

CHAPTER I

INTRODUCTION

A. Background of Study

Every era undoubtedly has its own challenges and opportunities, which are often driven by the advancement of technology and the massive spread of information.¹ The utilization of digital transformation serves as a strategic approach in various fields of work by leveraging technology to achieve efficiency and effectiveness.² Furthermore, a study conducted by Imam Izzulsyah et al. using the "ARIMA"³ method revealed that social media users in Indonesia is projected to grow rapidly from 196.7 million in 2020 to 265 million by 2025.⁴ In this modern era, living alongside with technology and social media led to the emergence of several issues and

¹ Mirwali Azizi et al., "The Role of IT (Information Technology) Audit in Digital Transformation: Opportunities and Challenges," *Open Access Indonesia Journal of Social Sciences* 7, no. 2 (2024), 1473.

² Mariam, "Application of Business Technology in Management: A Case Study of Using Technology Innovation to Improve Business Operational Efficiency and Effectiveness," *West Science Business and Management* 1, no. 03 (2023), 176–183.

³ ARIMA (Autoregressive Integrated Moving Average), developed by George E.P. Box and Gwilym M. Jenkins in 1976, is a time series method and one of the most effective models for handling non-stationary data, particularly data with trends and seasonality. Simply put, ARIMA combines three main components in time series analysis: AR (Autoregressive), I (Integrated), and MA (Moving Average). This model is highly useful for addressing data non-stationarity. ARIMA can predict future values based on patterns observed in past data. look at George E.P Box et al., *Time Series Analysis Forecasting and Control* (United States of America: Wiley, 2016), 88.

⁴ Imam Izzulsyah et al., "Analisis Penggunaan Media Sosial Di Masa Pandemi," *Fraction: Jurnal Teori Dan Terapan Matematika* 2, no. 1 (2022), 21–31.

sociocultural changes within society. One tangible example of the impact of digital transformation is the emergence of the phenomenon referred to as FOMO⁵

FOMO, which stands for Fear of Missing Out, is an undesirable sense of anxiety that stems from the perception that others are experiencing more fulfilling or perfect experiences than one's own.⁶ In other words, social pressure stems from the fear of being left out of a pleasurable event or feeling excluded from a collective experience, which in today's age is heavily influenced by social media. This phenomenon is often seen in social life or perhaps we have experienced it ourselves. For example, we feel fear and anxiety when we see others gaining higher social recognition, such as obtaining a position or title, or perhaps simply being able to purchase expensive and branded items, which in essence are consumptive behaviors,⁷ along with other pleasures that we have not yet experienced. The

⁵ Weimiao Wu, Jie Zhang, and Namjeong Jo, "Fear of Missing out and Online Social Anxiety in University Students: Mediation by Irrational Procrastination and Media Multitasking," *Behavioral Sciences* 15, no. 84 (2025), 1.

⁶ Patrick McGinnis, "Fear of Missing Out: Practical Decision-Making in a World of Overwhelming Choice," 2020, 18.

⁷ Fitri Nurfatimah and Surya Jatmika, "The Trend of Consumptive Behavior Among Accounting Education Students : Exploring The Influence of Influencer Marketing, FoMO, and Brand Awareness," *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)* 8, no. 2 (2024), 436–448.

experiences and achievements of others cause us to feel anxious and fearful of being left behind, thus prompting us to constantly pursue these things.⁸

Today, the swift progress of information technology especially social media, the Fear of Missing Out (FOMO) syndrome becoming a common phenomenon that can affect anyone particularly Generation Z.⁹ From a spiritual perspective, this phenomenon becomes even more relevant with Qur'anic stories verses that describe the human tendency towards worldly matters. For example, Surah At-Takatsur explains how humans compete to accumulate luxury.¹⁰ This shows that Fear of Missing Out (FOMO) Phenomenon is not a new issue.

The urgency of this research lies in attempting to connect the discussion of Fear of Missing Out (FOMO), which is widely addressed in general psychology with the Qur'anic Stories interpretation. Most of the existing research focus solely on the psychological or social aspects of Fear of Missing Out (FOMO), without linking it to the Qur'anic Stories interpretation. On the other hand, Qur'anic exegesis (tafsir) studies have

⁸ Nabila Aulia Rasanty, "Sosialisasi Fenomena Fear of Missing Out (Fomo) Pada Digital Natives Pengguna Media Sosial," *Jurnal PengaMAS* 5, no. 3 (2023), 226–233.

⁹ Debangana Chakrabarti, "A Study on How Social Media FOMO (Fear of Missing Out) Impacts the Gen Z Audience," *Indian Journal of Mass Communication and Journalism (IJMCJ)* 4, no. 1 (2024), 1–6.

¹⁰ M Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an* (Vol 15), vol. 15 (Jakarta: Lentera Hati, 2002), 486.

extensively discussed the human tendency to pursue luxuriousness, which essentially falls under the category of the *ammarah* personality (pleasure principle).¹¹ In holly Qur'an, the term "*al-Dunyā*" has also been mentioned in 39 surahs and 108 verses (25 Makkiyah, 14 Madaniyah).¹²

The feeling of anxiety related to social recognition and worldly desires, as depicted in the Qur'an, is exemplified in the story of Qabil and Habil (Q.S. Al-Maidah: 27-31) and the story of Prophet Yusuf (Q.S. Yusuf: 7-10). The story is considered relevant because it aligns with the Fear of Missing Out (FOMO) Phenomenon, which is the belief that others have more enjoyable worldly experiences and advantages than oneself.¹³ In an effort to address this issue, the researcher explain solutions does the Qur'anic Interpretation offer in dealing with Fear of Missing Out (FOMO) referring to verses that explain inner peace, including: *Dhikr* (Ar-Ra'd: 28), *Taqwa* and *Tawakkul* (At-Talaq: 2-3), Fasting (Al-Baqarah: 183), the Hereafter as the goal of life (Al-Hadid: 20), and *Qana'ah* (Al-Hadid: 23-24).

¹¹ Eni Rakhmawati, "Dinamika Kepribadian Dalam Perspektif Sigmund Freud Dan Psikologi Islami," *La-Tahzan: Jurnal Pendidikan Islam* 14, no. 1 (2022), 75.

¹² Muḥammad Fu'ād 'Abd Al-Bāqī, *Al-Mu'jam Al-Mufahras Li Alfāz Al-Qur'an AlKarīm* (al-Qāhirah: Dār al-Ḥadīṣ, 2007), 322-324.

¹³ Mrudhusha Mohanan and Suraj Kushe Shekhar, "A Study on the Mediating Effect of FoMO on Social Media (Instagram) Induced Travel Addiction and Risk Taking Travel Behavioral Intention in Youth," *Journal of Content, Community and Communication* 14, no. 7 (2021), 59.

Building on the previous discussion, the researcher aims to investigate Quranic stories verses that have more relevance with the Fear of Missing Out (FOMO) phenomenon. This is so we can comprehend the attitudes that should be adopted when facing similar situations. Since the Quran is fundamentally a book that contains guidance and solutions for all human life problems, it is crucial for us to study and apply the teachings it conveys.

Therefore, the researcher formulated the title "Qur'anic Stories in the Al-Qur'an and Its Relevance to the Fear of Missing Out (FOMO)" to conduct an in-depth examination of this phenomenon through the lens of Qur'anic stories. This study aims to explore how Qur'anic stories illustrate human experiences related to FOMO, analyze the psychological and spiritual dimensions embedded within these stories, and identify solutions offered by Qur'anic interpretation (tafsir) to help individuals cope with and overcome the effects of FOMO in modern life.

B. Problem Formulation

From the discussion that has been reviewed previously, it can be concluded that there are several issues that the researcher can examine, including:

1. What is the Qur'anic Interpretation about Fear Of Missing Out in the Qur'anic Stories?
2. What solutions does the Qur'anic Interpretation offer in dealing with Fear Of Missing Out phenomenon?

C. Objectives of Research

After explaining the formulation of the issue, of course the researcher has objectives in this writing, including:

1. To understand the Qur'anic Interpretation about Fear Of Missing Out in the Qur'anic Stories.
2. To understand the Qur'anic Interpretation offer in dealing with Fear Of Missing Out phenomenon.

D. Benefits of Research

The benefits of the research are the contributions that the author may provide through conducting the study. These benefits are divided into two: theoretical usefulness and practical usefulness.¹⁴

¹⁴ Dr. Moh Isom Mudin et al., *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin, Fakultas Ushuluddin*, 2022, 8.

1. Theoretical Aspect

The Goals of the research that have been carried out It can serve as a reference for future researchers in deepening and studying the analysis of FOMO stories in the Quran in order to complete final assignments such as theses or other written works. Additionally, this research can provide a scientific contribution, particularly in the field of Quranic exegesis (tafsir), relating to the interpretation of verses that address the concept of dealing with FOMO (Fear Of Missing Out).

2. Practical Benefits

This study anticipated to serve as a source of reference for studying the practical application of Quranic teachings in everyday life, particularly in addressing the issues of the ummah, and to provide an understanding that the Quran offers various approaches and solutions for human problems. Thus, the Qur'an always guides us in seeking solutions to every life challenge.

E. Literature Review

Literature Review referred to involves conducting a careful and comprehensive analysis of the literature that has been published regarding the topic discussed in this study. During the writing process, the researcher

found several discussions regarding the Quranic approach to addressing FOMO (Fear of Missing Out) phenomenon that have been conducted by previous authors. Among the scholarly works that share similarities are:

1. Final assignment research written by Ayu Nurlaila Sari Siregar in State Islamic University K.H Prof. Saifuddin Zuhri, 2022 entitled: *Fear Of Missing Out (FOMO) dalam Al-Qur'an (Kajian Tafsir Tematik)*¹⁵. which discusses the FOMO Syndrome from the perspective of the Quran. The key points of this research are as follows: 1.) Interpretation of Surah Al-Baqarah 155 Referencing the interpretations from Tafsir Al-Misbah, Al-Azhar, and Hidayatul Insan, it is mentioned that the phenomenon of FOMO represents a test from Allah for His servants in the form of fear, anxiety, and worry. The solution offered in this study is through patience and performing prayer. 2.) Interpretation of Surah An-Nisa; 83 This verse explains how to process the information we receive. It emphasizes the importance of verifying the truth of information before accepting or spreading it. The proposed solutions in this study include reducing social media usage, embracing self-acceptance, and shifting the mindset from FOMO (Fear Of Missing

¹⁵ Ayu Nurlaila Sari Siregar *"Fear Of Missing Out (FOMO) dalam Al-Qur'an (Kajian Tafsir Tematik"* (State Islamic University K.H Prof. Saifuddin Zuhri, Purwokerto, 2022)

Out) to JOMO (Joy Of Missing Out). Differences : The previous research explains other meanings of the FOMO Syndrome from the Quranic perspective and proposes several solutions. In contrast, this study focuses on examining the stories of FOMO found in the Quranic interpretation and the solutions offered for addressing the FOMO Syndrome.

2. Final assignment research written by Anisa Sajida in State Islamic University Mataram, 2023 entitled: *Solusi Al-Qur'an terhadap Fenomena FOMO (Fear Of Missing Out) (analisis deskriptif atas q.s ibahim: 7 dan q.s al-hajj: 36 dalam tafsir al-azhar)*¹⁶ which explain about the Quranic solutions to FOMO phenomenon from the perspective of Tafsir Al-Azhar. The key findings of the research include: 1.) Factors Behind the Emergence of FOMO explained, The study identifies low dimensions of life satisfaction and the openness of social media information as key factors contributing to FOMO. 2.) Solutions Proposed in the Study: First Solution (Surah Ibrahim 14:7): Gratitude (*syukr*). According to Hamka's interpretation, gratitude involves remembering all that Allah has provided and refraining from complaining about what one

¹⁶ Anisa Sajida "Solusi Al-Qur'an terhadap Fenomena FOMO (Fear Of Missing Out) (analisis deskriptif atas q.s ibahim: 7 dan q.s al-hajj: 36 dalam tafsir al-azhar)" (State Islamic University Mataram, 2023)

does not yet have. Second Solution: Contentment (*qana'ah*). Hamka interprets *qana'ah* as feeling sufficient and pleased with what Allah has granted, thereby avoiding envy toward the blessings others possess.

Adapun solusi kedua yang ditawarkan yakni dengan *Qana'ah*.

Differences: The previous study explains solutions to the FOMO Syndrome from Buya Hamka's perspective, emphasizing gratitude (*syukr*) and contentment (*qana'ah*). Meanwhile, this study focuses on examining the stories of FOMO found in the Quran and the solutions offered within those narratives.

3. Final assignment research written by Hilyatul Azhar Al-Hanifah in State Islamic University Kiai Haji Achmad Siddiq, 2024 entitled: *Self Control Terhadap Fenomena Fear Of Missing Out (FOMO) dalam prespektif hadis (kajian hadis tematik)*¹⁷. The key points of the research in the thesis offer solutions to the FOMO phenomenon through the approach of prophetic traditions (*ahadith*) discussing the behavior of "Self-Control".¹⁸ These hadiths are sourced from *Sahih Bukhari* (no. 6490,

¹⁷ Hilyatul Azhar Al-Hanifah "Self Control Terhadap Fenomena Fear Of Missing Out (FOMO) dalam prespektif hadis (kajian hadis tematik)" (State Islamic University Kiai Haji Achmad Siddiq, 2024)

¹⁸ The ability to resolve (or, in some cases, avoid or evade) certain types of motivational conflicts that are part of everyday life. Look at Santiago Amaya, *The Science of Self-Control*, John Templeton Foundation, 2020, 4.

5641, 6369, 6412), *Sahih Muslim* (no. 1054, 2564), and *Sunan At-Tirmidhi* (no. 2317). The hadiths highlight three aspects of self-control. Behavioral control fosters gratitude by observing the less fortunate and motivation by observing the successful. Cognitive control urges wise use of time and health for good deeds, as neglecting this leads to loss. Decisional control advises avoiding irrelevant matters, as engaging in them reflects weak faith.

Hadiths reflect Prophet Muhammad's SAW response to social trends of his time. Some ways to apply the teachings include practicing humility, contentment (*qana'ah*), avoiding self-comparison, exercising patience (*sabr*), and occasionally detoxing from social media to maintain well-being. Differences: The previous study explains solutions to the FOMO Syndrome based on the Prophet's hadiths. In contrast, this research focuses on the interpretation of Quranic verses.

4. Final assignment research written by Nurul Fujiati in State Islamic University Walisongo, 2022 entitled: *Pengaruh Zuhud Terhadap Fear Of Missing Out (FOMO) Pada Mahasiswa FUHUM UIN Walisongo Semarang*¹⁹. The author findings indicate that *zuhud* (asceticism) has a

¹⁹ Nurul Fujiati "Pengaruh Zuhud Terhadap Fear Of Missing Out (FOMO) Pada Mahasiswa FUHUM UIN Walisongo Semarang" (State Islamic University Walisongo Semarang, 2022)

negative effect to phenomenon of FOMO among *FUHHUM* UIN Walisongo students. The direction of the influence indicates that the greater the level of *zuhud* practiced by an individual, the lower their tendency toward FOMO Syndrome. In this context, the behavior of *zuhud* can serve as a lesson for everyone, especially students, that in facing various challenges emerging in this modern era, it is crucial to enhance behaviors aligned with religious values. Increasing religiosity, makes it possible to help filter attitudes and actions for a better life. This study demonstrates that spiritual values, such as *zuhud*, can make a significant contribution to addressing the FOMO phenomenon arising from the increasingly globalized world.

Differences: The previous research focuses on a specific object, namely students, while this study discusses universal solutions to the FOMO Syndrome.

5. Final assignment research written by Sovia Vega Savela in State Islamic Institute Ponorogo, 2024 entitled: *Depresi dalam Prespektif Al-Qurán (Studi Tafsir Tematik)*²⁰. The findings indicate that depression is a mood disorder in an individual with symptoms such as sadness, lethargy,

²⁰ Sovia Vega Savela “*Depresi dalam Prespektif Al-Qurán (Studi Tafsir Tematik)*” (State Islamic Institute Ponorogo, 2024)

despair, feelings of worthlessness, and hopelessness, which are universal in nature. In the Quran, the concept of depression shares similarities with words like sadness, fear, and anxiety, which can be found in verses like as Surah Al-Baqarah (2:155), Surah Al-Maidah (5:52), Surah Yusuf (12:87), and Surah Al-Hijr (15:56). The solutions offered include: Practicing patience (*sabr*) as mentioned in Surah Al-Baqarah (2:155), Strengthening faith (*iman*) as suggested in Surah At-Tawbah (9:40), Effort (*ikhtiar*) and reliance on Allah (*tawakkul*) as outlined in Surah At-Tawbah (9:51), also Gratitude (*syukr*) as advised in Surah Al-Hijr (15:88). Differences: The previous research focuses on depression as described in the Quran and offers solutions related to patience, faith, effort, and gratitude. In contrast, this study centers on FOMO (Fear of Missing Out) phenomenon and the solutions offered in the Quran to address it.

From the explanation above, it can be concluded that previous studies have primarily focused on explaining the phenomenon of FOMO from the perspective of the Qur'an. Additionally, they have provided only limited solutions for addressing this phenomenon, such as gratitude (*syukr*), contentment (*qana'ah*), asceticism (*zuhd*), and patience (*sabr*). So this is what

distinguishes the author's research from previous studies. This study will focus more on the interpretation of Qur'anic stories and offer a more holistic approach to overcoming FOMO based on the interpretations of Islamic scholars.

F. Theoretical Framework

In conducting the research, the author used the thematic exegesis method (*tafsir maudhu'i*). This method is carried out by grouping verses according to their themes, which is why it is also referred to as the thematic method.²¹ In the modern era, the thematic exegesis method (*tafsir maudhu'i*) is highly favored by many *mufasssirun* (Qur'anic scholars) for interpreting verses. This is because the thematic method is relevant to the developments of the times and can be used to address contemporary phenomena. There are two types of studies in the thematic exegesis method (*tafsir maudhu'i*). first is to study one surah in the Quran comprehensively, seeking explanations regarding its issues. second is to gather verses with similar themes from various surahs in the Quran.²²

²¹ Umid Qurbankhani, Zahra Alimoradi, and Ali Fathi, "Requirements of Qur'ānic Theorizing A Thematic Interpretation Approach," *Journal of Contemporary Islamic Studies (JCIS)* 5, no. 1 (2023), 98–99.

²² M. Jalaludin Almahaly, "Types of Maudu'i Interpretation of the Qur'an," *Jurnal Iman Dan Spiritualitas* 1, no. 3 (2021), 389–390.

In interpreting the verses, the author uses the thematic exegesis method of Abdul Hayy al-Farmawi. The following are the steps in thematic exegesis according to Abdul Hayy al-Farmawi: First, Determine the theme or issue to be studied. Second, gather verses that pertain to the theme. Third, gathering the verses based on the chronological order of their revelation. Fourth, Explain the similarities between the verses being studied. Fifth, Organize the framework of the discussion in an organized manner. Sixth, Strengthen the verses under study with relevant hadith explanations. Seventh, Conduct an analysis of the verses, both general and specific.²³

To comprehend the impact of interpreting verses related to the story of FOMO in the Quran and to formulate strategies for overcoming Fear of Missing Out (FOMO) phenomenon, the author applies the Content Analysis method. Content Analysis is a research method used to draw conclusions about concepts that emerge in texts, or collections of texts by identifying patterns, themes, or meanings within them.²⁴ The steps taken in conducting content analysis include: First, Data Collection (Unitizing) by Gathering data accurately. Second, Simplifying Research by Limiting Observation

²³ Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya*, 1st ed. (Raja Grafindo Persada, 1994), 45-46.

²⁴ Hiteshkumar Acharya, "Content Analysis," *EPRA International Journal of Research and Development* 7, no. 2 (2022), 177–180.

(Sampling) by Narrowing the scope of observation. Third, Explaining the Situation and Context in which the Data Emerged (Recording) by Describing the context surrounding the data being analyzed. Fourth, Simplifying Data (Reducing) by Streamlining the collected data for clarity. Fifth, In-Depth Data Analysis (Inferring) by Analyzing the data in detail. Sixth, Providing Analysis Results to Answer the Research Questions (Narrating) by Presenting the conclusions drawn from the analysis.²⁵

G. Research Methods

1. Type of Research

This research, the method used is library research that means data collection through studying and exploring theories from various literatures that are relevant to the discussion. These written materials include documents, books, articles, etc., which contain conceptual, theoretical, and ideational content.

2. Data Analysis Methods

In the data analysis technique, the researcher divides the process into two methods, namely:

²⁵ Klaus Krippendorff, *Content Analysis An Introduction to Its Methodology*, 2nd ed. (United States of America: SAGE Publication, 2004), 86.

a. Descriptive Method

The researcher collects data related to the stories of FOMO in the Quran, as well as the general understanding about theory of Fear of Missing Out (FOMO). The aim is to acquire clearer and more comprehensive information for better understanding about Quranic verses interpretation related to this phenomenon. This process helps in identifying how FOMO is depicted in the Quran and how the text provides solutions to address such psychological issues. By gathering both textual data from the Quran and theoretical frameworks on FOMO, the research seeks to offer a comprehensive analysis of the topic.²⁶

b. Analysis Method

The researcher attempts to delve deeper into the explanation of the verse regarding the narrative of FOMO in the Qur'an and then presents it in a clear manner, explaining the details contained within it. The discussion includes several aspects, including: background, the context of the verse, and various opinions about the verse.

²⁶ Prof. Dr. Suryana, "Metodologi Penelitian: Metodologi Penelitian Model Praktis Penelitian Kuantitatif Dan Kualitatif," *Universitas Pendidikan Indonesia*, 2012, 30.

3. Data Collection Techniques

The documentation technique is used in data collection. This technique involves gathering written sources such as books, articles, journals, photos, and other relevant materials. These sources provide explanations and support for completing the research. The documentation technique helps collect data essential for understanding and analyzing the topic, including conceptual, theoretical, and empirical information related to the FOMO phenomenon and Quranic interpretation.

In data collection, the researcher divides the sources to two types :

a. Primary Sources

- 1) *Kitab Tafsir Fi Dzilali Al-Qur'an* by Sayyid Quthub
- 2) *Kitab Mabahits Fi Ulumil Qur'an* by Manna' Al-Qathan
- 3) *Kitab Tafsir Al-Mishbah* by M. Quraish Shihab
- 4) *Kitab Tafsir Al-Azhar* by Buya Hamka
- 5) *Book Fear Of Missing Out: Bijak Practical Decision-Making in a World of Overwhelming Choice* by Patrick McGinnis

b. Secondary Sources

- 1) *Kitab Mu'jam Mufradat Al-Faz Al-Quran* by Raghib Al-Isfahan.
- 2) *Kitab Mafatih Al-Ghaib* by Fakhruddin Al-Razi.
- 3) *Book Qasas Al-Anbiya'* by Abu al-Fida' Isma'il bin Ibnu Kathir.
- 4) *Book Psikologi Cerita* by Akhmad Muklis.
- 5) *Book Rangkaian Cerita Al-Qur'an* by H. Bey Arifin.
- 6) *Book Mental Hygiene Perkembangan Kesehatan Mental Dalam Kajian Psikologi Dan Agama* by Syamsu Yusuf.

H. Systematic of Writing

In this research process, the author attempts to formulate a systematic framework for the discussion to ensure the study is planned in an organized manner. The details are as follows:

Chapter I: In this section, researcher attempts to introduce the content of the study, which includes the following sections: background of the study, formulation of the problem, research objectives, research significance, literature review, theoretical framework, research methodology, and systematic writing.

Chapter II: In this chapter, the researcher organizes the discussion into the following sections. First, the researcher explores the meaning of

Fear of Missing Out (FOMO) in general, which includes the history of the term's emergence, the factors leading to FOMO, and its impact on mental health. Second, this section examines the definition of stories in the Quran. Third, the researcher clarifies the differences between Western and Islamic perspectives on mental health.

Chapter III: This is the main chapter of the thesis. In it, the researcher delves deeper into the Quran's analysis of the Fear of Missing Out (FOMO) story and the spiritual solutions it offers.

Chapter IV: This chapter contains the conclusion of the study, which includes the summary of and suggestions. The suggestions are intended to guide future researchers in identify any gaps in this study's discussion and to address them in their own research.