Multidisciplinary Output Research For Actual and International Issue (MORFAI Journal) ISSN (e): 2808-6635
Volume 6 No. 6 (2026)

RECONSTRUCTING PROPHETIC ETHICS IN THE DIGITAL AGE: HADITH, FLEXING CULTURE, AND THE TRANSFORMATION OF MORAL VALUES IN SOCIAL MEDIA

Masrukhin Muhsin[1]; Sowi Alhijry[2]; Sabilarrosyad[3]
[1,2,3]Sultan Maulana Hasanuddin State Islamic University of Banten
Email: masrukhin.muhsin@uinbanten.ac.id; muhammadsowi513@gmail.com; srosyad271@gmail.com

Received:05/09/2026 | **Revised** : 12/09/2026 | **Accepted:** 30/09/2026 | **Published:** 04/11/2026

Abstract

The rapid expansion of social media has transformed self-presentation, social recognition, and the construction of identity, giving rise to increasingly visible forms of *flexing* culture. This study examines *flexing* through the perspective of Prophetic hadith and seeks to reconstruct an Islamic ethical framework for responsible self-presentation in digital spaces. Employing qualitative library research, the study combines thematic (mawḍū'ī) and contextual approaches to analyze hadith related to *shuhrah* (seeking public recognition), *riyā'* (ostentation), *kibr* (arrogance), *fakhr* (self-glorification), and excessive self-display. Hadith verification is conducted through *takhrīj* and critical examination of sources, chains of transmission, textual variations, historical context, and relevant scholarly interpretations. The findings indicate that contemporary *flexing* cannot be reduced to material display but represents a broader transformation of self-presentation shaped by visibility, engagement, personal branding, and the pursuit of social validation. The concept of *thawb al-shuhrah*, although historically associated with conspicuous dress, contains a broader ethical principle concerning excessive attention-seeking and status-oriented self-display. Contextualizing this principle within digital culture reveals several prophetic ethical orientations, including humility, proportionality, sincerity, accountability, and responsible self-presentation. The study contributes to contemporary hadith scholarship by repositioning Prophetic traditions as a dynamic ethical resource for addressing emerging forms of digital morality and social recognition.

Keywords: Prophet's ethics; hadith; showcasing culture; social media; digital morality; self-presentation; thawb al-shuhrah.

Introduction

The continuous advancement of digital technology has brought significant changes in the dynamics of interaction and communication, the formation of social reality, and the way individuals present themselves in public spaces.[1] Initially, the main function of social media was a means of information exchange, but now it has evolved into a space where individuals can present themselves, build identity, build *self-image*, and recognize the social environment.[2] The development of social media has provided an opportunity for individuals to share various aspects of their personal lives with a wide audience, flexibly without distance and time restrictions. This has brought benefits in various fields ranging from education, the dissemination of religious teachings, and economic activities, to interpersonal communication.[3] One of the phenomena that is developing in digital culture is *flexing*, which is the tendency to show wealth, lifestyle, achievements, popularity, or social status to the public with certain goals, including gaining recognition, improving self-image, building prestige, or gaining social attention.[4]

[1] Vimala Govindaraju, "Media Psychology Approaches in Digitalization and Human Communication," 2023, 193–202, https://doi.org/10.4018/978-1-6684-3632-5.ch012.

[2] Yuyan Wang, Kongmeng Liew, dan Chris G Sibley, "Social Sciences & Humanities Open Pathways from social media use to low self-esteem : The role of body dissatisfaction and social connectedness," *Social Sciences & Humanities Open* 14, no. September (2026): 103498, https://doi.org/10.1016/j.ssaho.2026.103498.

[3] Abdul-Mumin Fatawu, Alhassan; Fuseinii, Mohammed Abdul-Basit; Khalid, "The Benefits and Challenges of Social Media in Higher Education," in *Lecture Notes in Networks and Systems*, ed. oleh Senjyu T. Goar V., Kuri M., Kumar R. (Bikaner: Springer Science and Business Media Deutschland GmbH, 2023), 107–22, https://doi.org/10.1007/978-981-19-9888-1_9.

[4] Thoyyibatus Yusainy, Cleoputri; Fitria, Ika; Sarirah, "Someone just posted on Instagram: Conspicuous consumption, anticipated engagement, and trait mindfulness," *Journal of General Psychology* 152, no. 3 (2025): 403–28.

This phenomenon is increasingly prevalent, driven by the characteristics of social media, a space that prioritizes visual elements, popularity, engagement, and the development of personal branding. In practice, the act *of flexing* is not only used to show wealth or personal achievements, but also as a marketing strategy by influencers, celebrities, and business owners.[5] Asalah arises when such actions go beyond just trying to show themselves, but then develop into excessive behavior characterized by arrogance, showing off social status, consumeristic lifestyle, and the desire to gain recognition from outsiders. In the context of a digital society, the phenomenon of *flexing* has become increasingly complex, because it is often difficult to distinguish between efforts to build one's image and the desire to gain social recognition. A person may flaunt luxury items not only to show off their economic capabilities, but also to attract attention through likes, comments, follower count, and legitimacy from their social environment.[6] This situation is further amplified by social media algorithms, which tend to expand the reach of content based on users' attention levels and responses.

As a result, the benchmark of a person's success can shift from things that have substantial and true value to visible symbols, such as the number of followers, the number of likes, the number of likes, the display of luxury goods, and public attention.[7] This situation shows that *flexing* behavior is not just a matter of consumption patterns, but also touches on aspects of ethics, identity formation, and moral values in the context of social media use.[8] In Islamic teachings, this phenomenon is related to the importance of living a simple life, being humble, avoiding excessive behavior, and not doing flashy or showy self-promotion. The Qur'an also warns against arrogance and self-boasting, as stated in Surah Luqman [31]: 18.

. وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"*And do not turn your face away from men (because of pride) and do not walk on the earth proudly. Indeed, Allah does not like anyone who is arrogant and arrogant*."

This verse emphasizes that moral issues are not only judged by the wealth a person has or the success he achieves, but also by his inner attitude and the way he treats others.[9] Therefore, having wealth, achieving achievements, or occupying a social position is not the main problem. Problems arise when these things are used as a means to boast, demean others, or seek recognition by over-prominence.

This principle can also be understood through the hadith of the Prophet Muhammad PBUH. One of the hadiths related to the phenomenon of showing off or showing off discusses the concept *of thawb al-shuhrah* or clothes of fame. In this hadith, the Prophet Muhammad said:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عِيسَى عَنْ شَرِيكٍ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ عَنْ الْمُهَاجِرِ الشَّامِيِّ عَنْ ابْنِ عُمَرَ قَالَ فِي حَدِيثِ شَرِيكٍ يَرْفَعُهُ قَالَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ زَادَ عَنْ أَبِي عَوَانَةَ ثُمَّ تُلَهَّبُ فِيهِ النَّارُ."[10]

"*Whoever wears the garment of fame, Allah will surely put on him such a garment on the Day of Resurrection; then it will be lit with fire."*

The narration from Ibn Majah can be used as a reference to examine the phenomenon *of flexing showing* off based on Islamic ethics. The concept *of thawb al-shuhrah* can be understood as a criticism of the excessive use of external appearance in order to attract attention and gain recognition from others.[11] Although the hadith discusses the issue of clothing, the moral values contained in it can be examined in the context of today's digital life, considering that social media is often used as a means to show off wealth, luxury, and social status.[12]

---

[5] Afrah A Alsalloum dan Jason Gainous, "Female social media influencers in the Arab Gulf : shaping marketing and advertising on Instagram," no. February (2025): 1–14, https://doi.org/10.3389/fcomm.2025.1518386.

[6] Yuri Kim, Jihee; Choi, Woojin; Lee, "Influence of Social Media Fashion Content Motivations on Luxury Brand Consumption-Mediating Role of FoMO and Moderating Role of Product Type," *Journal of the Korean Society of Clothing and Textiles* 49, no. 4 (2025): 816–33, https://doi.org/10.5850/JKSCT.2025.49.4.816.

[7] Heather Brod, "The American Journal of Surgery Rethinking success in surgery : Reconciling personal and professional expectations," *The American Journal of Surgery* 259, no. March (2026): 116927, https://doi.org/10.1016/j.amjsurg.2026.116927.

[8] Aidil Al Ayubi, Sholahuddin; Fitri, "Flexing in the Age of Social Media: A Study of the Hadith on Riyā'' and Modesty," *Islamic Quarterly* 69, no. 1 (2025): 1–36, https://doi.org/2-s2.0-105023376967.

[9] Nicholas J. Sedikides, Constantine; Webb, Chloe; Kelley, "Moral self-enhancement," in *Handbook of Ethics and Social Psychology* (Edward Elgar Publishing Ltd., 2025), 105–17, https://doi.org/10.4337/9781035311804.00017.

[10] Abu Abdillah Muhammad bin Yazid bin Majah Ibn Majah al-Qazwiny, *Sunan Ibn Majah*, 2 ed. (Riyā'dl: Dar al-Hadlarah, 2015).

[11] From Axel Honneth, "as disrespect in theory," *ADVANCED STUDIES* 40, no. 116 (2026): 1–18, https://doi.org/10.1590/s0103-4014.2026.40116.00.

[12] Abdul Matin, "Reconstructing Ḥ ad ī th Discourse in the Digital Age : From Text to Discourse," *Journal of Ecohumanism* 6798 (2024): 426–36.

OPEN ACCESS

The problem is, the concept of thawb al-shuhrah during the time of the Prophet Muhammad PBUH has a different context from the current social media phenomenon. At that time, efforts to attract attention were generally seen through appearance and direct interaction. Meanwhile, in the digital era, one can show popularity and luxury through photos, videos, stories, live streaming, number of followers, endorsements, and other consumption symbols that can be widely disseminated.[13] Therefore, examining the phenomenon *of flexing* through the perspective of hadith is not enough just to identify textual similarities, it also requires consideration of the moral messages contained in the hadith, while paying attention to the characteristics of communication that are typical of digital media. Previous research has explored the practice of "showing off" from various perspectives, including the study of hadith, social media ethics, social psychology, and consumption culture. In the field of hadith studies, the act of showing off something is usually associated with arrogance, the desire for *riya*, and the concept *of thawb al-shuhrah*, which is wearing clothes or displaying certain items with the aim of attracting attention or gaining fame. Meanwhile, research on social media ethics in the Islamic framework mostly focuses on issues such as the dissemination of information, communication ethics, the spread of false information (hoaxes), and the responsibility of media users.

In the study of social science, the phenomenon of *flexing* is generally discussed as a form of symbolic consumption, a means to show a social position, and an effort to build a certain impression in front of others. However, existing studies have not fully linked the critical values in hadith related to the behavior of seeking fame with the development of the culture of showing off on social media. This condition opens up space for research that does not only focus on determining the law, but also explores the ethical values contained in the hadith as a foundation for building responsible digital behavior. Thus, hadith can be understood not only as a source of teachings that regulate behavior through certain provisions, but also as an ethical guideline to understand various changes in human behavior along with technological developments.[14] One of the relevant concepts to be studied is thawb al-shuhrah, which is clothing worn to gain fame. This concept can be developed into a broader ethical framework to understand attention-seeking behavior, self-image formation, and the use of material symbols to gain recognition from society.

This research seeks to analyze the phenomenon of *flexing* in social media through the perspective of hadith with a thematic and contextual approach. The focus of the research is directed at three main issues: first, how the concept *of flexing* and the culture of showing off is formed in the contemporary social media space, second, how the hadiths of the Prophet PBUH regarding *shuhrah*, arrogance, *riyā'*, and self-boasting can be understood in the context of these phenomena, and third, what prophetic ethical values can be reconstructed as principles of social media behavior. Thus, this research is expected to contribute to the development of contemporary hadith studies while offering a relevant Islamic ethical framework to deal with the culture of imagery and the search for validation in the digital space.

Research Methodology

This study is a literature-based research that uses a descriptive-qualitative approach, by applying thematic (*mawḍū'ī*) and contextual analysis to hadith. Literature research was chosen because the main subject consists of hadith texts, Islamic literature, scientific works, and documentation related to the phenomenon of *flexing* on social media Data is collected through searching, identification, classification, and analysis of various written and digital sources that are relevant to the focus of the research. The material objects of this research include the hadiths of the Prophet Muhammad (saw) which are related to the concepts *of shuhrah* (fame), *fakhr* (pride), *kibr* (pride), *riyā''* (showing off), and the prohibition of excessive showing off worldly pleasures. The formal object of this research is Islamic ethics and prophetic ethics, as applied in interpreting the phenomenon of *flexing* on social media. Thus, this study does not directly equate the term *flexing* with one specific term contained in the hadith; rather, it analyzes the common point in terms of values and moral orientation between the digital phenomenon and the ethical concepts contained in the hadith tradition.

1. Data Sources

The data in this study was obtained from two types of sources, namely primary sources and secondary sources. Primary sources include hadith books, especially *Sunan Abī Dāwud*, *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim*, *Musnad Aḥmad*, and other hadith books that contain narrations related to shuhrah, pride, riya, efforts to exalt oneself, and excessive behavior. To track and check the accuracy of the history, this study utilizes digital tools, such as Maktabah al-Syāmilah, hadith encyclopedias, and hadith search applications. These facilities are used as a search tool, not as the primary source of hadith. Meanwhile, secondary sources include hadith science books, hadith syrah,

[13] Shih-Wei Tien, "Chasing fame, curating flow: logics of everyday celebrification on Instagram in Taiwan–a mixed-methods analysis of follower and following metrics," *Celebrity Studies*, 2026, https://doi.org/10.1080/19392397.2026.2723718.

[14] Matin, "Reconstructing Ḥ ad ī th Discourse in the Digital Age : From Text to Discourse."

Qur'an interpretation, Islamic ethics books, scientific journal articles, proceedings, theses, theses, dissertations, as well as academic publications that discuss social media, *self-presentation*, consumption culture, *influencer culture*, *personal branding*, and *flexing* phenomena. The study also used relevant social media content as supporting data to understand how *flexing* behaviors are displayed in digital life.

2. Data Collection Techniques

The data collection process in this study was carried out in stages, adjusted to the needs of the research. The initial stage includes the identification of terms relevant to the focus of research both sourced from Hadith literature such as *shuhrah*, *libās al-shuhrah*, *fakhr*, *kibr*, *riyā'*, *isrāf*, *tabdhīr*, as well as from contemporary terminology related to the phenomenon of *flexing*, including concepts such as self-presentation and the culture of showing off on social media. Furthermore, the researcher performs *takhrīj al-ḥadīth* to determine the sources of narration, sanad, and matan of the hadiths that are relevant to the subject. The hadiths that have been identified are then categorized based on the similarity of the theme and their relationship with the flexing phenomenon. To deepen the understanding, the researcher examines *syarah* and other relevant literature to understand the content of the Hadith, both in terms of its textual meaning and historical context. In addition, this study also collects secondary data, including findings from previous research as well as scientific papers that discuss topics such as *flexing*, social media ethics, consumption culture, and self-presentation in the digital space. All data collected are then reviewed and selected based on their suitability with the research focus, the credibility of the source, and its relevance to the problem being researched.

3. Criticism and Verification of Hadith

The analysis of hadith in this study is carried out not only by identifying the history that is in harmony with the research keywords, but also by verifying the authenticity and quality of the hadith used as the basis for discussion. This process begins with *Takhri al-Ḥadīth*, which is then followed by an examination of the series of sanad, the continuity of the sanad, the identity and integrity of the narrators, the variation of the hadith editorial, and the assessment of hadith scholars regarding the status of each narration. In addition to analyzing the sanad, this study also examines matan by considering the harmony of its content with the principles of the Qur'an, thematic relevance with other histories, historical context, linguistic aspects, and the meaning that the hadith is intended to convey. This careful examination aims to ensure accuracy in the understanding and application of the hadith, so that interpretation is not limited to the literal text alone, but also takes into account its relationship with other evidences and the broader context in which the hadith appears.4. Data Analysis Techniques

Data analysis is carried out qualitatively through three main stages, namely data reduction, data presentation, and conclusion drawn. In the reduction stage, the collected hadith data and literature are selected based on their relevance to the *flexing* phenomenon. Hadith is then grouped into several ethical categories, such as the prohibition of seeking fame, arrogance, pride, *riyā'*, exaggeration, and orientation towards social recognition. Furthermore, the data is analyzed using a thematic approach (*mawḍū'ī*) by connecting various hadiths that have a common theme. The analysis not only pays attention to the literal meaning of the hadith, but also considers the socio-historical context, the explanation of scholars, and the development of human communication forms in the digital era. The last stage is contextual analysis. At this stage, the ethical values contained in the hadith are associated with the characteristics of social media, especially the culture of *likes*, comments, *followers*, *personal branding*, *influencer culture*, and the *attention economy*.

The data analysis in this study uses a qualitative method that includes three stages, namely data reduction, data presentation, and conclusion drawn. At the reduction stage, the hadith and literature that have been collected are selected based on their relevance to the phenomenon *flexing*, then grouped into several ethical themes, such as the pursuit of popularity, arrogance, self-boasting, *riyā'*, excessive behavior, and the desire to gain social recognition. Furthermore, hadith is studied through a thematic approach (*mawḍū'ī*) by connecting narrations that have a related meaning. The discussion is carried out by paying attention to the content of the hadith text, the socio-historical context, the explanation of scholars, and changes in communication patterns in the digital era. In the final stage, the ethical values found are related to the practice of using social media, such as culture *Likes*, comments, *followers*, self-image (*personal branding*), culture *Influence*, and the economy of attention (*attention economy*). Through this analysis, this study seeks to explain the relationship between the ethical message of hadith and the phenomenon *flexing* in the life of the digital society.

4. State of the Art dan Research Gap

The study of social media ethics from an Islamic perspective has been researched by several experts. One of them is Wiji Nurasih, who examines the relationship between Islamic teachings and social media use ethics among

OPEN ACCESS

the millennial generation. Although the study emphasizes the importance of responsible behavior in utilizing technology,[15] the study does not specifically discuss the phenomenon *of flexing* from the perspective of Hadith.

Wahyudin Darmalaksana's research entitled "Flexing Studies in Hadith Views with Thematic Methods and Social Media Ethics Analysis"[16] is closely related to this research, because both examine the phenomenon of *flexing* through the lens of Hadith. The difference lies in the focus of this research study using the concept of *thawb al-shuhrah* as a framework to analyze the problems of self-presentation, the search for recognition, and the construction of self-image in digital space. Thus, this study not only examines Hadith texts related to *flexing behavior*, but also seeks to understand the application of prophetic ethical values in responding to the evolution of social media culture today.

Meanwhile, studies on Islamic morality in Fazlur Rahman[17]'s thought, such as the research conducted by Lukman, tend to focus mainly on the conceptual framework of Islamic morality according to the thinker. Instead, this study focuses on hadith as the main subject, especially the narrations that discuss the pursuit of fame, arrogance, showy behavior, and exaggeration and examine them in relation to the phenomenon of *flexing* on social media.

A review of existing research shows that the concept of shuhrah in the context of hadith is still open to further exploration, especially considering the shift in public space from physical reality to the digital environment. The development of social media allows a person to gain popularity through various forms, such as photo and video uploads, stories, live streaming, product promotions (endorsements), number of followers, likes, and other status symbols. This phenomenon is the basis for examining the relationship between hadith, prophetic ethics, and behavior *flexing* on social media. This study aims not only to evaluate such showy behavior through the perspective of Islamic principles, but also to identify ethical values relevant to digital life. Thus, this research is expected to provide an understanding of how to present oneself on social media wisely, proportionately, humbly, responsibly, and still prioritize the common good.

Results and Discussion

In daily life, every human behavior is related to rules and values that guide action. Although not always conscious, a person's actions are bound to certain standards and can affect the lives of others. Etymologically, the term "ethics" comes from the ancient Greek word, *ethos*, which means habits, customs, morals, attitudes, and mindsets. Meanwhile, according to the Great Indonesian Dictionary (KBBI), ethics is defined as the study of what is good and bad, as well as moral rights and obligations or principles of behavior.[18] The concept of ethics is not unfamiliar to society in general, including the Muslim community. In various discussions on this topic, ethics is often associated with morality, as both are related to the values that govern human behavior. In Islamic teachings, there is a concept that is very closely related to ethics, namely *akhlaq* which refers to moral values and character that are guidelines for a person's behavior and actions.

Human behavior can be driven by a variety of goals, which may lead to good, bad, or neutral actions. In an Islamic perspective, the concept of ethics is closely related to the moral character of morality which is reflected in a person's attitude and deeds. Both address the concepts of good and bad in human behavior; however, there is a fundamental difference between the two: ethics develops as a branch of philosophical thought, while morality is rooted in the teachings of the Qur'an and the sunnah of the Prophet PBUH.[19]

The term "morality" comes from the word "morality". According to the Great Indonesian Dictionary (KBBI), the official Indonesian dictionary morality is related to the teachings or views of good and bad, which serves as a guideline for assessing actions, behaviors, obligations, and various aspects of human life.[20] In this context, morality has a very similar meaning to ethics, as both are related to the assessment of human behavior based on good and bad standards. Nevertheless, morality emphasizes more on the application of values in daily life, while ethics is related to the normative study of these behaviors. The two are difficult to separate because they are closely related; ethics serves as a philosophical investigation of morality, while morality is manifested through a person's attitudes and actions in real life. According to Franz Magnis-Suseno, morality is related to a person's inner disposition expressed

[15] Wiji Nurasih, "Islam and Social Media Ethics for the Millennial Generation," *Al-Misbah: Journal of Da'wah and Communication* 6, no. 1 (n.d.).

[16] Wahyudin Darmalaksana, "Flexing Studies in Hadith Views with Thematic Methods and Social Media Ethical Analysis," *Gunung Djati Conference Series 8*, n.d., 73–92.

[17] Lukman, "Morality in the Perspective of Fazlur Rahman" (UIN Ar-Raniry Aceh, 2017).

[18] https://kbbi.web.id/etika

[19] Syarifah Habibah, "Morals and Ethics in Islam," *Journal of Basic Charm* 1, no. 4 (2015): 73–74.

[20] https://kbbi.web.id/moral

OPEN ACCESS

through real behavior. This moral disposition appears when a person does what is right on the basis of a fundamental awareness of his obligations and responsibilities, not simply for personal gain.[21]

In Islamic teachings, ethics and morality are closely related to the concept of morality and character that reflect noble values. A Muslim is expected to always maintain a polite attitude and use good speech when interacting with others. This kind of behavior not only reflects a person's personality, but also becomes a manifestation of Islamic teachings in daily life. The guidelines on ethics and morals in Islam are rooted in the Qur'an and Hadith, which are the basis for Muslims to determine their attitudes and actions. One of the verses that highlights exemplary behavior is Surah Al-Ahzab verse 21:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

"Meaning: Indeed, *the Messenger of Allah (as) is a good example for you (i.e., for those who hope for Allah and the Day of Resurrection) and he calls Allah many*." (QS. Al-Ahzab.21)

According to M. Quraish Shihab, Surah Al-Ahzab verse 21 is a form of praise from Allah SWT. to the Prophet Muhammad SAW. as a figure worthy of being used as an example for mankind. Although the Prophet is physically similar to humans in general, he has specialties in terms of personality, character, and mental fortitude. This privilege makes the Prophet Muhammad SAW. a role model for Muslims in living various aspects of life, especially in forming noble morals.[22]

In some views on ethics and morality have been discussed so much ranging from the general public to thinkers and even philosophers of Islam, of course it is a special concern when ethics and morality are correlations that are not much different in terms of meaning, here are some views of Islamic philosophers who gave comments on ethics and morality:

a. Ibn Miskawaih (Abū 'Alī Aḥmad Ibn Muḥammad Ibn Ya'kūb Ibn Miskawaih). According to him, ethics is a state of the soul that can give birth to deeds without going through thought and contemplation and this ethics is returned to two parts, namely the nature or character of man itself and the way of effort until it becomes a habit. And Ibn Miskawaih tends to be of the view that human ethics are the result of daily efforts until they become a habit.[23]
b. Al-Ġazālī (Abū Hamīd Muḥammad Ibn Muḥammad Al-Ġazālī). In discussing ethics, Imām al-Gazālī expressed his view that ethics is not the knowledge of good and bad, nor the ability to do good and bad activities, nor is it just good and bad deeds, but ethics are a state of one's soul that is so stable and stable.[24]

In using social media as a means of communication and receiving information quickly, of course we must understand and know the function of social media, there are several points of the function of social media, including:

a. Building a *personal branding* as best as possible so that it has enough popularity and that's all the users to determine. Social media is also a place to discuss with anyone without having to meet in person until we are given a stage, of course, so that it becomes popular.
b. It has a function in interacting more closely and offering to social media activists individually.[25]
c. Before researching further, it's a good idea to know a brief history of the development of social media. In the 70s, a bulletin board system was invented that allowed us at that time to connect with others through email or using software, all of which was done while still using a telephone line device with a modem. Then in 1995 a site called Geo Cities was born which was used to rent data storage so that it could be accessed anywhere. Then in 1997 to 1999 social media began to appear under the names *sixdegree.com* and *Classmates.com,* then also personal blogs emerged as a site to organize anything in personal name. After that, in 2002 until now social media as an extraordinarily rapid phenomenon to develop and emerge various social media platforms with their own advantages of *facebook*, *youtube*, *instagram*, *twitter*, *whatsap*, *google* and so on so that receiving and sharing information is very easy and fast without having to wait for a long period of time.[26]

[21] F. Budi Hardiman, *Franz Magnis Suseno His Personality and Thoughts* (Jakarta: PT Kompas Media Nusantara, 2016).
[22] Quraish Shihab Muhammad, *The Miracles of the Qur'an: Reviewed from the Aspects of Language, Scientific History, and Occult Preaching* (Bandung: Mizan, 2007).
[23] Muhammad Amri, "The Ethical Thought of Ibn Miskawaih," *Curiosity: Social and Religious Communication Media* 10, no. 1 (2017): 49–59.
[24] Abdul Karim, "Abdul Karim, "The Contribution of Al-Ghazali Ethical Theory to Adult Education," *el-Tarbawi* 13, no. 2 (2020): 105.
[25] Nadya Renata, "Representation of Hedonism in Social Media," *Research, University of Semarang*, 2019, 24.
[26] A. S. Cahyono, "The Influence of Social Media on Social Change in Indonesia," *Publiciana*, n.d., 142–43.

Flexing Shapes

Then quoting from Allthings.how, that *flexing* can be divided into two parts, namely pure (original) *flexing* with good intentions and false *flexing* with bad intentions, including:

a. *Pure Flexing* (Original)
This flexing categorizes positive value actions that show the results of scientific achievements, awards, achievements, and education. When done correctly, this pure *flexing* has a tremendous effect and inspires everyone to be inspired by what has been achieved.

b. *Flexing* False
This phenomenon is detrimental because individual showiers who deliberately show off their luxury conspicuously often display items on social media that are not actually theirs. In some cases, this engineered achievement can lead to fraud, the perpetrator profits, while others are harmed by the false information. The global pandemic that occurred a few years ago triggered an economic slowdown that had an impact on both the rich and the general public. However, in the midst of this economic crisis, a small group of individuals began to show off their wealth on social media, which then gave rise to the term "*Crazy Rich*". This triggered public expectations for an instant economic recovery. However, through fraudulent schemes such as trading programs that mislead these so-called "rich" individuals spread lies by displaying assets that do not belong to them, or assets obtained through means that violate Islamic law (sharia). This kind of behavior can be categorized as fake *flexing*, which is the act of showing assets on social media that are not actually owned or obtained through prohibited means that are not in accordance with Islamic law.[27]

In the Qur'an, it is explained about this *flexing* behavior as a form of arrogance and arrogance to get praise from humans. Surah Luqman verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"Meaning: *And do not turn your face away from people (because of arrogance) and do not walk on the earth proudly. Indeed, Allah does not like those who are arrogant and arrogant*." (QS. Luqman.18)
From the above verse gives us an interpretation of the phenomenon of *flexing* which has a negative impact on Muslims, and causes the arrogant nature of man and his God.

In Islam itself, the Prophet PBUH has said regarding the behavior of *flexing* which is currently a popular trend for people on social media platforms, especially as a warning for Muslims, as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عِيسَى عَنْ شَرِيكٍ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ عَنْ الْمُهَاجِرِ الشَّامِيِّ عَنْ ابْنِ عُمَرَ قَالَ فِي حَدِيثِ شَرِيكٍ يَرْفَعُهُ قَالَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ زَادَ عَنْ أَبِي عَوَانَةَ ثُمَّ تُلَهَّبُ فِيهِ النَّارُ "[28]

"Meaning: *Narrated to us Muḥammad bin Isa said, has narrated to us Abū Awanah. (in another line it is mentioned) Narrated to us Muḥammad (i.e. Ibn Isa) from Syar from 'Uśmān bin Abū Zur'ah from Al Muhajir Ashish Shami from Ibn Umar the narrator said: In the hadith of Syar that he marfu'kan he said, "Whoever wears luxurious clothes (because he wants to be praised), then on the Day of Resurrection Allah will wear such clothes for him." He added from Abū Awanah, "Then he will be consumed by the fire of Hell*."

The behavior of showing off on social media negatively affects us and makes people entangled in prosperity and feeling perfect to the point of deteriorating morals.[29] Naturally, they have different backgrounds and fantasize about getting rich and getting everything without having to work hard. The increasing number of people watching videos on social media platforms showing off their money every day makes this content even worse. Praise for content creators is of course acceptable, but too much can lead to makruh, as the Prophet Muḥammad said which means: *Has told us Muḥammad bin Shabbah has told us Isma'il bin Zakariya' has told us Buraid bin Abdullah bin AbūBurdah from Abū Burdah bin AbūMusa from Abū Mūsa he said; The Prophet (peace and blessings of Allaah be upon him) once heard someone praise others excessively, and he said: "You have perished—or: You have broken someone's back* (Hadith number 2663)."[30]

People who are very fond of doing *riya'* or *flexing* both in the real world and social media have certainly become a habit and impact of what has been played in the struggle for existence for themselves with the aim of popularity. The root of the *nature of riya'* in this phenomenon is not popularity for what they have, but a dirty heart

[27] Orami, "Understanding the meaning of Flexing and the Causes and Impacts of Excessive Show-Off Behavior," 2022.
[28] Abū Dāwud Sulaimān ibn al-Asy'aṡ ibn Isḥāq ibn Basyīr ibn Syidād ibn 'Amru al-Azdiy Al-Sijistāniy, *Sunan Abī Dāwud* (Beirut: Dar al-Risalah al-'Ālamiyah, 1430).
[29] Emrah Cohen, Aaron; Özsoy, "Dark Personality Traits and Situational Factors in Social Media Addiction: Insights From Turkish Users," n.d.
[30] Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīraha Al-Ju'fiy Al-Bukhāriy, *Al-Jami' Al-Musnad al-Sahih Mukhtsar mi Umur Rasoolillah Sallah Allah 'Aleh Wasallam Sunnah Wayamih* (Beirut: Dar Ṭauq al-Nayat, 1422).

and many mental diseases so that they consider everything to be below them. Basically, fighting against the right to act in arrogance wrapped in luxury is not an easy thing, conflict and prestige are the main points for a person to continue to compete in showing the exhibition of his way of life. Long before this phenomenon arose due to arrogant behavior and *riya'* the Qur'an had warned us all in Surah Al-Luqman verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"Meaning; *Do not turn your face away from people (because you are arrogant) and do not walk on this earth proudly. Indeed, Allah does not like anyone who is arrogant and very arrogant*." (QS. Luqman.18)

The interpretation of this verse as stated in the book Tafsir Al-Misbah explains Luqman al-Hakim's advice to his son to be kind and polite when talking to anyone he meets. On the other hand, he also advised his son not to show off or be arrogant towards others. He advised his son, "O my son, in addition to these advices, do not turn your face away from anyone out of pride or pride; rather, appear before everyone with a radiant face and full of humility.[31]

In short, *riya'* is a condition when a person feels happy when his deeds are seen by others who then encourage him to continue doing good—but feel that it is very difficult to do the good if no one sees it. On the other hand, a Sufi scholar named Imam Abu Hamid Muhammad bin Muhammad Al-Ghazali Ath-Thusi explained that *riya'* is a person's effort to seek recognition by highlighting the side of his goodness in front of others, in order to achieve glory, fame, or a certain role under the guise of worship. Imam Al-Ghazali likened a riya′ person to someone who worships by showing his worship in front of people, not before Allah. A person falls into the nature of *riya'* because of three factors: feeling very happy when receiving praise, feeling very anxious about the criticism of others, and feeling greedy for what others have.[32]

It is indeed very dangerous The nature *of riya'* is a very dangerous thing. As mentioned earlier, sometimes it is very difficult to distinguish between *riya'* and sincerity in our actions; cultivating sincerity requires earnest and continuous effort. Often, without realizing it, what we do even the things we really like can be polluted by the element of *riya'*. The phenomenon *of flexing* is showing off material possessions or lifestyles using the open nature of social media. While some argue that such actions can be a form of motivation, there is a downside to it that oftentimes, *flexing* is simply a way to seek validation, recognition, or praise from others.[33] This discussion explores the relationship between the hadith of the Prophet Muhammad (PBUH) and the phenomenon of *flexing* in the present day a trend that we all observe, although perhaps from different perspectives.

The phenomenon *of flexing* on various social media platforms has been the subject of controversy, especially with the emergence of content creators, vloggers, and figures who are often dubbed as "crazy rich". Although not everyone in the group engages in such behavior, some individuals show acts that are inappropriate for public consumption, especially in the realm of social media. A person performs a show off for various reasons, such as to get an endorsement, show off a certain skill, or attract the attention of a potential partner. This tactic often involves collaborating with other social media influencers, which allows it to quickly capture the public's attention. However, in many cases, this practice is also used as a cover to launch fraudulent schemes. [34] There are so many people at this time who are willing to buy elegant objects, vacation abroad, and sort out meals at large restaurants with all of them wanting to gain recognition by uploading images on social media so that their fame soars.[35]

Based on the information above about the *flexing phenomenon,* it is indeed a little separated from the values of ethics and morality as a universal human being. As is the case in the hadith about *sum'ah* where the Prophet PBUH said: "*Whoever does charity because of sum'ah, then Allah swt makes it a charity sum'ah*"[36] looking at the current perspective of *sum'ah* on social media, related to the hadith, in this case people who show everything on social media on the basis of *sum'ah*, then Allah makes the charity a riya′-an. This means that by showing the basis of arrogance on social media, Allah makes it arrogant with people who see it and comment on the bad things of that arrogance. Some people from influencers, content creators, and youtubers use their social media in a negative way so that this *crazy*

[31] M. Quraish Shihab, *Tafsir Al-Misbah: Message, Effect, Compatibility of the Qur'an* (Jakarta: Lentera Hati, 2002).

[32] Mahmud Ahmad Mustafa, *The Terrible Sincerity,* (Yogyakarta: Mutiara Media, 2009).

[33] Krisna Megantari et al., "Revealing The Indonesian Crazy Rich Prisoner on Social Media : A Multimodal Discourse Analysis Revealing The Indonesian Crazy Rich Prisoner on Social Media : A Multimodal" 30, no. 3 (2025): 3342–70.

[34] Qing Shan Tabari, Saloomeh; Ding, "Celebrity, Social Media Influencers and Brand Performance: Exploring New Dynamics and Future Trends in Marketing," in *Celebrity, Social Media Influencers and Brand Performance: Exploring New Dynamics and Future Trends in Marketing* (Springer Nature, 2024), 1–216, https://doi.org/10.1007/978-3-031-63516-8.

[35] Nur Khayati, "Journal of Socialization of the Flexing Phenomenon in Social Media as a Recognition of Social Class with a Study of Structural Functionalism Theory of the Journal of Socialization," *Journal of Thought*, 2022, 113.

[36] Al-Bukhāriy, *Al-Jami' Al-Musnad al-Sahih Mukhtsar mi Umur Rasoolillah Sallah Allah 'Aleh Wasallam Sunnah Wayamih*.

OPEN ACCESS

rich actually gives false news that the wealth owned and exhibited on social media is detrimental to one party because there is an element of fraud with *trading* applications and the like.

Then this has been warned by the Prophet PBUH in his hadith which reads: "*Whoever wears luxury clothes (because he wants to be praised), then on the Day of Resurrection Allah will wear clothes for him like this*"[37] looking from today's perspective the luxury that is exhibited on social media as in the case above must want to get a recognition from others and of course he hopes that a compliment will come continuously, then if someone when he shows luxury and becomes the center of attention and the subject of conversation throughout social media because this looks different from others. Today's view is also that when humans surf on social media platforms by showing off luxury to be used as content, they will be referred to as sultans and *crazy rich* as contemporary discussions, a warning also for all of us that showing off wealth in today may be common and has become a habit done by some people with the aim of gaining recognition.

Correlation of this phenomenon, there is a hadith from the Prophet PBUH which reads: "*You have perished or you have broken someone's back.* "[38] In the present day related to the hadith that a lot of people when doing *the action of flexing* want to get praise as recognition and sometimes some of these praise are excessive, as is the case when the person uploads a content about a food review at a luxury restaurant or a treasure owned in his house, of course in addition to increasing the number of viewers and of course the person wants to be praised for his content on the one hand as his hard work so far, then unconsciously the praise for the content is exaggerated. We as humans do need a word of encouragement such as motivation to live a life full of drama and challenges, but don't forget that we must control ourselves not to get too caught up in excessive praise and people in general do not know that praise in the present day has a certain intention as a reciprocal for what is obtained.

Then from the explanation of the three hadiths that are related to each other about excessive praise and showing the luxury of everything uploaded to social media, then the implication of all of them is the hadith about *riya'* as a small shirk, as the Prophet PBUH said: *"Indeed, what I am most worried about from you is the small shirk." They asked: What is a small shirk, O Messenger of Allah (peace and blessings of Allaah be upon him)? The Messenger of Allah (peace and blessings of Allaah be upon him) replied: "Riya".*[39] Today's view is that if you are constantly *flexing* and want to be praised excessively or perhaps unconsciously praised by others, then arrogance arises so that you forget that actually the pleasure comes from God Almighty, social media as a flow of information and digital platforms that we have all jumped into which daily we may update the status and share it with the motive of *wanting to be happy* about what it has.

Then from the problem of *flexing* and showing off luxury on social media by leading to *riya'* as an implication of this behavior, there is actually an answer to this. We certainly do not know the deeds of a person whether there is indeed a *nature of riya'* from his heart or not and it is possible that it is all done to make him happy with himself. But the author gave a quote from a hadith from the Prophet PBUH which reads: "*Indeed, Allah does not look at your appearance and wealth, but Allah looks at your heart and deeds*".[40] Today's view with social media as the consumption of daily life we certainly have to look not at the appearance and treasures we have, even though the reality is shown like that, but try us as humans to see the good even if the things that are shown are not suitable. Allah sees man with a view of affection and to the heart of man then the deeds he does is seen by God.

So we as human beings by looking at this *flexing phenomenon* must look at it from two sides of view, namely between *husnuzan* and *suu'dzan*, so that in our minds it will give birth to the interpretation of people who show off this luxury in the latest way. In utilizing social media as a means of information flow, we are required to have extensive and wise knowledge, *flexing* or showing off this luxury needs to be viewed ethically and wisely. This phenomenon is indeed unethical and not in accordance with the teachings of Islam as a religion of morality and has ethics to be used as a guideline, in Islamic teachings alone this treasure is the jewel of the world for a test for its servants. Wealth is entrusted to Allah and it is all returned to his servant whether he enjoys it and then is grateful or enjoys it and then disbelieves so that it causes arrogance in him. Wealth is not a measure to judge human beings as noble or despicable, the glory that exists in humans is not from wealth, luxury vehicles, high positions, but the glory of human beings with their piety to Allah.

---

[37] Al-Sijistaniy, *Sunan Abī Dāwud*.

[38] Al-Bukhāriy, *Al-Jami' Al-Musnad al-Sahih Mukhtsar mi Umur Rasoolillah Sallah Allah 'Aleh Wasallam Sunnah Wayamih*.

[39] Abū ‘Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn al Syaibāniy, *Musnad al-Imām Aḥmad ibn Ḥanbal,* (Beirut: Mu'assasah al-Risalah, 1421).

[40] Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairiy al-NaisAbūriy, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar binaql al-'Adl 'an al-'Adl ilā Rasūlillah ṢallāAllāh 'alaihwasallam,* (Biru: Dar Iḥyā' al-Turāṡ al-'Arabiy, 1424).

OPEN ACCESS

Riya', i.e. behavior that is done to gain praise or recognition from others, is an attitude that needs to be avoided because it can affect the value of a charity This behavior often appears in the form of the habit of showing off wealth and luxury, both on social media and in daily life. Therefore, Muslims should always maintain their intentions when worshipping or doing good deeds, and ensure that these actions are not motivated solely by the desire to gain recognition from fellow human beings. Material possessions should be used for meaningful and useful purposes, not as a means to seek praise. Although owning wealth is not prohibited, it should be managed with humility and responsibility. In addition, in using technology and social media, one should be guided by Islamic ethical values, ensuring that the information shared and the behavior displayed do not lead to arrogance or actions that can harm oneself or others.

Conclusion

Based on the above discussion, the following conclusions can be drawn:

1. There are five hadiths that are relevant to studying the phenomenon of *flexing*, the hadith on the use of clothes to obtain praise (Sunan Abī Dāwud, 4029); the hadith that advocates prudence in receiving praise (Ṣaḥīḥ al-Bukhārī, 2663); the hadith that discusses riyā' and sum'ah (Ṣaḥīḥ al-Bukhārī, 104); the hadith that categorizes riyā' as a form of "minor shirk" (Musnad Aḥmad, 23630); and the hadith that affirms that Allah judges a person based on his heart and deeds, not on wealth or physical appearance (Ṣaḥīḥ Muslim, 2564).
2. The perspective of scholars on the act of showing off provides a framework to understand the phenomenon of *flexing* on social media. In this context, the use of social media should be accompanied by ethical awareness rooted in Islamic teachings, especially hadiths that discuss *riyā'*, *sum'ah*, and the underlying intention of an action.
3. The phenomenon *of flexing* is related to the desire to gain recognition and attention from others, which in certain situations can manifest as *riyā'* and *sum'ah.* Therefore, the use of social media should be guided by religious values and conscious efforts to maintain purity of intention. In addition, Muslims are encouraged to remind each other in kindness, because Allah's judgment of a person is not determined by wealth or social status, but by the condition of the heart, deeds, and *taqwā* that individual possesses.

REFERENCES

Abū ‘Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn al Syaibāniy. *Musnad al-Imām Aḥmad ibn Ḥanbal,*. Beirut: Mu'assasah al-Risalah, 1421.

Al-Bukhariy, Abu 'Abdilla Muḥammad ibn Ishma'il ibn Ibrahim ibn al-Mugirah Al-Yu'fiy. *Al-Jimi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar mentions Umur Rasulillah Allāh 'alaih wasallam wa Sunanih wa Ayamih*. Beirut: Dar Ṭauq al-Nayat, 1422.

Al-Sijistāniy, Abū Dāwud Sulaimān ibn al-Asy‘aṡ ibn Isḥāq ibn Basyīr ibn Syidād ibn ‘Amru al-Azdiy. *Sunan Abī Dāwud*. Beirut: Dār al-Risālah al-‘Ālamiyah, 1430.

Alsalloum, Afrah A, dan Jason Gainous. “Female social media influencers in the Arab Gulf : shaping marketing and advertising on Instagram,” no. February (2025): 1–14. https://doi.org/10.3389/fcomm.2025.1518386.

Amri, Muhammad. "Ibn Miskawaih's Ethical Thoughts." *Curiosity: Social and Religious Communication Media* 10, no. 1 (2017): 49–59.

Ayubi, Sholahuddin; Fitri, Aidil Al. “*Flexing* in the Age of Social Media: A Study of the Hadith on Riyā’ and Modesty.” *Islamic Quarterly* 69, no. 1 (2025): 1–36. https://doi.org/2-s2.0-105023376967.

Brod, Heather. “The American Journal of Surgery Rethinking success in surgery : Reconciling personal and professional expectations.” *The American Journal of Surgery* 259, no. March (2026): 116927. https://doi.org/10.1016/j.amjsurg.2026.116927.

Cahyono, A. S. "The Influence of Social Media on Social Change in Communities in Indonesia." *Publiciana*, n.d., 142–43.

Cohen, Aaron; Özsoy, Emrah. “Dark Personality Traits and Situational Factors in Social Media Addiction: Insights From Turkish Users,” n.d.

Darmalaksana, Wahyudin. "Flexing Studies in Hadith Views with Thematic Methods and Social Media Ethical Analysis." *Gunung Djati Conference Series 8*, n.d., 73–92.

Fatawu, Alhassan; Fuseinii, Mohammed Abdul-Basit; Khalid, Abdul-Mumin. “The Benefits and Challenges of Social Media in Higher Education.” In *Lecture Notes in Networks and Systems*, diedit oleh Senjyu T. Goar V., Kuri M., Kumar R., 107–22. Bikaner: Springer Science and Business Media Deutschland GmbH, 2023.

OPEN ACCESS

https://doi.org/10.1007/978-981-19-9888-1_9.

Govindaraju, Vimala. "Media Psychology Approaches in Digitalization and Human Communication," 193–202, 2023. https://doi.org/10.4018/978-1-6684-3632-5.ch012.

Habibah, Syarifah. "Morals and Ethics in Islam." *Journal of Basic Charm* 1, no. 4 (2015): 73–74.

Hardiman, F.Budi. *Franz Magnis Suseno The Figure and His Thoughts*. Jakarta: PT Kompas Media Nusantara, 2016.

Honneth, De Axel. "as disrespect in theory." *ADVANCED STUDIES* 40, no. 116 (2026): 1–18. https://doi.org/10.1590/s0103-4014.2026.40116.00.

Ibn Majah al-Qazwiny, Abu Abdillah Muhammad bin Yazid bin Majah. *Sunan Ibn Majah*. 2nd ed. Riyadl: Dar al-Hadlarah, 2015.

K.Bertens. *Ethics*. Jakarta: K.Bertens, Ethics (Jakarta: Gramedia Pustaka Utama, 1993.

Karim, Abdul. "Abdul Karim, "The Contribution of Al-Ghazali Ethical Theory to Adult Education." *el-Tarbawi* 13, no. 2 (2020): 105.

Kim, Jihee; Choi, Woojin; Lee, Yuri. "Influence of Social Media Fashion Content Motivations on Luxury Brand Consumption-Mediating Role of FoMO and Moderating Role of Product Type." *Journal of the Korean Society of Clothing and Textiles* 49, no. 4 (2025): 816–33. https://doi.org/10.5850/JKSCT.2025.49.4.816.

Lukman. "Morality in the Perspective of Fazlur Rahman." UIN Ar-Raniry Aceh, 2017.

Matin, Abdul. "Reconstructing Ḥ ad ī th Discourse in the Digital Age : From Text to Discourse." *Journal of Ecohumanism* 6798 (2024): 426–36.

Megantari, Krisna, Universitas Gadjah Mada, Dian Arymami, dan Universitas Gadjah Mada. "Revealing The Indonesian Crazy Rich Prisoner on Social Media : A Multimodal Discourse Analysis Revealing The Indonesian Crazy Rich Prisoner on Social Media : A Multimodal" 30, no. 3 (2025): 3342–70.

Muhammad, Quraish Shihab. *The Miracles of the Qur'an: Reviewed from the Linguistic Aspect, Scientific Ishariah, and Occult Preaching*. Bandung: Mizan, 2007.

Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairiy al-NaisAbūriy. *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar binaql al-'Adl 'an al-'Adl ilā Rasūlillah ṢallāAllāh 'alaihwasallam,*. Birut: Dār Iḥyā' al-Turāṡ al-'Arabiy, 1424.

Mustafa, Mahmud Ahmad. *The Terrible Sincerity,*. Yogyakarta: Mutiara Media, 2009.

Nur Khayati. "Journal of Socialization of the *Flexing Phenomenon* on Social Media as a Venue for Social Class Recognition with a Study of Structural Functionalism Theory Journal of Socialization." *Journal of Thought Results*, 2022, 113.

Nurasih, Wiji. "Islam and Social Media Ethics for the Millennial Generation." *Al-Misbah: Journal of Da'wah and Communication* 6, no. 1 (n.d.).

Orami. "Understanding the meaning *of Flexing* and the Causes and Impacts of Excessive Showing Behavior," 2022.

Renata, Nadya. "Representation of Hedonism in Social Media." *Research, University of Semarang*, 2019, 24.

Sedikides, Constantine; Webb, Chloe; Kelley, Nicholas J. "Moral self-enhancement." In *Handbook of Ethics and Social Psychology*, 105–17. Edward Elgar Publishing Ltd., 2025. https://doi.org/10.4337/9781035311804.00017.

Shihab, M.Quraish. *Tafsir Al-Misbah: Message, impression, harmony of the Qur'an*. Jakarta: Lentera Hati, 2002.

Tabari, Saloomeh; Ding, Qing Shan. "Celebrity, Social Media Influencers and Brand Performance: Exploring New Dynamics and Future Trends in Marketing." In *Celebrity, Social Media Influencers and Brand Performance: Exploring New Dynamics and Future Trends in Marketing*, 1–216. Springer Nature, 2024. https://doi.org/10.1007/978-3-031-63516-8.

Tien, Shih-Wei. "Chasing fame, curating flow: logics of everyday celebrification on Instagram in Taiwan–a mixed-methods analysis of follower and following metrics." *Celebrity Studies*, 2026. https://doi.org/10.1080/19392397.2026.2723718.

Wang, Yuyan, Kongmeng Liew, dan Chris G Sibley. "Social Sciences & Humanities Open Pathways from social media use to low self-esteem : The role of body dissatisfaction and social connectedness." *Social Sciences & Humanities Open* 14, no. September (2026): 103498. https://doi.org/10.1016/j.ssaho.2026.103498.

Yusainy, Cleoputri; Fitria, Ika; Sarirah, Thoyyibatus. "Someone just posted on Instagram: Conspicuous consumption, anticipated engagement, and trait mindfulness." *Journal of General Psychology* 152, no. 3 (2025): 403–28.

OPEN ACCESS

OPEN ACCESS