

CHAPTER III
AL-QUR'AN SURAH AL-BAQARAH VERSE 155 RELATED TO FOMO

A. Surah Al-Baqarah verse 155 and its Translation

In QS. Al-Baqarah verse 155 Allah says as follows:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ١٥٥

It means "We will surely test you with a little fear and hunger, shortage of wealth, life, and fruit. Convey (O Prophet Muhammad,) good news to the patient people." (QS. Al-Baqarah: 155)"¹

B. Tafsir Mufrodat

Arabic	Meaning	Arabic	Meaning
وَلَنَبْلُوَنَّكُمْ	And we will surely test you	الْأَمْوَالِ	Treasure
بِشَيْءٍ	With something	الْأَنْفُسِ	Soul
الْخَوْفِ	Fear	الثَّمَرَاتِ	Fruits
الْجُوعِ	Hunger	وَبَشِّرِ	Deliver the good news
وَنَقْصٍ	Disadvantages	الصَّابِرِينَ	People who are patient

C. Munasabah Ayat

Munasabah is an attempt to find the proximity, relationship, or connection between one verse or group of verses and the verses or groups of

¹ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019. Surat Al-Baqarah' (2):155.

verses around it, both those that precede it and those that follow it. It also includes finding the relationship between the last verse of a surah and the first verse of the next surah, or the relationship between one surah and the surah that comes before or after it. Munasabah does not only apply to parallel relationships, but also includes contradictions, such as after describing the believers, then discussing the disbelievers, and so on. This is because Qur'anic verses sometimes function as specific affirmations of generalities, and sometimes provide concrete explanations for abstract concepts.²

Surah Al-Baqarah verse 155 has a munasabah or connection with the previous and subsequent verses. *Tafsir Al-Misbah* explains that in the previous verse, Surah Al-Baqarah verse 154, this verse emphasizes that prayer and patience must be practiced as provisions before the test from Allah comes, in an effort for a believer to gain spiritual strength and inner calm in the midst of life's challenges.³ The verse reads:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۚ
"Do not say that those who are killed in the cause of Allah are dead. Rather, (they are) alive, but you do not realize it." (Al-Baqarah verse 154)⁴

Quraish Shihab in *Tafsir Al-Misbah* also emphasizes that the life of a believer is a journey full of tests, and to face these tests requires careful preparation. Therefore, there is an explanation of the verse in the form of various trials faced by humans:

² Fitri Yani, Faizah Faizah, and Dona Sholehah, "Mengenal Al-Munasabah," *Jurnal Ilmu Al Quran dan Hadis* 2, no. 1 (2022): 80.

³ Shihab Quraish, "Tafsir Al-Misbah Volume 1, Jakarta : Lentera Hati (2002): 365.

⁴ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019. Surat Al-Baqarah (2):154.

وَلَنبَلِّغَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالنَّفْسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۝١٥٥

Meaning "We will surely test you with a little fear and hunger, lack of wealth, soul, and fruit. Convey (O Prophet Muhammad,) the good news to the patient people." (QS. Al-Baqarah: 155)"⁵

This verse teaches that humans will face trials in the form of fear, hunger, lack of wealth, souls, and fruits. By understanding that the world is a testing ground, and that every hardship is part of Allah's plan to test faith and steadfastness, If so, do not grumble in the face of trials, *Be patient and convey good news to those who are patient.* What characterizes them, and what is the secret to their success in patience? The answer is explained in the next verse.⁶

next verses, Al-Baqarah 156 and 157, explain that Allah gives good news to those who are patient in the face of trials. They also receive guidance. Not only guidance to overcome difficulties and sadness but also guidance to the path of worldly and ukhrawi happiness. The verse reads:

أَذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝١٥٦ أُولَٰئِكَ عَلَيْهِمْ

صَلَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَهُدًى ۝١٥٧ أُولَٰئِكَ هُمُ الْمُتَّقُونَ
"Those who, when calamity strikes, say "Inna lillāh wa inna ilaihi rāji'ūn" (We belong to Allah and to Him alone shall we return). They are the ones who receive forgiveness and mercy from their Lord, and they are the ones who are guided." (Al-Baqarah:156-157)"⁷

The explanation of the above verse from an interpretation is that they are people who are patient when afflicted with calamity and immediately

⁵ Qur'an Kemenag in Word version 2.0 [add Ins](#) Terjemahan 2019 . Surat Al-Baqarah' (2):155.

⁶ M. Quraish Shihab, Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Jakarta: Lentera Hati (2002): 366.

⁷ Qur'an Kemenag in Word version 2.0 [add Ins](#) Terjemahan 2019 . Surat Al-Baqarah' (2):156

remember Allah by saying, "*Inna lillahi wa inna ilaihi raji'un*" (Indeed we belong to Allah, and to Him we will return).⁸

In this way, Allah emphasizes that calamities are part of the decree of Allah SWT in His comprehensive plan and these verses as a whole teach that the life of the world is full of trials as a means of increasing degrees and getting Allah's mercy for those who are patient and firm in faith. Every trial faced with sincerity and tawakal will bring them closer to Him and one will not only gain peace of mind, but also blessings and true happiness in the life of this world and the hereafter.

D. Interpretation of Surah Al- Baqarah 155 according to the Mufassir

After the discussion of the munasabah of QS.Al-Baqarah 155, there are interpretations as an explanation of this letter presented by scholars of tafsir, both classical and contemporary, which provide a variety of understanding of this verse

In Tafsir Fi Zihalil Qur'an by Sayyid Qutb, it explains about Surah Al-Baqarah verse 155 where, there are trials given by Allah to humans solely to test the faith of his servants. Allah tests with disasters and tests with fear, hunger, misery, and destruction of property, lives, and food. This becomes a determination of the human heart to keep trusting and getting closer to Allah.

⁸ Muhammad Saleh " Penafsiran Ayat-Ayat Musibah Dalam Tafsir Al-Qur'an Qur'an (Kajian Tafsir Tahlili Terhadap QS Al-Baqarah/2: 156-157)" (Uin Alauddin Makassar (2016): 53

The most important thing in this interpretation is to teach us not to doubt what Allah has given and determined, returning everything only to Allah SWT.⁹

As for the opinion of Sayyid Qutb quoted by Halimah in her research, she argues that the verse is also a placement of the soul related to the downturn, fear and hunger that afflicted him is as a condition of a believer who fosters a sense of responsibility, because he can pass the test that has been given by Allah SWT, and someone who faces trials and difficulties should prioritize patience. With patience, various problems and tests can be faced and managed properly.¹⁰

The trials experienced by humans can trigger inner turmoil that brings up various emotions, such as fear, anger, upset, and anxiety. If these emotions are not managed properly, they can have a negative impact that has the potential to harm themselves and others around them. In this interpretation, it provides an important lesson where we as humans when tested by Allah then that is God's way to return the hearts of his servants to always remember his god. Because there is no power except the power of Allah, and there is no desire except the desire to serve Allah. At that time, the spirit will meet with an essence that becomes the foundation for the establishment of *tashawwur* or in this interpretation is interpreted as "the right view."¹¹

⁹ As'ad Yasin et al, " *Terjemahan Fi Zihhalil Qur'an Jilid I*" (Jakarta: Gema Insani, 2000), 174.

¹⁰ Halimah Ulfatul, "Emosi Manusia Pada Penerimaan Takdir Ujian Menurut Sayyid Qutb Dalam Tafsir Fi Zihlali Al-Quran," *Jurnal Studi Ilmu Al Quran dan Tafsir* 7, no. 1 (2023): 68.

¹¹ As'Ad Yasin dkk, 174

While in Tafsir Fathul Qadir by Imam Ash-Shukani, it explains about Surah Al-Baqarah verse 155 with the fear faced by the Muslims when fighting against the Quraish infidels because there is a threat. The fear is rooted in the verse about the lack of wealth, here it is explained that every Muslim has an obligation to pay zakat, but not many Muslims are afraid of poverty and lack of wealth when they carry out the commands of Allah SWT. Likewise, with the explanation of the shortage of fruits where when humans plant fruits there are rat pests, wareng that can damage their crops so that they become anxious about the disaster.¹²

This interpretation also emphasizes the words *وَلَنبَلُوَنَّكُمْ* and *وَبَشِّرِ الصَّابِرِينَ* where Allah tells the believers that this world is a testing ground, and that He tests them in it. Allah commands them to be patient and gives them good news. Allah also informs that the believer, when he obeys His commands, will be steadfast and sincere, and say, "*Innaa lillaahi wa innaa ilaihi raaji'uun*" (Verily we belong to Allah and to Him we shall return).¹³

When someone is afflicted with calamity, Allah gives three types of special goodness, namely: blessings from Him, an abundance of grace, and ease in finding the path of guidance. These three benefits are a form of Allah's affection for His servants who are patient and remain faithful in facing life's

¹² Amir Hamzah Fachruddin, dkk ", *Terjemah Tafsir Fathul Qadir jilid 1*" (Jakarta: Pustaka Azzam, 2008), 619.

¹³ Amir Hamzah Fachruddin Dkk, *Terjemahan Tafsir Fathul Qadir Jilid 1* (Jakarta: Gema Insani, 2008). 623

trials. Allah's blessings add value to every situation, His mercy comforts the wounded heart, and the ease of finding the path of guidance directs humans to stay in the truth. Thus, the calamities experienced are not merely punishments, but tests that bring opportunities to get closer to Allah and improve the quality of faith and piety.¹⁴

As in Tafsir Al-Azhar authored by Hamka, it explains that Allah tests people to measure their faith and obedience to Him. It is told about the calamity that befell the Muslims, where there was a great slander from the hypocrites who would seize all their property when they left the city of Mecca and moved towards Medina. The group of Prophet Muhammad also left the city of Mecca without bringing any provisions. The threat of the hypocrites made the Muslims restless, afraid, lack of wealth because a lot of their property was looted and even they lacked fruit because their land had been destroyed, there was not even a date tree as a staple food at that time. But from all the calamities experienced by Allah, He promised good news to Muslims who were patient in these conditions.¹⁵

Hamka, in a thesis written by Dewi Haryani Munawaroh, emphasizes that Allah does not intend to make humans suffer, hardships such as famine are given as part of a test, not to torture. Because in some cases, hunger and

¹⁴ Amir Hamzah Fachruddin, dkk. 623

¹⁵ Hamka, "Tafsir Al-Azhar Volume 1". (Jakarta: Gema Insani, 2015), 28 .8

economic hardship can also be caused by external factors such as natural disasters, conflicts, or unfair government policies.¹⁶

As for some of the companions of the Prophet, they also faced difficulties in the form of not having much wealth when they were expelled from the city of Mecca, however, they still maintained their beliefs and faith as well as experiencing the loss of family when they migrated from Mecca to Medina as well as a shortage of fruit and damage to their plantations. These shortages and losses were a test from Allah to test their faith and steadfastness. Such tests serve to strengthen their faith and encourage them to improve their goodness and spiritual qualities. In addition, the loss of fruits and plantations became a valuable lesson for the Companions to appreciate their resources and wealth more, as well as to practice patience and remain optimistic in facing various challenges.¹⁷

Prophet Muhammad also received severe trials, including the loss of his uncle Hamzah in the Battle of Uhud. This ordeal became a valuable lesson that patience in the face of suffering is the key to achieving success. Whoever is able to be patient and endure in the midst of trials, he will step towards the top of the dreamed ideals, because every great achievement always requires sincere sacrifice.¹⁸

¹⁶ Dewi Haryani Munawaroh, " Penafsiran Al-Azhar Pada Al-Quran Surat Al-Baqarah Ayat 153-157 Serta Implementasinya Dalam Kesabaran Menghadapi Ujian Dan Musibah,"(Skripsi, Purwokerto, UIN Prof. KH. Saifuddin Zuhri, 2023)". 47

¹⁷ Dewi Haryani Munawaroh, 47

¹⁸ Hamka, "Tafsir Al-Azhar Volume 1 (Jakarta: Gema Insani, 2015)." 289

Ibn Kathir also gave an explanation of Surah Al-Baqarah verse 155 that this verse talks about the tests that Allah gives to humans as part of life in the world.¹⁹ The same thing is also explained in QS. Muhammad verse 31 which reads:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَلْوَا أَعْيُنَكُمْ
*"Indeed, We will indeed test you so as to know those who strive and endure among you and to reveal (the truth of) your news." (Muhammad:31)*²⁰

Ibn Kathir explains that this test can take the form of pleasure or distress. Sometimes, the test comes in the form of pleasures, such as wealth, health, and prosperity, which often make humans complacent if not addressed with gratitude. On the other hand, tests also come in the form of hardship, such as fear, hunger, lack of wealth, loss of loved ones, or failure. All of these are ways for Allah to test the faith, patience, and gratitude of His servants, so that they can learn and get closer to Him. Tests, whether in pleasure or distress, are actually a form of Allah's love for the good of mankind in this world and the hereafter.²¹

In Lutni Maulana's thesis, Ibn Kathir also relates the explanation of Surah Al-Baqarah 155 to a fragment of verse from QS. An-Nahl verse 112 which reads:

فَإِذَا قَامَ رَبُّكَ فَالْحُفُوفِ وَالْجُوعِ بِمَا كَانُوا يَصْنَعُونَ ۝ ١١٢

¹⁹ Said Bahreisy, dkk, *Terjemahn Ibnu Katsir*. (Surabaya: PT. Bina Ilmu), 301.

²⁰ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019. Surah Muhammad (47):31

²¹ Said Bahreisy, dkk .301

Meaning: "Famine and fear covered them as clothes cover their bodies." (QS. An-Nahl: 112)²²

Allah uses the term "garment" to describe how such trials so envelop a person that their effects become apparent, both outwardly and inwardly. Just as clothing is attached to the body and visible to others, so hunger and fear can be seen from a person's expression, behavior, or condition. This reminds people that trials are a part of life that must be faced with patience, fortitude, and faith in Allah.²³

Therefore, give them good news and comfort them with these words for the calamity that befalls them, knowing that Allah treats His servants according to His will. Every test that He gives contains deep wisdom, and Allah always accompanies His patient servants with His mercy and compassion.²⁴

It can be seen from several explanations of the above interpretations that have explained QS. Al-Baqarah verse 155 in various contexts, including being triggered by modern phenomena such as *Fear of Missing Out* (FOMO). This verse reminds humanity of the test of fear, loss, and lack in life, which is relevant to feelings of anxiety or excessive worry because they feel left behind by others. This interpretation teaches that patience and faith in Allah are the

²² Qur'an Kemenag in Word version 2.0 [add Ins](#) Terjemahan 2019 . Surah An-Nahl (16):112

²³ Lutni Maulana, " Studi Komparatif Tafsir Ibnu Katsir dan M. Quraish Shihab atas Surat Al Baqarah Ayat 155-157)"(Skripsi, Insitut Agama Islam Negeri Salatiga, 2020).47

²⁴ Syihabuddin, *Ringkasan Tafsir Ibnu Katsir Jilid 1* (Jakarta: Gema Insani, 1999). 255

keys to facing such tests, including in dealing with FOMO in today's digital era.

By understanding QS. Al-Baqarah verse 155, we are invited to see that anxiety and fear of loss are not new, but part of the tests of life that have been mentioned in the Qur'an. In addition, this verse reminds us that true happiness does not lie in the worldly things that often trigger FOMO, but rather in Allah's pleasure and peace of mind obtained through worship, gratitude, and the realization that everything that happens is by His will. Just like Allah's promise, good news will be given to those who are patient and able to put their faith above all forms of worldly worries.

E. Verses related to the FOMO Phenomenon

In the Qur'an, feelings such as fear, anxiety, or worry are often expressed with the term *khāūf* which means fear or deep anxiety. This term is used to describe the emotional state of humans in various situations. There are several verses in the Qur'an that contain similar meanings to *khāūf*.

1. Ḥazara حذر-

Ḥazara means caution or vigilance. The term refers to being careful of something that one is afraid of. It is similar to the word *mana'un*, which means to prevent. The word *Ḥazara* is mentioned 21 times in the Qur'an, one of which is found in QS. Al-Baqarah: 19, as listed below:

أَمْ كَرِهْتُمُوهُمُ فَذُنُّهُمْ فَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْ قَبْلِ ذَلِكَ نَبِئْنَا بِبعضِهِمْ وَإِنَّا لَنَعْلَمُ السُّرُوءَ عَلَيْهِمْ وَجَدُوا نَجْوَىٰ مَن يُظَلِّمُونَ فِي ظُلْمِ اللَّيْلِ إِذْ يَأْتِي السَّمَاءَ مِنْ قِبَلِهِ السُّحُبُ أَلَمْ يَكْفُرْ بِاللَّذِينَ بَدَّلُوا آيَاتِنَا وَلِئِن لَّمْ يُؤْمِنُوا بِآيَاتِنَا لَنَحْنُ السَّاعِقُونَ أَلَمْ يَكْفُرُوا بِالَّذِينَ بَدَّلُوا آيَاتِنَا وَلِئِن لَّمْ يُؤْمِنُوا بِآيَاتِنَا لَنَحْنُ السَّاعِقُونَ أَلَمْ يَكْفُرُوا بِالَّذِينَ بَدَّلُوا آيَاتِنَا وَلِئِن لَّمْ يُؤْمِنُوا بِآيَاتِنَا لَنَحْنُ السَّاعِقُونَ

Meaning: " Or, like (those who are afflicted with) heavy rain from the sky accompanied by various darkness, thunder, and lightning. They plug their ears with their fingers (to avoid) "the sound of the thunder, for fear of death. Allah covers those who disbelieve (Qs. Al-Baqarah:19).²⁵

Taking into account the explanation of the above verses, it can be understood that the word *Hazara* is used by Allah to describe a great danger. Therefore, the word also reflects a deep fear and requires a cautious attitude. In this context, *Hazara* emphasizes the importance of extra vigilance and attention to threats that might interfere with safety and well-being, so that individuals are expected to take appropriate preventive measures.²⁶

2. *Khashyah* - خشية

The word *al-Khasyyah* etymologically comes from the word *khasyiya-yakhsya*. This word consists of the letters *kha*, *sha*, and *ya*, which means fear. *Al-Khasyyah* is a masdar form of the word *khasyiya-yakhsya*. *Khashyah* is a feeling of fear accompanied by reverence, which arises from the knowledge of what is feared.²⁷ This fear is unique to the scholars, as stated in Allah's word in QS. Fatir: 28:

²⁵ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019 . Surat Al-Baqarah (2):19

²⁶ M. Quraish et al Shihab, " Ensiklopedia Al-Qur'an: Kajian Kosa Kata " (Jakarta, lanera hati: 2007).264

²⁷ Dahliati Simanjuntak, "Makna Kata Khasyyah Dan Khauf Dalam Al-Quran," *AL FAWATI'H: Jurnal Kajian al-Qur'an dan Hadis* 3, no. 2 (2022): 217–229.

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ بَيَّوَانُهُ كَذَلِكَ أَلْمَأُ يُخْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

It means: "(Likewise) among mankind, the living, moving creatures, and the livestock there are those of various colors (and kinds). Among the servants of Allah who fear Him, are only the scholars.635) Indeed, Allah is Mighty, Forgiving."(Qs. Al-Fatir:28)²⁸

The word *Khashyah* appears 47 times in its various forms in the Qur'*ān* and is similar in meaning to the word *khāūf*, which means fear. However, the two words have differences in the dimensions of fear they express. *Khasyyah* is more reflective of fear accompanied by reverence and awareness of God's greatness, while *khāūf* is more general and can refer to various forms of fear without the same context of reverence.

3. *Ar-Ru'bu*- الرعب

Ar-Ru'bu is a very deep fear. In Arabic, the expression *ra'abtuhu fara'aba ru'ban* means "I fear him greatly." This word appears 5 times in the Qur'*ān*. Although it has a similar meaning to the word *khāūf* (fear), *ar-Ru'bu* carries a stronger intensity.²⁹ This is reflected in the context of war mentioned in QS. Al-Ahzab 26:

وَإِنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكُتُبِ مِنْ صِيَابِهِمْ وَقَذَفَ فِيهِمُ الرِّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

Meaning: "He sent down the people of the Book (Banu Quraizah) who helped them (the allied groups) from their fortresses. He put fear into

²⁸ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019 . Surah Fatir (35):28

²⁹ Maulana, "Konsep Anti-Galau Dalam Al- Qur'an (Kajian Semantik Khauf Dan Huzn)."

their hearts. Some of them you killed and some of them you took captive." (QS. Al-Ahzab: 26)³⁰

4. Ar-Rau'u- الروع

Ar-Rau'u is someone whose heart is filled with fear. In Arabic, the expression *ra'tuhu warawwa'tuhu* means "I scared him". The word *ar-Rau'u* is synonymous with *khāūf* (fear).³¹ The word *ar-Rau'u* is mentioned only once in the Qur'an, in Surah Hud: 74. In this context, the word means the fear that is hidden in the heart. The verse reads:

فَلَمَّا ذَهَبَ عَنِ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشَرَىٰ مُجَادِلِينَ فِي قَوْمِ لُوطٍ ۗ
Meaning: "So, when fear had departed from Ibrahim and good news had come to him, he argued with Our angels about the people of Lut." (Hud:74)³²

This verse describes the feelings of Prophet Ibrahim who was afraid when he received the arrival of angels in human form. His fear was inner until finally the fear disappeared after the angels gave good news and explained the purpose of their arrival.

5. Rahbah- رهبة

Rahbah can be defined as trembling or fear accompanied by caution. In Arabic, it is also called *minar ruhbi*, which means *minal faza'* or "from fear." The word *rahbah* is mentioned 12 times in the Qur'an.³³ One of them is found in the words of Allah SWT in QS Al-Baqarah: 40, which reads:

³⁰ Qur'an Kemenag in Word version 2.0 [add Ins](#) translation 2019 . Surat Al-Ahzab (33):26

³¹ Tesa Maulana.54

³² Qur'an Kemenag in Word version 2.0 [add Ins](#) translation 2019 . Surah Hud (11):74

³³ Tesa Maulana.55

يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ
بِعَهْدِكُمْ وَآيَايَ فَارْهَبُونِ . ٤٠ ٤١

Meaning: "O Children of Israel, 19) remember My favors that I have bestowed upon you and fulfill your promise to Me, 20) surely I will fulfill My promise to you. Only of Me should you fear." (QS. Al-Baqarah: 40)³⁴

The word *Rahaba* in the verse above means fear that is related to worship and is directed solely to Allah SWT. This meaning has similarities with the word *khāūf*, which both mean fear. Thus, *Rahaba* contains a more specific meaning of fear, which reflects obedience and devotion to Allah SWT.

6. *Wajal*-وجل

The word *wajal* is synonymous with *khāūf*, which means fear. However, they differ in terms of the timing of their occurrence. *khāūf* describes fear that arises due to apprehension of something that is expected to happen in the future, so there is a time lag between the emergence of fear and the feared event. *Wajal*, on the other hand, refers to fear that arises suddenly and abruptly, usually as an immediate response to an event or situation that is shocking.³⁵ This word is mentioned 5 times in the Qur'an, one of which is in QS. Al-Anfal: 2 below:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَيْبٍ يُتَوَكَّلُونَ

³⁴ Qur'an Kemenag in Word version 2.0 add Ins translation 2019 . Surat Al-Baqarah(2):40

³⁵ Tesa Maulana.55

Meaning: "Verily, the believers are those who, when the name of Allah is mentioned,304) tremble in their hearts, and when His verses are recited to them, their faith increases, and to their Lord alone do they put their trust." (QS. Al-Anfal: 2)³⁶

The verse describes the trepidation felt by a believer when the name of Allah is mentioned. This happens because of His greatness and majesty, so that just by hearing His name, one already feels a deep sense of fear.

F. Hadith related to Fomo

In this chapter, the discussion will focus on the hadith related to the phenomenon of FOMO (*Fear of Missing Out*), which is a feeling of anxiety or fear of missing out on certain opportunities or experiences, often triggered by social demonstrations. This phenomenon, though seemingly a modern issue, has actually received attention in Islamic teachings.

Long before the digital era and the widespread use of social media and attitudes (*Fear of Missing Out*) or the feeling of fear of missing out and following along was already rumored in the Qur'an and Prophetic Hadith. There is a Hadith narrated in Sunan At-Tirmidzi number 2007:

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جَمِيعٍ عَنْ أَبِي الطُّفَيْلِ عَنِ حَذِيفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكُونُوا إِمَّعَةً تَقُولُونَ إِنِ أَحْسَنَ النَّاسِ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطَنُوا أَنْفُسَكُمْ إِنِ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظَلَمُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

³⁶ Qur'an Kemenag in Word version 2.0 add Ins Terjemahan 2019 . Surat Al-Anfal (8):2

Abu Hisham ar-Rifa'ii reported to us from Muhammad ibn Fudhail, from Walid ibn Abdullah ibn Jumai, from Abu ath-Thufail, from Hudhayfah that the Messenger of Allah said: "Do not be people who like to follow others, you say, If people are good, you are also good. If they do wrong, you do wrong. Rather, make your hearts firm. If people do good, you should also do good. But if they do bad, then do not do wrong." (Hr. At-Tirmidhi 2007)"³⁷

In the hadith, the Prophet Muhammad SAW reminded his people not to have bad following behavior or known as "*Imma'ah*". Muslims should remain consistent in upholding and practicing religious teachings in various aspects of life, without following the cultural currents of other nations that can cause decline. Therefore, this hadith emphasizes the importance of having solid principles and not just following the trends or habits of others.³⁸

In today's life, easy access to social media and the influence of the surrounding environment can easily trap in social comparison. What is seen on social media often makes a person feel dissatisfied with what they have and encourages the desire to have something similar to what they see. This is in line with the teachings of the Prophet as stated in Sahih Muslim, where he said:

³⁷ Misbahul Khaer, dkk "Ensiklopedia Hadist 6 *Jami' at-Tirmidzi* (Jakarta, Almahira: 674 2013).

³⁸ Kurniawan indra, *Ghazwul Fikri*, (Bandung, *Forum Dakwah & Tarbiyah Islamiyah* : 2021).13

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزِدَّكُمْ نِعْمَةَ اللَّهِ

Abu Hurairah r.a reported that the Prophet said: "Pay attention to those who are less than you and do not only pay attention to those who are more than you, because then it is natural that you do not take Allah's blessings on you lightly." (Sahih Muslim 315). (Sahih Muslim 315).³⁹

A Muslim should have a wise attitude by always looking out for those who are in a lower economic condition, especially in terms of wealth and worldly affairs. This is important considering that many individuals live below the poverty line, even to fulfill basic needs such as daily meals, they have to go into debt. By understanding this reality, a Muslim is expected to take lessons from the Prophet's advice on the importance of social awareness and gratitude.⁴⁰

While in the next hadith which reads:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ هُوَ فَوْقَهُ فِي مَالٍ أَوْ جَسَدٍ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فَضَّلَ عَلَيْهِ

Abu Hurairah r.a. reported: "The Messenger of Allah said: "When one of you takes care of those who are more than him, in wealth and body, then let him also take care of those who are less than him, in addition to those who are more than him." (Sahih Muslim 316)⁴¹

The hadith above provides a lesson that when a person compares himself too often with people who are above him in terms of wealth and world affairs, he tends to underestimate the blessings of Allah that have been given to him. This can also trigger an excessive desire for more. To

³⁹Fachruddin, *Terjemah Hadist Shahih Muslim II* (Jakarta: N.V Bulan Bintang, 1983). 219

⁴⁰ Muhammad Abduh Tuasikal, " Lihatlah Yang Lebih Sengasara Dalam Urusan Dunia " *Al-Hikmah Journal no.1*. 2014 1

⁴¹Fachruddin, *Terjemah Hadist Shahih Muslim II*. 220

overcome this kind of heart disease, one is encouraged to look at those who are below him in terms of wealth and worldly affairs. In this way, he will feel more content, grateful, and less greedy for the world.⁴²

By applying the Prophet's recommendation to look at those below him in terms of wealth and world affairs, one can change his perspective. He will be better able to appreciate Allah's blessings, feel sufficient, and avoid the tendency to constantly compare himself with others. Thus, FOMO, which is rooted in ego and dissatisfaction, can be reduced through gratitude, qana'ah, and self-control.

⁴²Tuasikal, "Lihatlah Yang Lebih Sengasara Dalam Urusan Dunia." 3