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## THE PHENOMENON OF FLEXING BEHAVIOR AFTER THE PANDEMIC IS A CONTEMPORARY ECONOMIC PROBLEM FROM AN ISLAMIC ECONOMIC PERSPECTIVE

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### Abstrak:

Fenomena perilaku pamer di media sosial yang dinamai kekinian yakni, “flexing”. Perilaku pamer ini erat kaitannya dengan materi melekat dengan individu sebagai pembentuk kelompok. Perilaku flexing penting untuk dikaji dalam pandangan Ekonomi Islam karena, fenomena pengendalian diri yang kurang sehingga konsumsi yang berlebihan dan tidak penting, bermudah-mudahan melakukan pamer, mental ingin cepat kaya, menepis batas halal dan haram dan jauh dari sifat seorang muslim. Adapun metode yang digunakan pada tulisan ini adalah kualitatif deskriptif, sumber-sumber kajian pada tulisan ini bersumber dari jurnal-jurnal, buku-buku, berita, pendapat, dapat pula dikatakan sebagai literatur review. Penelitian ini tidak menguji hipotesis melainkan mengkaji fenomena-fenomena yang sedang terjadi. Islam menjunjung tinggi kebermanfaatannya dan sebisa mungkin menghindari sebaliknya. Walaupun flexing juga sering digunakan untuk strategi marketing saat ini yang berguna untuk dunia pemasaran, namun flexing memberi dampak negatif beragam mendorong pasar yang minim manfaat, konsumsi yang tidak perlu untuk social climber dan ternyata adalah life trap, tidak terjaga dan terpeliharanya akal serta harta, jauh dari keseimbangan ekonomi skala individu, perusahaan bahkan negara jika meliputi sirkulasi perekonomian mikro dan makro. Islam telah menentukan standar hidup setiap individu bahkan kelompok. Melebihi standar normatif yang diatur manusia itu sendiri. Karakter ekonomi Islam yang berbeda dengan sistem ekonomi di luar Islam, menjadikan ekonomi Islam sebagai jalan yang seharusnya ditempuh bukan sebagai alternatif. Islam adalah agama yang sempurna paripurna. Mengatur tatanan peradaban sampai pada perilaku individu.

**Keywords:** Flexing; Ekonomi Islam.

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**Abstract:**

*The phenomenon of showing off behavior on social media is called the present, namely, “flexing”. This showing off behavior is closely related to the material attached to the individual as a forming group. Flexing behavior is important to review in the view of Islamic Economics because, the phenomenon of lack of self-control results in excessive and unnecessary consumption, hopefully showing off, the mentality of wanting to get rich quickly, getting rid of the boundaries of halal and haram and far from the nature of a Muslim. The method used in this paper is descriptive qualitative, the sources of study in this paper come from journals, books, news, opinions, it can also be said as a literature review. This research does not test the hypothesis but examines the phenomena that are happening. Islam upholds usefulness and as much as possible avoids the opposite. Even though flexing is also often used for current marketing strategies that are useful for world marketing, flexing has various negative impacts, pushing markets that have minimal benefits, unnecessary consumption for social climbers and it turns out to be a life trap, not maintaining and maintaining reason and wealth, far from the economic balance of the individual, company and even the state scale if it includes micro and macro economic accountability. Islam has determined the standard of living of every individual and even group. Exceeding the normative standards that govern the man himself. The character of the Islamic economy, which is different from non-Islamic economic systems, makes Islamic economics a path that should be taken, not an alternative. Islam is a complete perfect religion. order of civilization order to individual behavior.*

**Keywords:** Flex; Islamic economics.

**INTRODUCTION**

Existence then and now differs in the meaning of the needs of social life. During the pandemic and post-pandemic, the world is increasingly deeply connected. The phenomena that have sprung up in society are mixed between old habits and new habits, responses from the new normal that is realized or unconscious but this is happening. One of them is a phenomenon that has recently appeared in society, namely flexing. Many do not understand what flexing means but may have done and even liked to watch dishes that contain flexing. In short, flexing is a phenomenon that names “show off” behavior by individuals. Quoting from an online page about the meaning of the word “flexing” in reference to the Merriam-Webster dictionary, flexing

means to show off something or something that is strikingly owned. In addition, in economics, flexing behavior is understood as a conspicuous consumptive attitude, spending money to buy luxury goods and premium services in order to demonstrate financial, and social level or capability.<sup>1</sup>

The behavior of showing off is not recently popular, it's just that the form of show-off behavior is currently undergoing an evolution. This is normal actually, but nowadays the behavior of showing off has been very diverse in motivation and form, and not infrequently negatively motivated, and very massive because it is supported by digital means, namely the internet. Internet users in Indonesia continue to experience additions. Chairman of the Indonesian Internet Service Providers Association (APJII) Muhammad Arif, during the Indonesia Digital Outlook 2022, at The Westin, Jakarta, Thursday (9/6/2022). He said currently approximately 77% of the country's population already uses the internet. This growth is fantastic, before the pandemic the figure was only 175 million. Meanwhile, the latest APJII data, in 2022 internet users in Indonesia will reach around 210 million. This means that there are an additional 35 million internet users in Indonesia.<sup>2</sup>

Indonesia Survey Center's collaboration with APJII released the 2019-2020 Survey Report. The survey was conducted in June 2020 with 7000 samples spread across the country. Regarding how long internet users surf in cyberspace, from the data above, 36.1% of internet users spend 1-4 hours and 26.2% spend time accessing the internet 6-8 or even more within a period of 24 hours. 51.5% stated that the main reason for using the internet is to access social media.

Virtual space is getting wider, and the internet can be one of the media that accommodates this "show off" phenomenon, but it does not rule out the possibility that this also takes place offline. This flexing is a behavior of showing off property, the property on display may be true is owned wealth or just a fabrication, in other words, "pretending to be rich". Quoting the words of one of the academics and business people, Prof. Rhenald Kasali, Phd, in his podcast on the Youtube page said, "Poverty screams but wealth whispers so, rich people are embarrassed to talk about their wealth."<sup>3</sup> Highlighting the spread of this phenomenon through the internet does not rule out the

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<sup>1</sup> Hestianingsih, "Arti Flexing, Istilah yang Ramai di Media Sosial Terkait Pamer Harta," wolipop, 2, accessed August 10, 2022, <https://wolipop.detik.com/health-and-diet/d-5996210/arti-flexing-istilah-yang-ramai-di-media-sosial-terkait-pamer-harta>.

<sup>2</sup> Intan Rakhmayanti Dewi, "Data Terbaru! Berapa Pengguna Internet Indonesia 2022?," CNBC Indonesia, 2, accessed August 11, 2022, <https://www.cnbcindonesia.com/tech/20220609153306-37-345740/data-terbaru-berapa-pengguna-internet-indonesia-2022>.

<sup>3</sup> *Inilah Kaya Boong-Boongan Yang Dipamerkan & Dipercaya Milenial Dan Ditiru Luas*, 2022, 2, <https://www.youtube.com/watch?v=P8nqLYg8G1Q>.

possibility that society will greatly affect its quality in terms of spiritual, psychological, social, economic, and cultural.

Examples of flexing behavior in Indonesia are as follows: (1). The phenomenon of naming or the term “sultan or crazy rich” results from showing off wealth by cyber celebrities, YouTubers, celebrities, artists, and others that have an impact on the formation of the mentality of wanting to get rich instantly. (2). Show off wealth under the guise of fraudulent investment or even online gambling packing trading. (3). Entrepreneurs/business people who make flexing a marketing strategy. (4). The case of first travel whose owner is notoriously rich turns out to be flexing wealth from hajj and Umrah travel fraud, and there are many more varieties of flexing and its effects. One of the beauty bloggers from Indonesia, Tasya Frasha released a make-up brand with a sales achievement of 1 billion rupiahs within 13 minutes at the end of August 2022. Behind this achievement, there is a long process to build personal branding, the process is not short and relies on marketing tricks alone. The flexing that is done to form personal branding that makes this beauty blogger figure gain trust and good images to be used as a fashion role in this industry. Indra Kens furthermore, although finally reported to be one of the suspects of Binary Options fraud (online gambling under the guise of trading) with the content of flexing the wealth he has is able to attract the public to participate in online gambling with investment packing, in the hope of obtaining instant wealth and can also become rich as shown.

The journal written by Aprilia Adiyati Purwaningrum, “The Influence of Social Media on Social Inequality and People’s Mindsets Regarding Flexing in Indonesia” from this article, explains that in social media, identity becomes fluid and changeable. This social media allows anyone to be anyone, and can even become a different user from the original which is the opposite of reality. They use social media as the formation of reality (Mahyuddin, 2017). This means that social media affects them a lot. The existence of social media makes flexing easier. It’s hard not to flex when we have something to show off. Online, humans also want to be described as attractive and want to be seen as wealthy, intelligence is also popular. Social media is a shaper of reality that is not necessarily the truth, it has an impact on how a person thinks, acts, and lives life-based solely on the size of the material. This can create the character of a material-oriented individual only or a material slave (*homo economicus*).

There has not been much writing and research related to flexing, even though this is very powerful in affecting individuals and groups in the social order, especially from the economic side, although on the other hand there

are those who think that this flexing is not something to worry about. The social level does not limit the use of social media, meaning that all forms of information presented in a digital-based environment will be accessible to anyone through any platform. This phenomenon has to do with behaviors that have a cause-effect. Showing off behaviors that have various motives presented unfiltered in society both online and offline can indirectly affect decision-making, response, habits, character, skills, behavior consumption, and even flexing is also used as a marketing strategy and much more. This is due to the shift in meaning from the fact of the object to the subjective. Departing from it all, it is interesting for the author to study the phenomenon of flexing from the view of Islamic Economics, because the writings that are used as a reference for the study of writing this article, generally examine the phenomenon of flexing from a non-economic point of view. In addition, this phenomenon is close and closely related to the daily life of society in general but not many are aware and understand how this behavior greatly affects individual qualities even in the larger order, namely civilization.

The method used is descriptive qualitative, and the sources of study in this paper are sourced from journals, books, news, and opinions, this paper can also be said to be a review of literature where this research does not test hypotheses but examines phenomena that are happening based on the data sources previously mentioned. The sources of studies related to the phenomenon in question are elaborated with facts experienced directly or presented in daily interactions in society of daily life, this literature study also examines empirical matters that are sourced from previous findings and then assembled with each other.

## DISCUSSION

### Definition of Flexing

Showing off centuries ago was done, firmly attached to this behavior in tandem with civilization. So completely Allah leads the people with His word through the Quran and the hadith of the Messenger of Allah Sallallahu' alaihi wasallam. The story of show-off behavior has been pinned by Allah on the Surah At-Takatsur which is the 16th surah and is classified as a Makkiyah verse. Asbabun nuzul interpretation of Ibn Katsir and interpretation of Al Munir, that Ibn Abi Hatim narrated from Ibn Buraidah. He said, tribe "This verse comes down with regard to two tribes from among the Anshars. Namely Bani Haritsah and Bani Harits. They are proud of each other and multiply treasures. One people said, "Is there anyone among you like fulan bin fulan bin fulan?" the other people also retaliated like that. They take each other pride in mentioning the people who are still alive.

Then they said, "Let's follow us to the grave." Then one of the two tribes said, "Is there anyone among you like fulan bin fulan bin fulan?" They said pointing fingers at each other's graves. The other people also retaliated as such. Then Allah sent down the Letter of At-Takatsur.

In English, flax means to be flexible or flex, while flexing is a verb-ing form of the word meaning that the person uses their abilities and advantages. Referring to the above understanding, the origin of the word flexing does not contain a negative meaning of the word, in fact. The naming of the flexing nature with the term flexing has recently emerged and is used by the public along with the increasing number of influencers in various fields that exist on social media displaying anything that wants to be displayed in public spaces through various kinds of online media without privacy barriers. In a pandemic situation, most activities are limited, and the digital space is increasingly widespread so this term is increasingly popular and quickly spreads and is used by the public.

Journal publication under the title "Showing Off Luxury: A Study of Thorstein Veblen's Theory of Consumption". "If Veblen's lifetime is depicted with the ever-evolving atmosphere of the city, in the present context it is much more developed. The presence of new people is not only found within a city but also in a virtual world, a global city. So more people can witness the commodities on display so that there are wider opportunities in improving self-image. In a different setting from the Veblen era, showing off luxury at this time can be initiated by entrepreneurs, celebrities, politicians, professionals, athletes, YouTubers, celebs, to "religious leaders". Today's luxury show-off behavior is inseparable from the social context in which certain individuals or groups try to accommodate their desire for social appreciation and social class. Veblen (1899) argues that conspicuous consumption can give status in a materialist society. The status represents an enviable position by the classes below it."<sup>4</sup>

The publication by Mahyuddin with the title "Social Climbers And Show-Off Culture: The Paradox of Contemporary People's Lifestyles" in this journal writes that not a few individuals continuously represent happiness, beauty, and pleasure in the form of symbols that are then told to the public. There are hardly any moments of fun in his social activities that are not exhibited to others. The purpose is not only to share information, they also want to show off and show their existence in their social environment. (Flowers and Irfani:2017). These symptoms represent a separate social

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<sup>4</sup> "Pamer Kemewahan: Kajian Teori Konsumsi Thorstein Veblen | Bakti | Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)," 4, accessed August 22, 2022, <http://www.jurnal.unsyiah.ac.id/JSU/article/view/18109>.

reality in which the adoration of consumption, the insanity of lifestyle, and the clash of social identities (social class, image, self) is a cultural practice of society that is very easy to find and familiar with our lives.<sup>5</sup>

Furthermore, the journal title “The Desire to Show Off the Indonesian Middle Class on Instagram: New Media, Identity and Network Society” results showed that the act of spending leisure by the middle class is not only to have fun showing off valuable objects in the Instagram space. There is shifting pleasure. Today the middle class is redefining their celebration of fun by showing off work activities and not just displaying luxury. The inauguration of identity is not only through showing off consumption with selective selection in exhibiting luxurious places, vacation activities, and the use of up-to-date fashion. In the middle-class Instagram space, it is also not just doing the act of taking advantage, using or enjoying Instagram for pleasure. The middle class also practices the leisure economy.<sup>6</sup>

Quoting the article with the title “Principles of Islamic Economic Norms in The Qur’an Perspective” In the judgment of the Prophet Syua’ib that the main cause of the moral and social decline of the Madyan and Aikan people is economic injustice and pride. Justice is the right of individuals, groups, and classes. This means that the values of truth and the attributes of virtue must be inherent in each person.<sup>7</sup>

### **Flexing in view of Islamic Microeconomics**

Flexing or show-off behavior is able to encourage consumption, not consumption for the fulfillment of needs but rather to satisfy irrational desires of desires. This is a negative consumption style. Consumption plays a very meaningful role in the economic life of individuals as well as nations. It is necessary to be careful in consuming wealth. There may be a large pile of wealth in a country with an honest and fair system of exchange and distribution, but if that wealth is not spent in a thoughtful way or squandered on something unnecessary and spree, then the true purpose of that wealth will be lost. Therefore the flow of consumption should be

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<sup>5</sup> Mahyuddin Mahyuddin, “Social Climber Dan Budaya Pamer: Paradoks Gaya Hidup Masyarakat Kontemporer,” *Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2017): 4, <https://doi.org/10.14421/jkii.v2i2.1086>.

<sup>6</sup> Rama Kertamukti and Rama Kertamukti, “HASRAT PAMER DIRI KELAS MENENGAH INDONESIA DI INSTAGRAM : Media Baru, Identitas Dan Masyarakat Jaringan” (Universitas Gadjah Mada, 2020), 4, <http://etd.repository.ugm.ac.id/penelitian/detail/186709>.

<sup>7</sup> Ade Jamarudin et al., “PRINCIPLES OF ISLAMIC ECONOMIC NORMS IN THE AL-QUR’AN PERSPECTIVE,” *Kodifikasia* 15, no. 1 (June 19, 2021): 159–70, <https://doi.org/10.21154/kodifikasia.v15i1.2290>.

directed to the correct and proper channels so that the wealth of a country can be utilized in the best possible way.<sup>8</sup>

### **Wastage**

Wastage contains at least three meanings. First, spend your wealth on forbidden things such as liquor gambling and others, especially in very large quantities. Second, excessive spending on halal goods, both inside and beyond one's ability. Third, spending on pious charitable purposes is done solely to show off.<sup>9</sup>

### **Luxury**

The cost of luxury living is usually more expensive than the benefits that can be taken from the pleasure of such items. Islam prohibits luxury goods because it will encourage the growth of unproductive and immoral industries that will spread elements that are harmful and disturbing to society. And finally destroying the unity and integrity of the entire community.<sup>10</sup>

### **Characteristics of Consumption in Islam**

The characteristics of consumption in Islam have their own uniqueness. First, there is no difference between spiritual and worldly spending. In other religions of the world, there is a clear line of demarcation between expenditures of a religious nature and expenditures of a non-religious or worldly nature. Islam makes no such distinction between one type of expenditure (deed) and another. It is a noble act, giving (property) to widows, children, and the poor. But this is as noble as spending property on yourself, your children, your parents, and your relatives; going to the office, doing business activities or other things to earn a living through hard and honest work, setting up prayers, or performing the hajj to Mecca. They are also a noble benevolent charity.<sup>11</sup>

1. Quality and purity. The Qur'an has taken a middle ground between two extreme ways of life, materialism, and asceticism. On the one hand, the Qur'an prohibits spending that goes beyond the limits, especially in venting personal desires. While on the other hand Islam Also denounces people who abstain from all good and holy pleasures.
2. Standard of living. In the matter of gradation of economic standards, Islam does not demand equality but concerns the division of basic

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<sup>8</sup> Afzal-ur-Rahman and Dewi Nurjulianti, *Muhammad sebagai seorang pedagang* (Indonesia: Yayasan Swarna Bhumi, 1997), 6.

<sup>9</sup> Afzal-ur-Rahman and Nurjulianti, 6.

<sup>10</sup> Afzal-ur-Rahman and Nurjulianti, 5.

<sup>11</sup> Afzal-ur-Rahman and Nurjulianti, 6.



necessities of life, Islam maintains equality and accepts the principle of 'the right to earn a living' from every citizen. Islam asserts that no one should be deprived of the basic necessities of life and that No one should squander his wealth in luxury.

3. Simple life. Although the treasures of the Messenger of Allah were abundant, throughout his life he lived based on basic needs only. In summary, a simple and not excessive livelihood in enjoying material benefits in life is a noble principle that Islam advocates in consuming wealth.

### ***Flexing in View of Hadith***

Journal with the title "Flexing Studies in Hadith Views with Thematic Methods and Social Media Ethics Analysis" Wahyudin Darmalaksana, 2020. "People often display the ideal aspect on social media for the public to like. Content on social media becomes a representation of its owner where richer people tend to like expensive items. In fact, many people are really rich, that is, rich in the true sense, they don't want to show off their wealth to maintain honor." This research concludes that flexing behavior that takes place in the post-truth era is considered contrary to hadith themes compiled in the framework of Islamic morals and ethics as the basis of social media ethics. Flexing behavior is contrary to aspects of Islamic ethics which include honesty, humanity, and peace which include prophetic social dimensions, social society, and social responsibility.<sup>12</sup>

Table 1. Hadith about flexing

Theme	Hadith Number
Almsgiving but showing off	Bukhari 1326
Arrogance, show off and hostility	Bukhari 2648, 3373, and 6809
Riya, show off and ambition	Bukhari 2673
Almsgiving and pride favored by Allah Almighty	Ahmad 22630 and 22632; Nasai' 2511
Choosing merit over luxury	Muslim 4390
Avoid luxury	Muslim 3857
The dress of luxury (for wanting to be praised) is a disgrace in the afterlife	Abu Daud 3511
Wealth is measured not by material possessions but by the heart	Ahmad 7015
Wealth belongs to Allah Almighty.	Bukhari 799; Ibnu Majah 869

<sup>12</sup> Wahyudin Darmalaksana, "Studi Flexing Dalam Pandangan Hadis Dengan Metode Tematik Dan Analisis Etika Media Sosial," *Gunung Djati Conference Series* 8 (January 13, 2022): 7.

### Flexing and Social Climber

In relation to cutting-edge behaviors or lifestyles, people consume their type of culture based on their social classes. The upper social class will represent the characteristics of its cultural consumption. Conversely, the lower middle social classes will also increasingly be seen in their daily consumption. The consumption-ability of each individual is different, so they then undergo differentiation so that a group of individuals appears with the term "social climber", which is a person's behavior or social actions carried out to improve their social status. He will do everything in order to get recognition of social status higher than the actual status in society with similarities in appearance, style, and even lifestyle. This social climber behavior is like a trap or life trap. The culprit is difficult to get out of the impulse because it has to do with the material as well as self-control. Although something like the following sentence is known even "Spending on showing off how much money you have is the fastest way to have less money."<sup>13</sup>

### Flexing as Personal Branding for Marketing Strategy

Morgan Hausel, "Modern capitalism builds industry from helping people pretend to be rich to being real" Creativity and innovation renew marketing strategies to survive in the vortex of competition. Marketing tricks have undergone an evolution (game-changing), and this change is supported by the development of technological advances and information that gives power to each other. Today's products and services are not enough just good quality, it does not mean that this is not important. This factor can be ranked umpteenth as a consideration for consumers to decide to buy and use the product or service. Advertisements do not only show goods and services that you want to sell, a brand will have an appeal if it uses brand ambassadors, this may be commonplace and we often encounter it in commercials. This kind of marketing trick is not enough to attract consumers in the midst of increasingly volatile and changing market competition. There is a new pattern, the brand image must be strong and identical and also able to reach all digital media used by the public. One of the new patterns is that brand owners then go down directly as advertising stars who are not paid directly but earn more than the nominally paid brand ambassadors. His task is to divide daily life without any boundaries of private space. Featuring an interesting daily life, ranging from what to wear, what to eat, how luxurious the vehicle is, which side of the world most people dream of, how magnificent the residence is proud of, and many more eye-

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<sup>13</sup> Moegan Hausel, *The Psychology of Money*, Cetakan X September 2021 (BACA, 2022), 7.

catching treats that watch. All of this is packed with concepts familiar to us, we know the term "content" where the content made must be as attractive as possible no matter according to reality or not.

Displaying personal branding that has a positive impact on the products and services sold. Furthermore, the content created is disseminated in the public domain to social media, which is mostly unpaid. This step can be said to be low-cost, very fast to reach the market, and responsive.

### **Artificial Intelligence and Flexing**

Important points of civilization that must be known. Artificial Intelligence (AI) is a cutting-edge invention as far as the development of civilization today which is the 4th phase of the industrial revolution. A new chapter of technology, where AI joins other technologies such as nanotechnology, 3D printing, mobile computing, internet of things. All of this triggers things to change very quickly from traditional modern to more up-to-date and sophisticated. The emergence of smartphones, e-commerce, smart apps, financial technology, and many more have helped the creative economy. Not all individuals realize today we coexist with artificial intelligence, where all surfing activities in the digital world are polarized. What we see even per second is data, data that can be managed to direct interest, things we like, and even our thoughts towards something now and even in the future. Patterned flexing behavior through AI technology.

Chinese technology company ByteDance launched the TikTok app in 2016. TikTok is one of the many social media used by the public. TikTok uses machine learning algorithms for personalized information recommendations. This technology is able to provide information and recommendations so that it can well direct the interests and needs of users who use it. Through the TikTok application, we are presented with a short video in seconds that allows the transfer of information very quickly. On this platform, we can get entertainment, shop for daily necessities, promote business, flexing, obtain health information, be creative, channel interests and talents, and much more. TikTok is one of many digital products as a means of flexing, an application that allows the acceleration of social interaction and economic activities. TikTok is predicted to revolutionize the constellation of business competition in the future.

Not all posts on social media are flexing, but most flexing makes social media a means of delivery. Content that fills the digital realm becomes one of many reference sources for daily decision making including the consumption of goods and services. Content creators with various fields

and various motives, display things that can influence consumption in decision-making.

### **Flexing in an Islamic Economic Perspective**

Islam is a perfect religion. Regulating the order of civilization down to the behavior of the individual. The behavior of showing off has been clearly explained in Islam. The cause and effect of such behavior are also diverse and we can see all around such as; making material/treasure a goal, measuring everything by matter, and forming morals that far from reflecting the nature of a Muslim such as arrogant, lying, extravagant, show-off, not guarding against anything illegitimate, and much more. Which is all like a domino effect that does not let go of each other. Islam has determined the standard of living of each individual and even group. Exceeding normative standards by the human view. The character of Islamic economics is different from that of capitalist, socialist, or even communist. Making Islamic economics a middle ground that should be pursued is not an alternative.

### **Maqashid Asy Shari'ah and its relationship with Islamic Economics**

Maqashid Shari'ah is the basic paradigm of Islamic Economics. Imam asy-Syathibi is of the view that the main purpose of maqashid asy shari'ah is to maintain and fight for three categories of law, namely:

#### **a. Daruriyyat**

Linguistically it means an urgent or emergency need. In this category, there are five things that need to be considered, namely maintaining religion (al-Din), nurturing the soul (al-Nafs), maintaining reason (al-Aql), maintaining honor and posterity (al-Ird), and maintaining property (al-Maal). In Daruriyyat's needs, if this level of need is not met, it will threaten the safety of mankind in the world and in the hereafter.

This first point in the discussion of economics is popularly referred to as primary needs. This economic study focuses on the realm of mere material such as home, clothing, food, and drink, something that can be measured and visible. But in Islam, material things are not enough to sustain the lives of individuals or groups. The concept of vertical relationship (hablum Minallah) with the creator, horizontal relationship in the form of relationship with fellow human beings (hablum minannas) in the form of muamalah relationship and even relationship with oneself (hablum minnafsiyah). Islam organizes very wisely and in detail.

#### **b. Hajiyyat**

Linguistically it means secondary needs. If this need is not realized, it will not threaten safety, but it will experience difficulties. To eliminate these

difficulties, in Islam there is a rukhsa (waiver) law, which is a law needed to ease the burden so that the law can be implemented without feeling pressured and constrained.

Islam is a mercy for all nature. A perfect religion descends from God who created the heavens and the earth and also among them, there is doubt in it. Man is governed by sharia, and sharia is carried out without imposing. Clear in His word. QS. Thaa-haa 20 : 1-5, which means:

*"Thaahaa. We have not revealed the Quran to you O Prophet to cause you distress, but as a reminder to those in awe of Allah. It is a revelation from the One Who created the earth and the high heavens—the Most Compassionate, Who is established on the Throne."*<sup>14</sup>

### c. Tahsiniyyat

Linguistically it means perfecting things. This level of need is in the form of complementary needs. If this need is not met, it will not threaten and will not cause difficulties.

As has been stated before that the purpose of the passing down of Shari'a is to achieve benefit and avoid omnipresence on two different dimensions of time, the world and the Hereafter. This means that all aspects of Islamic teachings must lead to the achievement of these goals, including the economic aspect. Therefore, Islamic Economics must be able to become a panacea and a solution to the acute problems of the current economy. The logical consequence is, that constructing an Islamic Economic building it cannot be separated from the Maqashid theory as previously explained.<sup>15</sup>

## Unlimited Desire and Economic Balance

Wants (needs) are all things or things that we want but not necessarily need. While the needs (wants) are all things or goods that we definitely need and the maximum benefits we feel if used as they should be. The standard of living is divided into four;

1. Living in misfortune, having sufficiency or even more possessions, but miserly in various ways. Miserly in spending to meet the needs of daruriyat.
2. The standard of living is luxurious but not in accordance with ability. We have the minimal ability but a high standard of living and lifestyle.
3. Appropriate lifestyle. Balanced between income and expenses.

<sup>14</sup>"Surah Taha - 1-135," Quran.com, accessed December 19, 2022, <https://quran.com/taha>.

<sup>15</sup>"View of Maqashid Syariah Sebagai Paradigma Dasar Ekonomi Islam," 9, accessed August 8, 2022, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/economic/article/view/958/699>.

4. The principle of life is simple. Although it has enough and even excess property, it is able to control itself and the soul to live a simple, inconspicuous life.

### **Halal Considerations as well as Thoyyib and Efforts to Distance Themselves from the Haram**

Of all the gifts God gives to a man on this earth, more are lawful than illegitimate. Halal is not only the substance but also needs to pay attention to how to obtain it, process it, where the source is from, and even what the distribution looks like. On the other hand, if all of this does not meet Islamic law then the law turns into haram. In addition, what usually accompanies halalness is, it must be thoyyib or good. Halal for the soul and thoyyib for the body. All these details are not found in any system and economic science other than Islamic economics.

### **Two Dimensions of Time**

As human beings with the purpose of creation, we must maintain a relationship with God, ourselves, and others. All forms of deeds done must be proportionate to achieve well in today's world and tranquility in the hereafter. In the teachings of any religion, there is nothing as detailed and unequivocal as Islam believes in the existence of life after death. That what we do in the world will have an impact on life in the hereafter. Through long and fair sucking, we will be asked what we do during life. What we live with and how we live. With this belief, a Muslim and a Muslim woman will form a better-than-good character. So that any behavior and attitude that is contrary to Islamic law will try not be condoned or even avoided.

## **CONCLUSION**

Indonesians, as many as 51.5% of access the internet for social media. 36.1% surf for 1-4 hours per day, and 26.2% spend 6-8 hours per day. If accumulated, 62.3% of Indonesians spend 1-8 hours per day accessing social media. With the opening of virtual space that is so wide and very accessible, life habits are changing, and the way of survival is changing, which is a response to changes in the media used to facilitate daily life. A new round of technology, the invention of artificial intelligence (AI) in collaboration with other inventions such as nanotechnology, 3D printing, mobile computing, internet of things. All of this triggers things to change very quickly from traditional modern to more up-to-date and sophisticated. Machine learning algorithm technology for personalized information recommendations. How AI works, thinking humanly, doing things, How

AI works, thinking humanly, doing things, being able to see, thinking (acting humanly), thinking rationally/logically and systematically (thinking rationally), doing rationally (acting rationally) This technology is able to provide information and recommendations so that it can properly direct the interests and needs of users who use it.

The latest inventions of this century have become one of the shapers of the behavior indirectly of the content and activities carried out online in the form of consumption of reading content, things that are seen, watched, discussed, everything is facilitated in the network for the application of needs in the real world. Online media has the power to influence individuals and even the public at large on decision-making, response, habits, character, skills, and behavior consumption. This is due to the shift in meaning from the fact of the object to the subjective.

one of the positive effects of flexing is that it is used as a marketing tool, it's just that if you look at it and study it again with an Islamic Economics approach, it is found that there are more negative impacts than positive benefits obtained from this behavior. The acceleration of the economy due to flexing seems to contribute to economic growth and create an increase in the economy of individuals and countries. But this did not last long and had a significant effect, as did balloons that were large but only filled with air. Empty and empty, minimal benefit. This is very far from the goal of achieving Islamic Economics, namely *maslahah*.

Sempurnanya ajaran Islam mengatur hubungan sesama manusia di muka bumi ini. Banyak penyebab seseorang untuk flexing bukan hanya motif ekonomi saja, melainkan sosial, psikologi, budaya, bahkan motif bisnis, beragam. Ekonomi Islam adalah bentuk kecil dari muamalah (*hablum minannas*). Meski terdapat perbedaan dan berbagai macam versi penyajian Ilmu Ekonomi Islam sehingga penerapan dan pengkajian fenomena berdasar keilmuan ini juga memiliki cara pandang yang berbeda. Hanya perlu diingat bahwa Ekonomi Islam tidak boleh berlepas dari landasan filosofinya yakni Al-Qur'an dan Hadis.

Pulling the common thread of flexing problems. This phenomenon is personally offensive. This can only be overcome by control by the individual himself. A Muslim or Muslim woman is different from other individuals who have never studied and believed and even practiced the teachings of Islam even though Islam exists as a *lil'alamin* grace. When a servant knows and is firm in his Islamic creed, then his relationship is good and close to Allah the creator and almighty. Then one's own relationship is complete, then the relationship with fellow human beings is also harmonious. Presumably

negative behavior of any kind will be able to be controlled and directed towards better and positive things.

### SUGGESTION

The word flexing is relatively new but show-off behavior has long been around us. This constitutes a small part of the development of mankind. The world is changing already sunnatullah. Our role as earth-growers must be strong spiritual, physical, and psychic foundations in order to keep up with the times in a controlled manner. The discussion on this subject should be very broad and straightforward because the references available from time to time vary in form. My point is the urgency of such a discussion. From time to time this behavior evolved to find new images and diverse forms. So that design has to keep accompanying. In order for us to be able to adjust and understand the point of civilization from time to time, it is necessary to be sensitive and open ourselves also to see in a way how the times go and exist. Researchers and academics are inseparable from these efforts as well. There is great hope for scientists from various backgrounds as well as for oneself so that this related research can be further developed in order to take part in the development of science and the steadiness and perfection of the thought process.

It is important to look fully and deeply, as well as not in exaggerate. Returning the essence of thinking and knowledge to its proper track, not indulging in lust with an alibi of freedom of thought. So that it is possible to bypass the boundaries that have been set by Islamic law. It must be remembered that we are servants who have limitations on the fruit of thought, which cannot be compared with the Science of God in its sharia form.



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