

## The Phenomenon of Worldly Love in the Digital Age: Thematic Interpretation of Surah Al-Hadid Verse 20

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### Abstract

*In the digital era, people are increasingly following trends that can be seen from social media such as Instagram and TikTok. This phenomenon can have a negative impact on life. A person will continue to follow trends that ultimately lead to regret. The main purpose of this study is to analyze the phenomenon of worldly love in the digital era based on the perspective of QS. Al-Hadid Verse 20 and what the impact of the influence of worldly love is in the digital era. This study also provides solutions based on the Qur'an to help people understand and overcome the negative effects of digitalization on spiritual values. This study uses a qualitative method with a library research approach. The data collection technique is carried out thematically (maudhu'i), making QS. Al-Hadid Verse 20 the center of analysis to explore the meaning of the verse in the context of the digital era. The results of the study, the love of the world in Surah Al-Hadid verse 20 includes la'ibun (something that does not bear fruit), lahwun (something that distracts humans from things that are useful and beneficial to them), ziinah (jewelry such as magnificent clothing), tafakhur (being proud of one another with lineage and parents who have become bones that have been destroyed), and takatsurun fil amwaali wal awlaad (boasting of one another). And the manifestation of love of the world is manifested in the form of social media addiction (La'ib and Lahwun), the emergence of (FOMO) "Fear Of Missing Out" (Takatsur), Showing Off Wealth or Lifestyle on the Internet (Flexing) (Tafakhur). Therefore, the Qur'anic solution recommended by the author is tajdid intention, digital zuhud, digital da'wah based on the afterlife, and finally tawazun (balance between the world and the afterlife).*

**Keywords:** Love of the World, Digital, QS. Al-Hadid Verse 20

### Abstrak

Di era digital kini semakin marak orang-orang mengikuti trend yang dapat dilihat dari sosial media seperti Instagram dan TikTok. Fenomena ini bisa menyebabkan dampak hidup yang buruk. Seseorang akan terus menerus mengikuti trend yang pada akhirnya berujung pada penyesalan. Tujuan utama penelitian ini adalah untuk menganalisis fenomena cinta dunia di era digital berdasarkan perspektif QS. Al-Hadid Ayat 20 dan seperti apa dampak dari pengaruh cinta dunia di era digital. Penelitian ini juga memberikan solusi berbasis Al-Qur'an untuk membantu masyarakat memahami dan mengatasi pengaruh negatif digitalisasi terhadap nilai-nilai spiritual. Penelitian ini menggunakan metode kualitatif dengan pendekatan library research (penelitian kepustakaan). Teknik pengumpulan data dilakukan secara tematik (maudhu'i), menjadikan QS. Al-Hadid Ayat 20 sebagai pusat analisis untuk mengeksplorasi



makna ayat tersebut dalam konteks era digital. Adapun hasil dari penelitian, cinta dunia dalam surah Al-Hadid ayat 20 yaitu mencakup la'ibun (sesuatu yang tidak membuahkan), lahwun (sesuatu yang melalaikan manusia dari hal yang berguna dan bermanfaat baginya), ziinah (perhiasan seperti pakaian yang megah), tafakhur (saling berbangga dengan nasab dan orangtua yang telah menjadi tulang-belulang yang telah hancur), dan takatsurun fil amwaali wal awlaad (saling menyombongkan diri). Dan manifestasi cinta dunia terwujud dalam bentuk kecanduan media sosial (La'ib dan Lahwun), munculnya (FOMO) "Fear Of Missing Out" (Takatsur), Pamer Kekayaan atau Gaya Hidup di Internet (Flexing) (Tafakhur). Oleh karena itu, solusi Qur'ani yang di rekomendasikan oleh penulis adalah tajdid niat, zuhud digital, digital dakwah berbasis akhirat, dan yang terakhir tawazun (keseimbangan antara dunia dan akhirat).

**Kata Kunci:** Cinta Dunia, Digital, Qs. Al-Hadid Ayat 20

## Introduction

In the digital era, the phenomenon of worldly love has become an increasingly relevant issue to study. Social media such as Instagram, TikTok, and Facebook have changed the way humans view happiness and success (Baco 2024, Mulyawati 2020). This trend has given rise to consumptive, hedonistic behavior, and dependence on social validation that often ignores spiritual values (Nugroho et al., 2023). According to a survey by the Digital Economy Society (2023), more than 70% of social media users in Indonesia admitted to feeling anxious or dissatisfied with their lives after seeing other people's posts (Skare et al., 2023). This condition shows how social media can affect individual psychology and lead to unhealthy comparisons. That, existence in cyberspace is often a dominant priority, forgetting important aspects such as inner happiness and authentic social relationships. However, in facing this challenge, it is important for individuals to improve digital literacy and the ability to manage the use of social media wisely. In this way, humans should be able to utilize technology positively without losing the essential values of life. This awareness is expected to be able to form a balance between worldly and spiritual needs, so as not to be trapped in the phenomenon of shallow and temporary love of the world.

Love of the world is loving the world by forgetting the afterlife and considering the world as the main goal, not as a means to achieve the afterlife. The characteristics of love of the world in the Qur'an are permitted in quotation marks for good and to be taken advantage of, while the love of the world that is hated in religion is when it causes evil and is far from Allah SWT (Zuhriyah, 2024). Loving the world will result in making many mistakes and sins when living in the world (Walewangko, 2015). As the word of Allah SWT in Surah Al-Hadid verse 20 wich mean:

*"Know that the life of this world is nothing but play and amusement and adornment and mutual boasting among you and rivalry in wealth and children, like the rain whose vegetation pleases the farmers; then it dries up and you see it turning yellow, then it becomes crushed. And in the Hereafter there is a severe punishment and forgiveness from Allah and His good pleasure. And the life of this world is nothing but a deceptive pleasure."*

A real example of this phenomenon is seen in the case of Diponegoro University students who misused the KIP (Smart Indonesia Card) scholarship for consumptive purposes in order to improve their self-image on social media (Suryasuciramadhan et al. 2024, Rossidina 192



and Gono 2024). Internal campus data shows that more than 30% of scholarship recipients used the funds to buy non-essential items such as gadgets or branded clothing (Sayidah et al. 2024, Ardianty et al. 2024). This phenomenon reflects the deception of the world as explained in QS. Al-Hadid Verse 20.

Another example is a case of romance fraud through a dating app (a tool for finding a partner in the digital era), one of which is Tinder. Various crimes using the Tinder application as a mode to trap victims, including theft, harassment, rape, and murder, often occur. Women are often victims in these cases (Susanti, 2019). Thus, this incident is increasingly relevant to the warning of QS. Al-Hadid Verse 20 which describes the world as a game and temporary pleasure.

Previous studies have revealed various aspects related to the love of the world and the influence of digitalization. For example, a study by (Zuhriyah, 2024), in the article "The Concept of Hubbud Dunya in the Quran: A Study of thematic Interpretation of Game Disorder Analysis", Zuhriyah explains that game disorder is a form of excessive hubbud dunya and is included in the category of prohibited behavior. This is caused by the negative impact of online games that make someone trapped in worldly pleasures, so that they become negligent and lose control over their use of time.

Previous research by (Agustina, 2023) entitled "Love of the World in Surah At-Takatsur, Maulana Muhammad Ali's Perspective in the Tafsir of The Holy Quran" also highlighted the love of the world in Surah At-Takatsur, showing that humans are often deceived by worldly pleasures, trapped in the race to pursue wealth and position. The interpretation of this verse emphasizes that all worldly things are temporary and unable to provide true happiness. The phenomenon of greed for wealth and power obscures the view of the eternal afterlife, which should be the main goal in life.

Different from the aforementioned studies, this study specifically examines the phenomenon of love of the world in the digital era by using QS. Al-Hadid Verse 20 as the main basis for analysis. The main focus of this study is how the verse provides a perspective on consumer behavior, the search for social validation, and obsession with self-image in cyberspace. In addition, this study also offers solutions based on the values of the Qur'an, such as the importance of spiritual awareness, wise management of social media, and balanced digital literacy. With this approach, this study provides a more specific contribution in understanding and overcoming the negative effects of digitalization on spiritual values in modern life.

From the background of the problem above, it is necessary to conduct research on the phenomenon of love of the world in the digital era based on the perspective of QS. Al-Hadid Verse 20. This research is important to do because the development of digital technology, especially social media, has brought about major changes in human lifestyles, especially in the way people view happiness, success, and life goals. Social media such as Instagram, TikTok, and Facebook often encourage consumer behavior, the search for social validation, and obsession with worldly things. This behavior not only affects the social and psychological relationships of individuals, but also risks neglecting humans from the essential spiritual values in life.

The formulation of the problem that will be discussed in this study is how does QS. Al-Hadid Verse 20 view the phenomenon of worldly love in the digital era? And what is the impact of the manifestation of worldly love in the digital era according to QS. Al-Hadid Verse 20?

The main objective of this study is to analyze the phenomenon of worldly love in the digital era based on the perspective of QS. Al-Hadid Verse 20 and what is the impact of the influence of worldly love in the digital era. This study also provides solutions based on the Qur'an to help society understand and overcome the negative effects of digitalization on spiritual values. Thus, this study is expected to provide a significant academic contribution in strengthening the literature on the relevance of the Qur'an in modern life.

## Research Method

This study uses a qualitative method with a library research approach focusing on primary and secondary sources, such as interpretations of the Qur'an, books on the phenomenon of love for the world, and relevant journal articles. The data collection technique is carried out thematically (maudhu'i), making QS. Al-Hadid Verse 20 the center of analysis to explore the meaning of the verse in the context of the digital era. The research steps include identifying the main themes in QS. Al-Hadid Verse 20 that are relevant to the phenomenon of love for the world, collecting and analyzing literature from contemporary interpretation books, contextualizing the message of the verse to the phenomenon of digitalization, and compiling thematic interpretations that integrate literature data with the phenomenon of love for the world. The results of the study are expected to provide an in-depth understanding of the relevance of QS. Al-Hadid Verse 20 in answering the challenges of love for the world in the digital era and offering solutions based on the values of the Qur'an to moral and spiritual problems due to technological developments.

## Result And Discussion

### A. The Meaning of Worldly Love

According to the Big Indonesian Dictionary (KBBI), love means a feeling of deep affection or liking. Etymologically, love means affection. Meanwhile, according to the book *Lisan al 'Arab*, love comes from the words mahabbah, hubbub, and muhibbun which mean love, loved, and people who love (Alfiyah & Nufus, 2023).

The world in Arabic is al-dunya which comes from the word dana which means close, low, lowly, or narrow. According to Imam al-Ghazali, if you look at the meaning of the world in terms of language, there are two types, namely from a physical perspective which means everything that refers to worldly objects, such as the earth and its contents. While from a metaphysical perspective, the world is everything that refers to the characteristics of the heart that are related to the objects of the world, such as arrogance, envy, jealousy, showing off, and so on. The general understanding of the world is everything above which there is a natural life and everything that is material and impermanent (Kata et al., 2017).

Love of the world or the religious term called hubbud dunya, this trait darkens the heart and can protect someone from Allah Almighty. Love of the world shows weakness of

faith and poor morality. Scientists in Sufism even consider it a very dangerous heart disease (Fauziyah et al., 2024). If someone has grown a sense of love for the world, then he will be in a state where he feels lucky and his goals are diverted to worldly things so that his heart becomes like a slave to the world. Love of the world also means trying your best for the world, demanding more worldly matters than the afterlife, being luxurious in clothing, food and drink, loving wealth and position, glory and fame are manifestations of love for the world (Azalia et al., 1970).

Love of the world is loving the world by forgetting the afterlife and considering the world as the main goal, not as a means of achieving the afterlife. The characteristics of love for the world in the Koran are permitted in quotation marks for good and benefit, while love for the world is hated in religion if it causes evil and is far from Allah SWT (Zuhriyah, 2024). Loving the world will result in making many mistakes and sins when living in the world (Walewangko, 2015).

Love for the world is considered the source of all mistakes, as stated by the Prophet Muhammad. The world is seen as an enemy of Allah, an enemy of His saints, and also an enemy of His enemies. This is because the world hinders the relationship between Allah and His saints. Since his creation, God no longer paid attention to the world. Apart from that, the world is also an enemy for the saints of Allah because of its enchanting attraction, captivating beauty, and amazing views, so the saints must face difficulties and be patient to stay away from these temptations (Magfirah, 2019).

From the explanation above, the author concludes that Love of the World is human behavior or attitude that puts aside the afterlife and prioritizes worldly life as if there is no day of death in his life.

#### B. Interpretation of Worldly Love in Surah Al-Hadid Verse 20

Worldly Love in the context of QS. Al-Hadid verse 20 describes how humans are often trapped in the glitter of worldly life which is temporary and deceptive. This verse provides a warning about the five elements of the world: games, entertainment, jewelry, pride between humans, and competition in wealth and descendants. As in Surah Al-Hadid verse 20 which mean:

*"Know that in fact the life of this world is just games and joking, adornment, and boasting among you and competing for wealth and offspring. Like rain whose crops amaze the farmers, then it dries up and you see it turn yellow and then crumble. And in the afterlife (there is) a harsh punishment and forgiveness from Allah and His pleasure. And this life is nothing but deceptive pleasure."*

In his interpretation, Al-Maraghi explains the first word, namely la'ibun, which means something that does not produce fruit, then secondly, the word lahwun, which means something that neglects humans from things that are useful and beneficial to them, thirdly, the word ziinah, which means jewelry like magnificent clothes, fourth, the word tafakhur, which means mutual pride with one's family and parents who have become broken bones, then the fifth word is takatsurun fil amwaali wal awlaad, which means mutually. boasting, the sixth word al-ghaist which means rain, the seventh word al-kuffar means farmers, then yahijju means starting to dry out due to drought, and finally the word al-ghurur which means deception (Ahmad Musthafa Al-Maraghi, 2010)





Sa'id bin Jabir said that this world is a deceptive pleasure if it distracts you from seeking the afterlife. Meanwhile, if this world invites you to seek Allah and seek the afterlife, then it is the most delicious pleasure and the best means. appropriate. The pleasures of this world are none other than games and things that melt you enjoy and the jewelry you wear and with this world some of you are proud of others and brag about each other with the abundance of wealth and children. The parable of this world's life about destruction and happiness that is so fast is nothing but like land that is hit by heavy rain, then he finds plants that are amazing to the farmers and makes them happy and happy, having fun and having fun, but when they experience such a situation, suddenly the plants become dry and then they are destroyed by the wind (Ahmad Musthafa Al-Maraghi, 2010).

In explaining his interpretation, Al-Maraghi gives a parable about the world which is like land that is exposed to rain, then grows beautiful plants but eventually withers and is destroyed. This shows that worldly life is temporary and deceptive. The world can become a field for the afterlife, depending on how someone uses it. If used to get closer to God, then the world becomes a useful tool. However, if you neglect it, it will only bring regret (Ahmad Musthafa Al-Maraghi, 2010).

Allah then commands humans to do good deeds for His forgiveness and pleasure and describes heaven as a reward for believers. Meanwhile, for those who are absorbed in the pleasures of the world and turn away from good deeds, a painful punishment is provided. In conclusion, life in this world is transient and full of deception, only being a test for humans to choose the right path (Ahmad Musthafa Al-Maraghi, 2010). As in another word of Allah:

*"Indeed, the parable of worldly life is like the water (rain) that We send down from the sky, then it grows abundantly because of that water, the plants of the earth, some of which are eaten by humans and livestock. Until the earth has perfected its beauty, and is wearing (also) its ornaments, and its owners think that they will definitely dominate it, suddenly Our punishment comes to them at night or during the day, then We make (the plants) like plants that have been pruned, as if they had never grown yesterday. Thus We explain the signs of (Our) power to thinking people." (QS Yunus verse 24).*

Furthermore, in the Tafsir Al-Azhar Buya Hamka explains that first "la'ibun", meaning playing around, life in the world is nothing but playing around and joking around and adornment and being proud among you and being clean in wealth and children. Those are the actions of children whose bodies are weak, their benefits are nothing. Playing around here is wasting time on things that are less useful. Second is "lahwun", which means joking around, namely the actions of young people. Usually after joking around there is no trace except regret. Because rational people feel for themselves that after the joking is over, the only trace left is regret, wealth is gone and life is gone, satisfaction is replaced by fatigue, while the soul is thirsty to repeat it again. Then it turns out that the harm comes in succession without stopping. Third, it is also said that the world is nothing but adornment (zinatun). This is the root of corruption, because jewelry or adultery is trying to beautify goods even though they are not good, restoring a house that has almost collapsed so that it looks intact and trying to make something look perfect even though it is

lacking. And we all know that the pugeran that is brought in later cannot reduce it as new (Prof.Dr.Hamka, 1982).

Buya Hamka emphasized that every human being must experience changes in age, from young to old, and from strong to weak. With this understanding, a rational person should not let his time be wasted on meaningless things, considering the journey of life that will definitely end. He quoted the view of Ibn Abbas, who stated that infidels often spend their days and nights repairing things that are broken in the world, without realizing the importance of life in the afterlife (Prof.Dr.Hamka, 1982). In accordance with a famous piece of poetry :

*"Your life in the world, O deceived person, is forgetfulness and neglect."*

How many people in this world are used to being proud of? Stars that adorn the chest because of going through various wars, or "career" in work until reaching retirement, ability and strength in facing complex tasks, whether in society or in the country, gallantry in war, whether immediately invading an enemy's country or when defending in one's own homeland, and so on. Everything must be lost, nothing is permanent. Fourth, "Tafakkur" or pride is usually only done by people who are old, who no longer have the energy. How sorry it is for us to see people who are generally 80 or 90 years old, adorning their chests with service stars, but in worn-out clothes standing for hours in front of the counter to receive the pension money, which they will receive while waiting for their turn to come.

Ibn Abbas stated that many people try to accumulate wealth without paying attention to Allah's wrath, and then take pride in these treasures in front of those close to Him. However, in the end, the wealth will return to Allah. He also emphasized that although we are encouraged to strive in this world, our journey will end in darkness if it is not balanced with awareness of life after death. Therefore, it is important to remember that the ultimate goal of this journey is life in the afterlife (Prof.Dr.Hamka, 1982).

From the explanation above, the author concludes that Love of the World in QS. Al-Hadid Verse 20 according to the interpretation of Al-Maraghi and Buya Hamka both have the same meaning that refers to one meaning that the world is not a destination, but a means to the afterlife.

### C. Manifestation/Phenomenon of Love for the World in the Digital Era

From the explanation above in the letter al-Hadid verse 20 that the manifestation of love for the world in the digital era describes the world as la'ibun, lahwun, ziinah, tafakhur and takatsur. Manifestation is the ability to create the desired life. This is the ability to realize something that is very much desired by someone (Setyawan, 2015).

This phenomenon is clearly seen from the tendency of many people to gain recognition through the number of likes, followers, and ideal images that they have digitally. Love for the world has changed and shifted, not only focused on wealth and status, but also on the existence of the virtual world which is considered a measure of success and happiness. The manifestation of love for the world in the letter al-Hadid verse 20 is as follows:

1. Social Media Addiction (La'ib and lahwun)



In the digital era, social media addiction has become one of the most obvious manifestations of worldly love. Many people spend hours just to monitor notifications, update statuses, or see other people's lives. This activity is often no longer just a means of communication, but rather an emotional need to feel accepted and appreciated. When more attention and time are devoted to the virtual world than real life, this indicates an excessive attachment to worldly things that are ephemeral. In the digital context, social media addiction causes significant time wastage, decreases productivity, and has a negative impact on mental and spiritual health (Thoriq et al., 2025). Actually, this has been explained by Allah SWT in His Word, Surah Ali Imran verse 185:

*“Every soul will taste/taste death. And indeed, it will be on the Day of Resurrection that your reward will be perfected. Whoever is kept away from hell and put into heaven, then indeed he has been lucky. The life of this world is nothing but deceptive pleasure.”*

The life of this world for those who do not believe is nothing but deceptive pleasure. As for those who believe, it is a pleasure that also leads to achieving worldly and spiritual glory (M. Quraish Shihab 2019).

## 2. The emergence of (FOMO) “Fear of missing out” (Takatsur)

FOMO or fear of missing out on trends is a form of anxiety that is often experienced in the digital era. When someone feels left behind because they do not follow the latest news, viral events, or hyped products, this can trigger consumer behavior and dependence on cyberspace. FOMO is a sign that the heart is too attached to the world, because it prioritizes social existence over inner peace (Indris et al., 2023).

According to a survey conducted by JWT Intelligence, people between the ages of 16 and 24, including students, tend to experience FOMO syndrome. One of the characteristics of today's young age group is the level of use and access to internet technology, especially when compared to the previous generation who were most involved in social media. In addition, the internet has become a regular part of today's life (millennial generation). The many urges to obtain information also result in the emergence of FOMO syndrome. The existence of a high urge to be curious (high curiosity) about information on social media, requires someone to follow the latest developments (updates). Whether we admit it or not, many of the millennial generation have long been exposed to FOMO syndrome in their daily lives. It has even become their habit and innate attitude if they feel left behind by other individuals from social media, then they will experience depression and want to live like the information they get through social media (Indris et al., 2023). Allah has warned about this behavior in Surah At-Takatsur verses 1-2 which mean:

*"Multiplying each other has neglected you, until you have visited the graves."*

The word Alhakum or has made you careless, is taken from laha-yalha which means busying yourself with something with other things that are not more important than the hereafter. The word At-Takatsur is taken from the word katsrah / many. Surah At-Takatsur shows the existence of two or more competing parties, all trying to increase, as if they both claim to have more than the other party or their rivals. The



goal is to be proud of their ownership. From here the word is also used in the sense of being proud of each other. At-Takatsur is a competition between two or more parties in terms of increasing worldly decorations and glitter, and efforts to have as much as possible without regard to religious norms and values. Indeed, accumulating wealth or increasing children and followers if the motivation is competition, then it will never end except with death because the competitor is never satisfied, always pictured in his mind wealth, higher position and followers and greater influence than what he has obtained. To the point where it is possible that he will rival God as Pharaoh once did (M. Quraish Shihab 2019).

### 3. Showing off wealth or lifestyle on the internet (Flexing) - (Tafakhur)

The phenomenon of flexing on social media reflects how humans tend to seek recognition from others by showing off their luxury, achievements, or lifestyle. They upload photos of expensive items, luxury vehicles, or vacations abroad, often with the aim of boosting their self-image. This behavior shows that the orientation of life has shifted from simplicity and sincerity, to the desire to appear and be considered "successful" by worldly standards. In an Islamic perspective, based on its meaning, causes, and effects, flexing can be associated with several meanings, such as: *riyā'* (showing off), *ṭama'* (greed), *'ujub* (arrogance), *takabbur* (arrogance) (Ulumi, 2024). Allah also conveys this in His word in Surah Luqman verse 18 which mean:

*"And do not turn your face away from people (because you are arrogant) and do not walk on the face of the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast."*

The words *fil ardh/on the earth* are mentioned in the verse above, to indicate that the origin of human life is from the earth, so that he should not boast and step arrogantly in that place. This was Al-Biqā'i's impression, while Ibn 'Assyur had the impression that the earth was a place for all people to walk, the strong and the weak, the rich and the poor, the rulers and the common people. They are all the same so it is not natural for the same person to brag and feel superior to other people (M. Quraish Shihab 2019).

## D. Quranic Solutions to Love of the World in the Digital Era

In the digital era, the Quranic solution to facing Love of the World is to utilize technology to strengthen spiritual awareness and strengthen faith (Alfarizi et al., 2024).

### 1. Tajdid Intention

Tajdid intention is the desire to learn solely to fulfill religious demands because everything is accompanied by Allah's pleasure (Mahfuz et al., 2020). The Tajdid intention that the author means is how we can distance ourselves from useless things. As His Word says:

*"And those who keep away from useless (deeds and words)." (QS. Al-Mu'minun: 3).*

Al-Mu'minun verse 3 teaches us to protect ourselves from useless exposure or that which ignites worldly desires, as one of the characteristics of a true believer. This is a form of heart filter to stay focused on things that bring us closer to Allah. Limit

social media that triggers envy, lust, or life comparisons. Replace it with content that builds the heart and soothes the soul.

In the interpretation of Al-Misbah, it is explained that the verse does not prohibit believers from engaging in certain activities, but rather emphasizes that their attention should not be diverted by things that are not useful. Leaving all forms of al-laghw (vain things) is indeed a challenge, especially because of the many of them around us. However, the focus is when someone is faced with a choice, he should reflect on whether the activity provides benefits in the hereafter or only worldly benefits that in turn can bring benefits in the hereafter. Thus, individuals are expected to be able to make wise decisions, whether to pay attention to this matter or not (M. Quraish Shihab, n.d.).

## 2. Digital Zuhud

Zuhud is a human attitude that is in the middle way or i'tidal in facing everything (Hidayati, 2016). Allah has reminded us of this in His words:

*"O you who believe! Why is it that when it is said to you: 'Go forth (to fight) in the way of Allah,' you feel heavy and want to stay on earth? Do you prefer the life of this world to the hereafter? Whereas the pleasures of life in this world compared to the hereafter are but little."* (QS. At-Taubah: 38).

Zuhud can be trained by daring to leave comfort for the sake of obedience. This verse invites us not to be tied to the world, and to prioritize the struggle in the way of Allah. That is the training of the heart so as not to be lulled by the world which is only a little and temporary. This verse and the following verses are encouragement to Muslims to appear to fight in the way of Allah. It is presented in the form of a reprimand because some of them are lazy or reluctant to accept the call to jihad (M. Quraish Shihab 2019).

## 3. Digital Preaching Based on the Afterlife

Digital preaching based on the afterlife is a process of changing or presenting preaching from analog format to digital format so that it is easier to produce. This is a form of effort to disseminate information based on the afterlife that can be a reminder for those who see it (Multazam & Jawa, 2023). As His Word says:

*"And the life of this world is only a game and amusement. But the abode of the Hereafter is better for those who are pious. Do you not then understand?"* (QS. Al-An'am: 32)

This verse reminds us not to be fooled by the glitter of the world, because it is only temporary and not comparable to the eternal pleasures of the Hereafter. Therefore, the main focus of our lives should be to seek Allah's pleasure and prepare ourselves for the Hereafter. This world is fleeting, whatever you pursue wealth, popularity, pleasure will all end.

In the interpretation of Al Misbah, it is explained that after there is certainty regarding the Hereafter, life in the world for unbelievers is seen as a meaningless game. The activities they do will only waste time and have no clear purpose. Although they may feel pleasure, it does not bring significant benefits and instead distracts them from more important things. On the contrary, life in the Hereafter is for those who do good deeds and have the right goals. Those who are pious will enjoy a better life in the

afterlife, which is the ultimate goal of the human journey. Therefore, life in this temporary world is not comparable to eternal life in the afterlife, which is more meaningful and full of purpose (Shihab, 2019).

4. Tawazun (Balance between the World and the Hereafter)

Tawazun is a balanced attitude in giving alms, both to Allah and to humans and to the environment. By implementing the attitude of tawazun in life, humans will achieve true happiness, namely happiness both physically and mentally (Thohir et al., 2023). As in the word of Allah:

*"And seek what Allah has bestowed upon you (happiness) in the land of the afterlife, and do not forget your share of worldly (pleasures), and do good (to others) as Allah has done good to you, and do not cause mischief on (the face of) the earth. Indeed, Allah does not like those who do mischief."* (QS. Al-Qashash: 77)

This verse emphasizes the importance of balance: use the world for the hereafter, enjoy the world in moderation, do good, and avoid damage. Islam is not a religion that ignores the world, but also does not allow us to be neglectful of the afterlife. Al-Maraghi emphasized the importance of making the world a means, not an end. In the digital era, this means using technology wisely to increase knowledge, improve the quality of life, and strengthen spiritual values (Ahmad Musthafa Al-Maraghi, n.d.).

## Conclusions

From the results of the study above, it can be concluded that the love of the world in Surah Al-Hadid verse 20 includes la'ibun (something that does not bear fruit), lahwun (something that distracts humans from things that are useful and beneficial to them), ziinah (jewelry such as magnificent clothing), tafakhur (being proud of one another with lineage and parents who have become bones that have been destroyed), and takatsurun fil amwaali wal awlaad (boasting of one another). Meanwhile, according to Al-Maraghi, the love of the world is the pleasure of the world such as games and something that distracts that is enjoyed and jewelry that is worn and with this world some of you are proud of others and are proud of each other with the abundance of wealth and children. Then, according to Buya Hamka in the Al-Azhar interpretation, the love of the world is a game and joke that has no benefit and benefit and causes regret because the world is nothing but jewelry that causes damage. In the context of the digital era, the manifestation of worldly love is manifested in the form of social media addiction (La'ib and Lahwun), the emergence of (FOMO) "Fear Of Missing Out" (Takatsur), Showing off Wealth or Lifestyle on the Internet (Flexing) (Tafakhur). Therefore, the Qur'anic solution recommended by the author is tajdid intention, digital zuhud, digital da'wah based on the afterlife, and finally tawazun (balance between the world and the afterlife).

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