

PHUBBING BEHAVIOR IN THE QUR'AN: A THEMATIC STUDY OF THE OPINIONS OF INDONESIAN *MUFASSIR*

Alisa Aura Zanuba

Universitas Nurul Jadid Probolinggo, Indonesia
alishazanuba@gmail.com

Musolli

Universitas Nurul Jadid Probolinggo, Indonesia
musholliready@unuja.ac.id

Abstract: This research is motivated by the widespread occurrence of phubbing activities in the surrounding environment. Phubbing, or phone snubbing, is a detrimental activity where individuals ignore their conversation partners and focus more on their handheld smartphones. This study aims to explore a profound understanding of phubbing behavior in the context of the Qur'an and to determine the Qur'an's perspective on phubbing behavior. This research adopts a qualitative approach employing literature review methods (library research), with data derived from two sources: primary and secondary. Primary sources include interpretations by Indonesian scholars such as Quraish Shihab and Buya Hamka, while secondary sources consist of literature related to the discussion. The thematic method is also used to gather verses addressing phubbing behavior. The results of this research include: 1) Patterns of phubbing individuals spending time on games and addictive behaviors on gadgets. 2) Explanations about communication ethics in the Qur'an, where phubbing behavior can damage the quality of communication for individuals and their conversation partners. 3) Phubbing behavior can diminish the quality of time. And 4) It may lead to neglect of one's surroundings.

Keywords: Phubbing, Indonesia Mufassir, Thematic

Introduction

Meeting individual needs in this modern era is closely related to the use of smartphones. It was recorded that there were 170 million smartphone users in Indonesia in 2020 (Najah et al., 2023). APJII stands for the Asosiasi Penyelenggara Jasa Internet Indonesia, in 2017 published research showed that more than 70% of 1250 respondents were internet users aged between 13 and 34 years, with a duration of usage ranging from 1 to 3 hours per day (Mulawarman, 2020).

Preoccupation with smartphones has changed the way people interact with other people. Individuals engrossed in smartphones tend to ignore the person they are talking to or what is often known as phubbing (Kadafi et al., 2020). Phubbing, short for phone snubbing, is a behavior caused by excessive smartphone use and is used to show an attitude of ignoring the person you are talking to (Mujtaba et al., 2023). The term phubbing originated from a campaign by the Macquarie Dictionary to represent the growing problem of the ineffectiveness of cell phone use in social situations.

Phubbing behavior arises because of a person's difficulty being away from their smartphone or cell phone, giving rise to the neglect of the environment around them due to excessive focus on the smartphone or cell phone when spending time together directly with friends, friends, partners, or family (Aiyuda et al., 2023). Unwise use of technology can cause phubbing. This is caused by a person feeling bored and needing more interest in socializing with the surrounding environment.

In the case of phubbing, there are two elements, namely, phubber and phubbee. A phubber is someone who commits the act of phubbing, while a phubbed can be defined as a person who accepts phubbing behavior (Kadafi et al., 2020). Phubbing behavior is behavior that does not respect someone because they

ignore and do not pay attention to the person they are talking to when interacting socially and only pretend to be busy with their cell phone. This hurts social relationships and can damage the intimacy of the conversation session (Aiyuda et al., 2023). When someone's attention is only devoted to their cell phone, the concern will become massive and selfish because each other does not have social sensitivity. A caring attitude is essential, whether in happy or sad situations.

In Islam, caring about other people's happiness can be done in various ways, such as attending invited events when they are invited (Nurbaiti & Saihu, 2022). As mentioned in the hadith, which reads:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ: إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانصَحْهُ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرِضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ

Abū Hurairah said that the Messenger of Allah said: “There are six rights of Muslims to other Muslims: “When you meet, say hello to him. If you are invited, accept it. If you are asked for advice, give him advice. If he sneezes and praises Allah (saying *Alhamdulillah*), pray for him (saying *yarhamukallah*). If he is sick, visit him, and if he dies, accompany his body (to the cemetery)” (HR.Muslim) (Asqalani, 2002).

Chotpitayasunondh and Douglas in their writing mention several factors for someone committing phubbing, namely (a) internet addiction, where the perpetrator cannot control himself when dealing with a smartphone; (b) fear of missing out, namely worry, fear or anxiety that a person has regarding contact with events, experiences, and social interactions that occur in their life circle; (c) self-control, which is the ability to regulate attitudes, emotions, and behavior in social situations (Najah et al., 2023).

In the book *Al-Azhar*, Buya Hamka, a contemporary Indonesian cleric, states that believers will not be fascinated by a life that is just playing around and having fun in negligence. Let this negligence be exchanged for seriousness in achieving Allah's approval and always doing valuable things (Hamka, 2004). By the word of Allah in QS. *Al An'am* [6]:32:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ وَلِلْآخِرَةِ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

“Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?”

Hamka explained that the word *لعب* is an uncertain action with no apparent meaning or purpose in seeking benefits and avoiding harm. He also gave examples of games, such as playing marbles or marbles (Hamka, 2004).

Apart from that, phubbing is an attitude that tends not to be able to control oneself or even the perpetrator's emotions. A phubber is obsessed with the cell phone in his hand, so he spends much time with the cell phone he is holding. This is also motivated by excessive use of cell phones or *israf*. As mentioned in QS. *Al-An'am* [6]:141:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ.

وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ ۖ وَءَاتُوا حَقَّهُ ۖ يَوْمَ

حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“ He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals”.

This verse was revealed about Thabit bin Qais bin Shammās, who had reached the harvest period of his date palm garden at that time. Then, he held a party for the local community. When evening came, the dates he harvested instantly disappeared, and he had no left. The revelation of this verse is a warning against excessive actions (Al-Mahalli & Al-Suyuthi, 1998).

The behavioral impacts caused by phubbing behavior are changing communication norms, harming other people, increasing feelings of jealousy towards your partner, weakening your relationship with your partner, reducing relationship satisfaction, and increasing depression; phubbing is considered rude, offensive, and violates social norms. Phubbing behavior has also been proven to damage the perceptions of other individuals, empathy, closeness, interpersonal trust, and the quality of conversations. Apart from that, other impacts are technology addiction, such as addiction to smartphones, SMS, social media, boredom, fear of missing out on information, and lack of self-control/control (Farkhah et al., 2023).

Responding to the phenomenon above, how does the Qur'an respond to phubbing behavior, which continues to increase nowadays? What solution does the Qur'an provide? This research was conducted to answer several of the problems above, namely how the Qur'an explains phubbing behavior in the Qur'an as well as providing information to individuals regarding viewing phubbing behavior in social life so that it can provide awareness to the perpetrators and ultimately be found. A solution and a way to get out of the confines of phubbing. As contextualization with the phenomenon in Indonesia, the researcher chose to focus on the interpretation of Indonesian figures, namely Hamka and M. Quraish Shihab, whose scientific capacity in the science of tafsir is contained in their tafsir works, *Tafsir Al-Azhar* and *Tafsir Al-Mishbah*.

This research is not the first research conducted by researchers. Several previous studies have determined the

originality of the research to be carried out. After further literature review, the author found works that discussed problems similar to this research, namely research conducted by Miftahun Najah et al. in 2022 entitled “*Perilaku Phone Snubbing (Phubbing) Pada Generasi X, Y Dan Z*”. This research identified differences in phubbing behavior in generations X, Y and Z. Hypothesis testing was carried out using the One Way Anova data analysis technique. This research shows that phubbing is influenced by age or digital generation factors and smartphone use. Meanwhile, the researchers investigate phubbing behavior in the Qur'an so that readers can find new perspectives from religious literature in understanding and overcoming phubbing behavior. Therefore, the author considers it necessary for research to explore a deeper understanding of phubbing behavior according to the views of the Qur'an (Najah et al., 2023).

Furthermore, research was conducted by Gaji Saloom and Ginda Veriantari from the Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta in 2021 entitled “*Faktor-Faktor Psikologi Perilaku Phubbing*”. This research discusses the phenomenon of phubbing, which is common in society and, at the same time, is considered inappropriate in social life. The research aims to determine whether there is a significant influence of social media addiction, boredom proneness, self-control, conformity, and demographic factors on phubbing behavior. This research uses a probability sampling technique, namely simple random sampling. The results of this research show a significant influence between social media addiction, boredom proneness, self-control, conformity, and demographic factors on phubbing behavior at 28.7%. In comparison, other variables outside the research influence 71.3%. In this study, researchers did not discuss phubbing behavior, which originates from the Koran, so this research is interesting for further study (Saloom & Veriantari, 2022).

From the research above, it becomes clear that research on the phenomenon and behavior of phubbing from a religious perspective (Al-Qur'an) has never been carried out by researchers before. For this reason, this research shows its novelty and is very worthy of being carried out.

The method used by researchers in this research is qualitative research. Meanwhile, the data collection technique used in this research is library research, namely writing by searching for and collecting data related to the discussion. The data obtained came from two sources, namely primary and secondary sources. The primary source comes from the tafsir book by Indonesian mufassir, namely, Buya Hamka and M. Quraish Shihab. Meanwhile, secondary sources come from various written materials published in books, journals, or articles related to the discussion. In its implementation, the tafsir method used is the *maudhu'i* (thematic) tafsir method, namely the way of interpreting the verses of the Qur'an according to the predetermined title or theme. All verses related to the discussion are collected and then studied in depth and thoroughly. Therefore, the author hopes readers can find the validity of phubbing behavior in the Qur'an.

Definition of Phubbing

Phubbing comes from phone snubbing, which means ignoring someone when interacting by paying attention to their cell phone rather than talking directly to that person (Kurnia et al., 2020). Phubbing can also be described by an individual looking at their cell phone during an interaction session with another individual or running away from ongoing communication (Saloom & Veriantari, 2022). The dimensions of phubbing can be explained with examples of cell phone addiction, SMS addiction, social media addiction, internet addiction, and gaming addiction (Kadafi et al., 2020). The classification of phubbing behavior is someone who spends much time playing on gadgets and neglects interpersonal communication.

According to an NCBI (National Center For Biotechnology Information) journal entitled Determinants of Phubbing, which is the sum of many virtual addictions: A Structural Equation Model, phubbing has a multi-dimensional structure that includes communication disorders and smartphone obsession (Kurnia, 2020). Phubbing is a term that shows an indifferent attitude towards people around him because he is busy with his smartphone. People living in an information society not only encounter and use smartphones, but those smartphones increasingly frame their ways of acting (Tangdiria, 2023).

From the definitions and explanations above, it can be concluded that phubbing is the behavior of ignoring other people or what is called a relational partner by using a cell phone in front of them. Phubbing is when individuals pay attention and focus on their cell phones when interacting with others. In other words, phubbing is paying attention to the cell phone and ignoring the person you are talking to in indirect interaction (Najah et al., 2023).

Phubbing Behavior in the Qur'an

After mapping the theme of phubbing in the Qur'an by the thematic method, in the end, the researcher found several phubbing practices that were mentioned in the Qur'an, namely behavior such as (1) Tendency in Investing Life Through Games, (2) Addictive Behavior and Obsession with Gadgets, (3) Decreasing Communication Ethics or Being Indifferent, (4) Decreasing the Quality of Time, and (5) Neglecting Everything Around Him.

Tendency In Manifesting Life With Games

Phubbing behavior by constantly checking your smartphone can lead to other addictions, such as addiction to online games, mobile applications, or social networks. One of the factors causing the high rate of phubbing is an obsession with cell

phones, commonly known as FOMO (fear of missing out), and game addiction (Abivian, 2022). Online game addiction can be monitored from the average time playing games, which is 20-25 hours a week (Nugroho & Mukhtar, 2022). Verses related to the discussion above are found in QS. Al-Ḥadīd [57]: 20 and QS. Al-Dukhān [44]: 9 as stated below:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
 الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ
 مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
 وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

“Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion” (QS.Al-Ḥadīd [57]: 20).

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

“Nay, but they play in doubt”(QS.Al-Dukhān [44]: 9).

In surah Al-Ḥadīd [57]: 20, it describes that life is a pleasure, and life is not reprehensible except a life that follows the path of Satan and obeys one’s desires. In this verse, there are two aspects of despicable things: (1) a *la’ibun*-based life where life is only filled with games, which are the actions of weak children and have no beneficial results; and (2) *labwun* means joking, which is an act of young people that only brings regret in life. Satisfaction gives way to fatigue, while the time lost will never be returned (Hamka, 2004).

Buya Hamka explains human doubts in surah Al-Dukhān [44]: 9, namely whether God exists. The level of doubt that befell them occurred because of their inability to see God as they saw objects. This is because they spend their time playing around. The reason for the revelation of this verse is related to the nature of the Quraysh, who spent their lives playing around. Hamka gave an example in this case, namely the seriousness of humans in planning games. Like in a film project, someone can spend millions of dollars to make the film they produce satisfactory (Hamka, 2004).

Addictive Behavior and Obsession with Gadgets

Many factors, including social media addiction, can influence the phubbing phenomenon. The definition of social media addiction is worrying too much about social networking sites and devoting much effort and time to accessing social media so that it interferes with other social activities such as interpersonal relationships, work, or mental health. People obsessed with gadgets cannot stop themselves from constantly checking messages, social media, or other applications, even when interacting with other people directly. As a result, people around them feel they need to be more appreciated (Hafizah et al., 2021).

Obsession with cell phones is an individual condition that requires the continuous presence of cell phones when there is a vacuum in face-to-face communication. Obsession with cell phones was found in participants in the form of feeling like they would miss something without their cell phone. Obsession with cell phones is a personal condition that requires the constant presence of a cell phone; without the presence of a cell phone, an individual will feel like they are missing something (Abivian, 2022). In this case, researchers took the word *isrāf* to represent obsession or addiction behavior. In QS. Al-Zumar [39]: 53 and QS. Ṭāhā [20]: 127 is mentioned:

قُلْ يُعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ
يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

“Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful” (QS. Al-Zumar [39]: 53).

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنُ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
وَأَبْقَىٰ

“ Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting” (Qs.Ṭāhā [20]: 127).

Interpreting the verse above, M. Quraish Shihab explained that in the verse above, Allah says: Say, O Prophet Muhammad, and convey the message from Allah that: “O My servants who exceed the limits of themselves because they have committed too many sins, do not you despair of the mercy of Allah, whose mercy covers everything and overcomes his anger. Indeed, Allah always forgives everyone’s sins, whatever they are, as long as the sinner repents, regrets his actions, is determined not to repeat them, and asks Allah for forgiveness. Indeed, He is the Most Forgiving, the Most Merciful. Moreover, convey to them, O Prophet, that: “Return all of you with all your souls and minds to God, your Sustainer, and Guide, and surrender to Him before worldly or spiritual punishment comes upon you, then you will no longer be helped” (Shihab, 2002).

The verse above invites them to return to Allah, think, and not give up despite wallowing in sin. The word *isrāf* above is interpreted as going beyond one’s limits due to the many sins one has committed. If an individual tries to maintain a social media presence as they do in real life, then this reduces their real-life

activities under similar circumstances. This case clearly illustrates phubbing behavior. Apart from that, it would help if you practiced self-control when interacting and playing with smartphones. Several studies show that self-control is closely related to addictive behavior. *Self-control* can be defined as a person's ability to suppress automatic responses in favor of more adaptive responses, thereby allowing him to regulate his thoughts, emotions, and behavior (Saloom & Veriantari, 2022).

In QS. *Ṭāhā* [20]: 127 explains that Allah punishes people who transgress limits and do not believe in His verses. The previous verse explains the condition of humans who will be blind when they are resurrected on the Day of Resurrection because they turned away from Allah's warning while in the world. Allah gave them the pleasure of seeing, but they squandered it. That is why Allah explains their actions with the word *isrāf*. Allah describes human "indifferent" behavior with the word *isrāf* or excessive behavior. In psychology, an indifferent, indifferent, and uncaring attitude is known as psychic numbing. It was explained that psychic numbing is a person's attitude or condition that draws their attention to certain things (Nurbaiti & Saihu, 2022).

Decreased Communication Ethics or Indifferent Behavior

Phubbing is an unethical act and can damage closeness and communication between individuals. Meanwhile, the negative impact of cell phone use does not only occur in interpersonal relationships but also results in difficulties in establishing and maintaining eye contact with the person you are talking to and allowing misunderstandings to occur in discussion sessions. Phubbing behavior can be seen in communication disorders and obsession with cell phones (Jihan & Rusli, 2019).

Phubbing can disrupt communication; the behavior of someone who prioritizes their business on their cell phone can hinder face-to-face communication. Behavior that prioritizes cell phones can be seen from the eyes staring at the cell phone when

with friends eating, busying oneself with the cell phone when with other individuals, and not thinking that such behavior can disturb the conversation partner. Someone who looks at a cell phone while face-to-face communication is taking place can cause neglect because attention is more focused on the cell phone than the face-to-face communication that is taking place. Phubbing behavior also reduces the emotional appreciation that a person gives to the conversation partner (Abivian, 2022).

Islam teaches us to interact in a good way. Good communication will produce good things, too. The following are the principles that form the basis of interaction in Islam, namely: Using good language and words, interacting in a good way, using wisdom and sound advice, being honest in speaking, being gentle in words, not insulting or insulting, not having anything to do with false, the tone of the conversation must be appropriate, and not arguing in personal interests (Mokhtar et al., 2021). The Qur'an does not recommend humans to ignore other people; in fact, the Qur'an recommends that humans always listen to the person they are talking to when interacting. This is found in QS. Al-An'ām [6]: 36 and QS. Al-Anfāl [8]: 21-22, which reads:

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

“Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned”.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ. إِنَّ شَرَّ الدَّوَابِّ عِنْدَ

اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

“ Be not as those who say, we hear, and they hear not. Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense”.

In QS. Al-An'ām [6]: 36 Hamka explains that those who have the right to receive warnings are people who listen. This means someone has a strong connection between hearing and his

heart. If his ears are open but his heart is closed due to ignorance or blind devotion, then all the warnings will never be able to be absorbed (Hamka, 2004).

Likewise, in QS. Al-Anfāl [8]: 21 explains how important it is to listen to the call. Many people listen but do not connect with their hearts. Suppose someone is asked, “Are you listening?” He answered “Yes” and then asked again, “What was the content of the conversation you listened to?” He did not answer because he was not paying attention. Furthermore, in verse 22, it is stated that humans are animals that can think. Humans are worse than reptiles if they do not use their common sense. God gave humans the advantages of a mind to think, ears to hear, and a mouth to speak. A human is said to be deaf when he does not use his ears to hear. Moreover, he is said to be mute if his mouth cannot say the right thing. Because what is the center of life for hearing, seeing, and speaking is reason. If reason is extinguished, his life as a human will no longer be meaningful, and he will become more despicable than an animal (Hamka, 2004).

Communication does not only lie verbally but also involves the extent of the focus of the person who hears the communication. This is because effective communication means a listener must listen to the speaker's words. Only, indeed, focused listeners can understand and implement the message that has been conveyed (Mokhtar et al., 2021).

Lowering Time Quality

The easy access provided by smartphones often results in use beyond a reasonable amount of time because this can lead to apathetic behavior or not caring about the surrounding environment. If we look at developments, the first time someone uses a communication tool such as a smartphone is when they want to send information to other people, but the distance is limited. Like the internet, a person only uses it to access important information. However, with the development of modern times and information technology, people are increasingly pampered with the convenience of smartphones (Abivian, 2022).

Smartphones are no longer just additional gadgets for humans but have become a basic necessity. Many people now need clarification when they are away from their smartphones. Menus on devices/smartphones connected to the internet can make someone feel like they are “holding” the world when the device/smartphone is in their hands. The convenience provided by smartphones often causes smartphone use beyond a reasonable period, which can lead to “apathetic” or indifferent behavior towards the environment. Likewise, suppose someone chooses to be alone with a smartphone. In that case, if someone focuses on the smartphone when communicating, is indifferent to the surrounding environment, and hurts other people by missing communication in social interactions because they are busy or are more focused on their device/smartphone, the action is called phubbing behavior (Abivian, 2022).

Another form of cellphone addiction is that the cellphone is placed in an easily accessible place for easy checking of cellphone notifications. Checking cellphone notifications repeatedly can reduce the time allocated for other activities, such as reduced interaction when eating together. Meanwhile, FOMO (fear of missing out) is the absence of a cell phone, which can cause fear of missing out on the latest information, including anxiety about not being able to contact one’s social environment, which influences a person’s life satisfaction (Abivian, 2022). Islam teaches the importance of using time wisely and not playing games that do not provide benefits. The explanation about utilizing time is enshrined in the QS. Al-Aşr [103]: 1-3 states:

وَالْعَصْرِ . إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ . إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“By (the Token of) Time (through the ages). Verily Man is in loss. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy” (QS. Al-Aşr [1-13]: 1-3).

In Tafsir Al-Azhar, Hamka mentions that Arab people have a custom that when evening comes, they sit and talk about life issues and other stories related to everyday life. Due to frequent interactions, it is not uncommon for fights to occur between them, offending feelings and causing hostility. Because of that incident, they said Ashr's time was terrible. So this verse was revealed to warn that it is not the Ashr time that is wrong, but the use of the time that is wrong, by wasting time by boasting about wealth, praising oneself, insulting or demeaning others. Allah swears by time that life in this world passes through time. After that, humans leave or die, the time spent is finished, and humans will never be able to repeat the time that has passed. Allah warns time with an oath so it is well-spent and addressed (Hamka, 2004). Likewise, the Prophet taught humans to use time and opportunities best. In a hadith, it is stated:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرَ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرَ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

”From Ibn Umar, he said, “The Messenger of Allah grabbed my shoulders, then said: Be in this world as if you were a stranger or traveler. Moreover, Ibn Umar once said, “If you have entered the night, do not wait for the morning, and if you have entered the morning, do not wait for the night. And use your health for your illness, and use your life for your death”” (HR. Bukhari) (Asqalani, 2002).

This hadith emphasizes that, as Muslims, we should reflect the character of a traveler, where worldly advantages or worldly temptations do not bind him. This hadith also teaches us not to delay doing good deeds and to make the most of our time. This understanding includes aspects of time, health, and life opportunities that should not be ignored or postponed for the good of the future.

Ignoring Everything Around Him

The results of Abeele's research in 2019 on observations of students having 10-minute conversations revealed that phubbing occurred in 62 out of 100 conversations. When the phone is used, they often use it many times, which takes a long time (Saloom & Veriantari, 2022). Overall, phubbing can create behavior that is inattentive to everything around it. From social interactions to daily responsibilities, individuals who engage in phubbing tend to prioritize electronic devices over other essential aspects of their lives.

In QS. Qāf [50]: 22 which reads:

لقد كنت في غفلة من هذا فكشفنا عنك غطاء فبصرك اليوم حديد

“(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day”.

M. Quraish Shihab interpreted the verse as: By Allah, indeed when you lived in the world, you were in a state of heedlessness from the things you are seeing now, so now we have removed the veil that covered your eyes, so your vision on that day will be very sharp. In this way, you are genuinely sure. The doubts and ignorance that once existed in your mind have disappeared. Some understand that the verse above is directed at unbelievers who neglect religious guidance. Some understand it as aimed at all humans. A third opinion states that the verse above is addressed to the Prophet Muhammad (Shihab, 2002).

Furthermore, according to M. Quraish Shihab, the ulama understands the word *ghīṭā'*/the veil that covers the eyes as an excessive tendency towards material things, power, and the invitation of lust. Meanwhile, according to Al-Marāghī, it is negligence, drowning in delights and paying little attention to matters of the afterlife. Al-Marāghī also explained something related to Surah Qaf, namely, Allah made negligence as a cover that covers the entire human body or like a membrane that covers a person's eyes so that he cannot see anything. So when the Day of Resurrection has occurred, he will become aware, and his negligence and covering will disappear so that he can see the truth that he previously did not have the opportunity to see (Maraghi, 1992).

Always Have Good Behavior: Al-Qur'an Solutions

From some of the data and explanations above, researchers found that some individuals who engage in phubbing tend to focus on games or other digital activities. Deep involvement in the game world often results in them ignoring the physical presence of the people around them. Phubbing can often be linked to addiction to electronic devices. Individuals who have an addiction tend to find it difficult to separate themselves from their devices, even in social situations. This can be detrimental to interpersonal relationships and social activities. One of the main consequences of phubbing is ignoring the person you are talking to. People who engage in phubbing often pay less attention to conversations or social interactions and reduce the quality of interpersonal communication.

Likewise, phubbing behavior can have negative consequences in two-way conversations. Using cell phones during face-to-face interactions can interfere with communication sensitivity and reduce the attention of the person you are talking to (Najah et al., 2023). Lack of attention during communication can

offend the person you are talking to and hurt their feelings. This contradicts God's constant recommendation to act pretty and behave well. In QS. Al-Nahl [16]: 90 stated:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed”
QS. Al-Nahl [16]: 90.

M. Quraish Shihab explains that in this verse, Allah confirms and appoints himself directly with the most excellent name because of the importance of His message. Allah continuously commands anyone among His servants to act reasonably in their attitudes, words, or actions, even towards themselves. Allah recommends his servants to do *ihsān*, namely actions that are more important than justice. Give good gifts to relatives, and Allah forbids all kinds of sins, especially acts that are heinous beyond common sense, such as homosexual acts or adultery. Allah also forbids evil, namely things contrary to customs in accordance with religious values, and prohibits anything beyond reasonable limits (Shihab, 2002).

In line with the verse above, doing good for others can be called *ihsān*. According to Imam Al-Asfahānī, the word *ihsān* is used in two ways: (1) someone giving favors to others, and (2) doing good to other people around us. However, the meaning of *ihsān* is broader than just providing favors or a living. If fairness is treating other people the same as they treat us, then the meaning of *ihsān* is deeper, namely treating other people better than they treat us and giving more than they should give, taking less than they should take. This is the same as the Prophet’s explanation to the angel Gabriel that *ihsān* is a person worshipping Allah as if he sees Allah, or if this cannot be done, a person should believe that

Allah is always watching him. Thus, *ihsān* means carrying out all positive activities because of seeing or being watched by Allah. So, the impact of awareness of supervision will encourage someone to do good things and treat other parties as well as possible. The kindness verse above does not explain who the object is, but Allah strictly commands us to always behave positively towards humans, animals, or nature (Shihab, 2002).

Conclusion

Based on the explanation above, it can be concluded that phubbing behavior is an act that shows an indifferent attitude toward the people around him because he is busy with his smartphone. The impacts of phubbing behavior are very diverse, including the lousy life patterns of individual phubbing individuals, namely the attitude of turning the world into a mere game, excessive behavior on cellphones and communication ethics that are not optimal, decreasing the quality of time they have and being able to neglect everything around them.

This research implies that this study can provide a deeper understanding of phubbing behavior and how this behavior can be seen in the context of the Qur'an; it can provide an overview of how technology used, especially electronic devices, can influence social interactions; contribute to contemporary understanding of the teachings of the Qur'an, especially regarding modern issues such as the use of technology; and can help Muslim communities understand and absorb the teachings of the Koran in the context of daily life, especially about challenges arising from technological changes.

This research certainly needs to discuss phubbing comprehensively and in general. Limitations in the availability of interpretations from certain Indonesian *mufasssir* may limit the analytical framework. Some commentators may need to explicitly address phubbing, which may affect the completeness of the data

used in the research. In addition, limited access to specific interpretations or relevant literature that may not be available can affect the completeness of the data and support for research findings. For this reason, further research can be carried out with a more in-depth and general focus so that it can be applied generally.

Bibliography

- Abivian, M. (2022). Gambaran perilaku phubbing dan pengaruhnya terhadap remaja pada era society 5.0. *Prophetic: Professional, Empathy, Islamic Counseling Journal*, 5(2), 155–164.
- Aiyuda, N., Heriandy, T., & Putra, A. A. (2023). Perilaku Phubbing Dengan Kualitas Persahabatan Remaja Di Pekanbaru. *Mediapsi*, 9(1), 4–13. <https://doi.org/10.21776/ub.mps.2023.009.01.907>
- Al-Mahalli, J., & Al-Suyuthi, J. (1998). *Tafsir Al-Jalalain*. Pustaka Al-Hidayah.
- Asqalani, I. H. Al. (2002). *Fathul Bari*. Pustaka Azzam.
- Farkhah, L., Sptyani, P. M., Syamsiah, R. I., & Ginanjar T., H. (2023). Dampak perilaku phubbing: Literatur review. *Jurnal Keperawatan Komplementer Holistic*, 1(2), 1–18.
- Hafizah, N., Adriansyah, M. A., & Permatasari, R. F. (2021). Kontrol Diri dan Komunikasi Interpersonal Terhadap Perilaku Phubbing. *Psikoborneo: Jurnal Ilmiah Psikologi*, 9(3), 630–645.
- Hamka. (2004). *Tafsir Al-Azhar*. Gema Insani Press.
- Jihan, A., & Rusli, D. (2019). Pengaruh faktor kepribadian terhadap phubbing pada generasi milenial di Sumatera Barat. *Jurnal Riset Psikologi*, 4, 2–11.
- Kadafi, A., Pratama, B. D., Suharni, S., & Mahmudi, I. (2020). Mereduksi Perilaku Phubbing Melalui Konseling Kelompok Realita Berbasis Islami. *JBKI (Jurnal Bimbingan Konseling*

Indonesia), 5(2), 31. <https://doi.org/10.26737/jbki.v5i2.1721>

- Kurnia, S. (2020). Hubungan antara kontrol diri dengan perilaku phubbing pada remaja di Jakarta. *Jurnal Psikologi: Media Ilmiah Psikologi*, 18(01).
- Kurnia, S., Sitasari, N. W., Fakultas Psikologi, S. M., Esa, U., Jalan, U., Utara, A., Jeruk, K., & Barat, J. (2020). Kontrol Diri Dan Perilaku Phubbing Pada Remaja Di Jakarta. *Jurnal Psikologi: Media Ilmiah Psikologi*, 18(1), 58–67.
- Mokhtar, S., Hajimin, M., Muis, A., Othman, I. W., Esa, M. S., Ationg, R., & Lukin, S. A. (2021). Analisis Prinsip-Prinsip Komunikasi Islam dalam Kitab al-Quran. *International Journal of Law, Government and Communication (IJLGC)*, 6(23), 140–156.
- Mujtaba, I., Karimah, U., Ramadi, R., Dinda Kirana, N., & Oktafiansyah, Y. (2023). *Sosialisasi dan Peran Pendampingan Terhadap Dampak Prilaku Phubbing (Phone Snubbing): Studi Kasus Siswa SMP LAB SCHOOL FIP UMJ*. 29(2), 230–239.
- Mulawarman. (2020). *Problematika penggunaan Internet Konsep, Dampak, dan Strategi Penanganannya*. Kencana.
- Najah, M., Fadilah, A. F., Rachmi, I., & Iskandar, I. (2023). Perilaku Phone Snubbing (Phubbing) pada Generasi X, Y, dan Z. *Intuisi: Jurnal Psikologi Ilmiah*, 14(2), 25–38.
- Nugroho, I., & Mukhtar, J. (2022). Penanggulangan Patologi Digital Game Online Melalui Pendidikan Agama Islam. *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora*, 1(2), 102–110.
- Nurbaiti, & Saihu, M. (2022). Analisa Ayat-Ayat Isrâf Perspektif Psikologis Berbasis Al Qur'an Sebagai Penanggulangan Perilaku Berlebihan. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, XXI(1), 102.
- Saloom, G., & Veriantari, G. (2022). Faktor-Faktor Psikologis Perilaku Phubbing. *Jurnal Studia Insania*, 9(2), 152–167.

Tangdiria, F. (2023). Pastoral Dan Teknologi Pertumbuhan Kerohanian Kaum Muda Dalam Perkembangan Smartphone. *Journal of Comprehensive Science (JCS)*, 2(6), 1930–1942.