentalize religion as a means of enhancing self-image rather than as a medium for

cultivating empathy and brotherhood. Within the Islamic context, Koenig et al. (2012), writing in the Journal of Religion and Health, reported a negative correlation between NPD and religious practices, particularly participation in congregational worship, which serves as a foundation for social cohesion in hadith teachings. Abu-Raiya's (2013) findings further reinforce this conclusion by demonstrating that manipulative behaviors inherent in narcissism weaken the spiritual foundations of Muslim individuals and directly contradict the value of loving one's brother as articulated in the Thirteenth Hadith. Pargament (2007) proposed spiritually integrated psychotherapy as a potential intervention, although it remains largely grounded in Western paradigms. He emphasizes that incorporating hadith-based values into therapeutic practice may enhance empathy and strengthen faith. Overall, existing research indicates that NPD diminishes the depth of religious practice, distorts the meaning of religiosity, and may be addressed through appropriately designed spiritual interventions.

The findings of this study indicate that narcissistic personality disorder (NPD) is not merely a psychological issue but also constitutes a significant threat to the quality of a Muslim's faith. Narcissistic traits gradually erode the values of brotherhood, humility, and empathy as taught in the Thirteenth Hadith. Although individuals with NPD may still be regarded as believers insofar as they maintain fundamental religious convictions, this disorder renders their faith increasingly superficial due to an excessive orientation toward self-centered attention and validation.

Accordingly, there is a clear need for an integrated approach that combines psychological therapy with Islamic spiritual practices—such as dhikr, tadabbur, and reflective engagement with hadith—to restore empathy within social relationships. This study offers new insights into how NPD may be prevented, particularly among younger generations who live within the pervasive influence of social media. By incorporating hadith education, such interventions may also enhance self-awareness and mitigate the effects of digital algorithms that frequently reinforce narcissistic behavior. When appropriately addressed, the threat posed by NPD to religious faith can be substantially reduced through a synergistic integration of psychotherapy and Islamic spirituality.

Social and Religious Implications in Relation to the Thirteenth Hadith

Addressing Narcissistic Personality Disorder (NPD) through a Qur'anic-based approach has significant implications, both for individuals and for the broader social environment. This approach emphasizes spiritual and moral development through practices such as dhikr (remembrance of God), tafakkur (contemplation), and the internalization of ethical values. Such practices foster humility and empathy, qualities that stand in direct opposition to narcissistic tendencies. The Islamic concept of tawāḍuʿ (humility) not only weakens narcissistic traits but also enhances an individual's capacity to understand and share the feelings of others. These efforts are closely connected to the improvement of faith, as Islam conceptualizes the perfection of faith as being manifested through compassionate and benevolent social

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relationships. This understanding is consistent with the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah, which states, "None of you truly believes until he loves for his brother what he loves for himself." Accordingly, empathy cultivated through spiritual formation becomes the foundation of perfected faith. Islamic spiritually grounded therapy thus not only reduces narcissistic symptoms at the psychological level but also enhances the quality of faith through emotional, social, and spiritual engagement, as emphasized in this hadith.

From a social perspective, practicing Qur'anic teachings—such as those found in Surah Luqman (31:18)—contributes to the formation of more inclusive, tolerant, and harmonious communities. Islamic values of humility, simplicity, and openness to constructive criticism play a crucial role in regulating social behavior and preventing the persistence of narcissistic tendencies. Individuals with NPD often exhibit arrogance and excessive self-centeredness, which can damage interpersonal relationships, create unhealthy work environments, and promote authoritarian or exploitative leadership styles. When Islamic moral principles are applied consistently, personal faith is strengthened, as love and concern for others are integral components of taqwā (God-consciousness). In this sense, moral practice not only improves social conditions but also represents the practical actualization of the Thirteenth Hadith in everyday life, wherein the perfection of faith is reflected in genuine care for fellow believers.

Empirical studies further support these claims. Islamic spiritual practices such as dhikr and tafakkur have been shown to reduce narcissistic traits. A study conducted by Karim et al. (2022) reported a reduction of up to 25% in narcissism scores after six months of structured spiritual intervention, suggesting that religiously oriented approaches can yield sustained behavioral change. In addition, religiously motivated social activities—such as charitable giving and participation in faith-based communities—are strongly encouraged, as they enhance empathy and diminish egocentric attitudes. Research by Awaad and Ali (2015) found that individuals with higher levels of religiosity demonstrated greater control over narcissistic tendencies. These activities not only improve interpersonal relationships but also contribute to the development of a more mature form of faith, as articulated in the Thirteenth Hadith, which emphasizes loving others as oneself.

Conversely, NPD is deeply intertwined with modern social dynamics, particularly the rise of social media. According to a 2021 report by the Pew Research Center, 64% of adolescents who actively use social media frequently engage in self-comparison, while 58% upload content primarily to gain social validation—both of which are characteristic features of narcissistic behavior. These dynamics reinforce inflated ego ideals and unrealistic self-images, ultimately obstructing spiritual growth by shifting inward attention away from devotion to God toward the pursuit of human approval. In this context, Surah Luqman (31:18) functions as an ethical guide that explicitly rejects arrogance and promotes humility. Practicing humility reactivates the core values

emphasized in the Thirteenth Hadith—namely empathy and love for fellow Muslims—which serve as key indicators of perfected faith.

Islamic approaches to addressing narcissism are more holistic than many modern psychological frameworks. While cognitive-behavioral therapy (CBT) primarily focuses on modifying maladaptive thought patterns and emotional regulation (Ronningstam, 2016; Cain et al., 2021), Islamic approaches incorporate spiritual dimensions related to the meaning of life, the individual's relationship with God, and the recognition of human servitude (ʿubūdiyyah). Research by Haque et al. (2021) demonstrates that religiously integrated therapy can significantly reduce egocentric behavior and enhance self-awareness. Consequently, spiritual approaches not only help alleviate the symptoms of NPD but also function as preventive mechanisms against its development. Core values such as empathy, compassion, and cooperation—explicitly articulated in the Thirteenth Hadith—contribute to the formation of a more stable and mature faith.

In conclusion, integrating Qur'anic values and the moral teachings of the Thirteenth Hadith in addressing narcissistic disorders offers both preventive and therapeutic solutions. This integrated approach not only supports emotional tranquility and psychological stability but also fosters healthier communities at the psychological, social, and spiritual levels. Emphasizing introspection, dhikr, and humility as foundational values encourages individuals to love themselves appropriately while simultaneously prioritizing the well-being of others. Through this framework, Islamic spirituality does not merely address narcissistic pathology but also reinforces faith as a moral and social foundation, rendering it highly relevant for navigating the challenges of modern life characterized by competition, visibility-seeking, and the pursuit of social recognition.

Factors Contributing to Narcissistic Personality Disorder and Their Relation to the Thirteenth Hadith

In the scholarly literature, no single definitive cause has been identified for the development of narcissistic personality disorder (NPD). Rather, NPD is understood as a multifactorial condition resulting from the interaction of genetic, psychological, social, and cultural influences. Several key factors are commonly identified as contributing to the emergence of narcissistic behavior, particularly when examined in relation to the moral framework of the Thirteenth Hadith of Arbaʿīn an-Nawawiyyah.

Genetic and Biological Factors

A number of studies suggest that genetic predispositions may influence an individual's vulnerability to developing NPD. Neurobiological irregularities affecting emotional regulation and behavioral control have also been proposed as contributing mechanisms. In addition to biological factors, early family environments play a crucial role. Parenting styles characterized by *overvaluation*—in which children are excessively praised and treated as inherently "special"—may foster unrealistic self-perceptions and inflated self-worth. Conversely, *emotional neglect*, marked by insufficient parental attention or support, can lead individuals to adopt narcissistic traits as a compensatory

strategy for deep-seated insecurity. Inconsistent parenting—alternating between excessive praise and harsh criticism—may further disrupt the formation of stable self-esteem and contribute to narcissistic development (Livesley, 2001).

Childhood Trauma

Traumatic experiences during childhood, including physical, emotional, or sexual abuse, are strongly associated with the later development of narcissistic traits. Individuals exposed to trauma may adopt narcissistic defenses to protect themselves from feelings of vulnerability, shame, or powerlessness. For example, children who experience chronic humiliation, harsh comparisons with siblings or peers, or persistent verbal degradation may internalize profound feelings of inadequacy. Narcissistic behavior then emerges as a psychological shield designed to conceal emotional wounds and preserve a fragile sense of self-worth (Roberts, Edmonds, & Grijalva, 2022).

Psychological Factors

From a psychological perspective, NPD may arise as a response to deep-seated feelings of inferiority and emotional instability. Narcissistic traits function as defensive mechanisms aimed at masking perceived worthlessness or loss of control. Other theoretical models emphasize the failure to develop healthy empathy and secure social attachment during childhood, resulting in impaired interpersonal relationships and excessive self-focus in adulthood.

Cultural and Social Influences

Cultural and social environments exert a substantial influence on the manifestation of narcissistic behavior. Societies that emphasize individual achievement, material success, and public recognition—particularly in competitive urban settings—often equate personal worth with academic performance, career status, or financial wealth. Individuals raised in such environments may internalize the belief that self-worth depends exclusively on external accomplishments, increasing vulnerability to narcissistic tendencies.

Social media platforms such as Instagram, TikTok, and YouTube intensify these dynamics by promoting constant comparison, self-presentation, and validation-seeking behaviors. Features such as "likes," "followers," and algorithmic visibility encourage individuals to curate idealized versions of themselves, often detached from reality. Continuous exposure to digital validation culture reinforces obsession with personal image and reduces genuine empathy, as others are increasingly perceived as instruments for admiration rather than as moral equals.

From a spiritual standpoint, such behavior stands in direct contradiction to the core teaching of the Thirteenth Hadith, which commands Muslims to love others as they love themselves. When self-love transforms into excessive self-adulation at the expense of others' well-being, the quality of faith deteriorates, as religious practice and social interaction lose sincerity and compassion.

Consumerist values further reinforce narcissistic orientations by equating success with material possession—luxury goods, prestigious lifestyles, and visible status

symbols. Persistent exposure to advertising cultivates the belief that personal worth is measured by ownership rather than ethical conduct. This worldview shifts attention away from devotion to God toward the pursuit of human approval, undermining the balance advocated in the Thirteenth Hadith between self-respect and concern for others.

Highly individualistic societies also prioritize autonomy and personal achievement over cooperation and communal solidarity. Without spiritual restraint, these conditions may foster narcissistic personalities marked by envy, excessive competition, and reluctance to share success. Such tendencies conflict sharply with the ethical principles of solidarity, equality, and mutual care emphasized in the Thirteenth Hadith, resulting in a shallow form of faith detached from social responsibility.

Contemporary celebrity culture further exacerbates these patterns. Public figures are frequently idealized, and their lifestyles are presented as benchmarks of success. This creates pressure to appear exceptional, attractive, and influential, reinforcing narcissistic aspirations for visibility and admiration (Andreassen & Pallesen, 2023). Spiritually, this phenomenon shifts internal focus away from *taqwā* (God-consciousness) toward social recognition, weakening faith as it becomes disconnected from ethical action and sincere concern for others.

This study examines the impact of NPD on the faith of adult Muslims aged 25–45 who exhibit symptoms consistent with DSM-5 criteria. Its primary spiritual reference is the Thirteenth Hadith of *Arbaʿīn an-Nawawiyyah*, without extending analysis to other Islamic texts. The research was conducted in urban Indonesia (Jakarta and Surabaya) over six months (January–June 2023), using purposive sampling through Muslim communities and social media platforms. A qualitative methodology was employed, relying on in-depth interviews, behavioral observation, and literature review. The study does not incorporate large-scale quantitative analysis or direct clinical intervention and does not explore biological or genetic factors in depth, potentially limiting the comprehensiveness of causal explanations.

Future studies should include more diverse samples across age groups, geographic regions, and educational backgrounds to improve generalizability. Integrating clinical assessments and professional psychological evaluations may reduce self-report bias. Empirical research should also evaluate the effectiveness of spiritually integrated interventions—such as hadith-based education, *dhikr*, and congregational worship—in reducing narcissistic traits. Longitudinal designs are recommended to assess changes in faith development and self-regulation over time, thereby strengthening the integration of clinical psychology and Islamic studies.

CONCLUSION

This study examines the impact of Narcissistic Personality Disorder (NPD) on the faith of Muslims, particularly through the lens of the Thirteenth Hadith of al-Arbaʿīn al-Nawawiyyah, which states that one's faith is not considered complete until one loves

for one's brother what one loves for oneself (reported by al-Bukhārī and Muslim). The findings indicate that NPD—a psychological condition characterized by excessive self-centeredness and a lack of regard for others, as defined by the American Psychiatric Association (2013)—gradually diminishes the quality of Muslim faith. This occurs because the focus of faith shifts from shared spirituality and communal responsibility toward excessive self-orientation. Data from the World Health Organization (2022) and the Indonesian Ministry of Health (2023) show a significant increase in NPD cases, reaching 10–15% globally and approximately 20% in Indonesia in the post-pandemic period. This trend is further exacerbated by social media algorithms that tend to promote ego-centered content, as highlighted in the work of Twenge and Campbell (2009).

More in-depth analysis reveals a negative correlation between NPD and religious faith, reducing spiritual depth and rendering faith superficial and, at times, manipulative. This finding aligns with previous studies by Sedikides et al. (2011), Koenig et al. (2012), and Abu-Raiya (2013). Individuals affected by NPD often sacrifice communal acts of worship in favor of seeking social recognition, a behavior that contradicts core Islamic teachings. Such tendencies may lead to social isolation and conflict within the community. Although individuals with NPD may still be regarded as believers if they possess a foundational level of faith, the disorder gradually erodes their spiritual depth due to persistent self-focus. In the rapidly evolving digital era, this condition constitutes a subtle yet serious threat to religious integrity.

The findings of this study are particularly significant for Muslim communities, especially younger generations who are highly influenced by influencer culture. NPD is not merely a mental health issue but also affects the spiritual dimension of life, potentially weakening the unity of the Muslim ummah. The primary recommendation is an integrative approach that combines psychotherapy with Islamic spiritual practices, such as renewed engagement with prophetic traditions (hadith) and regular dhikr, to cultivate empathy, as analyzed by Pargament (2007). Preventive efforts may also be implemented through online religious education to mitigate the influence of algorithms that encourage narcissistic behavior.

This study contributes to the existing literature through a qualitative approach that integrates Islamic religious texts with psychological analysis, offering new insights into the development of effective interventions. Future research is encouraged to conduct broader quantitative studies across other Muslim regions and to develop more specific intervention programs grounded in hadith-based teachings. Overall, while NPD gradually undermines Muslim faith, its impact can be minimized through increased awareness and appropriate intervention, thereby strengthening faith and brotherhood in accordance with Islamic teachings.

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