

Digital Sport Culture and Body Exposure: A Sharia Perspective on Self-Presentation in Social Media

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Abstract

The rapid development of the digital era has transformed the meaning of sports from a health-oriented activity into a form of self-representation within virtual spaces. This shift is reflected in the increasing prevalence of fitness-related content on social media, which not only showcases physical activities but also promotes body exposure as a visual strategy to attract attention and gain social recognition. From an Islamic perspective, such practices potentially conflict with the concept of 'awrah and the ethical values governing bodily modesty in public spaces. This study aims to analyze the phenomenon of body exposure in digital sports through the framework of maqashid al-sharia and to formulate ethical guidelines for social media engagement in accordance with Islamic principles. The research employs a qualitative approach using library research, with primary sources derived from the Qur'an, hadith, and classical as well as contemporary Islamic jurisprudential works, particularly those of al-Nawawi, al-Qardhawi and Wahbah al-Zuhaili, complemented by secondary data from academic journals and media reports. Data analysis is conducted using a descriptive-analytical method with normative and maqashid-based approaches. The findings indicate that the transformation of digital sports has led to the commodification of the body and triggered psychological impacts such as body dissatisfaction. Within the maqashid al-sharia framework, body exposure may

violate the fundamental objectives of preserving religion (hifzh al-din), life (hifzh al-nafs), and honor (hifzh al-'irdh). Therefore, a reconstruction of sharia-based digital sports ethics is necessary, emphasizing modest dress, visual restraint, and moral awareness in social media practices to maintain a balance between digital modernity and Islamic values.

Keywords: Digital Sports, Body Exposure, Maqashid Al-Sharia

Abstrak

Perkembangan era digital telah mentransformasi makna olahraga dari aktivitas yang berorientasi pada kesehatan menjadi bagian dari representasi diri di ruang virtual. Fenomena ini ditandai dengan meningkatnya konten kebugaran di media sosial yang tidak hanya menampilkan aktivitas fisik, tetapi juga mendorong praktik body exposure (pamer tubuh) sebagai strategi visual untuk menarik perhatian dan memperoleh pengakuan sosial. Dalam perspektif Islam, praktik tersebut berpotensi bertentangan dengan konsep aurat dan nilai kesopanan yang menjadi landasan etika dalam menampilkan tubuh di ruang publik. Penelitian ini bertujuan untuk menganalisis fenomena body exposure dalam olahraga digital melalui pendekatan maqashid syariah serta merumuskan etika bermedia yang sesuai dengan nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research), dengan data primer berupa Al-Qur'an, hadis, serta kitab-kitab fiqh klasik dan kontemporer seperti karya al-Nawawi, al-Qardhawi dan Wahbah al-Zuhaili, serta data sekunder dari jurnal ilmiah dan sumber media. Analisis dilakukan secara deskriptif-analitis dengan pendekatan normatif dan maqashid syariah. Hasil penelitian menunjukkan bahwa transformasi olahraga digital telah mendorong komodifikasi tubuh dan memunculkan dampak psikologis seperti body dissatisfaction. Dalam perspektif maqashid syariah, praktik body exposure berpotensi melanggar prinsip menjaga agama, jiwa, dan kehormatan (hifzh al-din, al-nafs, dan al-'irdh). Oleh karena itu, diperlukan rekonstruksi etika olahraga digital berbasis syariah yang menekankan adab berpakaian, pengendalian visual, serta kesadaran moral dalam bermedia sosial guna menjaga keseimbangan antara modernitas digital dan nilai-nilai Islam.

Kata Kunci: Olahraga Digital, Body Exposure, Maqashid Syariah

A. Introduction

The development of digital technology has brought about a significant transformation in contemporary sports culture, particularly among urban communities. Fitness activities are no longer understood merely as a practice of maintaining health, but have shifted into a lifestyle integrated with digital existence. The emergence of fitness influencers, gym content, and healthy lifestyle campaigns across various social media platforms shows that sports now function as a medium of self-representation that is public and performative in nature. Gen Z is keen on posting sports content because they

feel supported and connected to a like-minded community. TikTok has become the main platform for this trend. In Indonesia, the hashtag #olahraga has reached 1 million posts with 11 billion views, while #running has hit 4 million posts and 39 billion views. TikTok Indonesia's Head of Brand Partnership, Haswar Hafid, believes these motivational contents make TikTok a positive space for the sports community. The rise aligns with more young people realizing the importance of a healthy lifestyle.¹

Consequently, urban populations have begun to adopt wellness as a lifestyle trend. Sandiaga Uno has stated that wellness constitutes one of the economic sectors expected to grow significantly over the next decade. In an interview on a YouTube channel, he noted that three sectors, namely the digital economy, the green economy, and the wellness economy, could form a strong economic foundation for Indonesia in the future.²

From an Islamic perspective, physical health holds a strategic position as a means of supporting worship. The prophetic tradition emphasizes the importance of physical and mental strength as part of the quality of faith (Muslim, no. 2664),³ so that sports can be positioned as an activity of worship value when accompanied by the right intention.

Research demonstrates that exercise benefits physical health, mental health, and spiritual well-being. Additionally, exercise builds discipline, work ethic, sportsmanship, and strengthens social relationships within Muslim communities.⁴ This aligns with the concept of *maqashid al-sharia*, particularly the preservation of life and intellect (*hifzh al-nafs and hifzh al-'aql*), which emphasize that maintaining health is an integral responsibility of a Muslim.

The expansion of sports culture into the digital space has led social media to encourage individuals to construct their self-image through the visualization of the body. As a result, the orientation shifts from health to aesthetics and exposure, turning the ideal body into a symbol of success, attractiveness, and even an economic commodity. Platform algorithms that prioritize visual appeal further reinforce this trend.⁵ This phenomenon is

¹ Tempo, "Alasan Gen Z Pamer Foto sedang Olahraga, Hanya Flexing?," [The Reason Gen Z Shows Off Workout Photos Is Just Flexing], July 18, 2024, <https://www.tempo.co/gaya-hidup/alasan-gen-z-pamer-foto-sedang-olahraga-hanya-flexing--38764>.

² Uno, "Perang Iran-Israel Bisa Bikin Kita Miskin? Sandiaga Uno Buka Dampaknya."

³ Abu al-Husain Muslim ibn al-Hajjaj al-Nisaburi, *Al-Jami' al-Sahih* (Sahih Muslim) (Turki: Dar al-Tib'ah al-'Amirah, 1334 H), hlm. 56.

⁴ Azmi et al., "Menggali Hikmah Olahraga dalam Kehidupan Beragama Islam" *Jurnal Islamic Education* 3, no. 2 (2024), hlm. 304.

⁵ Nur Fadilah Ayu Sandira, et.al., "Sportstagram & TikTok Athletic: FOMO and Digital Lifestyle on Self-Representation through Sports Activities on Social Media," *Jurnal Online Manajemen ELPEI* 5, no. 2 (2025), hlm. 57. <https://doi.org/10.58191/jomel.v5i2.452>.

evident from the rise of fitness content displaying the body as a symbol of success. However, this has led to body exposure that exceeds educational boundaries and results in exploitation, driven by social media algorithms.⁶ In short, body exposure can be described as showing off the body and tends to approach deviant exhibitionism.

In the Islamic perspective, the body is a trust (*amanah*) whose honor must be protected. The concept of *awrah* and the value of *al-haya'* (modesty) serve as ethical foundations for regulating how the body is displayed in public spaces. A number of Prophetic hadiths emphasize the importance of balancing physical strength with moral integrity, while Qur'anic verses underscore the obligation to cover one's *'awrah* and to maintain modesty in social interactions. Therefore, the phenomenon of body exposure on social media is an important issue that needs to be examined from a *sharia* perspective.

While numerous studies have examined sports and social media, such as the works of Titin Sutini (2022) and Erfina and Dewi (2025) which explore the impact of social media on body image, there remains a notable gap in the literature: none of these studies connect digital sports culture with a *sharia* perspective. It is precisely this gap that the author seeks to address, making this study both necessary and novel.

The approach of dakwah through writing is a method of conveying religious messages via written media, inviting to good (*amar ma'ruf*) and preventing wrongdoing (*nahi munkar*). This method is not limited by space or time, is easy to publish, and has a wide reach. Ideas that are written become more concrete than those merely spoken.⁷

Meanwhile, the strategy used in this dakwah message employs rational appeal, which presents data, facts, and logical reasons. Additionally, moral appeal is also used to encourage readers to act according to moral or religious standards.⁸ This aligns with Nurhaidah's writing in her book.

B. Research Methods

This study uses a qualitative approach with library research, aiming to analyze the phenomenon of digital sports transformation and the practice of body exposure from the perspective of Islamic law and *maqashid al-sharia*. Primary data are obtained from normative sources such as the Qur'an, hadith

⁶ Erfina Dwi Apriani¹ & Dewi Trihandayani, "Bagaimana Media Sosial Memengaruhi Body Image pada Pengguna Aktif TikTok, Instagram, dan Facebook," [How Social Media Affects Body Image among Active TikTok, Instagram, and Facebook Users], *Jurnal Ilmiah Penelitian Psikologi* 11, no. 1 (2025): hlm. 16, <https://doi.org/10.22236/jippuhamka.v11i1.18798>.

⁷ Avifah, "Efektivitas Dakwah Islam Melalui Sosial Media Instagram" *Jurnal Ilmiah Mahasiswa Raushan Fikr* 6, no. 2 (2017), hlm. 226, <https://doi.org/10.24090/jimrf.v6i2.2743>.

⁸ Nurhaidah, *Teori Komunikasi Dakwah* (Jakarta: Afanin Media Dakwah, 2025), hlm. 114-115.

(especially in the works of Abu al-Husain Muslim ibn al-Hajjaj al-Nisaburi and Abu Dawud al-Sijistani), as well as classical and contemporary fiqh books such as those by Abu Zakariya Yahya ibn Sharaf al-Nawawi, Yusuf al-Qardhawi, and Wahbah al-Zuhaili. Meanwhile, secondary data come from scientific journal articles, media reports, and literature related to social media, body image, and digital sports. Data collection techniques are carried out through documentation studies, while data analysis uses descriptive-analytical methods with a normative and *maqashid al-sharia* approach to comprehensively examine the conformity of the studied phenomenon with the principles of *Islamic sharia*.

C. Discussion and Research Results

The Transformation of the Meaning of Sports in the Digital Era

The transformation of sports in the digital era shows a significant shift in meaning, from activities oriented towards physical health towards the practice of self-representation in virtual spaces.

In 2024, Tempo Magazine wrote on its digital platform that Indonesia is the fourth highest user of social media after China, India, and the United States, with 167 million users out of a population of approximately 281 million.⁹ Then, in 2025, Kompas reported that the number of social media users rose to 180 million, while the most popular and widely used social media platforms in Indonesia in 2025 were WhatsApp, TikTok, YouTube, Facebook, and Instagram.¹⁰

Social media platforms such as Instagram and TikTok have become primary mediums for distributing sports content that not only displays physical activity but also constructs an ideal body image as a symbol of a healthy and modern lifestyle. In this context, sports are no longer just a personal activity but have become part of the construction of a digital identity consumed by the public at large. This finding aligns with research showing that social media has a strong influence on shaping users' body perception and self-identity.¹¹

Furthermore, social media is an interactive space, allowing users ample opportunity to give and receive feedback. Among adolescents, seeking

⁹ Tempo, "5 Negara Pengguna Media Sosial Terbanyak, Indonesia Termasuk | tempo.co" July 25 2024, <https://www.tempo.co/digital/5-negara-pengguna-media-sosial-terbanyak-indonesia-termasuk-36700>.

¹⁰ "10 Media Sosial Terpopuler Di Indonesia 2025, TikTok Dan WhatsApp Mendominasi"6 Desember 2025, <https://tekno.kompas.com/read/2025/12/04/12350007/10-media-sosial-terpopuler-di-indonesia-2025-tiktok-dan-whatsapp-mendominasi>.

¹¹ Apriani and Trihandayani, "Bagaimana Media Sosial Memengaruhi Body Image pada Pengguna Aktif TikTok, Instagram, dan Facebook," hlm. 17.

comments or evaluations of their appearance is done as a form of validation or recognition. These various factors contribute to social media's influence on a person's body image perception, especially among today's youth.¹²

The Emergence of Body Exposure in Sports Content

The phenomenon of sports transformation is further reinforced by the emergence of body exposure practices as a visual strategy to increase content appeal. The word "exposure," borrowed into Indonesian as *eksposur* or *ekspos*, according to the KBBI (Great Dictionary of the Indonesian Language), means to reveal or to display goods for sale (antiques, artworks, etc.).¹³

Individuals tend to display their bodies more openly, either through minimal clothing or camera angles that highlight specific body parts. This practice is not only carried out by professional influencers but also by ordinary users seeking attention and social recognition. Within the framework of the digital economy, the body then undergoes commodification as a visual asset that can increase engagement and open up monetization opportunities. This shows that sports have shifted from a health orientation towards an aesthetic orientation and social capitalization.¹⁴

This creates a tension between digital modernity and religious norms that regulate the boundaries of displaying the body. Body exposure can be categorized as "digital *tabarruj*" (displaying adornment) because the body is shown off and revealed to gain attention.

Due to the above phenomenon, sports, which originally aimed at health, can also bring negative implications. The trend of body exposure also carries psychological impacts that cannot be ignored. Continuous exposure to ideal body standards on social media can trigger body dissatisfaction, especially among adolescents and women. Body dissatisfaction is an individual's negative perception of their body condition due to a discrepancy between their perceived ideal body image and their current body condition. This leads to social pressure, decreased self-confidence, and even depression.¹⁵ Therefore, this phenomenon impacts not only the social aspects but also the mental health of users.

¹² Sutini et al., "Pengaruh Media Sosial Terhadap Citra Tubuh Pada Remaja Dan Dewasa Awal" *Jurnal Keperawatan Muhammadiyah* 7, no. 4 (2022), hlm. 165, <https://doi.org/10.30651/jkm.v7i4.15506>.

¹³ "Arti Kata Ekspos - Kamus Besar Bahasa Indonesia (KBBI) Online."

¹⁴ Sandira et al., "Sportstagram & TikTok Athletic: FOMO and Digital Lifestyle on Self-Representation through Sports Activities on Social Media," *Jurnal Online Manajemen ELPEI* 5, no. 2 (2025), hlm.80. <https://doi.org/10.58191/jomel.v5i2.452>.

¹⁵ Andini, "Aktivitas Dan Pengaruh Sosial Media Terhadap Body Dissatisfaction Pada Dewasa Awal" *Analitika: Jurnal Magister Psikologi UMA* 12, no. 1 (2020), hlm. 34, <https://doi.org/10.31289/analitika.v12i1.3762>.

Awrah, Its Evidences, and Its Boundaries in Islam

Abu Zakariya Yahya ibn Sharaf, Imam Al-Nawawi (d. 676 H/1277 M), mentioned in his book that linguists define the word *awrah* as a defect or ugliness, which is why one must lower their gaze.

قَالَ أَهْلُ اللُّغَةِ سُمِّيَتْ الْعَوْرَةُ لِقُبْحِ ظُهُورِهَا وَلِغَضِّ الْأَبْصَارِ عَنْهَا مَأْخُودَةٌ مِنَ الْعَوْرِ وَهُوَ النَّقْصُ وَالْعَيْبُ وَالْقُبْحُ...

*Meaning: "Linguists said, 'It is called awrah because of the ugliness of its appearance and because one must lower one's gaze from it.' It is derived from the word 'awar, which means deficiency, defect, and ugliness..."*¹⁶

In several verses across various surahs in the Quran, Allah has clearly explained the obligation to cover the *awrah*, among them:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ...

Meaning: "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment." (QS. Al-Nur: 31).

The obligation to cover the *awrah* is so serious that the Messenger of Allah once admonished Asma bint Abu Bakar when she came to the Prophet's house wearing somewhat thin clothing. The Messenger of Allah turned his face away and said that nothing of her should be seen except this and this, and he pointed to his face and palms. (Abu Dawud, no. 4104, and al-Baihaqi in al-Sunan al-Sughra, no. 2358).¹⁷

Just as with women's *awrah*, men's *awrah* must also be covered and not seen by others, as the Prophet said:

لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ...

Meaning: "A man should not look at the awrah of another man, nor should a woman look at the awrah of another woman." (Narrated by Muslim, no. 338).¹⁸

Al-Majmu', Al-Nawawi's book also mentions the obligation to cover the *awrah* with evidence other than that detailed above. This proves that this command cannot be ignored without a valid shar'i reason.

... أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تُبْرِزْ فَخْذَكَ وَلَا تَنْظُرْ إِلَى فَخْذِ حَيٍّ وَلَا مَيِّتٍ " فَإِنْ اضْطُرَّ إِلَى الْكَشْفِ لِمَدَاوَةِ أَوْ لِحَتَانِ جَازَ ذَلِكَ لِأَنَّهُ مَوْضِعُ ضَرُورَةٍ

¹⁶ imam al-Nawawi, *Al-Majmū' Syarḥ al-Muhadzdzab*, hlm. 165.

¹⁷ Abu Dawud al-Sijistani, *Sunan Abi Dawud* (New Delhi: Al-Ansari Press, 1323 H), hlm. 96.

Dan Al-Bayhaqi, *Al-Sunan al-Ṣughra* (Karachi: Jami'at al-Dirasat al-Islamiyyah, 1410 H), hlm. 12.

¹⁸ "Sahih Muslim 338a - The Book of Menstruation - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)."

Meaning: Narrated that the Prophet SAW said: "Do not expose your thigh, and do not look at the thigh of anyone, living or dead." (Narrated by Al-Baihaqi in Al-Sunan Al-Sughra, no. 1028).¹⁹ However, if someone is forced to expose it for medical treatment or circumcision, then this is permissible due to necessity (darurah).²⁰

Regarding the boundaries of the *awrah*, Sheikh Wahbah Zuhaili (d. 1436 H/2015 M) clearly explains them according to the four schools of thought. Hanafi School said as for the boundary of a man's *awrah*, it is between his navel and his knees, based on a hadith: 'A man's *awrah* is between his navel and his knees.' (Narrated by Al-Daruquthni, no. 888)²¹. Meanwhile, *الْمَرْأَةُ الْحُرَّةُ وَمِثْلُهَا الْخُنْتُ: جَمِيعُ بَدَنِهَا حَتَّى شَعْرَهَا النَّازِلَ فِي الْأَصْحَى، مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ، وَالْقَدَمَيْنِ ظَاهِرُهُمَا وَبَاطِنُهُمَا..*

Meaning: As for a woman and a khuntsa (hermaphrodite), their awrah is their entire body including the hair, except for the face, hands, and feet—both the upper and lower parts.²²

Likewise, in the Maliki, Shafi'i, and Hanbali schools, the *awrah* of men and women is similar to the agreed-upon Hanafi position, with the difference concerning a woman's feet, which are considered *awrah* in these three schools.²³

The Maqashid al-Sharia Perspective on Body Exposure

Within the concept of *maqashid al-sharia*, the phenomenon of body exposure has the potential to damage one's honor, harm the soul and psychological state, and corrupt religion. Thus, the *maqashid al-sharia* principles of *hifzh al-'irdh* (preserving honor), *hifzh al-nafs* (preserving life/soul), and *hifzh al-din* (preserving religion) are violated. Every matter commanded by Allah SWT certainly contains benefit (*mashlahah*), just as every harmful act contains evil and corruption if committed.

Quoting from Abu Hamid Imam Al-Ghazali (d. 505 H/1111 M) in his book *Al-Mustashfa*, *mashlahah* is the preservation of the objectives of *Sharia* (*maqshud shar'i*). So, anything that contains protection and preservation is *mashlahah*, and anything lacking these is harm (*mafsadah*).²⁴

Sports content on social media has the potential benefit of raising public awareness about the importance of health and a healthy lifestyle. However, if the emphasis is more on bodily exploitation and sensuality, then this *mafsadah* (corruption/harm) must be prevented.

¹⁹ Al-Baihaqi, *Al-Sunan al-Sughra*, hlm. 10.

²⁰ imam al-Nawawi, *Al-Majmū' Syarh al-Muhadzdzab*, hlm. 163.

²¹ Al-Daraqutni, *Sunan al-Daraqutni* (Beirut: Mu'assasah al-Risalah, 2004), hlm. 431.

²² az-Zuhaili, *Al-Fiqh al-Islami*, hlm. 584–85.

²³ az-Zuhaili, *Al-Fiqh al-Islami*, 1:588, 590, 591, 594.

²⁴ al-Ghazali, *Al-Mustashfa min 'Ilm al-Ushul*, hlm. 174.

The concept of *hifzh al-'irdh* (preserving honor) in the Quran is part of *maqasid sharia* that emphasizes the protection of honor as a fundamental value of life and a shared social responsibility. This is regulated in various verses, such as the command to lower the gaze, the prohibition of unsubstantiated accusations, condemnation of slander and adultery, and the teaching not to insult one another. Broadly, *hifzh al-'irdh* includes preventive efforts through moral strengthening, protecting victims from stigma and harassment, and the collective responsibility of society to maintain it. *Hifzh al-'irdh* is not merely a normative rule but a moral principle that forms the foundation of a civilized social order.²⁵

Religion establishes rules to protect human dignity so that one does not become stripped of their true identity. Yet modern social media culture often forces a person to be emotionally and visually "naked" for the sake of fleeting validation. The issue is not solely about what is worn or uploaded, but why it is uploaded and how the eyes that see it are treated. This is where the integration of Islamic dress code, digital interaction etiquette, and the understanding of *maqasid sharia* becomes crucial.

Psychological disorders resulting from a lack of *hifzh al-nafs* (preserving the soul), such as body dissatisfaction, are often experienced by adolescents. Teenagers who actively use social media tend to be more exposed to unrealistic beauty standards, the habit of comparing themselves to others, and receiving negative comments or evaluations. This leads to decreased self-confidence and increased dissatisfaction with their body appearance. Therefore, efforts to reduce body dissatisfaction should be directed towards regulating social media usage patterns, as well as providing education on how to use social media healthily and develop a critical attitude towards consumed content.²⁶

Meanwhile, the concept of *hifzh al-din* (preserving religion) involves protecting one's creed from violating Allah's commands, protecting faith from all the *fitnah* (trials/temptations) arising from body exposure, and also preventing ongoing sins (*dosa jariyah*) for those who display such content.

Quoting Al-Qardhawi, images that display something contradictory to faith, Islamic *Sharia*, and religious norms of decency are unanimously agreed by all Muslims to be forbidden. Based on this, images depicting women completely naked, half-naked, flaunting specific feminine body parts, or areas

²⁵ Yusron, "Konsep Hifzh al-'Ird dalam Al-Qur'an (Studi Tafsir Maudu'i dan Relevansinya terhadap Pencegahan Kasus Kekerasan Seksual di Indonesia)," hlm. 89–90.

²⁶ Asih and Fatmawati, "Hubungan Antara Citra Tubuh Dan Intensitas Penggunaan Media Sosial Dengan Ketidakpuasan Bentuk Tubuh Pada Remaja," 2026 Academia Open 10, no. 2 (2026), hlm. 6-9, <https://doi.org/10.21070/acopen.10.2025.9548>.

that can cause temptation (*fitnah*), especially if depicted in a context deliberately intended to arouse desire and allure to worldly life, as we often see in magazines, newspapers, and cinema screens, their prohibition is beyond doubt. This ruling of prohibition applies to all parties: the creator of the image, those who distribute it, and even those who display it in homes, offices, shops, or hang it on walls.²⁷

Sharia-Based Digital Sports

In the digital era, the boundary between private and public space is not strictly demarcated. Content uploaded to social media can be accessed by anyone, anytime, and anywhere. Therefore, ethics in social media usage are crucial, especially for Muslims who have the moral responsibility to maintain proper behavior in public spaces. These ethics encompass not only the content aspect but also the method of presentation, intention, and the resulting impact.

Applying the etiquette of Islamic dress code in the realm of social media involves several key principles, including: avoiding the publication of content that exposes the *awrah*, wisely lowering one's gaze from others' posts, and ensuring the clothing worn meets standards of modesty—not revealing the body's curves and being opaque. Furthermore, one must cultivate awareness of one's digital footprint, because even if content is deleted, its traces can potentially remain permanently and cause future consequences.²⁸

Also, anyone wishing to publish their content should always remember what the Messenger of Allah ﷺ said regarding this matter, so that they can be held accountable for what they publish. Muhammad ﷺ said, "There are two types of the people of Hell that I have not seen: People with whips like the tails of cattle, beating the people with them, and women who are clothed yet naked. (Muslim, no. 2128).²⁹

Al-Qardhawi (d. 1444 H/2022 M) explained that they are called "clothed" because they do wrap their bodies with fabric, but in reality, that clothing does not fulfill its function of covering the *awrah*. Therefore, they are described as "naked" because the fabric worn is so thin that it reveals the skin beneath, similar to the common clothing of women today.³⁰

In fact, support for covering the *awrah* in sports has been demonstrated. At the 2012 London Olympics, the International Olympic

²⁷ Al-Qardhawi, *Halal dan Haram dalam Islam terj. H. Mu'ammal Hamidy*, hlm. 114-115.

²⁸ Hasanah et al., "Pandangan Fiqih Islam Tentang Etika Menutup Aurat Di Media Sosial" *Sujud: Jurnal Agama, Sosial dan Budaya* 2, no. 1 (2025), hlm. 469, doi.org/10.63822/a83v5366.

²⁹ Muslim, *Sahih Muslim*, 8:155.

³⁰ Al-Qardhawi, *Halal dan Haram dalam Islam terj. H. Mu'ammal Hamidy*, hlm. 86-87.

Committee asked all nations to eliminate discrimination in sports. The International Football Association Board (IFAB) in Zurich agreed to lift the ban on the hijab in football after research showed that the risk of injury from wearing the headscarf was non-existent. However, it was still ensured that the hijab would not disturb opponents or the wearer.³¹

Counter-arguments regarding Muslim athletes wearing modest attire covering the *awrah* include four main points: (1) It is considered to reduce performance, but this can be overcome with lightweight materials; (2) It is deemed impractical for water sports, yet specialized swimwear is now available; (3) It is considered old-fashioned, although famous brands have released modern designs; and (4) It makes it difficult for female athletes to find modest clothing, which has been addressed by Muslim sportswear products that combine trends and *Sharia* compliance.³²

The hijab is not merely a physical cover. The hijab is a combination of moral values and appearance that entails responsibility towards God. The hijab is also a way to instill religious values in societal life, ensuring that religious rules continue to bring goodness and align with contemporary developments. The hijab bridges a pure heart and a modest outward appearance.³³ This perspective is important because it moves beyond debates about fabric and focuses instead on how the hijab preserves honor and builds good character within society.

Regarding the outfits worn during contemporary sports that display body exposure, Cholil Nafis et al. state that this falls under the modest fashion sector, which must comply with *Sharia*. Modest fashion refers to clothing styles that align with religious values or specific social norms, emphasizing clothing that is modest, non-revealing, and loose-fitting. Modest fashion is an industrial sector that must meet *Sharia* principles in its usage. This applies not only to raw materials but also includes the methods of acquisition, storage, manufacturing, and sale, all in accordance with Islamic rules of transaction (*muamalah*).³⁴

By emphasizing the importance of dressing according to *Sharia*, avoiding sensual poses or camera angles, and maintaining the intention and purpose of

³¹Kompas, *FIFA Izinkan Pemain Berjilbab*
<https://nasional.kompas.com/read/2012/07/06/2206031/index.html>.

³² Wardaniah and Pratama, "Penggunaan Hijab Saat Berolahraga dalam Pandangan Islam" *Islamologi: Jurnal Ilmiah Keagamaan* 1, no. 1 (2024), hlm. 6.

³³ Marsha et al., "Identitas Muslimah Dan Hijab: Kajian Tafsir Al-Qur'an Pada Surah An-Nur Dan Al-Ahzab" *Al-Uswah: Jurnal Riset dan Kajian Pendidikan Agama Islam* 8, no. 1 (2025), hlm. 90, <http://10.24014/au.v8i1.2025>.

³⁴ Nafis et al., *Materi Dakwah Ekonomi Syariah: Panduan bagi Da'i dan Da'iyah*, hlm. 246.

the activity, both Muslim men and women can have their honor preserved. Furthermore, the role of educational institutions, scholars, and Muslim influencers is also very important in shaping collective awareness about the importance of upholding Islamic values in the digital space.

D. Conclusion

The transformation of sports in the digital era indeed demonstrates a fundamental shift from a health orientation towards the construction of identity and self-representation in virtual spaces. However, this phenomenon cannot be rigidly judged as entirely wrong or entirely right. On one hand, this practice can lead to a deviation from the values of modesty, as explained through the concept of *awrah* and the potential for modern *tabarruj*, and has implications for violating the primary objectives of Sharia (*maqashid al-sharia*) in preserving religion, life, and honor. On the other hand, digital sports also contain real potential benefits (*mashlahah*), namely increasing health awareness and spreading a positive lifestyle.

Therefore, there is room for *ijtihad* and adaptation for scholars and Muslim intellectuals to conduct in-depth studies on how the potential good of this digital sports culture can be maximized while its potential harms are minimized, by adapting to the context of the times. Any form of adaptation or renewal, such as the reconstruction of a Sharia-based digital sports paradigm emphasizing media ethics, modest dress codes, and moral responsibility, must be carried out while remaining within the corridor of Sharia. This means that innovation and adjustment must not go beyond the boundaries of fundamental Islamic law. The integration of Islamic values into digital sports practices, supported by the educational role of scholars, institutions, and Muslim influencers, represents a strategic step in maintaining a dynamic balance between digital modernity and the firm principles of Sharia.

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