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THE CONCEPT OF *TAMANNĪ* IN THE QUR'AN: A THEMATIC ANALYSIS AND ITS RELEVANCE FOR LIFE IN THE DIGITAL AGE

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Abstract

In an era of technological disruption, social media algorithms can amplify *tamannī*, understood as unrealistic hope or wishful thinking unsupported by practical effort, thereby contributing to digital pathologies such as fear of missing out (FOMO), destructive social comparison, and speculative behavior. This study examines the Qur'anic construction of *tamannī* to formulate an ethical and corrective framework for addressing these contemporary challenges. Employing qualitative library research and Al-Farmawī's thematic interpretation (*tafsīr mawḍū'ī*) methodology, the study triangulates insights from *Tafsīr al-Munīr*, *Ṣafwah at-Tafsīr*, and *Tafsīr al-Misbah* with contemporary digital psychology literature. The findings indicate that Qur'anic expressions of *tamannī*, conveyed through *layta*, *hal*, and *lau*, encompass both impossible desires and difficult aspirations concerning worldly life and the afterlife. Analysis of An-Najm: 24, An-Nisā': 32, Āli 'Imrān: 143, and Al-Qaṣaṣ: 79 demonstrates that *tamannī* provides a critical lens for understanding instant gratification, performative success, and the desire for curated online realities without corresponding effort. Continuous digital exposure can intensify existential anxiety, overthinking, and psychological dysmorphia, whereas the Qur'an redirects individuals from passive

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tamannī toward *rajā'*: realistic hope grounded in purposeful effort, self-discipline, and trust in God. This reorientation can help individuals regulate expectations, resist destructive social comparison, and critically evaluate curated representations of success. The study contributes a cognitive-spiritual literacy framework that integrates ethical reflection, spiritual discipline, and theological awareness to promote digital well-being by transforming *tamannī* into constructive aspiration, responsible action, and grounded hope.

Keywords: Digital Well-Being; *Rajā'*; Qur'anic Ethics; Social Media; *Tamannī*

INTRODUCTION

Muslims view the Quran as a comprehensive guide containing fundamental principles for responding to the various dynamics of human life, including the psychological and sociological challenges of the modern era (Bahtiyar et al., 2022; Ichsan, Khusna, et al., 2025; Ichsan, Niat, et al., 2026; Miftahurrohman et al., 2021). Extracting Quranic thought for its relevance to the contemporary context requires hermeneutic analysis and thematic interpretation (*mauḍū'ī*) of relevant verses. One semantic concept in the Quran that is crucial to reexamine in the era of technological disruption is *tamannī*—which linguistically refers to hope, aspiration, or obsession with something difficult or impossible to achieve (Iskandar et al., 2026). Although *tamannī* is a classic psycho-spiritual phenomenon, its manifestations in the 21st century have shifted and become increasingly complex, along with the massive integration of social media into everyday life.

In the contemporary digital landscape, expressions of *tamannī* are no longer merely inner projections but are systematically amplified by the architecture of social media platforms. Social media algorithms are designed to compile and display a curated reality, where individuals are constantly exposed to the performativity of success, luxury, and idealistic happiness of other users (Ichsan, Faruk, et al., 2025; Ichsan, 2026a; Ichsan, Samsudin, et al., 2026). Exposure to this hyper-realistic narrative constantly triggers upward social comparison, where the standard of individual happiness shifts from internal values to external performance that exceeds the limits of reasonableness. This phenomenon creates the sublimation of modern *tamannī*: the birth of irrational expectations and fantasies of achieving a perfect life without going through a gradual process or commensurate real effort.

The empirical implications of this phenomenon are clearly visible in the socio-economic dynamics of the modern young generation, which is characterized by a high drive

to achieve high financial status instantly. The presence of digital space gives rise to psychological pressure in the form of Fear of Missing Out (FOMO), which encourages speculative behavior without rational consideration or fundamental understanding (Yanto et al., 2025). It is reflected in the rampant participation of young people in high-risk investment instruments and the trap of online gambling, driven solely by the desire to achieve quick wealth without the preparation for hard work. This phenomenon validates the essence of *tamannī* as an unrealistic desire, where the expected outcome is inversely proportional to the correlative action taken.

The impact of this contradiction between false dreams (*tamanni*) and reality extends to a crisis of psychological well-being. Continuous exposure to unrealistically filtered digital profiles triggers feelings of helplessness, existential anxiety, self-dysmorphia, and even clinical depression due to the widening gap between the actual self and the ideal self. The inability to manage expectations amidst the onslaught of this exposure culture indicates a spiritual and cognitive deficit in interpreting the meaning of success and destiny. Therefore, uncontrolled *tamannī* is no longer simply a matter of self-discipline but has transformed into a socio-psychological pathology that requires theoretical and practical intervention based on Islamic science (Al-Jarim, 1994).

Although studies on the psychological impact of social media have been widely conducted in contemporary literature, the search for holistic solutions that integrate the textual perspective of the Qur'an with digital psychology is still relatively limited. This article aims to fill this academic gap by analyzing in-depth the construction of the concept of *tamannī* in the Qur'an and its relevance as an ethical and corrective framework for the phenomenon of social media addiction. Through thematic interpretation of the *tamannī* verses, this study formulates a cognitive and spiritual reorientation for the modern digital society to be able to manage expectations, stem the culture of destructive comparison, and build mental literacy in facing the pressures of the instant era.

The study of the concept of *tamannī* (impossible or difficult to achieve hope/dream) in the Qur'an has been developed through various linguistic and interpretive perspectives, which serve as an important foundation for comparing its phenomena in the digital era. Amri and Dumilah (2019) examined the distinction between al-*rajā'* and al-*tamannī* in the Qur'an, where *tamannī* indicates a dream without real effort or a hope that is impossible to realize, a psychological pattern that aligns with the current phenomenon of fear of missing out

(FOMO) and false expectations on social media. Furthermore, research by Awandano et al. (2024) emphasized through a *balaghah* approach (especially the use of the diction layta) that *tamannī* often symbolizes regret over wasted opportunities—explaining the dangers of digital distraction that causes people to ignore real priorities, ultimately leading to regret. On the other hand, Hidayat (2020) analyzes the destructive impact of the tendency to ṭūl al-amal (long-held dreams/wishful thinking) that distracts humans from worship and obedience, a reality that is increasingly escalated by the culture of gadget addiction and digital escapism. This is reinforced by Nurfauziyah's (2022) study which dissects the existential implications of various layta verses in the Tafsir Al-Misbah and Al-Qurthubi, concluding that the Qur'an strongly criticizes a life attitude that relies on illusions and empty dreams without productive action—providing a highly relevant axiological framework for building mental and spiritual literacy in modern society in the digital era.

This study uses a thematic approach to examine the word *tamannī* in the Qur'an to show that the themes of the Qur'an have real relevance to human life, not merely theoretical. Although the Qur'an expresses the meaning of hope through two words, namely *rajā'* and *tamannī*, this study specifically focuses on the word *tamannī* and its relevance in today's digital era. Based on this background, this study aims to understand the contemporary interpretation of the word *tamannī* in the Qur'an and the relevance of the *tamannī* verses in today's digital era.

METHODS

The researchers in this study applied a qualitative method based on library research based on the methodological framework of thematic interpretation (*tafsīr mawḍū'ī*) formulated by 'Abd al-Ḥayy al-Farmawī. This approach was chosen to obtain a holistic and structured understanding of the concept of *tamannī* (desire, hope, or wish) in the Qur'an and its connection to the psycho-social dynamics of society in the digital era (Nasution, 2023; Sugiyono, 2022). Epistemologically, this literature review focuses on tracking, inventorying, and synchronizing textual-hermeneutical thinking without empirical field intervention, but rather exploring the language structure, textual context (*siyāq al-naṣṣ*), and theological-existential significance of the *tamannī* verses. The integration of the digital era context serves as a contextualizing lens to dialogue the message of the Bible with contemporary realities, so

that research findings are not only descriptive-philological but also transformative-applicative.

The data collection orientation is classified into two hierarchical levels: primary and secondary data sources, collected through documentation techniques and literary heuristics (Rahardjo, 2007; Satori & Komariah, 2017). The primary data sources consist of the main corpus of the Qur'an and its translations, which are analytically confronted with three authoritative, representative contemporary and cross-regional commentaries: Wahbah al-Zuḥailī's *Tafsīr al-Munīr*, *Ṣafwah at-Tafsīr* by ʻAlī aṣ-Ṣābūnī's Tafsīr, and M. Quraish Shihab's *Tafsīr al-Misbah*. This triangulation of exegetical sources is based on a variety of methodological tendencies (*ittijāh*) of exegetes, encompassing analytical-fiqh, adabī *ijtimaʻī* (sociological-societal), and contextual linguistic approaches. Secondary data sources include academic monographs, reputable journal articles, and critical literature addressing digital culture, the psychology of desire, and the sociology of media, to provide a theoretical foundation for mapping the relevance of the *Tamannī* verses to the landscape of today's virtual society.

The data analysis procedure embodies the systematic stages of al-Farmawī's Mawḍūʻī interpretation, combined with content analysis techniques and a hermeneutic-contextual approach. The operational steps of the analysis begin with formulating criteria for verse inclusion, identifying and grouping all verses with *Tamannī* themes, tracing the historical context of their revelation (*asbāb al-nuẓūl*), and developing a conceptual structure based on correlative relationships between verses (*munāsabah*). Furthermore, the findings of the textual synthesis are pushed into an inductive-comparative analysis by correlating them with human behavior, expressions of aspirations, and existential mental disruptions in the digital era. Conclusions are drawn through a deductive-synthetic method to formulate the typology of *tamannī* in the Qur'an, its ethical limitations, and the offer of spiritual reconstruction for digital humanity.

RESULTS

The Concept of *Tamannī* in the Qur'an

Tamannī linguistically comes from the sentence of منى-يمنيwhich means making something wishful thinking and giving rise to empty assumptions. According to Munjid's

dictionary, *tamannī* comes from the word مني-يمني-منيا which means (to predestinate for him), and the origin of the word of مني transformed into تمني which means (to hope or desire) (Al-Mujahid & Al-Khalil, 2016). The meaning of hope in the KBBI is "a wish for it to come true," while the word "wish" means "to assume that an event is possible to happen." So the word "*tamannī*" symbolizes a person's desire, wish, and hope for something they like to be able to achieve (Haris, 2016).

As for the hope in the Qur'an mentioned with the word raja', namely hope accompanied by efforts to achieve it, in contrast to *tamannī*, *raja'* is a realistic hope and is based on real efforts and the belief that God will grant the request of His servant. Meanwhile, *tamannī* itself is a hope that is not accompanied by efforts or is even impossible. Terminologically, Ahmad Musthafa al-Maraghi defines *tamannī* as something that has no possibility of success or a desire for something that is very difficult to realize. Meanwhile, according to Al-Khaṭīb al-Qazwīnī in the book Al-Iḍāḥ, *tamannī* is an empty dream that is different from raja' which is a realistic hope and accompanied by efforts (Al-Qazwīnī, 2003).

In the Qur'an, the word "Tamanni" has several forms. According to Muhammad Fuad's book, Al-Mu'jam Al-Mufahras li Alfaz Al-Qur'an, the word "Tamanni" consists of seven words. The word "Mudhari" is mentioned five times, and the word "Amar" is mentioned four times in the Qur'an. The verses that will be focused on in this research are: QS. an-Najm: 24 with the wording of (تمنى), al-Qasas: 79 (ياليت), asy-Syu'ara: 203 (هَلْ), 'ali-'Imran: 143 (تمنون), and an-Nisa': 32 (تتمنوا).

Tamannī Diction in the Qur'an

Tamannī in the Qur'an has several dictions or expressions to express this *tamannī*, some of which are: *laita*, *hal* and *lau*.

1. The Word of *Laita* (لَيْتَ)

One use of lafaz laita for the expression *tamannī* in the Qur'an is found in surah al-Qasas verse 79:

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖۗ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ

The meaning: *"So Karun came out to his people in his splendor. Those who desire worldly life say: 'May we have what Karun has given us; In fact, he really has great luck'."* (QS. Al-Qasas: 79)

Scholars of interpretation explain that this expression is a form of *tamannī*, which is a wish for something difficult or impossible to achieve. They say the phrase "yā laita lanā" which indicates a wish to have as much wealth as Qarun. According to Ali Ash-Shabuni, this verse shows the dazzlement of the world that is possessed by people who prioritize worldly life (Al-Sabuni, 1994).

2. The Word of Hal (هَلْ)

The verses that use the lafaz *hal* in the Qur'an are found in surah ash-Syu'ara verse 203 as follows:

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ

The meaning: *"Then they said: 'Can we be given a respite??'."* (QS. asy-Syu'ara: 203)

The wording of this verse describes the condition of the disbelievers when Allah's punishment has come upon them, leaving them with no opportunity to avoid or reject it. At that moment, they realize the grave mistake they have committed during their lives in this world, especially in denying their faith and rejecting the truth brought by the messengers. This belated realization fills them with deep regret over the lost opportunity to believe, leading them to wish that Allah would postpone or postpone the punishment (Al-Sabuni, 1994). This wishful thinking is a form of *tamannī*, namely hope for something that is essentially impossible to happen.

3. The Word of *Lau* (لَوْ)

The use of the lafaz lau can be found in verse 167 of surah al-Baqarah as follows:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

The meaning: *"And those who followed said: 'If we could return (to the world), we would surely escape from them, as they departed from us'. Thus Allah shows them that their deeds are regrettable for them; and they will never come out of the fire of hell."* (QS. al-Baqarah: 167)

The verse above describes the regret of the disbelievers on the Day of Resurrection when they witness how heavy the punishment of Allah they have to bear. In this situation, they dream that if they can be returned to the world, they will surely free themselves from the leaders and people who previously led them astray (Al-Sabuni, 1994). This wishful

thinking arose because they saw how the leaders they once followed had abandoned themselves and were unable to provide any assistance in that very difficult day. The word لَوْ in this verse functions as the letter *tamannī*, indicating a wish for something impossible.

Classification of *Tamanni* Verses in the Qur'an

1. Classification Based on Meaning

If viewed based on a meaningful perspective, the *tamannī* contained in the Qur'an are classified into two classifications: First, the Impossible *Tamanni*. This type of *tamanni* is used to express hope for something that is both logically and legally impossible. Examples include Surah Al-An'am, verse 27, and Surah Al-A'raf, verse 53. In these verses, tamanni generally expresses the regret of unbelievers in the afterlife, hoping to be returned to this world to correct their deeds. It is absolutely impossible (Az-Zuhaili, 2016b).

Second, Tamanni that is Possible but Difficult to Achieve. This type of tamanni refers to the wishful thinking of something that is theoretically possible, but the chances of realizing it are very small or impossible to achieve through ordinary effort. Scholars of *tafsir* and *balaghah* (interpretation of the meaning) exemplify this type of tamanni in verses containing hopes that are legally possible for Allah to achieve, but for the person hoping for them, it is no longer possible due to obstacles such as time, circumstances, or Allah's decree. One example is found in Surah An-Nisa', verse 32 (Az-Zuhaili, 2016b).

2. Classification Based on *Tamannī* Objects

Viewed from the object aspect, the dreams contained in the Qur'an are divided into two main forms, namely dreams oriented towards worldly life and dreams oriented towards the afterlife. First, Worldly Desires. Worldly desires are desires focused on worldly affairs, such as the desire for wealth, position, power, material pleasures, and all other forms of worldly pleasures. This type of desire demonstrates the strength of human attachment to worldly luxuries and the difficulty of breaking free from the clutches of materialism (Shihab, 2002). One of the verses that describes the worldly nature of *tamannī* is found in the QS. al-Qasas: 79 which tells the story of some of the people of the Prophet Musa who dreamed of having wealth like Qarun after seeing his luxury and splendor.

Second, the Dream of the Hereafter. This type of dream is a fantasy whose object is related to the afterlife. For example, someone might claim they can enter heaven without

doing good deeds, wish to return to this world after death to improve their deeds, or hope to escape from hell after being tortured there. An example of such a verse is found in Surah Al-Baqarah, verse 111 (Shihab, 2002).

DISCUSSION

Analysis of the Interpretation of the Verses of *Tamannī*

1. QS. An-Najm Verses 24

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى

The meaning: *"Or will humans get everything they aspire to?"* (QS. An-Najm: 24)

The background to the revelation of this verse was to correct the beliefs of the disbelievers, due to their mistaken understanding of the concept of help, believing that the idols they worship have the power to provide them with intercession in the afterlife. This verse presents a thought-provoking rhetorical question, while also providing a firm answer that such logic is a grave error.

Ali ash-Shabuni in the book Shafwah at-Tafasir interprets this verse clearly that the basic meaning is "man cannot get everything he wants and aspires to". This meaning directly breaks the dreams of unbelievers who hope to obtain intercession from their idols. Furthermore, ash-Shabuni said that this verse is like a whip that sweeps away those who take refuge and ask for help from other than Allah solely to seek perishable worldly things, as well as those who follow their desires in demanding every desire (Al-Shabuni, 1999). Meanwhile, in his commentary on Al-Misbah, Quraish Shihab begins his interpretation by relating this verse as a continuation of Allah's condemnation of idol worshippers who deliberately ignore Allah's guidance. This verse is interpreted as a rhetorical question that places humans in a fundamental choice: whether they should abandon their desires and follow the guidance of their Lord, or whether they should assume that they will obtain everything they desire. Quraish Shihab firmly answers that it is definitely not, because many people in this world, including angels, cannot obtain what they desire without Allah's permission (Shihab, 2002).

These two interpretations criticize the attitude of following one's desires and seeking refuge in other than Allah as futile actions and plunging the perpetrator into humiliation. The main lesson that can be taken for the life of a believer is the obligation to direct intentions,

hopes and requests only to Allah, accompanied by serious effort and complete submission to His decrees.

2. QS. Ali 'Imran Verse 143

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنْتُمْ تَنْظُرُونَ

The meaning: *"Indeed, you really hope to die (martyrdom) before you face it (war). So, (now) you have indeed seen (the war) and witnessed (death)."* (QS. Ali 'Imran: 143)

This verse was revealed against the backdrop of the Battle of Uhud. Before the battle began, the Muslims expressed their desire to achieve martyrdom like the martyrs at the Battle of Badr. However, when the Battle of Uhud actually broke out and they witnessed the ferocity of the fighting and the deaths of their fighters, some of them fled the battlefield and broke their promise.

According to M. Quraish Shihab in his Tafsir Al-Mishbah, this verse is a warning about the inconsistency between the words and actions of some Muslims. Previously, they had longed for death in the path of Allah before actually witnessing and experiencing its horror. However, after witnessing the death of their friends before their very eyes, their former enthusiasm faded, and they became fearful (Shihab, 2002).

In the book Shafwah at-Tafasir, Ash-Shabuni provides a more detailed interpretation of this verse. He explained the sentence "وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ" which means "you used to hope for death," as an expression that Muslims previously had dreams of facing the enemy on the battlefield in order to achieve the glory of martyrdom. Such dreams fall into the category of *tamannī* in the science of *balaghah*, namely the hope for something aspired to, even though it may not necessarily be achieved. This verse was later revealed as a form of 'itab or admonition to those who chose to flee the battlefield (Al-Shabuni, 1999).

Wahbah az-Zuhaili, in his Tafsir Al-Munir, explains that this verse highlights the gap between dreams and reality on the battlefield. He mentions that during the Battle of Uhud, the hypocrites chose to retreat and flee. Some of the believers even left the battlefield (Az-Zuhaili, 2016a). This situation indicates that their desire to confront the enemy was merely an empty dream, not based on firmness and strong convictions. From this interpretation, it can be understood that dreams without faith and mental readiness will only be empty claims.

This verse admonishes a person not only to hope for something noble (martyrdom), but also to prepare themselves to pay the price for that hope.

The Relevance and Solution of *Tamanni* Verses to Digital Problems

The digital era is a period of development marked by rapid progress in information and communication technology. In this era, access to information has become much faster, broader, and easier for people from various backgrounds to obtain (Pasiak, 2021). In the digital era, the relationship between humans and their dreams has become increasingly close. Advances in information technology have blurred the line between achievable hopes and unattainable dreams. It is partly because social media algorithms selectively display narratives of other people's successes, creating the illusion that these achievements are common and easily achievable by anyone.

Social media, with its precise algorithms, will constantly display narratives of instant success. Indirectly, this encourages people to engage without preparation. In this digital era, there is a term called Fear Of Missing Out, or FOMO (fear of being left behind and following the crowd), which is no longer just a slang trend, but has become something very influential (Azzaki et al., 2024; Haq et al., 2026; Taswiyah, 2022). For example, many young people start investing not because they understand the fundamentals of the company or the asset they are buying, but because they are afraid of being left behind by the success of others who appear easily on their timelines.

1. Correlation of QS An-Najm Verse 24 with Digital Problems

The first correlation can be found in the interpretation of QS. An-Najm verse 24: "Am lil-insani ma tamanna" (Or will man get everything he aspires to?). In his commentary on Shafwah at-Tafasir, ash-Shabuni asserts that this verse is a rhetorical question that refutes the false belief of the disbelievers that their desires and dreams, including asking for intercession from idols, will surely be granted. Quraish Shihab in his Tafsir al-Misbah even expands on this meaning by stating that many people in this world, including angels, cannot get what they want without Allah's permission (Shihab, 2002).

The correlation of this verse with the digital era is fundamental, as it directly counters the narrative constructed by social media algorithms. Algorithms systematically display content depicting the success, wealth, and achievements of others, creating the illusion that

such success is the norm, easily attainable by anyone. However, as az-Zuhaili emphasized, humans are often misled by the false logic that desires are directly proportional to reality. Allah SWT firmly states that not all human aspirations will be realized, as all matters, both in this world and the hereafter, are entirely subject to His will and permission.

2. Correlation of QS. An-Nisa' Verse 32 with Digital Problems

The second correlation was found in the interpretation of QS. An-Nisa' verse 32 prohibits Muslims from dreaming (la tatamannau) of the advantages that Allah has given to other people. In his commentary on Shafwah at-Tafasir, ash-Shabuni explains that this prohibition arises from a feeling of dissatisfaction and envy towards Allah's blessings, which if left unchecked will undermine faith (Al-Shabuni, 1999).

When translated into the digital era, this verse directly correlates with the massive social comparison phenomenon that occurs on social media. Digital platform algorithms unconsciously act as "modern stages" that routinely display highlight reels of other people's lives, whether it's career achievements, wealth, physical appearance, or seemingly perfect family happiness. Social media users who are constantly exposed to these displays will easily get caught up in the dream of having a life like the one they see, without realizing the long process, failures, and hard work hidden behind the scenes. It aligns with Quraish Shihab's assertion in *Tafsir al-Misbah* that such dreams are a form of negligence because they use creatures as a benchmark for happiness, when in fact, Allah is the owner of all blessings (Khaidir, 2025; Mudrika, 2017; Munandar & Amin, 2023). The solution offered by this verse is *was'alullāha min faḍlih* (ask for Allah's bounty), teaching that the way out of the trap of wishful thinking is not by coveting what belongs to others, but by optimizing personal prayer and effort according to the capacity that Allah has given to each servant.

3. Correlation of QS Ali 'Imran Verse 143 with Digital Problems

The third correlation is clearly visible in the interpretation of Surah Ali 'Imran, verse 143, which recounts Allah's rebuke to the Muslims who had longed for martyrdom before the Battle of Uhud (McMullen, 2022). However, when the battle actually broke out and they witnessed the enormity of the battlefield, some of them fled and broke their promise. Wahbah az-Zuhaili, in his Tafsir al-Munir, highlights the sharp contradiction between wishful thinking and reality in this event.

This phenomenon bears a strong resemblance to FOMO (Fear of Missing Out) and the proliferation of instant gratification among today's youth. The desire to become a "young billionaire," achieve celebrity-like popularity, or achieve financial success without going through the lengthy process is a modern form of the *tamannī* described in this verse. Just as Muslims in the past desired martyrdom without preparing mentally and physically, today's generation desires the end result (success, wealth, recognition) without being willing to undergo the process of learning, hard work, facing failure, and being patient in the face of trials. When bitter realities come, such as business failure, losses from fraudulent investments, or life pressures that do not meet expectations, they are not prepared and experience a crisis of self-confidence, anxiety, and even depression (Keegan, 2015).

4. Correlation of QS. Al-Qasas Verse 79 with Digital Problems

The fourth correlation is explained very well through the story of Qarun in QS. Al-Qasas verse 79, where some of Prophet Musa's people were amazed by Qarun's splendor and abundant wealth, then uttered the wishful expression "yā laita lanā mitsla mā ūtiya Qārrūn" (If only we had wealth like that given to Qarun). Ash-Shabuni interprets this verse as a condemnation of an attitude that only sees worldly brilliance without realizing that wealth can be a test and destruction (Al-Shabuni, 1999).

In the digital age, Qarun's image has become the face of social media influencers and celebrities, daily flaunting their luxurious lifestyles, branded goods, expensive cars, and exotic vacations (Liu & Zhu, 2025). These displays fuel a hedonistic and consumerist lifestyle, with social media users competing to purchase luxury goods or follow certain lifestyle trends solely to appear equal to the standards being displayed. Even more extreme, the rise of online gambling, which is currently a social emergency in Indonesia, is the most obvious manifestation of this type of *tamannī*. Those with low or barely enough incomes are tempted to gamble in the hope of becoming rich overnight, just like those who dream of possessing Qarun's wealth without working hard and without realizing that wealth without faith and good deeds, like Qarun, who was ultimately drowned by Allah along with his wealth, is merely a misleading illusion that ends in destruction.

The Impact of *Tamannī*'s Attitude on Social Life in the Digital Era

1. Psychological Impact: Anxiety, Overthinking, and Dissatisfaction

The development of technology and social media exacerbates the negative impacts of *tamannī*, especially among the younger generation. Excessive social media use can trigger

various psychological disorders. Some of these include celebrity worship syndrome, which involves excessive obsession with celebrities, compulsive buying to imitate influencers' lifestyles, and feelings of being left behind and constructing a narrative of success all within the mind (Cahyono, 2017).

One significant impact of social media use is increased social comparison behavior. People are frequently exposed to content in the form of images and videos depicting ideal lives and the extraordinary achievements of peers and public figures (Ichsan, 2019, 2026b; Ichsan, Faruk, et al., 2025). This situation has the potential to lead to feelings of low self-esteem, self-dissatisfaction, and pressure to meet unrealistic standards. As a result, people tend to feel unequal to others and are driven to project a perfect self-image online. The 2023 Indonesian Health Survey noted an increase in anxiety disorders among the productive age group, one of the triggers being a high dependence on devices and social comparison in the digital world (Simamora et al., 2025).

2. Impact on Social Connection: Loneliness in a Crowd

While digital technology promises limitless connectivity, the reality is that it has given rise to the phenomenon of "mass loneliness" and social fragmentation. Social media makes individuals feel connected to many people, but these relationships tend to be shallow, selective, and lack emotional depth. Face-to-face interactions are increasingly being replaced by short, curated virtual communications, so that silence and isolation have become the new language of social interaction. As a result, someone can have hundreds of friends on social media but still feel alone, misunderstood, and isolated amidst the digital crowd (Homayoun, 2018). This phenomenon demonstrates that a large number of connections does not guarantee quality interpersonal relationships.

CONCLUSION

This study demonstrates that the Qur'anic concept of *tamannī*—understood as hope or aspiration unaccompanied by realistic effort or grounded in impossibility—offers a robust ethical and spiritual framework for diagnosing and addressing the psycho-social pathologies of the digital era. Through thematic interpretation (*tafsīr mawḍū'ī*) of key verses employing *tamannī* diction (*layta, hal, lau*) and their exegetical analyses, the research reveals that uncontrolled *tamannī* manifests contemporarily as FOMO-driven speculation, destructive

social comparison, and instant-gratification fantasies amplified by social media algorithms. The findings underscore that such digital-era *tamannī* not only distorts individual expectations and erodes psychological well-being but also fosters socio-economic behaviors detached from rational effort and spiritual accountability. By reorienting desire toward *rajā'* (hope coupled with action and trust in divine decree) and internalizing Qur'anic prohibitions against coveting others' blessings (e.g., QS. an-Nisā': 32) and glorifying worldly spectacle (e.g., QS. al-Qaṣaṣ: 79), this study proposes a cognitive-spiritual literacy model that equips digital societies to manage aspirations, resist algorithmic performativity, and reconstruct success on ethically and theologically grounded terms.

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