



## The Phenomenon of FOMO Defending Palestine: An Analysis of Surah Al-Hujurat Verse 10 from the Perspective of Tafsir An-Nuur

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### Abstract

This study aims to examine the phenomenon of Fear of Missing Out (FOMO) in the context of defending Palestine through the study of Surah Al-Hujurat verse 10 from the perspective of Tafsir An-Nuur by T. M. Hasbi Ash-Shiddieqy. Surah Al-Hujurat verse 10 emphasizes the importance of brotherhood and peace among Muslims, which states that believers are brothers and must repair relations between those who are at odds and fear Allah in order to receive His mercy. The phenomenon of FOMO, which is often associated with the fear of missing out on important moments, can serve as a positive motivation in increasing Muslim participation in humanitarian actions and solidarity with the Palestinians. Tafsir An-Nuur emphasizes that brotherhood in Islam is not only spiritual but also social, which requires concrete action in helping brothers and sisters in need. This study uses a descriptive qualitative method with a literature approach to understand the relevance of this verse to social capital in Islam. The results show that FOMO can accelerate responses to humanitarian emergencies or crises, increase public participation and awareness, and ensure that contributions remain meaningful and sustainable. Thus, the FOMO phenomenon can be an encouragement for Muslims to actively engage in peace and solidarity efforts against Palestine, in accordance with the teachings of the Qur'an which emphasizes the importance of brotherhood and peace.

Keywords: FOMO; Palestine; Surah Al-Hujurat Verse 10; Tafsir An-Nuur; Hasbi Ash-Shiddieqy

### Abstrak

Penelitian ini bertujuan untuk mengkaji fenomena Fear of Missing Out (FOMO) dalam konteks membela Palestina melalui telaah Surat Al-Hujurat ayat 10 dari perspektif Tafsir An-Nuur karya T. M. Hasbi Ash-Shiddieqy. Surat Al-Hujurat ayat 10 menekankan pentingnya persaudaraan dan perdamaian di antara umat Islam, yang menyatakan bahwa orang-orang beriman adalah saudara dan harus memperbaiki hubungan di antara mereka yang berselisih serta bertakwa kepada Allah agar mendapatkan rahmat-Nya. Fenomena FOMO, yang sering kali dikaitkan dengan ketakutan akan kehilangan momen penting, dapat berperan sebagai motivasi positif dalam meningkatkan partisipasi umat Islam dalam aksi-aksi kemanusiaan dan solidaritas terhadap Palestina. Tafsir An-Nuur menekankan bahwa persaudaraan dalam Islam tidak hanya bersifat spiritual tetapi juga sosial, yang mengharuskan tindakan nyata dalam membantu saudara-saudara yang membutuhkan. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan kepustakaan untuk memahami relevansi ayat ini dengan modal sosial dalam Islam. Hasil penelitian menunjukkan bahwa FOMO dapat mempercepat respons terhadap keadaan darurat atau krisis kemanusiaan, meningkatkan partisipasi dan kesadaran masyarakat, serta memastikan bahwa kontribusi yang dilakukan tetap bermakna dan berkelanjutan. Dengan demikian, fenomena FOMO dapat menjadi dorongan bagi umat Islam untuk aktif terlibat dalam upaya perdamaian dan solidaritas terhadap Palestina, sesuai dengan ajaran Al-Qur'an yang menekankan pentingnya persaudaraan dan perdamaian.

Kata Kunci: FOMO; Palestina; Surat Al-Hujurat Ayat 10; Tafsir An-Nuur; Hasbi Ash-Shiddieqy

## INTRODUCTION

Fear of Missing Out (FOMO) is a psychological condition characterized by feelings of anxiety, fear, or worry about being left behind by various things that are happening around us. In today's digital era, the presence of social media has exacerbated this condition, where individuals feel the need to stay connected and keep up with the latest developments so as not to feel left behind. FOMO not only impacts the psychological aspect, but it can also affect a person's social and spiritual behavior.<sup>1</sup> The Fear of Missing Out (FOMO) phenomenon has become an integral part of life in this digital era. FOMO is a feeling of anxiety or worry that arises when a person feels left behind or not participating in a popular activity or trend. In a social and humanitarian context, FOMO can be a powerful driver behind mass participation in various solidarity actions, including in defending Palestine.

In an Islamic perspective, FOMO has been explained in the Qur'an as a form of test that Allah gives to humans. The Qur'an teaches Muslims not to be jealous of the gifts that Allah has given to others and to always be grateful for the blessings that have been received. This is reflected in several verses of the Qur'an that emphasize the importance of being grateful and not getting caught up in feelings of anxiety or envy of what others have.<sup>2</sup> In the context of defending Palestine, FOMO can influence people's behavior in a variety of ways. For example, many people feel compelled to take part in boycotts of products linked to Israel or participate in solidarity campaigns on social media. This is often driven by a desire not to miss out on movements that are popular or considered important by their community. However, there is also a critical view that this participation may be temporary and driven by momentary trends, rather than by a long-term commitment to the issue. FOMO can also negatively impact an individual's mental and social well-being. The feeling of constantly having to keep up with the latest trends or information can lead to stress, anxiety, and sleep disturbances.<sup>3</sup> Additionally, FOMO can affect social relationships, as individuals may focus more on cyberspace than on real interactions with people around them.

Solidarity in defense of Palestine has occurred in many countries, not only in Muslim countries. This shows that solidarity with Palestine is not only driven by a common religious identity, but also by the sense of justice and moral obligation felt by various groups of society. In Britain, for example, tens of thousands of citizens from various cities staged protests in support of Palestine and demanded a ceasefire, including the Jewish Voice for Peace organization which supports the liberation of Palestine. The Fear of Missing Out (FOMO) phenomenon has become an integral part of modern life, especially with the increasing use of social media. FOMO is a feeling of anxiety or worry about missing out on information or experiences that others consider important. In a social and religious context, FOMO can affect various aspects of life, including in terms of solidarity and defense of humanitarian issues such as the Palestinian conflict.

Palestine has an important meaning for Muslims, both historically and theologically. The Qur'an mentions Palestine as a holy land and blessings, as well as a place of high spiritual value for

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<sup>1</sup> Ayu Nurlaila Sari Siregar, *Fear of Missing Out (Fomo) Dalam Al-Qur'an (Kajian Tafsir Tematik)*, 2022.

<sup>2</sup> D S S Wardani dan R Cahyani, "Pengaruh FoMO (Fear of Missing Out) pada Generasi Z Terhadap Ketakwaan Kepada Allah SWT.," *Darul Ilmi ...* 11, no. 02 (2024): 257-69.

<sup>3</sup> Taswiyah Taswiyah, "Mengantisipasi Gejala Fear of Missing Out (fomo) Terhadap Dampak Sosial Global 4.0 dan 5.0 Melalui Subjective Well-Being dan Joy of Missing Out (JoMO)," *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 8, no. 1 (2022): 103-19.

Muslims. One of the relevant verses in this context is Surah Al-Hujurat verse 10, which emphasizes the importance of brotherhood and peace among Muslims. This verse teaches that believers are brothers, and therefore, they must reconcile their disputes among themselves and fear Allah in order to gain His mercy. Understanding the phenomenon of FOMO in the context of defending Palestine through the perspective of the Qur'an, especially Surah Al-Hujurat verse 10, can provide a deeper insight into how Muslims should behave in the face of humanitarian issues. This verse not only emphasizes the importance of brotherhood and peace, but also reminds Muslims to always fear Allah in their every action. Thus, understanding and applying these teachings can help overcome feelings of FOMO that may arise in the context of solidarity with Palestinians.<sup>4</sup>

Previous research on Fear of Missing Out (FOMO) has examined its impact on social engagement, particularly in the digital space, and how FOMO motivates individuals to engage in various social trends and global issues. A study conducted by Shaji shows that FOMO often encourages individuals to participate in various forms of social involvement as a form of adherence to social norms or group solidarity.<sup>5</sup> In the context of the Palestinian issue, this FOMO phenomenon is reflected in the high participation of the community, especially the younger generation, who want to show their support through social media. Research by Ednan Aslan and Erol Yildiz found that FOMO on social media can shape a pattern of digital solidarity, where individuals feel the need to take part in popular campaigns to show support, in this case, for the Palestinian cause.<sup>6</sup> Studies related to *ukhuwah Islamiyah* are also widely discussed in the context of the Quran, where brotherhood between fellow Muslims is the main principle that binds social relations in Islam. According to Dalilul Falihin in research, the concept of Islamic *ukhuwah* explained in Surah Al-Hujurat verse 10 emphasizes that Muslim brotherhood involves collective responsibility and concern for common welfare, especially in dealing with the suffering experienced by fellow Muslims in conflict countries.<sup>7</sup> Tafsir An-Nuur enriches this understanding with an interpretation that emphasizes that Islamic *ukhuwah* must be manifested in concrete actions, including in the form of social solidarity for Palestine. This interpretation explains that *ukhuwah Islamiyah* does not only mean spiritual brotherhood, but also includes social obligations to help and fight for the rights of oppressed believers.

Furthermore, several studies on the relationship of Qur'anic interpretation with social issues show that the concept of *ukhuwah* in the Qur'an is an ethical foundation for Muslims to actively participate in global humanitarian campaigns. According to Bhatti, the interpretation of the Qur'an contains values that can be adapted to face modern social challenges, including the FOMO

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<sup>4</sup> Ayu Nurlaila Sari Siregar, *Fear of Missing Out (Fomo) Dalam Al-Qur'an (Kajian Tafsir Tematik)*.

<sup>5</sup> A. Shaji George dan Tina Shaji, "Overcoming the Collective Action Problem: Enacting Norms to Address Adolescent Technology Addiction," *Partners Universal International Research Journal* 3, no. 2 (2024): 57-75, <https://www.puirj.com/index.php/research/article/view/186>.

<sup>6</sup> Ednan Aslan dan Erol Yildiz, *Muslim Religiosity in the Digital Transformation: How Young People Deal with Images of Islam in the Media*, Wiener Beiträge Zur Islamforschung (Wiesbaden: Springer Fachmedien Wiesbaden, 2024), <https://doi.org/10.1007/978-3-658-45662-7>.

<sup>7</sup> Dalilul Falihin dkk., "Multiculturalism Insight Based on Qur'an and its Relevance to Plurality in Indonesia," *Jurnal Adabiyah* 24, no. 1 (2024): 90-118, <https://journal3.uin-alauddin.ac.id/index.php/adabiyah/article/view/48250>.

phenomenon that encourages digital engagement.<sup>8</sup> However, studies that specifically examine the interaction between FOMO and Islamic ukhuwah in the context of the interpretation of Surah Al-Hujurat verse 10 and the defense of Palestine have not been widely discussed. Surah Al-Hujurat verse 10 in the Qur'an emphasizes the importance of brotherhood among believers and the obligation to reconcile disputes between them. This verse reads *Indeed, the believers are brothers. Therefore make peace between your two brothers and fear Allah, so that you may have mercy.* The interpretation of this verse emphasizes that brotherhood in Islam is not only limited to kinship relations due to hereditary factors, but is also bound by the rope of aqidah and human functions.

In the context of defending Palestine, the FOMO phenomenon can accelerate the response to emergencies or humanitarian crises. FOMO also has a positive impact on increasing public participation and awareness, it is important to ensure that the contributions made remain meaningful and sustainable. The National Amil Zakat Agency of the Republic of Indonesia (BAZNAS) has raised humanitarian donations with the theme "Washing Palestinian Wounds" to help the people there in meeting their needs in the midst of the onslaught of Israeli Zionists. Thus, the phenomenon of FOMO in defending Palestine can be seen as a manifestation of Islamic teachings about brotherhood and moral obligation to help others.<sup>9</sup> Surah Al-Hujurat verse 10 provides a strong theological foundation for this act of solidarity, hinting that unity and unity will give birth to grace for humans, while division will invite disaster and bloodshed.

## RESEARCH METHOD

The research approach used in this study is a qualitative approach. This approach was chosen because it allows researchers to understand social phenomena in depth and contextually. Qualitative research focuses on the meaning, experience, and views of the research subjects, which are often not quantitatively measurable.<sup>10</sup> A descriptive qualitative approach is used to provide a clear and detailed picture of the phenomenon being studied without manipulating the existing variables. This method is suitable for research that aims to understand the context and complexity of a particular social phenomenon.<sup>11</sup> In the context of this study, a descriptive qualitative approach is used to describe individual perceptions and experiences related to FOMO (Fear of Missing Out) and the Palestinian issue. Library research methods are used to collect data from various written sources such as books, journals, articles, and other documents. This method allows researchers to access relevant and in-depth information about the topic being researched without having to

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<sup>8</sup> Saima Farooq Bhatti, "The Impact of Islamophobic Media Content on Muslim Americans" (PhD Thesis, The Wright Institute, 2023), <https://search.proquest.com/openview/7ef2523e96d05f44e5f0f73f99e4fbc2/1?pq-origsite=gscholar&cbl=18750&diss=y>.

<sup>9</sup> TafsirWeb.com. "Surat Al-Hujurat Ayat 10 Arab, Latin, Terjemah dan Tafsir." Diakses dari [<https://tafsirweb.com/9780-surat-al-hujurat-ayat-10.html>] [<https://tafsirweb.com/9780-surat-al-hujurat-ayat-10.html>].

<sup>10</sup> Subandi, "Qualitative Description as one Method in Performing Arts Study," *Harmonia*, no. 19 (2011): 173–79.

<sup>11</sup> Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 2896–2910.

conduct field research.<sup>12</sup> Literature research is particularly useful in situations where primary data is difficult to obtain or when researchers want to review existing literature to gain a strong theoretical foundation. The data sources in this study are divided into two main categories, primary sources and secondary sources. These data sources are used to obtain comprehensive and in-depth information about the topic being researched. The primary sources in this study are the Qur'an and Tafsir An-Nuur. The Qur'an as the holy book of Muslims provides an important theological and normative foundation in understanding social and moral issues.<sup>13</sup> An-Nuur's tafsir is used to provide a more in-depth and contextual interpretation of Qur'anic verses that are relevant to the research topic.

Secondary sources include literature on FOMO (Fear of Missing Out) and the Palestinian issue. This literature includes books, journal articles, research reports, and other documents that provide theoretical and empirical perspectives on both topics. These secondary sources are used to enrich the analysis and provide a broader context to the research findings.<sup>14</sup> The data collection technique used in this study is a literature study. Literature study involves a systematic review of various written sources to gather information relevant to the research topic. This technique allows researchers to identify, evaluate, and synthesize findings from various previous studies. Literature studies are conducted by examining various written sources that are relevant to the research topic. This process involves searching, selecting, and analyzing literature related to FOMO and the Palestinian issue. Literature studies help researchers to understand the development of previous research, identify knowledge gaps, and formulate new and relevant research questions. Text analysis is used to interpret data obtained from primary and secondary sources.<sup>15</sup> This technique involves critical reading and interpretation of relevant texts to identify deep themes, patterns, and meanings. Text analysis allows researchers to explore the meanings contained in texts and relate them to broader social and cultural contexts.

## **RESULTS AND DISCUSSION**

### **The FOMO Phenomenon in Defending Palestine**

The Fear of Missing Out (FOMO) phenomenon is a psychological condition in which a person feels anxious or worried due to fear of missing out on information, experiences, or ongoing trends. In social and political contexts, FOMO can affect community participation in various movements, including the solidarity movement for Palestine. This article discusses how FOMO affects Indonesian participation in supporting the Palestinian cause, both through donations, boycotts, and social media campaigns. The National Amil Zakat Agency (BAZNAS) has taken advantage of the FOMO phenomenon to increase public participation in fundraising for Palestine. With the theme "Washing the Palestinian Wounds," BAZNAS managed to collect donations of IDR 187,907,229,611 until the end of December 2023. FOMO plays a role in accelerating people's response to humanitarian emergencies and crises, as well as increasing awareness and participation in

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<sup>12</sup> Milya Sari, "NATURAL SCIENCE : Jurnal Penelitian Bidang IPA dan Pendidikan IPA , ISSN : 2715-470X ( Online ), 2477 – 6181 ( Cetak ) Penelitian Kepustakaan ( Library Research ) dalam Penelitian Pendidikan IPA," 2020, 41–53.

<sup>13</sup> Zaini Miftach, "濟無No Title No Title No Title" 6, no. 1 (2018): 53–54.

<sup>14</sup> Rita Kumala Sari, "Penelitian Kepustakaan Dalam Penelitian Pengembangan Pendidikan Bahasa Indonesia," *Jurnal Borneo Humaniora* 4, no. 2 (2021): 60–69, [https://doi.org/10.35334/borneo\\_humaniora.v4i2.2249](https://doi.org/10.35334/borneo_humaniora.v4i2.2249).

<sup>15</sup> Sari, "NATURAL SCIENCE : Jurnal Penelitian Bidang IPA dan Pendidikan IPA , ISSN : 2715-470X ( Online ), 2477 – 6181 ( Cetak ) Penelitian Kepustakaan ( Library Research ) dalam Penelitian Pendidikan IPA."



humanitarian action.<sup>16</sup> Boycotts of products related to Israel are also influenced by FOMO. Marketing expert Yuswohady stated that boycotts carried out by Indonesian people are often driven by FOMO. When the Israeli-Palestinian conflict heats up, people tend to take part in boycotts to show solidarity.<sup>17</sup> However, once the situation subsides, participation in boycotts tends to decline.

Social media plays an important role in disseminating information and rallying support for Palestine. Campaigns like "All Eyes on Rafah" that went viral on Instagram show how FOMO can mobilize millions of people to share and support a specific issue. However, this kind of campaign has also reaped pros and cons, with some criticizing that the participation is only driven by the desire to look "cool" or up-to-date.<sup>18</sup> While FOMO can increase participation, there is criticism that FOMO-driven participation is often not based on a deep understanding of the issues being fought for.<sup>19</sup> For example, in the action to defend Palestine at Monas, several public figures such as Rebecca Klopper were criticized for being considered just following along without a deep understanding of the Palestinian-Israeli conflict. In addition, former Vice President Jusuf Kalla assessed that the boycott of Israeli products was ineffective because Israeli products rarely entered directly into Indonesia.<sup>20</sup> The FOMO phenomenon has a significant impact in rallying support for Palestine. While it can increase participation and awareness, it is important to ensure that it is based on deep understanding and long-term commitment. Education, transparency, and global solidarity are key to creating more optimal and sustainable positive change in Palestine and around the world.

### **Manifestation of FOMO in social and Political Action**

Fear of Missing Out (FOMO) is a psychological phenomenon that reflects a person's anxiety about losing information or experiences that are considered important, especially those related to social and political activities. FOMO is often associated with intensive social media use, where individuals feel the need to stay connected and stay up-to-date in order not to fall behind.<sup>21</sup> Research shows that FOMO has a positive association with political discussion and online political engagement. In Singapore, an online survey conducted showed that individuals with high FOMO levels were more likely to engage in political discussions and online political activities. Political discussion on social media also affects the link between FOMO and online political engagement,

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<sup>16</sup> "HUT Ke-23 BAZNAS dan Fenomena FOMO Penggalangan Donasi untuk Palestina," *Republika.co.id*, accessed June 8, 2024, <https://www.republika.id/posts/49730/hut-ke-23-baznas-dan-fenomena-fomo-penggalangan-donasi-untuk-palestina>

<sup>17</sup> "Heboh Aksi Boikot Israel, Masyarakat Indonesia Hanya FOMO?" *Republika.co.id*, accessed June 8, 2024, <https://ameera.republika.co.id/berita/s3n5zp478/heboh-aksi-boikot-israel-masyarakat-indonesia-hanya-fomo>.

<sup>18</sup> "40 Juta Orang Bagikan Gambar AI 'All Eyes On Rafah' Tapi Tuai Pro Kontra," *Detik.com*, accessed June 8, 2024, <https://communication.uui.ac.id/dibalik-kesuksesan-kampanye-all-eyes-di-instagram-apakah-membawa-perubahan>.

<sup>19</sup> "Ikut Gerakan Bela Palestina di Monas, Rebecca Klopper Malah Disebut FOMO Sama Netizen," *Kapanlagi.com*, accessed June 8, 2024, <https://www.kapanlagi.com/showbiz/celebriti/ikut-gerakan-bela-palestina-di-monas-rebecca-klopper-malah-disebut-fomo-sama-netizen-begini-tanggapannya-a7b443.html>

<sup>20</sup> "Konflik Palestina, PBNU Bantuan Kemanusiaan Lebih Berguna daripada Boikot," *Media Indonesia*, accessed June 8, 2024, <https://mediaindonesia.com/politik-dan-hukum/627825/konflik-palestina-pbnu-bantuan-kemanusiaan-lebih-berguna-daripada-boikot>

<sup>21</sup> Anushree Tandon dkk., "Social media induced fear of missing out (FoMO) and phubbing: Behavioural, relational and psychological outcomes," *Technological Forecasting and Social Change* 174, no. August 2021 (2022), <https://doi.org/10.1016/j.techfore.2021.121149>.

especially among young women.<sup>22</sup> FOMO also plays a role in encouraging participation in social movements. For example, in the context of the Anti-ELAB movement in Hong Kong, FOMO encourages individuals to keep up to date on the movement and share information with their friends. This shows that FOMO can be a significant driver in social and political mobilization, especially in situations full of uncertainty and unexpected incidents.<sup>23</sup>

While FOMO can increase political and social engagement, there are also negative impacts to be aware of. FOMO can lead to anxiety, depression, and social isolation.<sup>24</sup> Research shows that FOMO is linked to internet and social media addiction tendencies, which in turn can affect an individual's psychological well-being.<sup>25</sup> Additionally, FOMO can also lead to cognitive fatigue and work burnout, which negatively impacts productivity and creativity in the workplace.<sup>26</sup> FOMO has a complex role in social and political action. On the one hand, FOMO can encourage engagement and participation in political discussions and social movements. On the other hand, FOMO can also cause a negative impact on an individual's psychological well-being and productivity. Therefore, it is important to understand and manage FOMO wisely in order to maximize its benefits and minimize its negative impact.

### **Biography of T. M Hasbi Ash-Shiddieqy**

Tengku Muhammad Hasbi Ash-Shiddieqy was an Indonesian scholar, jurist, Qur'an interpreter, hadith expert, and academic who was born on March 10, 1904 in Lhokseumawe, North Aceh, and died on December 9, 1975 in Jakarta. He is known as one of the Islamic reformers (mujaddid) figures in the archipelago who is very productive in writing scientific works in various Islamic disciplines.<sup>27</sup> Hasbi Ash-Shiddieqy comes from a family of scholars and officials. His father, Teungku Qadhi Chik Maharaja Mangkubumi Husien ibn Muhammad Su'ud, was a famous scholar who owned a pesantren. Her mother, Teungku Amrah binti Teungku Chik Maharaja Mangkubumi Abdul Aziz, was the daughter of a Qadi of the Sultanate of Aceh. Hasbi is the 37th descendant of Abu Bakr Ash-Shiddiq, the first caliph in Islam, who took the name "Ash-Shiddieqy" as part of his name.<sup>28</sup> Hasbi's early education began at his father's Islamic boarding school. He then continued his

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<sup>22</sup> "Takut Ketinggalan Zaman (Fear of Missing Out, FOMO) dan Keterlibatan Politik Daring: Kasus Singapura," *Kyoto Review of Southeast Asia*, Issue 36. <https://kyotoreview.org/issue-36/dan-keterlibatan-politik-daring-kasus-singapura/>

<sup>23</sup> Gary Tang dkk., "Erratum: Politically motivated internet addiction: Relationships among online information exposure, internet addiction, FOMO, psychological well-being, and radicalism in massive political turbulence (*Int. J. Environ. Res. Public Health*, (2017) 17, 633, 10," *International Journal of Environmental Research and Public Health* 17, no. 8 (2020), <https://doi.org/10.3390/ijerph17082700>.

<sup>24</sup> Gary Tang dkk., "Politically motivated internet addiction: Relationships among online information exposure, internet addiction, FOMO, Psychological well-being, and radicalism in massive political Turbulence," *International Journal of Environmental Research and Public Health* 17, no. 2 (2020), <https://doi.org/10.3390/ijerph17020633>.

<sup>25</sup> Tang dkk., "Erratum: Politically motivated internet addiction: Relationships among online information exposure, internet addiction, FOMO, psychological well-being, and radicalism in massive political turbulence (*Int. J. Environ. Res. Public Health*, (2017) 17, 633, 10."

<sup>26</sup> Tandon dkk., "Social media induced fear of missing out (FoMo) and phubbing: Behavioural, relational and psychological outcomes."

<sup>27</sup> H. Sahputra 2013, "BIOGRAFI HASBI ASH-SHIDDIEQY Hasbi bernama lengkap Tengku Muhammad Hasbi Ash-Shiddieqy bernama al-Hajj Tengku Muhammad Husayn bin . Muhammad Su'ud , seorang Ibunya bernama Tengku Amrah , puteri Tengku Abd al-Aziz pemangku jabatan Qadi Chik Maharaja Mangkub," 1925, 54-64.

<sup>28</sup> S Nourouzzaman, "Fiqh Indonesia: Penggagas dan Gagasannya," *Yogyakarta: Pustaka Pelajar*, 1997, 173-79.

education at various Islamic boarding schools in Aceh, where he studied Arabic and various Islamic disciplines such as nahu, neuro, logic, tafsir, hadith, fiqh, and kalam. In 1926, Hasbi continued his studies at Madrasah al-Irsyad in Surabaya, which was founded by Sheikh Ahmad Soorkati, a scholar from Sudan. There, he took takhassus in education for two years.<sup>29</sup>

Hasbi Ash-Shiddieqy began his career as an educator and leader of al-Irsyad school in Lhokseumawe. He is also active in da'wah activities in Aceh, developing the understanding of renewal (tajdid) and eradicating shirk, bid'ah, and superstitious practices. In 1940-1942, he became the director of Darul Mu'allimin Muhammadiyah in Kutaraja and opened the Arabic Language Academy. In addition, he was also a member of the Supreme Religious Court in Aceh during the Japanese occupation. Hasbi Ash-Shiddieqy is known as a very prolific writer. He has written more than 70 book titles covering various Islamic disciplines, including jurisprudence, hadith, tafsir, and monotheism. His most famous works are "Tafsir an-Nur", a 30-juz commentary on the Qur'an in Indonesian, and "Tafsir Al-Bayan". These works are very influential in the development of the study of the Qur'an and hadith in Indonesia.<sup>30</sup> Hasbi Ash-Shiddieqy received his Doctorate Honoris Causa from the Islamic University of Bandung (UNISBA) and IAIN Sunan Kalijaga in 1975. He was also appointed as a professor of Sharia Sciences at IAIN Sunan Kalijaga, Yogyakarta, in 1960. In addition, he served as the dean of the Faculty of Sharia at several universities, including Sultan Agung University in Semarang and al-Irsyad University in Surakarta. M. Hasbi Ash-Shiddieqy is a great scholar who has made a significant contribution to the development of Islamic studies in Indonesia. His diverse and productive works reflect his dedication to developing Islamic science and education. As a reformer, his thinking continues to influence generations of scholars and intellectuals in Indonesia to this day.

### **Tafsir An-Nuur by Hasbi Ash-Shiddieqy**

Tafsir An-Nuur is one of the monumental works of Teungku Muhammad Hasbi Ash-Shiddieqy, an Indonesian Muslim scholar and scholar who is famous in the fields of jurisprudence, hadith, and tafsir. This tafsir is written in Indonesian and aims to facilitate the understanding of the Qur'an for Indonesian people who do not master Arabic. This work consists of 30 volumes, each containing one juz of the Qur'an, and was first published in 1961 by the publisher Bulan Bintang Jakarta.<sup>31</sup> Hasbi Ash-Shiddieqy uses the tahlili method in writing Tafsir An-Nuur. This method involves a detailed and systematic interpretation of the verses of the Qur'an according to the order of the Ottoman mushaf. Hasbi also incorporates the bi al-ma'tsur (based on history) and bi al-ra'yi (based on thought) approaches in his interpretation. He refers to various classical tafsir books such as Tafsir Ibn Katsir, Tafsir al-Manar, and Tafsir al-Maragy, as well as hadith books and sirah nabawiyah.<sup>32</sup> An-Nuur tafsir has a distinctive characteristic, namely the style of fiqh interpretation. This can be seen from Hasbi's emphasis on the interpretation of legal verses in the Qur'an. In

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<sup>29</sup> Muhammad Hasbi Ash-Shiddieqy - Universitas STEKOM Semarang," p2k.stekom.ac.id. [https://p2k.stekom.ac.id/ensiklopedia/Muhammad\\_Hasbi\\_Ash-Shiddieqy](https://p2k.stekom.ac.id/ensiklopedia/Muhammad_Hasbi_Ash-Shiddieqy)

<sup>30</sup> Muhammad Hasbi Ash-Shiddieqy - Wikipedia bahasa Indonesia," id.wikipedia.org

<sup>31</sup> Tafsir An-Nur pertama kali diterbitkan oleh penerbit Bulan Bintang Jakarta pada tahun 1961 dengan jumlah 30 jilid. Setiap jilidnya berisi 1 juz al-Quran. <https://tafsiralquran.id/mengenal-tafsir-an-nur-karya-muhammad-hasbi-ash-shiddieqy/>

<sup>32</sup> S Sudariyah, "Konstruksi Tafsir al-Qur'ān Manul Majid An-Nur Karya M Hasbi Ash-Shiddieqy," *SHAHIH: Journal of Islamicate Multidisciplinary* 3, no. 1 (2018): 93-106, <https://doi.org/10.22515/shahih.v3i1.1282>.



addition, this interpretation also reflects the development of the Islamic culture of the archipelago, with an emphasis on the values of justice, tolerance, and moderation (wasathiyah). Hasbi tries to answer the challenges of the times by providing a practical, systematic, and easy-to-understand interpretation for all walks of life.<sup>33</sup>

Tafsir An-Nuur has a significant influence on the development of tafsir studies in Indonesia. This work is not only a reference for academics and scholars, but also for the general public who want to understand the Qur'an. Hasbi Ash-Shiddieqy is also known as a reformer in the field of jurisprudence in Indonesia, and his work reflects progressive thinking that is relevant to the social and cultural context of Indonesia.<sup>34</sup> Tafsir An-Nuur by Hasbi Ash-Shiddieqy is one of the important works of tafsir in the treasures of Islamic science in Indonesia. With the tahlili methodology and an inclusive approach, this tafsir has succeeded in bridging the understanding of the Qur'an for the Indonesian people. This work also shows how tafsir can adapt to local contexts without neglecting the universal values of Islam.

### Surat Al-Hujurat Ayat 10 dalam Konteks Persaudaraan dan Solidaritas

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*Indeed, believers are brothers. Therefore make peace between your two brothers and fear Allah, so that you may have mercy.*

This verse contains a profound message about the importance of maintaining good relations among fellow Muslims and avoiding disputes. The following is a further discussion of this verse in the context of brotherhood and solidarity. This verse affirms that all believers are brothers. This brotherhood is not only in the context of blood relations, but rather a bond of faith that requires every believer to love, respect, and help each other. This brotherhood of faith creates a bond that is stronger than blood ties because it is based on faith in Allah SWT. In case of disagreement among believers, they are obliged to reconcile the disputing parties. This shows the importance of maintaining harmony and peace in the Muslim community. This peace is not only beneficial for dissenting individuals but also for the community as a whole, as disputes can damage the unity and solidarity of the people.

This verse also reminds believers to always fear Allah in their every action. This piety is expected to bring grace and forgiveness from Allah. By piety, Muslims are expected to live a life full of peace and harmony, as well as receive mercy from Allah SWT.<sup>35</sup> The concept of brotherhood in this verse is also relevant to social capital in Islam, which includes reciprocal relationships, trust, and strong social networks among the faithful. Islam highly upholds social values that support cooperation and solidarity. This social capital is important for building a strong and harmonious community.<sup>36</sup> Muslims are expected to always maintain harmonious relations with fellow Muslims,

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<sup>33</sup> Muhammad Syahrial Razali Ibrahim, "MODERATE ISLAM REVISITS: A Lesson from T.M. Hasbi Ash-Shiddieqy's Interpretation of Wasathiyah in Tafsir An-Nuur," *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022): 1–29, <https://doi.org/10.30821/jcims.v6i1.9058>.

<sup>34</sup> Andi Miswar, "Tafsir Al-Qur'an Al-Majid 'Al-Nur' Karya T.M. Hasbi Ash Shiddieqy (Corak Tafsir berdasarkan Perkembangan Kebudayaan Islam Nusantara)," *Jurnal Adabiyah* XV, no. 1 (2015): 83–91.

<sup>35</sup> A Anidah, "Nilai-nilai pendidikan akhlak dalam Al-Qur'an Surah Al-Hujurat Ayat 6-13," 2021.

<sup>36</sup> Fuad Ramadhan, "IMPLEMENTASI UKHUWAH OLEH KADER LEMBAGADAKWAH KAMPUS BERDASARKAN AL-QUR'ANStudi Penelitian LDK Ar-RisalahUIN Ar-Raniry Banda Aceh," *Skripsi*, 2020.

avoid conflicts, and strive to resolve disputes in a peaceful manner. This can be done by respecting each other, listening, and understanding each other.

Every Muslim must respect and help his brother in the faith, both in terms of material and spiritual needs. This includes providing moral and physical support to those in need. By helping each other, Muslims can strengthen the bonds of brotherhood and solidarity between them. Piety to Allah must be the foundation in every action, both in social relations and in personal life. By piety, it is hoped that every Muslim will receive mercy and forgiveness from Allah. This piety will also help Muslims to live a life full of peace and harmony.<sup>37</sup> Surah Al-Hujurat verse 10 provides clear guidance on the importance of brotherhood, peace, and piety in the life of a Muslim. This verse emphasizes that brotherhood of believers is a foundation that must be well maintained and maintained, and reminds us of the importance of fearing Allah to receive His mercy. By understanding and practicing this verse, Muslims can build a strong, harmonious, and solidarity community.

### **The Relationship of Surah Al-Hujurat Verse 10 with the FOMO Phenomenon in Defense of Palestine**

This verse contains a profound message about solidarity, unity, and peace among Muslims. In a modern context, this verse can be attributed to the Fear of Missing Out (FOMO) phenomenon in defending Palestine, where many individuals feel compelled to show their support for Palestine through various social media platforms. According to scholars, this verse affirms that all believers are brothers of the same religion. Therefore, they are obliged to repair the relationship between those who are at odds and fear Allah in order to gain His mercy.<sup>38</sup> The interpretation of the Ministry of Religion of the Republic of Indonesia states that this brotherhood is similar to the relationship of *nasab* because it is based on the same faith and is eternal in heaven. Tafsir Al-Muyassar added that this brotherhood requires them to love their brother as much as they love themselves and hate what they do not like in themselves.

The phenomenon of FOMO (Fear of Missing Out) is a feeling of anxiety that arises when a person feels left behind or does not participate in an activity that is considered important by their social group. In the context of defending Palestine, FOMO can encourage individuals to show their solidarity through various means, such as sharing information, fundraising, or participating in social media campaigns. Surah Al-Hujurat verse 10 emphasizes the importance of brotherhood and peace among Muslims. The phenomenon of FOMO in defending Palestine can be seen as a modern manifestation of the principles taught in this verse. When Muslims feel compelled to show their support for Palestine, they are actually carrying out orders to repair relations and reconcile disputes between brothers and sisters.

This verse teaches that all believers are brothers. The phenomenon of FOMO in defending Palestine shows that many individuals feel bound by this brotherhood and are compelled to show their solidarity.<sup>39</sup> This verse also emphasizes the importance of reconciling disputes. In the

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<sup>37</sup> Anidah, "Nilai-nilai pendidikan akhlak dalam Al-Qur'an Surah Al-Hujurat Ayat 6-13."

<sup>38</sup> TafsirWeb. (2023). Surat Al-Hujurat Ayat 10 Arab, Latin, Terjemah dan Tafsir. Retrieved from <https://news.republika.co.id/berita/s7praa282/hut-ke23-baznas-dan-fenomena-fomo-penggalangan-donasi-untuk-palestina>

<sup>39</sup> Detik.com. (2023). Surat Al Hujurat Ayat 10: Semua Muslim Bersaudara, Jangan Bermusuhan. Retrieved from <https://journal.ppmi.web.id/index.php/jmie/article/view/372>

Palestinian context, many individuals feel the need to participate in peace and justice efforts, both through concrete actions and moral support on social media.<sup>40</sup> This verse reminds Muslims to fear Allah in order to receive His mercy. The phenomenon of FOMO in defending Palestine can be seen as a form of piety, where individuals seek to carry out Allah's commands by supporting their brothers and sisters who are experiencing difficulties.<sup>41</sup> Surah Al-Hujurat verse 10 provides a strong theological foundation for the phenomenon of FOMO in defending Palestine. This verse emphasizes the importance of brotherhood, peace, and piety, all of which are reflected in the acts of solidarity shown by many individuals around the world. By understanding this relationship, we can see that the phenomenon of FOMO in defending Palestine is not just a social trend, but also a manifestation of the deep Islamic teachings of brotherhood and justice.

### **Interpretation of Surah Al-Hujurat verse 10 from the Perspective of Tafsir An-Nuur by T. M Hasbi Ash-Shiddieqy and its Relation to the Phenomenon of FOMO Defending Palestine**

Surah Al-Hujurat verse 10 in the Qur'an emphasizes the importance of brotherhood among believers and the obligation to reconcile disputes between them. Tafsir An-Nuur by T. M. Hasbi Ash-Shiddieqy provides an in-depth explanation of this verse, emphasizing the social and spiritual aspects contained in it. T. M. Hasbi Ash-Shiddieqy in Tafsir An-Nuur explained that this verse confirms that all believers are brothers and sisters of the same religion. This fraternity is not only spiritual but also social, which requires each individual to maintain good relations and reconcile disputes that occur between them. Hasbi Ash-Shiddieqy emphasized that this brotherhood must be based on the same faith and eternity in heaven.<sup>42</sup>

Hasbi Ash-Shiddieqy highlighted that this verse contains a strong encouragement to make peace and maintain the bond of friendship. According to him, brotherhood in Islam is not only limited to blood relations but also includes all believers. Therefore, any dispute among the believers must be resolved in a just and wise manner, in accordance with the teachings of the Qur'an. In addition to the social aspect, Hasbi Ash-Shiddieqy also emphasized the importance of piety to Allah as the main foundation in maintaining brotherhood. He explained that by fearing Allah, Muslims will get His mercy and forgiveness. This piety is manifested through obedience to Allah's commands and staying away from His prohibitions, as well as by reconciling disputes between believers. Hasbi Ash-Shiddieqy's interpretation is also relevant to the concept of social capital in Islam. Social capital includes mutual relationships between believers, trust, and relationships with Allah SWT. This verse teaches that maintaining good relations and reconciling disputes are part of the social capital that every individual believer must maintain. The interpretation of Surah Al-Hujurat verse 10 in Tafsir An-Nuur by T. M. Hasbi Ash-Shiddieqy provides a comprehensive understanding of the importance of brotherhood, peace, and piety in Islam. This verse emphasizes that all believers are brothers of the same religion who must maintain good relations and reconcile disputes between them. Thus, this interpretation is not only relevant in the spiritual context but also T. M. Hasbi Ash-

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<sup>40</sup> TafsirWeb. (2023). Surat Al-Hujurat Ayat 10 Arab, Latin, Terjemah dan Tafsir. Retrieved from. <https://news.republika.co.id/berita/s7praa282/hut-ke23-baznas-dan-fenomena-fomo-penggalangan-donasi-untuk-palestina>

<sup>41</sup> DetikNews. (2023). Surat Al Hujurat Ayat 10, Arab, Latin, dan Tafsir Lengkap. Retrieved from [4]. <https://muhammadiyah.or.id/2023/11/dampak-positif-dukungan-terhadap-palestina-di-media-sosial/>

<sup>42</sup> TafsirWeb. (2023). Surat Al-Hujurat Ayat 10 Arab, Latin, Terjemah dan Tafsir. Retrieved from. <https://tafsirweb.com/9780-surat-al-hujurat-ayat-10.html>

Shiddieqy's Tafsir An-Nuur provides an in-depth explanation of this verse, emphasizing the social and spiritual aspects contained in it. This interpretation is also relevant in understanding the phenomenon of Fear of Missing Out (FOMO) in defending Palestine. T. M. Hasbi Ash-Shiddieqy in Tafsir An-Nuur explained that this verse confirms that all believers are brothers and sisters of the same religion. This fraternity is not only spiritual but also social, which requires each individual to maintain good relations and reconcile disputes that occur between them. Hasbi Ash-Shiddieqy emphasized that this brotherhood must be based on the same faith and eternity in heaven.<sup>43</sup>

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## **CONCLUSION**

Surah Al-Hujurat verse 10 emphasizes the importance of brotherhood and peace among Muslims. This verse states that believers are brothers, and therefore, they must repair the relationship between those who are at odds and fear Allah in order to gain His mercy. In the context of the Fear of Missing Out (FOMO) phenomenon related to defending Palestine, this verse can be interpreted as an encouragement for Muslims to actively engage in peace and solidarity efforts with fellow Muslims who are experiencing suffering, such as what happened in Palestine. Tafsir An-Nuur emphasizes that brotherhood in Islam is not only spiritual but also social, which requires concrete action in helping brothers and sisters in need. FOMO in this context can be seen as a feeling of fear of being left behind in doing good and supporting humanitarian struggles. This verse reminds Muslims that involvement in peace and solidarity efforts is part of piety and will bring the mercy of Allah. Therefore, the FOMO phenomenon can be a positive motivation to increase participation in humanitarian actions and solidarity with Palestine, in accordance with the teachings of the Qur'an which emphasizes the importance of brotherhood and peace.

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<sup>43</sup> Muhammad Anwar Idris, "Pemetaan Kajian Tafsir Al-Qur'an di Indonesia: Studi atas Tafsir An-Nur karya T.M Hasbi Ash-Shiddieqy," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2020): 1-18, <https://doi.org/10.30868/at.v5i1.733.30868/at.v4i01.427>.

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