

## Analysis of the Flexing Phenomenon in Social Media from a Hadith Perspective with a Psychological Approach

Dinie Aeni<sup>1</sup>  
Busro<sup>2</sup>  
Hidayatul Fikra<sup>3</sup>

ainydinie22@gmail.com  
busro@uinsgd.ac.id  
fikraarza2903@gmail.com

**Abstract:** Flexing, or showing off wealth, has become a new phenomenon that has caused a stir on social media. This study aims to discuss flexing from the perspective of hadith. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is a psychological approach by analyzing the hadith matan. The material object of this research is the phenomenon of flexing behaviour on social media. The results of this study indicate that flexing behaviour is strictly forbidden based on the hadith narrated by Abu Dawud No. 3511. The discussion of this study explains that flexing is done when a person has insecurity about himself. Flexing practitioners tend to have emotional intelligence: awareness, empathy, self-regulations, and low social skills. Real rich people never flaunt their wealth, so people flexing their wealth mean they are not really rich. The wealth of the heart is not from material things but is in a heart full of empathy.

**Keywords:** Flexing, Hadith, Ma'anil, Syarah, Takhrij

**Abstrak:** Flexing atau pamer harta telah menjadi fenomena baru yang menimbulkan kehebohan di media sosial. Penelitian ini bertujuan untuk membahas fenomena FLexing dalam perspektif hadis. Penelitian ini menggunakan pendekatan kualitatif dengan menerapkan metode deskriptif-analitis. Objek formal dari penelitian ini adalah pendekatan psikologis dengan menganalisis matan hadis. Objek material dari penelitian ini adalah fenomena perilaku flexing di media sosial. Hasil dari penelitian ini menunjukkan bahwa perilaku flexing sangat dilarang berdasarkan hadis yang diriwayatkan oleh Abu Dawud No. 3511. Pembahasan dari penelitian ini menjelaskan bahwa flexing dilakukan ketika seseorang memiliki rasa tidak percaya diri terhadap dirinya sendiri. Pelaku flexing cenderung memiliki kecerdasan emosional: kesadaran, empati, pengaturan diri, dan keterampilan sosial yang rendah. Orang kaya sejati tidak pernah memamerkan kekayaannya, sehingga orang yang memamerkan kekayaannya berarti tidak benar-benar kaya. Kekayaan hati bukan berasal dari materi, tetapi dari hati yang penuh empati.

**Kata Kunci:** Pamer harta, Hadist, Syarah, Takhrij

---

<sup>1</sup> UIN Sunan Gunung Djati Bandung, Indonesia

<sup>2</sup> UIN Sunan Gunung Djati Bandung, Indonesia

<sup>3</sup> University of Padjadjaran, Bandung, Indonesia

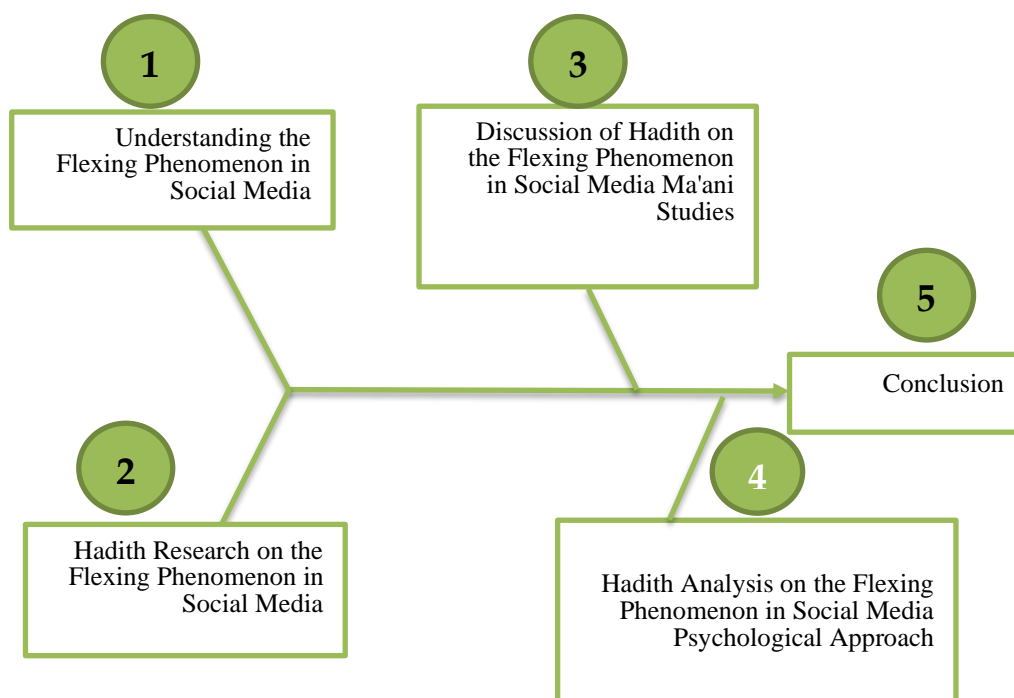
## **Introduction**

The virtual world has made it easy for people to be shocked by the news that seems too good to be true (Prabowo, 2022). With the ability to easily share all kinds of daily activities via social media, new phenomena are unknowingly emerging, one of which is flexing behaviour (Redaksi Dokter Sehat, 2022). In this disruptive era, vloggers, influencers, YouTubers, TikTokers, and others showcase flexing actions (W. Darmalaksana, 2022). The term "flexing" derives from millennial language and describes video content on various social media platforms that show off luxury items (Tresia, 2022). During the era of Qarun, people flaunted their possessions by leaving the palace, but nowadays, there is no need to leave the house - update social media (Septiani, 2020).

Flexing behaviour has increasingly gained attention due to cases involving the arrest of wealthy individuals involved in fraud and money laundering crimes (Prihatini, 2022). Showing off fakes on social media is a serious problem because it gets massive publicity, especially from public figures. In a broader context, this behaviour can be hazardous for oneself and the public (Prabowo, 2022). Flexing behaviour falls under the act of *riya*, which cancels out one's good deeds and brings the wrath of Allah SWT. It is enough for Qarun that Allah has drowned him due to his pride in showing off his wealth - let us not show off our wealth on social media nowadays (Septiani, 2020). Therefore, this study aims to discuss the hadith related to the flexing phenomenon of social media from an ethical and psychological perspective.

A framework of thinking needs to be developed to answer the question of the hadith about the phenomenon of flexing in social media. The framework chart is below:

**Chart 1. Thinking Framework**



According to Merriam-Webster, the term "flexing" comes from the English word "flex," which means to show or demonstrate (Nurul Azizah, 2022). The Cambridge Dictionary defines flexing as showing something owned or achieved in a way that others consider unpleasant (Ratriani, 2022). Essentially, flexing means "showing off" (Hestianingsih, 2022). In the recent phenomenon, flexing refers to showing off wealth (Nurul Azizah, 2022). In Islam, this behaviour is classified as an act of *riya* (Septiani, 2020). Flexing behaviour can be a display of luxury (Tresia, 2022) in which specific individuals or groups attempt to satisfy their desires for social status and recognition (Bakti et al., 2020), adopt a conspicuous consumption attitude that can spread and impact society, including influencing the behaviour of those in lower social classes (Bakti et al., 2020), or spend money on luxury goods and premium services to display their status or financial ability (Hestianingsih, 2022). This behaviour of showing off wealth can arise from various backgrounds. Some people may need recognition or want to feel appreciated, while others may struggle to understand social relations correctly (F. M. Sari, 2020).

The phenomenon of flexing behaviour on social media can be understood in the context of Islam through the study of hadith. Hadith refers to anything that originated from the Prophet Muhammad, whether documented in hadith books or manifested in society, known as sunnah (Soetari, 1994). Hadith themes are related to flexing behaviour (W. Darmalaksana, 2022b), as found by tracing keywords such as "show off," "arrogant," "luxury," and "wealth" in Book 9 of the Encyclopedia of Hadith by Imam (Saltanera, 2015). For instance, one hadith narrated by Abu Daud No. 3511 states, "Whoever wears luxurious clothes (because he wants to be praised), then on the Day of Judgment, Allah will dress him in such clothes. Abu Awanah added, 'Then it will be devoured by the fires of hell.' Musaddad said, 'That is a luxury dress'" (Saltanera, 2015).

The discussion of hadiths related to the phenomenon of flexing on social media falls within the field of hadith science. Hadith science is the study of hadith in terms of their status, interpretation, and application (W. Darmalaksana, 2018). Based on this understanding of hadith science, it can be concluded that flexing on social media can be viewed from a hadith perspective.

Various researchers have conducted previous studies on flexing, including Darmalaksana and Wahyudin (2020) in their paper "Studi Flexing dalam Pandangan Hadis dengan Metode Tematik dan Analisis Etika Media Sosial" presented at the Gunung Djati Conference Series. This study aims to explore the phenomenon of flexing through the lens of hadith. It adopts a qualitative approach by employing the thematic method. The findings suggest that hadith themes can be conceptualized within Islamic morality and social media ethics. The discussion highlights that flexing contradicts the moral values of Islam, such as honesty, humanity, and peace, and is not aligned with the ethical standards of social media, such as education, profession, and impact. Thus, the study concludes that flexing behaviour carries negative consequences and runs counter to the principles of Islamic morals and social media ethics established in the hadith thematic framework in line with the post-truth era (W. Darmalaksana, 2022b).

The current study and previous research share similarities in their qualitative approach and application of the hadith thematic method to explore the phenomenon of flexing on social media. However, the current study differs from previous research in that it analyzes flexing behaviour using the ma'ani study method, applying contemporary psychological analysis to the field. While previous research focused on interpreting the thematic results of hadith and analyzing social media ethics, the

current study examines flexing behaviour from a psychological perspective to provide a comprehensive understanding of this phenomenon in the context of social media.

o establish a theoretical foundation for this research, the study employs the theory of hadith science. The science of hadith encompasses *dirayah hadith*, which is the knowledge that deals with narration, *sanad*, and *matan* of hadiths (Soetari, 2005). *Rawi* refers to the narrator of hadith, *sanad* denotes the chain of narrators, and *matan* represents the text of hadith (W. Darmalaksana, 2018). According to the science of hadith, a hadith must fulfil specific requirements to be considered authentic. *Rawi* must have commendable personality qualities, qualified scientific capacity, and undoubted integrity, while *sanad* must be connected and uninterrupted, and *matan* must not be awkward or have defects (W. Darmalaksana, 2020b). If a hadith meets all these requirements, it is considered authentic, while a hadith that does not meet any of the requirements is deemed *dhaif* (W. Darmalaksana, 2020b). The authenticity of a hadith is crucial in determining its acceptance or rejection. However, even a *daif* hadith can be elevated to *hasan li ghairihi* if supported by other reliable sources (Soetari, 2015).

Moreover, not all *maqbul* hadiths can be practised, as some fall under the *ghair ma'mul bih*, depending on the context and situation. The study also employs the theory of *ma'anil hadith*, which is a method of interpreting hadiths in a precise and relevant manner (Channa, 2011). Yusuf al-Qardhawi proposes eight methods for understanding hadiths, such as understanding hadiths based on the Quran, collecting related hadiths, and differentiating the meaning of *hakiki* and *majazi* (Al-Qardhawi, 1993).

The main problem addressed by this research is the presence of hadiths related to the phenomenon of flexing on social media. Specifically, the study aims to discuss the hadiths related to flexing on social media and their implications. The theoretical contribution of this research lies in its review of hadith science, while the practical contribution is in its analysis of the phenomenon of flexing on social media from a hadith perspective.

### **Research methods**

This study adopts a qualitative approach using a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). The data collected for this research is qualitative, and sources of data come from both primary and secondary sources. The primary data source is from the Encyclopedia of Hadith Book 9 of Imams (Saltanera,

2015), while the secondary data sources include literature related to the topic of this research, such as journal articles, books, and others. Data collection techniques were carried out through library research, and data analysis techniques followed the stages of inventory, classification, and interpretation (W. Darmalaksana, 2022a).

In particular, this study uses the descriptive-analytical method in the field of hadith, specifically utilizing three methods: ma'anil hadith, takhrij hadith, and syarah hadith. The ma'anil hadith method is used to understand and interpret the Prophet's hadith in a proper and proportional manner (Channa, 2011) without losing its relevance in the current context (Mustaqim, 2016). The takhrij hadith method is used to examine the authenticity of the hadith taken from books related to flexing behaviour hadith research (W. Darmalaksana, 2020b) to determine the status, quality, and position of the hadith (Ahmad Izzan, 2012). The syarah hadith method is used to explain the hadith matan (text) to obtain a clear understanding (Soetari, 2015). These three methods are applied as an inseparable unit in producing research findings (Mardiana, 2020).

In the analysis stage, the interpretation will utilize deductive and inductive logic (D. P. Sari, 2017) to produce knowledge and draw research conclusions (W. Darmalaksana, 2021). Several approaches are used in the interpretation stage: psychological, historical, asbab al-wurud, and contemporary issues (W. Darmalaksana, 2020a).

## Research Results and Discussion

### Research Results

Based on a hadith search about flexing using the keywords "show off," "arrogant," "luxury," and "wealth" through the Encyclopedia of Hadith Book 9 Imam application (Saltanera, 2015), the author found several hadiths, but what will be the core of the discussion is the hadith narrated by Abu Daud No. 3511, Book: Clothing, Chapter: Explanation of shuhrah clothing, as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى حَدَّثَنَا أَبُو عَوَانَةَ ح وَ حَدَّثَنَا مُحَمَّدٌ بَعْنِي ابْنُ عَيْسَى عَنْ شَرِيكِ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ عَنْ الْمُهَاجِرِ الشَّامِيِّ عَنْ ابْنِ عَمْرِو قَالَ فِي حَدِيثِ شَرِيكِ يَرْفَعُهُ قَالَ مَنْ لَبَسَ ثَوْبَ شَهْرَةِ الْبَيْتِ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ زَادَ عَنْ أَبِي عَوَانَةَ ثُمَّ تَلَّهَبُ فِيهِ النَّارُ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ قَالَ ثَوْبٌ مَدْلَةٌ

Have told us Muhammad bin Isa said, have told us Abu Awanah (in other ways mentioned) Has told us Muhammad -namely Ibn Isa- from Syarik from Uthman bin Abu Zur'ah from Al Muhajir Asy Syami from Ibn Umar narrator said, in the hadith of Syarik which he marfu'kan he said, "Whoever wears luxurious clothes (because he wants to be praised), Allah will dress him on the Day of Resurrection in such clothes. He added from Abu Awanah, "Then the fires of hell will devour him." Has told us Musaddad said, Abu Awanah said, "That is the clothes of humiliation."

The stages of takhrij hadith require issuing hadiths regarding the flexing phenomenon from the hadith books, which are then examined for their validity. The following is the assessment of the narrators and the continuity of the sanad as shown in the table below:

**Table 1. Rawi and Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin Umar bin al Khattab bin Nufail		73 H	Madinah	Abu 'Abdur Rahman		Sahabat	Sahabat
2	Muhajir bin 'Amru		-	Syam	-		Ibnu Hibban: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah; Adz dzahabi: Tsiqah;	Tabi'in among ordinary people
3	Utsman bin al Mughirah		-	Kufah	Abu al-Mughirah		Ibnu Hajar al-'Asqalani: Tsiqah; an-Nasa'i; Tsiqah;Ahmad bin Hambal:Tsiqah; Abu Hatim: Tsiqah; al 'Ajili: Tsiqah; Ibnu Hibban: Tsiqah; ad-Dzahabi: Tsiqah	Tabi'in (not seeing Shahabah)
4	Syarik bin 'Abdullah bin Abi Syarik		177 H	Kufah	Abu 'Abdullah	Ibnu Hajar al-'Atsqalan: Shaduuq, there is an error	Ahmad bin Hambal: Shaduuq; Yahya bin Ma'in: Shaduuq tsiqah; Abu Hatim: Shaduuq; Abu Daud; Tsiqah; az-Dzahabi: A	Tabi'ut tabi'in among the middle class

					character		
5	Muhammad bin 'Isa bin Najih	224 H	Tabariyah	Abu Ja'far	an-Nasai': Tsiqah; Ibnu Hibban: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah, faqih; adz-Dzahabi: Hafidz	Tabi'ut tabi'in among ordinary people	
6	Abu Dawud Sulaiman bin al-Asy'ats as-Sijistani	202 H	275 H	Irak	Abu Daud	Imam Hadith	Mudawwin

Table 1 lists narrators and sanad hadiths narrated by Abu Daud No. 3511 regarding flexing behaviour. Six narrators narrated this hadith, and all narrators are unknown when they were born. From the table above, it can be seen that there are two narrators whose identities are incomplete. They include Muhajir bin 'Amru and Uthman bin al-Mughirah whose year of death is unknown. Meanwhile, the three other narrators, Abdullah bin Umar bin al-Khattab bin Nufail, Syarik bin 'Abdullah bin Abi Syarik, and Muhammad bin 'Isa bin Najih, know the year of his death. The scholars gave positive comments, except for one narrator. Syarik bin 'Abdullah bin Abi Syarik was assessed as a Shaduuq person because there was an error by Ibn Hajar al-'Atsqalani.

The conditions for validity of the hadith are divided into five, including if; 1) continue the sanad; 2) the narrator has the character of 'just; 3) the narration must be dhabith (strong memorization); 4) the eyes do not have syadz; and 5) his eyes are protected from 'illat (Nadhiran, 2014). Rawi that is tsiqah means a narrator that can be trusted from a fair and dhabit point of view. Besides tsiqah there are also other comments such as shaduuq, laisa bi dzaka, la ba'sa bih, majhul, and there is no doubt. From table 1 above, there is one negative comment from the scholars, namely the narrator Syarik bin 'Abdullah bin Abi Syarik who was considered shaduuq because there was an error by Ibn Hajar al-Asqalani. So, it can be concluded that the narrators in the sanad route are not entirely fair and dabit, so that can affect the quality of a hadith (Almunawir, 2020).

The scholars make the continuation of the sanad a benchmark for the validity of the hadith (Anshori, 2016). According to the theory of hadith, the first narrator means the last sanad, and the first narrator means the last narrator (Soetari, 2015). The hadith



above includes *mutashil* (to be continued) seen from the continuation of the *sanad*. The requirement for the continuation of the *hadith* is that there is a meeting (*liqa'*) between the teacher as the transmitter of the *hadith* and the student who receives the *hadith* because both live contemporaneously or both work as *muhaddisin* (W. Darmalaksana, 2018). Abu Dawud *Hadith* No. 3511 is seen from the process of *tahammul wa al ada'* using *sighat hadasana*, indicating that they met in person.

Furthermore, judging from the countries of the five narrators above, their places of residence have something in common, such as the country of Uthman bin al Mughirah and Syarik bin 'Abdullah bin Abi Syarik who both live in Kufa, as well as the country of the five narrators above adjacent where between Medina, Syam, Kufah, and Thabariyah are areas that are close to each other so that meetings between teachers and students are possible. Furthermore, although most narrators do not know their birth year, according to the theory of *hadith* science, the age of the narrators can be assumed to be around 90 years (W. Darmalaksana, 2020c). So based on this theory, it can be predicted that the narrators in the chain of *sanad*, even though there are several narrators whose year of birth is unknown, can be expected that these narrators meet each other when narrating the *hadith* (Almunawir, 2020). Another consideration can be seen in terms of the year of their death which is not far apart. So, it can be concluded that the *hadith* narrated by Abu Daud No. 3511 is a continuous *sanad* or *ittishalus-sanad* (Anshori, 2016).

Assessment of the quality of *hadith* can also be determined in terms of its meaning with the condition that it must be avoided from *syudzudz* (irregularities) and *'illat* (flaws) (Devi, 2020). Not odd in a logical sense according to common sense, while there are no flaws in the sense that the *hadith* does not conflict with the verses of the Qur'an, which is a higher proposition (Soetari, 2015). From the perspective of the *hadith* regarding flexing, it can be assumed that there is no *syadz* or meaning that does not conflict with common sense, does not conflict with the Qur'an and *hadith* or other sources of law of high rank, and does not conflict with the practices that have been agreed upon by the scholars of the past (Devi, 2020). Moreover, there is no *'illat* in it.

Although not in the same form as *lafadz*, the *hadith* narrated by Abu Daud No. 3511 is supported by another *hadith*, namely Ibn Majah No. 3596 and No. 3597, Ahmad No. 5406, and others (Saltanera, 2015). In other words, the *hadith* has *martyrdom* and *mutabi* (D. M. W. Darmalaksana, 2020). *Syahid* is a *matan* of another *hadith* while

mutabi is a sanad of another hadith (D. M. W. Darmalaksana, 2020). Hadith narrated by Abu Daud No. 3511, originally had the Sahih degree. However, because there was a comment by the scholar Ibn Hajar al-Asqalani who considered shaduuq negatively, there was an error in the narrator Syarik bin 'Abdullah bin Abi Syarik. Therefore this hadith is considered dhaif because it does not meet the exact requirements. However, this hadith has martyrdom and mutabi so that its rank rises. And it can be concluded that the hadith narrated by Abu Daud No. 3511 has the degree of hasan li ghairihi. Like authentic hadiths, hasan hadiths are also maqbul, meaning they can be accepted as proof of Islamic practice.

### **Discussion**

The discussion below focuses on the interpretation of the hadith narrated by Abu Daud No. 3511, which relates to flexing behaviour. In order to gain a better understanding of this issue, the ma'anil hadith method is utilized, which involves an in-depth examination of the matan hadith. Moreover, the discussion also incorporates a psychological analysis of the hadith concerning flexing behaviour on social media. This approach is particularly relevant given the psychosocial aspects involved in this phenomenon. By utilizing a psychosocial approach, we can gain insights into the underlying motivations behind flexing behaviour and how social and cultural factors shape these motivations. Therefore, the discussion below underscores the importance of adopting a psychosocial approach in examining the issue of flexing behaviour on social media.

### ***Syarah Hadith Flexing Ma'ani Study***

Syarah hadith means the explanation behind the text of the hadith of the Prophet. If interpretation is an attempt to explain the meaning behind the text of the Qur'an, then syarah is an attempt to explain the meaning behind the hadith text (W. Darmalaksana, 2020a). In the hadith narrated by Abu Daud No. 3511, the word of the Prophet saw is: "Whoever wears syuhrah clothes while in the world, Allah will clothe him with humiliation on the Day of Judgment." Syuhrah clothing means luxury clothing. Ibn Al-Athir revealed that luxury means showing off something. The point here is to wear clothes that stand out from other human beings, such as wearing conspicuous clothes and so on, so that it invites people's attention and all eyes are fixed on it. This creates arrogance, pride, and vanity in the culprit (Asy-syaukani, 2006).

Imam ash-Syaukani explained that this hadith shows that it is forbidden to wear luxury clothes, namely clothes for showing off and vanity. This hadith does not explicitly mention one type of clothing because it also applies to someone wearing different clothes that most people do not usually wear to be the centre of attention and awe-inspiring (Asy-syaukani, 2006). This means that clothes are not judged in the context of whether they are luxurious or expensive. However, shabby clothes can also be included because the prohibition lies in the wrong intention and purpose, not the price or design of the clothes (Putri, 2021).

In conclusion, besides the luxurious clothes of the rich used to show off that a person is capable and has much money, sometimes the wrinkled and ugly clothes worn by poor people are also included in the category of luxury clothes used to show off their asceticism and simplicity because of *riya'* (Albani, 1993). For example, in the middle of a crowd, a young man wears different clothes to be the centre of attention. It is the same with a young man who wears ordinary/shabby clothes to look pious or ascetic (Albani, 1993).

If the interpretation is between luxury clothing and flexing behaviour being discussed, these two behaviours have similarities in the context of the type and purpose of their actions. Wearing luxury clothes aims to be famous in society, just as flexing behaviour aims to show off luxury to gain public recognition. It does not matter who does it; there is no difference between flexing the luxurious clothes of the rich and the shabby clothes of the poor or whether the clothes are the same or different from those of the general public. This is because the prohibition of luxury clothing is based on the intention of flexing, namely showing off luxury (Asy-Syaukani, 1983).

Based on the explanation above, the hadith narrated by Abu Daud No. 3511 is accepted and *ma'mul bih*. From Ibn Umar, the Prophet said: "Whoever wears luxurious clothes (because he wants to be praised), then Allah will dress him in such clothes on the Day of Judgment. Abu Awanah added, "Then the fire of hell will devour him." Musaddad said, having told us Abu Awanah, he said, "That is the dress of humiliation" (Saltanera, 2015). This hadith prohibits showing off, which in the present context responds to the phenomenon that occurs, which is also an act of flexing.

### ***Flexing Behavior Hadith Analysis with Psychological Approach***

In the previous discussion, we analyzed flexing behaviour by dissecting the true meaning of the hadith narrated by Abu Daud No. 3511. However, we can also analyze

flexing behaviour through a disciplinary approach to psychology. In the digital era, flexing is a widely discussed phenomenon on social media. Originally, it was used by wealthy people to show off their wealth, but over time it has been adopted by people from lower classes who were influenced by upper-class flexors. Flexing is a newer term for showing off and is used to make people look rich and gain public recognition. The existence of social media has made this flexing phenomenon even more widespread and easy for anyone to do. On the TikTok platform, flexing has become an increasingly practised trend. For those with a well-known name in the community and many followers on social media, it is straightforward to influence people from the lower classes. Flexing actors even have their slogans, such as "really cheap" by Indra Kenz, who is said to be crazy rich, and Sisca Kohl with the slogan "let us try," which people from the lower middle class cannot afford.

From a psychological perspective, clinical psychologist Analysis Widyaningrum on his YouTube channel, states that humans are urged to show off, not just with wealth but also to feel acknowledged and accepted. Flexing or showing off has a negative connotation if done excessively or inappropriately. A New York study showed that someone who wears expensive or branded clothes is considered more competent than those who wear cheap clothes, revealing that showing off is subjective and contextual.

Previous research by Darmalaksana and Wahyudin (2020) revealed that flexing is not relevant to the moral aspects of Islam or ethical aspects of social media. Flexing actors often use arguments to persuade others, utilizing testimonials, education, word of mouth, and trusted experts to launch their actions. Flexing behaviour is often considered a lack of empathy, an aspect of intelligence. Yale University research shows that flaunting wealth is a corrosive force exploiting poor people. Many people support people's activities to show off, even though they tend to be less empathetic and less pro-social as they rarely help others. Flexers tend to be more competitive, so they only support people who need support. Rich people should support them by creating jobs, not exploiting the poor through flexing. The emotional intelligence of people who flex could be higher because they focus only on being competitive with themselves. Self-regulation of people who show off is like impulsiveness; showing off is like an impulse if it becomes a habit. However, people other than the flexing perpetrators must possess empathy because not all flexing people aim to show off. The wealth of the heart comes

not from material things but is in a heart full of empathy, which is hard to get. Learning to empathize with the happiness of others is essential.

In addition to emotional intelligence traits like awareness, empathy, and self-regulation, high emotional intelligence social skills enable people to be accepted in any social environment. Those who see showing off as a means to boost their social rank believe that differences in this behaviour are organized by social standing. The act of flaunting wealth signals social status, with flexing often being rooted in immoral beliefs. Flexing actors may be aware that showing off is wrong and prohibited. However, their behaviour may be motivated by insecurity and a lack of confidence, debunking the belief that flexing increases self-confidence (Shreyans Goenka, 2020).

A study in the *Social Psychological and Personality Science* journal revealed that while 66% of people choose luxury cars over ordinary ones, most would rather be friends with individuals who drive ordinary-looking vehicles than those who drive luxury cars (Stephen M. Garcia, Kimberlee Weaver, 2018). Some people deliberately use luxury items to enter a friendship (Saraswati, 2022). However, this intention will only help you make friends or become rich by associating with wealthy individuals. To become truly rich, one must have a clear goal and knowledge of how to invest their wealth and the principles and mindset of wealthy individuals, who prioritize long-term wealth over short-term material gain (Morgan Housel). The rich have found comfort in themselves and do not need to show off to signal their status.

In conclusion, people with low material wealth can still enter any level of society if they possess good emotional intelligence and high self-confidence. Responding to the rich means seeing them as inspiration for what one wants to become. True wealth lies not only in material possessions but also in investments and legacies that extend beyond oneself. The rich do not need to show off as they have already achieved their goals and believe in themselves without cheating, flexing their wealth, or manipulating others.

### **Conclusion**

The study concludes that the hadith narrated by Abu Daud No. 3511 regarding flexing is valid and rated as *hasan li ghairihi*. Psychological analysis shows that flexing practitioners tend to have low emotional intelligence regarding social skills, awareness, empathy, and self-regulation. Flexing behaviour results from insecurity, and wealthy people tend to keep things simple and not flex. The findings of this study contribute to

the body of knowledge in responding to new phenomena based on the Prophet's hadiths. However, this study has limitations in conducting hadith syarah without a review of the causes of wurud and in-depth analysis, presenting opportunities for further research with a more comprehensive analysis. The study recommends that the institution of hadith science develops a critical methodology to respond to recent societal phenomena.

## REFERENCES

- Ahmad Izzan. (2012). *Studi Takhrij Hadis (Kajian Tentang Metodologi Takhrij Hadis dan Kegiatan Penelitian Hadis)*. Humaniora.
- Al-Qardhawi, Y. (1993). *Bagaimana Memahami Hadis Nabi SAW*. Karisma.
- Albani, M. N. al-. (1993). *Jilbab al-mar'ah al-muslimah fi al- Kitāb wa al-Sunnah*. Maktabah al-Islamiyyah.
- Almunawir, N. (2020). Larangan Begadang sebagai Pemeliharaan Imunitas Perspektif Islam. *Jurnal Riset Agama*, 1(1), 71–82.
- Anshori, M. (2016). Kajian Ketersambungan Sanad (Ittiṣāl Al-Sanad). *Jurnal Living Hadis*, 1(2), 294–324. <https://doi.org/10.14421/livinghadis.2016.1123>
- Asy-syaukani, I. (2006). *Bustanul Akhyaat Mukhtasar Nailul Al Authar*. Pustaka Azzam.
- Asy-Syaukani, I. (1983). *Nailul Authar* (Jilid II). Darul Fikr Beirut.
- Bakti, I. S., Anismar, & Amin, K. (2020). Pamer Kemewahan : Kajian Teori Konsumsi Thorstein Veblen. *Jurnal Sosiologi USK*, 14, 81–98.
- Channa, L. A. (2011). Memahami Makna Hadis Secara Tekstual dan Kontekstual. *Ulumuna: Jurnal Studi Kesilaman*, XV, 395.
- Darmalaksana, D. M. W. (2020). Relevansi Syahid Ma'nawi dengan Peristiwa Pandemic Covid-19: Studi Matan Pendekatan Ma'anil Hadis. *Junal Perspektif*, 4(1), 12–19.
- Darmalaksana, W. (2018). Paradigma Pemikiran Hadis. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 2(1), 95–106.
- Darmalaksana, W. (2020a). Penelitian Metode Syarah Hadis Pendekatan Kontemporer: Sebuah Panduan Skripsi, Tesis, dan Disertasi. *Diroyah : Jurnal Studi Ilmu Hadis*, 5(1), 58–68. <https://doi.org/10.15575/diroyah.v5i1.9468>
- Darmalaksana, W. (2020b). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1, 1–

7.

Darmalaksana, W. (2020c). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1-7.

Darmalaksana, W. (2021). *Takhrij and Hadith of Agrotechnology: Agricultural Technology Studies in the Modern Era*. 1, 155-160.

Darmalaksana, W. (2022a). *Panduan Penulisan Skripsi dan Tugas Akhir*. Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung.

Darmalaksana, W. (2022b). *Studi Flexing dalam Pandangan Hadis dengan Metode Tematik dan Analisis Etika Media Sosial*. 8, 73-92.

Devi, A. D. (2020). Studi Kritik Matan Hadits. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 14(2), 293-312.

Hestianingsih. (2022). *Arti Flexing, Istilah yang Ramai di Media Sosial Terkait Pamer Harta*. Rabu, 23 Maret 2022 07:45 WIB.

Mardiana, D. (2020). Rasulullah SAW dan Pencegahan Wabah Penyakit: Studi Tematik Hadis-hadis Pencegahan Covid-19 Dede. *Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung*.

Mustaqim, A. (2016). *Ilmu Ma'anil Hadits Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Hadis Nabi*. Idea Press Yogyakarta.

Nadhiran, H. (2014). Kritik Sanad Hadis: Telaah Metodologis. *Jurnal Ilmu Agama UIN Raden Fatah*, 15(1), 91-109.

Nurul Azizah. (2022). *Arti Flexing & Asal-Usul Katanya yang Ramai di Media Sosial*. Senin, 22 Februari.

Oh, et. al. (2019). No Title. *Saint Vincent University New York*.

Prabowo, T. T. (2022). "Flexing" dan Relasi Parasosial. *Kedaulatan Rakyat*, 11.

Prihatini, A. (2022). *Begini Pandangan Psikolog Terkait Fenomena Flexing atau Pamer Kekayaan*. Life Style.

Putri, N. S. E. (2021). *Pemahaman Syuhrah Dalam Perspektif Hadis*. Asosiasi Ilmu Hadis Indonesia.

Ratriani, V. (2022). *Flexing adalah Sikap Pamer, Ini Asal Mula Kata Flexing*. Jumat, 04 Februari 2022 12:59 WIB.

Redaksi Dokter Sehat. (2022). *Mengenal Flexing, Perilaku Suka Pamer Kekayaan*. Dokter Sehat.

Saltanera. (2015). *Ensiklopedi Hadits Kitab 9 Imam*. Lembaga Ilmu Dan Dakwah Publikasi

Sarana Keagamaan, Lidwa Pusaka.

Saraswati, G. (2022). *Flexing: Hobi Pamer Kekayaan*. Kampus Psikologi.

Sari, D. P. (2017). Berpikir Matematis dengan Metode Induktif, Deduktif, Analogi, Integratif dan Abstrak. *Delta-Pi: Jurnal Matematika Dan Pendidikan Matematika*, 5(1).

Sari, F. M. (2020). *Jangan Suka Pamer Kekayaan di Medsos, Ini Dampak Buruknya*. Liputan 6.

Septiani, L. A. (2020). Pamer Harta. *UIN Sultan Maulana Hasanudin Banten*.

Shreyans Goenka, M. T. (2020). The Malleable Morality of Conspicuous Consumption. *Journal of Personality and Social Psychology*, 3(118), 562–583.

Soetari, E. (1994). *Ilmu Hadis*. Amal Bakti Press.

Soetari, E. (2005). *Ilmu Hadits: Kajian Riwayah dan Dirayah*. Mimbar Pustaka.

Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi (2nd ed.)*. Yayasan Amal Bakti Gombang Layang.

Stephen M. Garcia, Kimberlee Weaver, P. C. (2018). The Status Signal Paradox. *Social Psychological and Personality Science*, 1–7.

Tresia, T. (2022). *Apa itu Flexing yang Dilakukan Crazy Rich? Ini Kata Rhenald Kasali*. Life Style.

UIN Sunan Gunung Djati Bandung. (2020). *Pedoman Penulisan Skripsi, Tesis, dan Disertasi*. UIN Sunan Gunung Djati Bandung.

Urban Dictionary. (2005). *Urban Dictionary: Flex*.

Widyaningrum, A. (2022). *Flexing*. Youtube