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Analysis of the 'Flexing' Charity Phenomenon on Social Media: A Phenomenological Study of Millennial Donors' Motivations and the Authenticity of Their Intentions

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Abstract

This study aims to analyze the phenomenon of flexing charity on social media, particularly in relation to the motivations and sincerity of millennial donors from both social and Islamic perspectives. This phenomenon has emerged alongside the rapid development of digital technology, which has transformed social media into a space for self-expression as well as a platform for building digital identity. This research employs a descriptive qualitative approach using a literature study method, collecting data from various sources such as books, scientific journals, and relevant previous studies. The results indicate that the practice of flexing charity is driven by diverse motivations, ranging from altruistic intentions to inspire others, to social motivations related to the need for recognition and validation. On the other hand, this phenomenon also reflects a shift in the meaning of charity from a private act of worship to a public activity that may involve elements of self-image construction. From an Islamic perspective, this practice occupies an ambivalent position, as it can serve as a means of da'wah while also potentially leading to riya' (showing off in worship) if it is not grounded in sincerity. Therefore, self-awareness and reflection are necessary in using social media in order to maintain a balance between social expression and spiritual values in acts of worship.

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Introduction

The development of digital technology, particularly social media, has brought significant changes to various aspects of people's lives, including religious practices such as charity. Social media has become not only a means of communication but also a space for self-expression and the formation of digital identity. In this context, the phenomenon of "flexing" has emerged the behavior of flaunting one's wealth, activities, or specific achievements in the virtual public sphere (Pohan;, 2023). The phenomenon of flexing, which was initially synonymous with a consumerist lifestyle, is now undergoing a transformation into the religious sphere, particularly in the practice of charity. Many individuals, particularly millennials, share their acts of charity on social media for various reasons, ranging from sharing inspiration to building a personal image. This indicates that social media has become a new medium for expressing philanthropic values while also serving as a social competition arena to gain attention and recognition. However, this phenomenon raises ethical and spiritual dilemmas, particularly regarding the authenticity of intention (*ikhlas*) in giving charity.

From an Islamic perspective, charity performed in secret is more encouraged to preserve sincerity and avoid the trait of *riya'* (show-off). However, in the context of social media, the practice of publicizing charity can have two sides: it can serve as a means of education and social motivation, while simultaneously having the potential to become a platform for self-promotion (Abdul & Sahlan, 2023). However, in current practice, the ever-increasing growth of social media users also reinforces the relevance of this phenomenon. Data shows that Indonesia is one of the countries with the largest number of social media users in the world, with Millennials and Gen Z dominating as active users who have made digital platforms an integral part of their daily lives. The high intensity of social media use not only impacts communication patterns but also influences how individuals express their values, including in religious practices such as charity (Amalia & Mabur, 2024).

In this context, a new phenomenon has emerged in which charitable activities are no longer entirely private, but are instead widely publicized through digital content. This phenomenon is important to examine because it has the potential to transform the meaning of charity from a personal act of worship into a social activity filled with symbols and self-representation.

In addition, flexing behavior is also related to psychological and social aspects, such as the need for recognition, social validation, and identity formation among younger generations. Research shows that excessive self-display behavior on social media can be influenced by various factors, including internal motivations and social pressure (Rimawati, 2024).

In the increasingly advanced digital era, the millennial generation is known as a group that actively utilizes social media as a means of communication, self-expression, and social interaction. Platforms such as Instagram, TikTok, and Twitter have become new public spaces that allow individuals to build their self-image while also gaining recognition from their social environment. In this context, the act of sharing charitable activities, including almsgiving, is no longer limited to the private sphere, but has shifted into public consumption that can be widely accessed by many people (Abdul & Sahlan, 2023). This change is also influenced by the emergence of a self-presentation culture on social media, where individuals tend to display the best version of themselves in order to gain positive responses in the form of likes, comments, and followers. This phenomenon is in line with the self-presentation (impression management) theory, which explains that individuals consciously manage their image in front of an audience in order to obtain positive social evaluations (Hollenbaugh, 2021). In addition, within the context of modern social media, this theory is further strengthened by the uses and gratifications approach, where individuals use social media to fulfill needs for recognition, social relationships, and self-identity (Pei et

al., 2024). In Islamic teachings, sincerity (pure intention solely for Allah) is a fundamental aspect of every act of worship. Charity performed for purposes other than seeking Allah's pleasure, such as gaining praise or popularity, can reduce or even eliminate the spiritual value of the deed itself (Abdul & Sahlan, 2023). Therefore, the phenomenon of flexing charity has become an interesting issue to examine more deeply, as it lies between two opposing dimensions: as a means of da'wah and social inspiration on one side, and as a potential form of *riya'* (showing off) and self-image construction on the other. This phenomenon is not only socially intriguing, but also carries significant implications from a religious perspective. In Islam, sincerity is the primary foundation of every act of worship, so a shift in orientation from spiritual purposes to social recognition has the potential to raise ethical and theological concerns. If charitable practices are driven more by the need for recognition than by sincere intentions of worship, this may affect the spiritual value of the act itself. Therefore, it is important to study this phenomenon more deeply in order to understand the boundary between social expression and deviation of intention in religious practices (Wahidah, 2023).

In addition, the lack of research specifically examining the subjective experiences of individuals engaged in flexing charity, particularly among millennials, indicates the existence of a research gap that needs to be addressed. Most previous studies have focused more on the phenomenon of flexing in general or on consumptive behavior on social media, with only limited attention given to its connection with religious practices and the dimension of sincerity of intention (Wahidah, 2023). Therefore, a phenomenological approach is considered relevant for this study, as it is capable of exploring the meaning of individuals' lived experiences in a deep and comprehensive manner.

Thus, this research is not only academically important, but also has practical contributions in providing a wiser understanding of the use of social media in the context of worship. This study offers significant academic contributions because it not only examines the phenomenon of flexing from the perspectives of social and digital culture, but also integrates it with Islamic values, particularly the concepts of sincerity and *riya'* (showing off). By combining social, psychological, and religious approaches, this research is expected to enrich studies of Islamic economics and social behavior in the digital era. In addition, this study also provides practical contributions as a source of reflection for society in using social media more wisely, especially in expressing acts of kindness (Hollenbaugh, 2021). The findings of this research are expected to serve as a reflection for society, particularly the millennial generation, to be more cautious in balancing social expression and spiritual sincerity in every act of kindness they perform.

Literature Review

Self-Presentation on Social Media

The concept of self-presentation explains how individuals consciously construct their self-image in front of others, particularly within digital spaces. According to Erving Goffman, individuals act like performers who present certain roles on the "social stage" in order to create desired impressions. In the context of modern social media, this concept has evolved into the practice of digital impression management, where users selectively display the best aspects of themselves to gain social validation. Recent studies show that social media users tend to construct ideal identities through the content they publish, particularly to gain likes, comments, and increases in followers. This indicates that social media is not only a means of communication, but also a strategic tool for building self-image (Hollenbaugh, 2021).

Social Validation and the Need for Recognition

From the perspective of social psychology, self-presentation behavior on social media

is closely related to the need for social recognition. The Uses and Gratifications Theory explains that individuals use media to fulfill psychological needs, including the needs for appreciation, identity, and social relationships. Recent studies show that interactions such as likes, comments, and followers become forms of social validation that influence how individuals present themselves online (Pfeffer, 2024). In addition, the desire to receive positive responses often makes individuals more selective in choosing the content they share, and they even tend to display the best aspects of themselves. This phenomenon can shape the image individuals wish to present to the public (ideal self), which does not always fully reflect their actual condition (real self). In the long term, dependence on such social validation can also affect self-confidence, either positively or negatively, depending on the responses received (Husna, 2023). The competitive environment of social media indirectly encourages the emergence of social comparison behavior, in which individuals evaluate themselves based on the standards displayed by others. This can strengthen the motivation to continuously present oneself attractively, including in the context of sharing acts of kindness, in order to remain relevant and gain recognition within the digital environment.

Sosial Flexing and Show-Off Behavior on Social Media

The phenomenon of flexing refers to the behavior of excessively displaying something on social media in order to gain attention or recognition. In the context of charity, flexing becomes a complex phenomenon because it involves both social and religious dimensions. Research by (Abdul & Sahlan, 2023) shows that charity flexing has two sides: as a means of social inspiration while also having the potential to lead to *riya'* (showing off) or self-image construction. This confirms that sharing practices on social media are not always purely altruistic actions, but can also be influenced by social motives. Several Islamic scholars have discussed the importance of sincerity and the dangers of *riya'* in performing good deeds, including Al-Ghazali, Ibn al-Qayyim, Al-Nawawi, and Ibn Rajab al-Hanbali. They generally emphasized that the value of a deed depends greatly on the intention behind it. Publicly displaying charitable acts such as giving alms may be justified if the purpose is to set an example and inspire others toward goodness. However, on the other hand, such actions also have the potential to lead to *riya'* if they are carried out in order to seek praise or recognition. Therefore, these scholars agreed that maintaining sincerity of the heart is the main key to ensuring that one's deeds remain valuable in the sight of Allah.

Digital Philanthropy and Crowdfunding

The development of digital technology has given rise to a new form of philanthropic practice, namely digital philanthropy. Platforms such as crowdfunding enable individuals to donate easily and quickly. Recent studies show that social media plays an important role in increasing donation participation, especially through emotional and viral content (Yashar Dehdashti, Aidin Namin, 2022). In addition, digital philanthropy has also created a new space for more open and transparent sharing practices. On the one hand, transparency in digital philanthropy can increase public trust in institutions and individuals who raise funds, because the process of collecting and distributing aid can be monitored transparently. This condition also encourages the formation of broader social solidarity, even across regional boundaries, allowing assistance to be distributed more quickly to those in need. However, such transparency must still be accompanied by wisdom so that it does not turn into a means of self-image construction or merely a pursuit of popularity in the digital world (Shaffina et al., 2024).

In line with this, the views of scholars such as Al-Ghazali and Al-Nawawi emphasize that displaying good deeds is permissible as long as the intention is to set an example and

encourage others toward goodness. However, both scholars also remind Muslims of the importance of maintaining sincerity and avoiding *riya'* (showing off), because the value of a deed is not determined solely by its outward appearance, but depends greatly on the intention underlying it. Therefore, digital philanthropy has the potential to become a significant means of goodness if it is carried out with sincere intentions and remains guided by Islamic ethics (Primadhany, 2022).

Islamic Perspective: Sincerity and Riya'

In Islamic teachings, sincerity is the essence of every act of worship. Charity performed not for the sake of Allah, but rather to gain praise from others, falls into the category of *riya'* (showing off). Recent studies indicate that displaying charitable acts on social media has the potential to shift intentions from worship to self-image construction if it is not accompanied by sincerity (Amalia & Mabrur, 2024). Therefore, it is important to understand the boundary between *da'wah* and *riya'* within the digital context.

Although various studies have examined the phenomena of flexing and self-presentation behavior on social media, most research still focuses on consumptive aspects, lifestyle, and self-image construction in general. Studies such as those conducted by (Rimawati, 2024) and (Wahidah, 2023) mainly highlight flexing as part of digital culture without deeply relating it to religious dimensions. Meanwhile, studies that connect flexing practices with religious activities such as charity remain relatively limited and tend to be normative, particularly in discussing the aspect of sincerity (intention) from an Islamic perspective (Amalia & Mabrur, 2024). In addition, there is still limited research that specifically explores the subjective experiences of the millennial generation in interpreting the act of flexing charity on social media.

Therefore, this study seeks to fill this gap by examining the phenomenon of flexing charity in a more comprehensive manner, integrating social, psychological, and religious perspectives, while also employing a phenomenological approach to gain a deeper understanding of the meaning behind individuals' lived experiences.

Methodology

This study employs a descriptive qualitative approach, which is a method aimed at describing and explaining a phenomenon systematically based on data obtained from various sources. This approach was chosen because the research focuses on gaining an in-depth understanding of the phenomenon of flexing charity on social media, particularly concerning the motivations and sincerity of intentions of millennial donors from social and religious perspectives.

The type of research used in this study is library research, which is a data collection technique conducted by examining various written sources such as books, scientific journals, articles, and previous studies relevant to the research topic. The data sources in this study consist of primary data in the form of scientific journals and research articles discussing the phenomena of flexing, social media behavior, digital philanthropy, and the concept of sincerity in Islam, as well as secondary data in the form of books and other supporting literature related to the research topic.

The data collection technique was carried out through documentation, namely by identifying, reading, recording, and classifying information related to the phenomenon being studied. The collected data were then analyzed using descriptive qualitative analysis techniques, namely by describing, interpreting, and connecting various findings from the literature in order to obtain a comprehensive understanding. The analysis process was conducted through several stages, including collecting and selecting relevant literature, classifying data based on discussion themes, analyzing the relationships between concepts

and theories, and drawing conclusions systematically in accordance with the research objectives.

To ensure the validity of the data, this study employs a source triangulation technique, namely by comparing various references from books, journals, and previous studies in order to obtain valid and reliable data. By using this method, the research is expected to provide a clear and in-depth understanding of the phenomenon of flexing charity on social media, as well as its implications for motivation and sincerity of intention from an Islamic perspective.

Results and Discussion

Based on the results of the review of various analyzed literature, it can be understood that the phenomenon of flexing charity on social media is part of the transformation of philanthropic practices in the digital era. Social media functions not only as a means of communication, but also as a new space for expressing acts of kindness that were previously considered private. In this context, charity has experienced a shift in meaning, becoming an activity that also possesses public, social, and symbolic dimensions. This indicates that religious practices are now influenced by the dynamics of digital culture and the need for self-existence. This is in line with the concept of self-presentation, which states that individuals consciously manage their self-image in front of the public in order to gain positive impressions (Ferris et al., 2021).

Conceptually, this phenomenon can be explained through the integration of several theories, namely self-presentation theory, uses and gratifications theory, and the concept of sincerity in Islam. Self-presentation theory emphasizes that individuals consciously manage their self-image in public spaces to create certain impressions (Hollenbaugh, 2021). On the one hand, there is an altruistic motivation, namely the desire to inspire and encourage others to do good deeds. However, on the other hand, there are also social motivations related to the need for recognition and validation within the digital environment. Interactions such as likes, comments, and the number of followers become indicators of success in building a self-image on social media. This is consistent with the Uses and Gratifications theory, which explains that individuals use media to fulfill psychological and social needs, including the need for appreciation and self-identity (Rimawati, 2024). In Islam, the concept of sincerity serves as the primary foundation of worship and charitable acts, so the interaction among these three concepts creates a tension between spiritual motivation and social needs.

The results of the literature review indicate that the motivations behind charity flexing can be classified into two main patterns, namely altruistic motivation and social motivation. Altruistic motivation is related to the desire to inspire and encourage others to do good deeds, while social motivation is more directed toward the need for recognition, validation, and self-image formation on social media. This pattern can also be seen in the way individuals select and present charity-related content that is emotional, visual, and publicly appealing.

The phenomenon of charity flexing also cannot be separated from digital culture, which encourages individuals to display the best version of themselves. In this context, charitable activities are not only interpreted as acts of worship, but also as part of a personal branding strategy. Individuals tend to present charity-related content that is visually and emotionally appealing in order to increase engagement. This indicates that the practice of sharing on social media has undergone commodification, where values of kindness can become part of content consumed by the public (Rimawati, 2024). A critical analysis of this phenomenon shows that charity flexing cannot be judged in a black-and-white manner, but rather must be understood within the social and digital cultural context surrounding it. Based on a descriptive qualitative approach through literature studies, it was found that social

media has created a space where spiritual values interact with individuals' social needs. This has led to a redefinition of the meaning of charity, from being originally oriented toward a vertical relationship with God (*hablumminallah*) to also encompassing a horizontal relationship with fellow human beings (*hablumminannas*).

Critically, the literature shows that the phenomenon of charity flexing has two contradictory sides. On the one hand, it can function as a medium for da'wah and social motivation, but on the other hand, it has the potential to lead to *riya'* (showing off in worship) and self-image building if it is not based on sincere intentions. This shift in meaning indicates that charitable practices in the digital era are no longer entirely within the spiritual domain, but are also influenced by the culture of popularity and self-existence on social media.

However, there is potential bias in this practice, where individuals may unconsciously shift their intentions from worship to self-image building. This finding supports the view that digital culture encourages the formation of performative identities, in which acts of kindness become part of self-representation in public spaces (Hollenbaugh, 2021). Furthermore, when analyzed more deeply, this phenomenon also has implications for the emergence of new social standards in giving charity, where individuals feel encouraged to publicly display their good deeds in order to be perceived as "good" by their social environment. This may create social pressure and blur the value of sincerity in worship. Therefore, it is important to place intention as the main aspect of every action, as emphasized in Islamic teachings that the value of deeds greatly depends on the intentions behind them. The phenomenon of flexing, or displaying and spreading charitable acts such as giving alms on social media, refers to the actions of individuals or groups who document these activities in the form of photos, videos, or stories and then share them online (Antara & Hidup, 2024). This phenomenon has generated various responses, both negative and positive.

Negative views usually arise because such charitable acts may give the impression of showing off or *riya* (seeking praise) in giving charity. Meanwhile, positive views consider these actions as a means of motivating the wider community to engage in good deeds. From a positive perspective, openness in sharing charitable acts is regarded as beneficial when it aims to inspire others, increase social awareness, and support various humanitarian activities (Abdul & Sahlan, 2023). In Indonesia, the trend of sharing acts of kindness on social media continues to grow. Many individuals upload moments of their involvement in social activities, such as helping victims of natural disasters, donating to social institutions, or contributing to local communities.

In addition, the development of digital philanthropy has further strengthened this phenomenon. Theoretically, these findings enrich the study of digital philanthropic behavior by combining perspectives from communication, social psychology, and Islamic economics. The concept of sincerity (*ikhlas*) in Islam becomes an important variable in understanding religious behavior in the era of social media. Furthermore, self-presentation theory is increasingly relevant in explaining how religious actions can transform into part of a self-image management strategy in the digital public sphere.

Social media and crowdfunding platforms make it easier for individuals to donate while simultaneously sharing these activities with the public. Emotional and viral content has been proven to increase public participation in social activities. Thus, social media plays a dual role: as a tool for social empowerment and as a space for symbolic competition in demonstrating social concern (Koswara, 2014).

Based on this synthesis, *flexing sedekah* can be formulated as an ambivalent phenomenon that lies at the intersection of spiritual values and social needs. Charity is no longer understood solely as an individual act of worship, but also as part of digital identity construction. Consequently, the meaning of charity becomes more complex because it is influenced by the interaction between personal intentions, digital culture, and social responses within media spaces. On the one hand, this practice can serve as a means of education, motivation, and increasing public participation in philanthropy. On the other hand, there is a potential shift in the meaning of charity from a sincere act of worship to an activity heavily associated with self-image building. Therefore, critical awareness and self-reflection are needed for every individual in using social media, in order to maintain a balance between social expression and spiritual sincerity in worship (Wahidah, 2023).

Al-Suyuthi, Durr al-Mansūr states, through narrations from Ibn Jarir, Ibn Mundir, and Ibn Abi Hatim from Abbas regarding Al-Baqarah verse 271, that what is meant by *sadaqah sirr* (secret charity) is voluntary charity (*sunnah sadaqah*). This is because voluntary charity given secretly is considered seventy times better than charity that is shown publicly. Meanwhile, obligatory charity, such as zakat, is actually more recommended to be displayed openly because it is regarded as more virtuous, even said to have twenty-five times greater merit compared to when it is carried out privately. This principle can also be applied to other forms of worship (Mulyadi, 2022). At the level of obligation (*fard*) and recommendation (*sunnah*) in worship, each has its own value of *afdaliyyah* (virtue or superiority), namely the consideration of whether it is better to be performed openly or kept hidden (Primadhany, 2022).

Al-Suyuthi mentions a narration from Al-Baihaqi through Muawiyah bin Qurroh stating that “everything made obligatory by Allah should be performed openly because this is considered more virtuous.” Meanwhile, Ibn Hatim, in relation to Al-Baqarah verse 271, argues that both forms of charity whether performed secretly (*sirriyyah*) or openly (*‘alāniyyah*)—are equally acceptable as long as they are accompanied by sincere intentions and not motivated by showing off or similar purposes. However, charity given secretly is more highly recommended because it carries the virtue of erasing sins, just as water extinguishes fire (Abdul & Sahlan, 2023). A similar opinion was expressed by Ibn Ajibah in interpreting verse 271. He stated that displaying charity openly is good as long as the giver remains sincere. Nevertheless, concealing charity is considered closer to sincerity because it protects a person from *riya* (showing off). Therefore, anyone who fears the emergence of *riya* should preferably give charity secretly. On the other hand, if someone is capable of safeguarding themselves from *riya*, then displaying charity openly is also permissible. In fact, combining both approaches in appropriate situations may even be the better choice.

Al-Nawawi further explained these two forms of charity. First, charity performed openly still holds value as long as it avoids *riya* and the desire for praise (*sum‘ah*). Second, charity given secretly is more virtuous than charity displayed publicly, and it is especially recommended to be directed toward the poor rather than those who are financially sufficient. In principle, voluntary charity (*sadaqah sunnah*) has no strict limitations regarding its recipients and may be distributed broadly. This differs from obligatory charity (*zakat*), which has specific regulations concerning those entitled to receive it (*mustahiq*) according to Islamic law (Murtadho et al., 2025).

Ibn al-Qayyim, in his tafsir, explains the specific mention of the word *fuqarā’* (the poor) in the verse. One of the purposes of giving charity secretly to them is to preserve their dignity and conceal their poverty, as some of them may feel uncomfortable or ashamed of their condition. This reflects concern for the psychological well-being of the recipients so

that their feelings are not hurt. In addition, giving charity secretly is considered closer to sincerity and helps protect a person from showing off and seeking praise from others (Husna, 2023). This practice also reflects proper etiquette in giving, namely maintaining the dignity of recipients so they remain respected within society. Charity performed discreetly can strengthen social relationships based on empathy and compassion, rather than mere formality or self-image building. Furthermore, this approach helps preserve the purity of the giver's heart, allowing them to remain focused solely on the purpose of worship—seeking the pleasure of Allah rather than human recognition. Thus, secret charity not only benefits the recipients, but also serves as a means of spiritual development for the giver themselves (Hajad, 2022)

The phenomenon of flexing *sedekah* on social media demonstrates two opposing dimensions: on the one hand, it serves as a medium for *da'wah* and social inspiration, while on the other hand, it carries the potential for *riya'* (showing off) and self-image building. To clarify the comparison between these two dimensions, it can be seen in the following table:

Table 1. Positive and Negative Dimention of flexing *sedekah* on social media

Aspect	Positive Dimension (<i>Da'wah</i> & Inspiration)	Negative Dimension (<i>Riya'</i> & Self-Image Building)
Purpose	Encouraging and inspiring others to give charity	Seeking recognition, praise, and popularity
Motivation	Altruistic motives (social concern and empathy)	Need for social validation and self-branding
Role of Social Media	A medium for education and spreading positive values	A platform for building self-image and existence
Social Impact	Increasing awareness and participation in philanthropy	Creating social competition and social pressure
Spiritual Value	Considered an act of worship if based on sincerity	Potentially reduces spiritual reward if accompanied by <i>riya'</i>
Content Form	Educational, inspirational, and modest	Excessive, dramatic, and self-centered
Implications for Individuals	Enhances social awareness and solidarity	Encourages dependence on public validation
Islamic Perspective	Considered a righteous deed if intended for Allah	Considered <i>riya'</i> if intended to be seen by people

source: processed data

Based on the table above, it can be understood that the practice of *flexing sedekah* has an ambivalent character, depending on the intentions and purposes of the individuals involved. If it is grounded in sincerity, then the activity can serve as a means of *da'wah* and enhance social awareness. However, if it is driven by the desire to gain recognition, the practice may lead to *riya'* behavior, which can diminish the spiritual value of the act of worship itself.

Conclusion

Based on the discussion results, it can be concluded that the phenomenon of *flexing sedekah* on social media represents a transformation of philanthropic practices in the digital era, which possesses not only spiritual dimensions but also social dimensions. Social media has transformed charity from a private activity into a form of public consumption that can shape self-image and individuals' digital identities, especially among the millennial

generation. The motivations behind *flexing sedekah* are complex and multidimensional, including altruistic motives as a means of encouraging good deeds, as well as social motives related to the need for recognition and validation. This phenomenon demonstrates that the practice of charity cannot be separated from the influence of self-presentation culture and social dynamics within digital media.

From an Islamic perspective, the practice of *flexing sedekah* contains a dilemma between the value of sincerity and the potential for *riya'*. On the one hand, publicizing charity can serve as a means of *da'wah* and social inspiration; on the other hand, it may reduce the spiritual value of worship if it is done with the intention of seeking praise. Therefore, sincerity remains the primary aspect that must be maintained in every good deed. Overall, this phenomenon occupies an ambivalent position between spiritual values and social interests. Thus, critical awareness and self-control are needed in the use of social media so that sharing acts of kindness remains oriented toward sincerity rather than becoming trapped in mere self-image building

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