

FOMO IN THE PERSPECTIVE OF THE QUR'AN: A THEMATIC STUDY ON PEACE OF MIND AND SIMPLICITY OF LIFE

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Abstract: *The phenomenon of FOMO (Fear of Missing Out), or the fear of missing out on certain trends, events, or social experiences, has become a common psychological symptom in the digital age. The constant anxiety to participate in the lives of others as portrayed on social media often causes restlessness, dissatisfaction, and even identity crises. The Qur'an, as a guide for Muslims, provides many verses that can be used as references to overcome such anxiety, especially through the concepts of peace of mind (sakīnah) and simplicity of life (qanā'ah). This study aims to explore how the Qur'an offers a perspective on FOMO by analyzing verses related to inner peace and simplicity in life, in overcoming FOMO, such as Q.S. Al-Baqarah [2]: 155, Q.S. An-Nisā' [4]: 32, Q.S. An-Nisā' [4]: 83, and Q.S. Al-Hadid [57]: 20. This study uses a library research-based method with a thematic (maudū'i) approach, which organizes and analyzes verses of the Qur'an based on theme. The main sources are the Qur'an and Tafsir al-Tahrir wa al-Tanwir by Ibn 'Ashūr (1879–1973), a prominent Tunisian scholar known for his contextual tafsir methodology, supplemented by contemporary psychological studies. The findings show that the Qur'an promotes tranquility through faith in Allah, dependence (tawakkul), contentment (qanā'ah), and awareness of the temporary nature of worldly life. These teachings provide a spiritual framework for combating FOMO by fostering self-awareness and a deeper meaning of life. Therefore, the values of the Qur'an can be considered a spiritual remedy for modern social anxieties such as FOMO.*

Keywords: FOMO, Peace of Mind, Simplicity of Life, Thematic Interpretation.

Abstrak: Fenomena FOMO (Fear of Missing Out), atau rasa takut ketinggalan dari tren, acara, atau pengalaman sosial tertentu, telah menjadi gejala psikologis yang umum di era digital. Kecemasan konstan untuk ikut serta dalam kehidupan orang lain yang ditampilkan di media sosial seringkali menyebabkan kegelisahan, ketidakpuasan, bahkan krisis identitas. Al-Qur'an, sebagai

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panduan bagi umat Islam, menyediakan banyak ayat yang dapat dijadikan acuan untuk mengatasi kecemasan tersebut, terutama melalui konsep ketenangan hati (*sakinah*) dan kesederhanaan hidup (*qanā'ah*). Penelitian ini bertujuan untuk mengeksplorasi bagaimana Al-Qur'an menawarkan perspektif tentang FOMO dengan menganalisis ayat-ayat yang berkaitan dengan ketenangan batin dan kesederhanaan hidup dalam mengatasi FOMO, seperti Q.S. Al-Baqarah [2]: 155, Q.S. An-Nisā' [4]: 32, Q.S. An-Nisā' [4]: 83 dan Q.S. Al-Hadid [57]: 20. Penelitian ini menggunakan metode berbasis studi kepustakaan (*library research*) dengan pendekatan tematik (*mawdū'i*), yang mengorganisir dan menganalisis ayat-ayat Al-Qur'an berdasarkan tema. Sumber utama adalah Al-Qur'an dan *Tafsir al-Tahrir wa al-Tanwir* karya Ibn 'Ashūr (1879–1973), seorang ulama Tunisia terkemuka yang dikenal dengan metodologi tafsir kontekstualnya, dilengkapi dengan studi psikologi kontemporer. Temuan menunjukkan bahwa Al-Qur'an mempromosikan ketenangan melalui keyakinan kepada Allah, ketergantungan (tawakal), kepuasan (*qanā'ah*), dan kesadaran akan sifat sementara kehidupan duniawi. Ajaran-ajaran ini menyediakan kerangka spiritual untuk melawan FOMO dengan menumbuhkan kesadaran diri dan makna hidup yang lebih dalam. Oleh karena itu, nilai-nilai Al-Qur'an dapat dianggap sebagai obat spiritual untuk kecemasan sosial modern seperti FOMO.

Kata-kata Kunci: *FOMO, Kesederhanaan Hidup, Ketenteraman Jiwa, Tafsir Tematik.*

Introduction

Fear of Missing Out (FOMO) is a popular term that describes the phenomenon of social anxiety caused by feeling left out of experiences or information that others are enjoying. The term was first introduced by Dan Herman in 1996 in the context of modern marketing, and was later popularized by Patrick J. McGinnis in a 2004 Harvard Business School publication, making FOMO a rapidly growing psychosocial concept in academic and popular discourse.¹ In the development of information and communication technology, especially social media, the phenomenon of FOMO has found fertile ground to grow and spread widely, even massively. Social media algorithms designed to encourage maximum engagement reinforce the effect of FOMO by displaying content that provokes emotional engagement from users, creating an addictive cycle of attention.²

In Indonesia, several studies show that high levels of social media use and the need for social recognition trigger an increase in FOMO symptoms, which hurt the life satisfaction, self-esteem, and mental health of the millennial generation.³ This issue is critical considering that FOMO can reduce inner peace and cause psychosocial stress that is detrimental to individual well-being.

Thematic interpretations of Qur'anic verses related to FOMO show that a strong relationship with Allah Swt. and self-acceptance can be an effective means

1 Andrew K. Przybylski et al., "Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out," *Computers in Human Behavior* 29, no. 4 (July 2013): 1841–48, <https://doi.org/10.1016/j.chb.2013.02.014>.

2 Dana Rose Garfin, "Technology as a Coping Tool during the Coronavirus Disease 2019 (COVID-19) Pandemic: Implications and Recommendations," *Stress and Health* 36, no. 4 (October 2020): 555–59, <https://doi.org/10.1002/smi.2975>.

3 Evan Hamzah Muchtar, "Tafsir Maudhu'i Q.S. Al-Isra' Ayat 26–27: Solusi Qur'ani Fenomena Fomo dan Gaya Hidup Konsumtif Gen-Z," *JlQTA: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (June 2025): 1–14, <https://doi.org/10.1002/smi.2975>.

of dealing with this phenomenon holistically, integrating Islamic psychology and social morality in the era of social media. There have been several studies that have shown that FOMO has a big impact on mental health and the simplicity of human life, for example, Yulya et al.,⁴ Margaretha,⁵ Nurhasanah,⁶ Khairunnisa, Ambarwati, and Hariry,⁷ Aji, Rosiana, Musida, and Wahyuni,⁸ Utama,⁹ Maulida,¹⁰ Hudoyo, Baqita, and Silitonga.¹¹ These studies show that FOMO is a serious problem that can disrupt mental health and cause many other problems.

Previous studies will also be reviewed to provide a complete picture of this phenomenon from a social and cultural perspective. In addition, this article will fill the research gap that has rarely explored religious and spiritual solutions to FOMO, especially from the perspective of the Qur'an, combined with psychological and social approaches.

The research questions posed in this study are: (1) How does the problem of FOMO occur and develop in Indonesia? (2) How can the perspective of the Qur'an offer solutions to overcome FOMO to achieve inner peace and simplicity in life? (3) What is the contribution of the thematic approach of the Qur'an in enriching the understanding and overcoming FOMO compared to previous studies?

This article provides added value by integrating a thematic interpretation of the Qur'an with modern psychological studies, thereby providing comprehensive spiritual solutions to the phenomenon of FOMO. The main contribution of this

4 Tri Wahyuni Yulya et al., "Fear of Missing Out (FOMO) Sebagai Gaya Hidup di Era Modernisasi," *Proceeding Conference on Psychology and Behavioral Sciences* 1 (2022): 68–72, <https://doi.org/10.61994/cpbs.v1i1.12>.

5 Marcella Nathasya Margaretha, "Hubungan antara Kepuasan Hidup dengan Fear of Missing Out (FoMO) pada Remaja Pengguna Media Sosial," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 20, no. 2 (December 2023): 687–97, <https://doi.org/10.18860/psikoislamika.v20i2.23219>.

6 Anis Nurhasanah, "Fenomena FOMO (Fear of Missing Out) pada Masyarakat Perkotaan di Indonesia," *Mandalika: Jurnal Ilmu Pendidikan dan Bahasa* 2, no. 2 (December 2024): 97–106, <https://doi.org/10.59613/jipb.v2i2.199>.

7 Fathi Karuna Khairunnisa, Leni Dwi Ambarwati, and Sheila Hariry, "Kesehatan Mental dan FOMO (Fear of Missing Out): Solusi Psikologi Agama (Islam) pada Era Digital," *Jurnal Penelitian Ilmiah Multidisipliner* 2, no. 02 (July 2025): 165–73.

8 Wahyu Trisno Aji et al., "Hidup Demi Eksistensi dan Validasi di Tengah Tren FOMO Sosial Media," *Mandub: Jurnal Politik, Sosial, Hukum dan Humaniora* 3, no. 1 (March 2025): 161–75, <https://doi.org/10.59059/mandub.v3i1.2174>.

9 Mukti Utama, "Pengaruh Fear of Missing Out (FoMO) Terhadap Kesejahteraan Psikologis Generasi Z dengan Dukungan Sosial Sebagai Moderator," *Journal of Innovative and Creativity* 5, no. 3 (September 2025): 26257–64, <https://doi.org/10.31004/joecy.v5i3.3833>.

10 Faza Maulida, "Peran Fear of Missing Out (FoMO) dan Regulasi Emosi untuk Memprediksi Kesejahteraan Psikologis Pada Pengguna Media Sosial," *Jurnal Diversita* 11, no. 1 (June 2025): 110–18, <https://doi.org/10.31289/diversita.v11i1.14707>.

11 Cindy Larasati Cipto Hudoyo, Chayara Rafeyla Baqita, and Daniela Sinar Sejuk Sari Rejeki Br Silitonga, "Analisis Dampak Fear of Missing Out Terhadap Kesehatan Mental Generasi Z: Studi Empiris Penggunaan Media Sosial," *AZZAHRA: Scientific Journal of Social and Humanities* 3, no. 2 (May 2025): 59–69.

study lies in its emphasis on Islamic spiritual values as a mediator in reducing social anxiety while improving quality of life amid digital pressures, a perspective that is still rarely explored in the current literature on FOMO.

This study uses a qualitative approach with a focus on understanding the meaning of the text and context of Qur'anic verses related to modern psychological phenomena, particularly Fear of Missing Out (FOMO). A qualitative approach was chosen because this study emphasizes in-depth analysis of spiritual and psychological concepts in the Qur'an, rather than quantitative measurement.

The type of research used is library research, which is research in which all data is obtained through a review of literature, both primary and secondary sources. The primary sources in this study include the Qur'an and *Tafsīr al-Taḥrīr wa al-Tanwīr* by Ibn 'Āshūr (1879–1973), as the main interpretation that has a contextual approach to the verses of the Qur'an.

Secondary sources include various classical and modern interpretations, such as *Tafsīr al-Ṭabarī*, al-Sharawi, and al-Qurṭubī, as well as contemporary scientific works in the fields of Islamic psychology and social studies on FOMO. The type of data used is qualitative textual data, in the form of verse quotations, tafsir explanations, and scientific study results relevant to the themes of inner peace (*sakīnah*), simplicity of life (*qanā'ah*), and dependence on Allah (*tawakkal*).

The data was analyzed using a thematic approach (*tafsīr mawḍū'ī*), which involves collecting verses with similar themes, then interpreting them and tracing their connection to the phenomenon of FOMO. In the current context, such as in the discussion of modern social and psychological phenomena, such as FOMO (Fear of Missing Out), the *mawḍū'ī* interpretation method is very relevant because it can answer problems holistically and systematically, by referring to a collection of verses that discuss the same theme.

Terminologically, *mawḍū'ī* interpretation comes from two words: “*tafsīr*”, which means explanation or interpretation, and “*mawḍū'ī*”, which means thematic or based on a theme. Thus, simply put, *mawḍū'ī* interpretation can be understood as a method of interpreting the Qur'an based on the collection of verses related to a specific theme, which are then studied in depth and comprehensively to discover the Qur'an's concept or view of that theme. The analysis was carried out in the following steps: (1) identification of the main themes in the Qur'an regarding inner peace and simplicity of life, (2) collection of relevant verses, (3) examining the meaning through the interpretation of Ibn 'Āshūr and supporting sources, and (4) drawing conceptual conclusions about the Qur'anic solution to FOMO.

Fomo and Human Psychology

According to psychology, FOMO (Fear of Missing Out) refers to the phenomenon of feeling anxious or afraid of missing out on moments, experiences, or information that others are experiencing, especially through social media. FOMO arises from the psychological need to stay socially connected and the fear that others are having more satisfying experiences. In psychology, FOMO is often associated with stress, anxiety, sleep disorders, and decreased mental well-being.

Individuals experiencing FOMO are at risk of developing psychological

disorders such as prolonged stress, high anxiety, difficulty sleeping, and feelings of loneliness. In addition, FOMO can reduce concentration and productivity, create superficial social relationships, and decrease overall satisfaction and quality of life.

According to research, FOMO arises due to the low fulfillment of an individual's basic psychological needs in terms of social connectedness (relatedness), autonomy, and competence. Social pressure and the need to always keep up with developments through social media reinforce this anxiety and fear of missing out.¹²

This study shows that FOMO is not merely a social phenomenon but also a psychological condition that requires special attention in the context of mental health and interaction patterns in the digital age. This anxiety is often triggered by social media use, where individuals constantly see the best moments of other people's lives. As a result, FOMO can negatively impact a person's mental health by triggering stress, anxiety, and feelings of depression. This fear of missing out also encourages unhealthy social comparisons, which further lowers self-esteem and causes loneliness.¹³

In addition to its impact on mental health, FOMO also affects productivity and daily behavior. Individuals who experience FOMO tend to lose focus and concentration because they are constantly checking social media or thinking about experiences they have missed. This can interfere with performance at work or school. Furthermore, FOMO can also encourage impulsive and consumptive behavior, such as buying unnecessary items or following trends without careful consideration, which can ultimately harm finances and quality of life.¹⁴

Psychologically, FOMO not only causes recurring and difficult-to-control anxiety but can also lead to problems with self-identity and social relationships. Those who experience FOMO often feel dissatisfied with their own lives, struggle to accept themselves, and find it difficult to build healthy relationships with others. This sense of dissatisfaction further worsens psychological well-being and lowers overall quality of life. Thus, FOMO is a phenomenon with widespread negative impacts, affecting mental health, behavior, and overall individual well-being.

Effective ways to overcome FOMO (Fear of Missing Out) include the following approaches:

1. Psychological Well-Being Approach

One study suggests that improving psychological well-being can help reduce

12 Khairiyah Khadijah et al., "Fear of Missing Out (Fomo) dalam Perspektif Teori Solution Focused Brief Counseling," *Research and Development Journal of Education* 9, no. 1 (April 2023): 336, <https://doi.org/10.30998/rdje.v9i1.14841>.

13 Mayank Gupta and Aditya Sharma, "Fear of Missing out: A Brief Overview of Origin, Theoretical Underpinnings and Relationship with Mental Health," *World Journal of Clinical Cases* 9, no. 19 (July 2021): 4881–89, <https://doi.org/10.12998/wjcc.v9.i19.4881>.

14 Hala Abd Ellatif Elsayed, "Fear of Missing Out and Its Impact: Exploring Relationships with Social Media Use, Psychological Well-Being, and Academic Performance among University Students," *Frontiers in Psychology* 16 (June 2025): 1582572, <https://doi.org/10.3389/fpsyg.2025.1582572>.

FOMO levels, particularly in early adulthood. Interventions focused on developing self-acceptance, positive relationships with others, autonomy, environmental mastery, life goals, and personal growth are very helpful in dealing with social pressures and life changes that trigger FOMO.¹⁵

2. Improving Self-Control

Another study emphasizes the importance of self-control as a key strategy. By wisely managing social media use and setting time limits, individuals can manage the information they receive and reduce the tendency to constantly be connected to the virtual world. Counseling services can also help individuals improve self-control and manage emotions arising from FOMO.

3. Mindfulness Therapy

The practice of mindfulness, or full awareness of the present moment, has been proven effective in reducing anxiety and restlessness related to FOMO, especially among teenagers and the younger generation. Mindfulness helps individuals focus on the experience they are currently having without getting caught up in the fear of missing out on something else.¹⁶

4. Social Media Detox and Education

A social media detox, which involves reducing the intensity of social media use and education on healthy social media use, is also recommended. This education is important both from the family environment and various other sources to reduce the attachment that causes FOMO.

5. Cognitive Behavioral Therapy Approach

Several journals also mention the application of cognitive behavioral therapy to change distorted thinking patterns that amplify the fear of missing out and replace them with a more positive and realistic perspective.

The Relevance of Quranic Verses in Overcoming FOMO

Verses from the Qur'an that can be used to overcome the causes of FOMO (Fear of Missing Out) include:

1. Q.S. Al-Baqarah [2]: 155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

15 Hidayatul Fitri, Dyta Setiawati Hariyono, and Ghea Amalia Arpandy, "Pengaruh Self-Esteem Terhadap Fear of Missing Out (Fomo) Pada Generasi Z Pengguna Media Sosial," *Jurnal Psikologi* 1, no. 4 (July 2024): 21, <https://doi.org/10.47134/pjp.v1i4.2823>.

16 Dwi Isnéniah, Reni Nuryani, and Sri Wulan Lindasari, "Correlational Study: Self-Esteem and Fear of Missing out (FoMO) in Emerging Adulthood," *Holistik Jurnal Kesehatan* 18, no. 2 (April 2024): 209–17, <https://doi.org/10.33024/hjk.v18i2.264>.

"We will surely test you with a little fear and hunger, loss of wealth, lives, and fruits. Give good news (O Prophet Muhammad) to those who are patient."

Tafsīr al-Taḥrīr wa al-Tanwīr by Ibn 'Āshūr shows that life's trials, such as fear, deprivation, and loss, are part of divine education, not punishment. Allah calls them "small" to emphasize that these trials are minor compared to the blessings that accompany them, and are intended to test the steadfastness of faith and the maturity of the soul. This value correlates with the phenomenon of FOMO (Fear of Missing Out), where humans easily become anxious about losing worldly things or falling behind others. This interpretation teaches that peace of mind does not come from having everything, but from the awareness that losing some of what is loved is part of the process of self-purification.¹⁷

The interpretation of al-Sya'rāwī has a very strong correlation with the Qur'anic solution to the phenomenon of FOMO (Fear of Missing Out). In his interpretation of the verse *wa lanabluwannakum bi-shay'i min al-khawf*, Sheikh Muḥammad Mutawallī al-Sha'rāwī explains that life's trials are not evil, but rather a means of sifting and strengthening faith. According to him, all trials short of losing one's life, such as fear, hunger, or lack of wealth, are only minor trials that serve as spiritual exercises for believers so that they do not become overly attached to the world. In the context of FOMO, humans often consider the loss of opportunities, social attention, or worldly achievements as great misfortunes, whereas according to the Qur'anic view, all of these are only temporary trials. By realizing this, a person will be able to calm their soul from anxiety and fear of being left behind.¹⁸

Al-Sha'rāwī also highlighted the importance of education on fear (*tarbiyyah al-khawf*). He said that fear is anxiety caused by the shadow of impending danger or loss, but fear that is not directed towards Allah is an unnecessary spiritual weakness. A believer, he said, should face fear with effort and trust in Allah, not with panic. This is closely related to FOMO, where the fear of missing out on information, moments, or social opportunities often causes panic that actually disrupts the balance of the soul. Al-Sha'rāwī's principle teaches that fear must be managed functionally, used as a motivator to do good, not as a source of crippling anxiety.¹⁹

Finally, according to al-Sha'rāwī, the verse *wa-bashir al-ṣābirīn* represents the pinnacle of psychological balance in facing trials. Patience is a spiritual mechanism for restraining emotional reactions and stabilizing the soul in the midst of loss or uncertainty. In the phenomenon of FOMO, patience becomes a very relevant Qur'anic therapy guiding humans not to rush to react to every social or digital stimulus, but to weigh it with awareness and calmness. The achievements or

17 Muḥammad al-Ṭāhir ibn 'Āsyūr, *Al-Taḥrīr wa al-Tanwīr: Taḥrīr al-Ma'nā al-Sadīd wa Tanwīr al-'Aql al-Jadīd min Tafsīr al-Kitāb al-Majīd* (Tunisia: Dār al-Tūnisiyyah li al-Nashr, 1984), 2:54–55.

18 Muḥammad al-Ṭāhir ibn 'Āsyūr, *Al-Taḥrīr wa al-Tanwīr: Taḥrīr al-Ma'nā al-Sadīd wa Tanwīr al-'Aql al-Jadīd min Tafsīr al-Kitāb al-Majīd* (Tunisia: Dār al-Tūnisiyyah li al-Nashr, 1984), 5:28.

19 Muḥammad Mutawallī al-Sha'rāwī, *Tafsīr al-Sha'rāwī: Al-Khawāṭir* (Kairo: Maṭābi' Akhbār al-Yawm, 1997), 2:659.

pleasures of others do not easily influence patient people, because their happiness comes from Allah's pleasure, not from external validation.

2. Q.S. An-Nisā' [4]: 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“Do not envy what Allah has given some of you more than others. For men, there is a share of what they have earned, and for women, there is a share of what they have earned. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of everything.”

According to Ibn ‘Āshūr’s interpretation in *al-Taḥrīr wa al-Tanwīr*, the prohibition against *tamnnī* (coveting and desiring what others have) is a form of prevention against diseases of the heart, such as envy and dissatisfaction with Allah’s destiny. This is very much in line with the essence of FOMO, where a person feels anxious, envious, and uneasy when seeing the pleasures or achievements of others, whether in the form of wealth, popularity, attention, or opportunities.²⁰

3. Q.S. An-Nisā' [4]: 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۚ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

“When news of security (victory) or fear (defeat) comes to them, they spread it. But if they had referred it to the Messenger and those in authority among them, those who sought the truth would have known it from them (the Messenger and those in authority). Were it not for the grace and mercy of Allah upon you, you would have followed Satan, except for a small number of you.”

Al-Sha‘rāwī’s interpretation of this verse provides an important lesson about self-control when faced with information and situations that cause anxiety. Allah trains believers not to rush to spread news before confirming its truth and weighing its impact, because haste can harm oneself and others. In the modern context, this principle is highly relevant in addressing the phenomenon of FOMO (Fear of Missing Out), where individuals are compelled to react immediately to every piece of information or trend that circulates without careful consideration. The fear of falling behind others often causes people to spread unverified news, impulsively follow social media trends, or judge themselves based on the achievements of others. This attitude actually reflects a lack of inner peace and spiritual imbalance, which al-Sha‘rāwī describes as a form of “unnecessary anxiety.”²¹

20 ‘Āshūr, *Al-Taḥrīr wa al-Tanwīr: Taḥrīr al-Ma’nā al-Sadīd wa Tanwīr al-‘Aql al-Jadīd min Taḥsīn al-Kitāb al-Majīd*, 5:139.

21 Muḥammad Mutawallī al-Sha‘rāwī, *Tafsīr al-Sha‘rāwī: Al-Khawāṭir* (Kairo: Maṭābī‘ Akhbār al-Yawm, 1997), 4:2481.

Tafsīr al-Ṭabarī's interpretation of the verse “And when there comes to them information about security or fear, they spread it” (Q.S. An-Nisā' [4]: 83) describes the hasty and uncontrolled nature of some people in spreading information before confirming its accuracy. They easily react to both encouraging and frightening news, then spread it without consideration. This attitude has a strong correlation with the current phenomenon of FOMO (Fear of Missing Out), where individuals are driven to immediately share, follow, or respond to any information so as not to be left behind by others. However, as criticized by al-Ṭabarī, such actions demonstrate a lack of wisdom and emotional stability. In a spiritual and psychological context, this interpretation teaches that a believer must exercise restraint, weigh the impact of every action, and prioritize calmness over momentary emotional impulses. Overcoming FOMO means emulating this Qur'anic ethic, prioritizing verification, patience, and inner maturity in the face of misleading information.²²

4. Q.S. Al-Ḥadīd [57]: 20

اَعْلَمُوا اَنَّما الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وِزِيْنَةٌ وَتَتَاَخَّرُ بَيْنَكُمْ وَتَكَاثُرُ فِي الْاَمْوَالِ وَالْاَوْلَادِ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرٰهُ مُضْفَرًا ثُمَّ يَكُوْنُ حُطَامًا وَفِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ
وَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعٌ الْغُرُوْرُ

“Know that the life of this world is just a game, carelessness, adornment, and mutual boasting among you and competing for the abundance of wealth and offspring. (The parable is) like rain whose plants amaze the farmers, then they dry up, and you see them turn yellow, then they are destroyed. In the afterlife, there will be harsh punishment and forgiveness from Allah and His pleasure. Worldly life (for those who are heedless) is just a deceptive pleasure.”

Al-Qurṭubī's interpretation of the verse “*‘ilamū annama al-ḥayāt al-dunyā la'ib wa lahw*” (Know that the life of this world is only a game and a diversion) provides a strong spiritual basis for overcoming FOMO (Fear of Missing Out). In al-Qurṭubī's view, this verse emphasizes that the essence of worldly life is transient, temporary, and not a valid reason to abandon Allah's commands or worry about losing worldly pleasures.²³ Human fear of losing pleasure, status, or social moments, which is at the core of FOMO, stems from the mistaken perception that worldly life has eternal value and determines true happiness.

By understanding the message of this verse as explained by al-Qurṭubī, a believer is invited to reorient their life. When spiritual awareness grows, the world is only a game and a pastime, then anxiety about being left behind by trends, other people's achievements, or momentary pleasures will subside. The Qur'anic solution offered

22 Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'an* (Mak-kah: Dār al-Tarbiyyah wa al-Turāth, n.d.), 8:568.

23 Abū 'Abdillāh Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, *Al-Jāmi' li Aḥkām al-Qur'an*, ed. Aḥmad al-Bardūnī and Ibrāhīm Aṭfīsh (Kairo: Dār al-Kutub al-Miṣriyyah, 1964), 17:254.

is to focus attention on otherworldly values, maintain obedience, and subdue desires for illusory worldly pleasures. Thus, awareness of the transience of the world becomes a soothing inner therapy, fostering an attitude of *zuhd* and eroding the psychological roots of FOMO that stem from excessive love of the world.

Ibn ‘Āshūr’s interpretation of the verse “Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children” describes the reality of worldly life, which is full of games, temporary pleasures, and competition in accumulating wealth and social status. According to him, the human tendency to hoard wealth and pursue worldly pleasures is a form of attachment that prevents one from achieving true happiness, namely *al-falāḥ* (spiritual fortune). When linked to the phenomenon of FOMO (Fear of Missing Out), this interpretation shows a profound relevance: the fear of being left behind by other people’s trends, achievements, or possessions is a modern form of *takāthur* (mutual multiplication) and *tafākbur* (mutual boasting) criticized by the Qur’an.²⁴

In Ibn ‘Āshūr’s view, emotional attachment to worldly pleasures and recognition prevents the heart from finding peace and gratitude, just as someone who hoards their wealth for fear of losing worldly pleasures. Thus, the Qur’anic solution to FOMO is to shift one’s orientation in life from momentary pleasures to spiritual awareness: making the world a means, not an end. The attitude of *zuhūd*, simplicity, and sincerity in doing good deeds and giving charity are the therapies offered by Ibn ‘Āshūr to free oneself from this modern fear, redefining the meaning of happiness, not in what others seem to have, but in inner peace that comes from a healthy relationship with Allah.²⁵

Conclusion

Based on an analysis of various classical exegesis books such as al-Ṭabarī, al-Qurṭubī, al-Sha‘rāwī, and Ibn ‘Āshūr, it can be concluded that the phenomenon of FOMO (Fear of Missing Out) is a modern form of the diseases of the heart discussed in the Qur’an, such as fear of loss (*khauf*), dissatisfaction with destiny, and desire for what others have (*tamannī* and *ḥasad*). The interpretations of *al-Taḥrīr wa al-Tanwīr* emphasize that the root of FOMO lies in the soul’s inability to accept differences in sustenance and Allah’s provisions, which causes anxiety and inner imbalance. Meanwhile, al-Qurṭubī and al-Sha‘rāwī emphasize that excessive fear and anxiety will only weaken the human soul, while al-Ṭabarī highlights the importance of controlling information and wisdom in responding to news, which in the modern context relates to wisdom in the use of social media. Therefore, the Qur’anic solution to overcome FOMO is to instill the values of *ṣabr* (patience), *qanā‘ah* (inner satisfaction), and *ridā* (acceptance of destiny) as spiritual strengths

24 Muḥammad al-Ṭāhir ibn ‘Āsyūr, *Al-Taḥrīr wa al-Tanwīr: Taḥrīr al-Ma’nā al-Sadīd wa Tanwīr al-‘Aql al-Jadīd min Tafṣīr al-Kitāb al-Majīd* (Tunisia: Dār al-Tūnisiyyah li al-Nashr, 1984), 27:400.

25 ‘Āshūr, *Al-Taḥrīr Al-Taḥrīr wa al-Tanwīr: Taḥrīr al-Ma’nā al-Sadīd wa Tanwīr al-‘Aql al-Jadīd min Tafṣīr al-Kitāb al-Majīd*, 27:400.

to face social pressure and life comparisons in the digital age.

This research is still theoretical and textual in nature, focusing on the interpretation of verses and the views of classical exegetes without empirical studies of the psychological behavior of modern society. Therefore, further research needs to be directed towards an interdisciplinary approach between interpretation and contemporary psychology, particularly in the realm of Qur'anic psychology and behavioral studies, to test the effectiveness of the values of *ṣabr*, *qanā'ah*, and *riḍā* in reducing the impact of FOMO in real life. A comparative analysis between classical and modern exegesis can also provide a richer understanding of the relevance of the spiritual values of the Qur'an in facing the challenges of the social media era.

Based on these findings, it is recommended that educational institutions, religious agencies, and digital platforms play an active role in building spiritual awareness in society. Qur'anic values such as *qanā'ah* and *riḍā* need to be integrated into character education and digital literacy curricula. In addition, it is necessary to develop Qur'anic interpretation-based *da'wah* and counselling programs to overcome social anxiety caused by FOMO, especially among teenagers and college students. On the other hand, ethical social media policies also need to be promoted by emphasizing life balance, simplicity, and spiritual awareness so that users do not get caught up in the culture of comparison and excessive image-building that is the psychological root of FOMO.

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