



THE EXPOLARIZATION OF NARCISSISTIC BEHAVIOR IN MODERN MUSLIM WOMEN ON TIKTOK SOCIAL MEDIA: Between Identity and Existence

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Abstract

The rapid advancement of technology has made social media more accessible, facilitating digital interactions that shape mindsets and perspectives. However, social media development has also had negative societal impacts. This study employs a qualitative method with a library research approach. Data is obtained through the analysis of Qur'anic texts, interpretations, scholarly opinions, and other literature, focusing on narcissistic attitudes (*tabarruj*) and legal perspectives, as well as offering solutions to narcissistic behavior on social media platforms. The study aims to analyze how Muslim women present themselves on TikTok, identify manifestations of digital narcissism, examine the social, psychological, and cultural factors influencing this behavior, provide an Islamic perspective on *tabarruj* in the context of social media, and suggest solutions for more mindful digital engagement. Using a qualitative approach, this research investigates Qur'anic interpretations, scholarly discussions, and various literature related to digital narcissism. The findings indicate that digital narcissism among Muslim women on TikTok is reflected in behaviors such as excessive self-presentation, seeking validation through likes, comments, and followers, and the influence of social media aesthetics in shaping identity. Factors contributing to this behavior include the impact of popular culture, social pressures, and psychological dependence on external validation, which can ultimately diminish self-confidence. Therefore, raising awareness through education is essential to preserving Islamic identity in the digital era. It is hoped that social media users, particularly Muslim women, will be more selective in creating and consuming content while prioritizing moral values and simplicity in online interactions.

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A. INTRODUCTION

Nowadays, technological advancements in society have rapidly increased to meet the needs of the community. One social media platform that has become a contemporary phenomenon and is highly popular among the younger generation worldwide is the TikTok application (Indriani & Ananda, n.d.). In a short time, this application has reached various groups, from children and teenagers to the elderly, all of whom enjoy using it. This video-based social platform has captured the interest of many people, especially teenagers (Alfaini, 2020). TikTok, which was originally launched to allow internet users to express themselves and gain popularity, has since been misused by some individuals in society, including women who wear hijabs. However, TikTok also has negative impacts, such as numerous videos featuring women in provocative clothing or exposing body parts that are inappropriate for public viewing, especially for children. The use of the TikTok application among hijab-wearing women today often reflects a different purpose, which contradicts the original intent of wearing the hijab. The hijab, meant to serve as a covering and protection for women from unwanted attention and negative comments, has increasingly turned into a fashion trend that attracts attention and interest from the opposite sex (Paat & Lesawengen, 2020).

The exploration of narcissistic behavior among modern Muslim women on social media examines how they present themselves online, including their appearance, lifestyle, and portrayal of their Islamic identity on platforms such as Instagram, TikTok, and Facebook. This behavior is characterized by a tendency to seek attention, validation, and recognition through self-promotional photos or videos, the use of filters to enhance visual appeal, and reliance on likes, comments, and followers as a measure of social validation. Social media provides a space for Muslim women to cultivate a balanced self-image that integrates religious values with global trends, such as hijab fashion content or

aesthetically presented religious activities. However, this behavior can have significant consequences, including negative impacts on mental health, increased social anxiety, and the reinforcement of unrealistic beauty and success standards in society. From an Islamic perspective, excessive narcissism can lead to *riya* (showing off) and *ujub* (self-admiration), which contradict the core values of humility and sincerity. Therefore, digital awareness is essential to ensure that modern Muslim women can engage with social media in a meaningful way without succumbing to excessive narcissistic tendencies.

Based on research data from 2021, the number of TikTok users has reached 92.2 million. This figure is expected to continue rising as the platform introduces new features and updates (Safitri et al., 2022). TikTok has been downloaded more than 100 million times, with an average rating of 4.4 out of 5. According to the Sensor Tower mobile application market research report in 2020, the number of downloads increased by 21.4% compared to the previous year. During this period, Indonesia had the second-highest number of TikTok installs after the United States, accounting for 8.5% of total downloads, while the United States accounted for 9.7%. Currently, Indonesia ranks fourth globally in terms of the number of TikTok users (Mahardika et al., 2021). *Millennials* dominate the user base of the application abroad. This is largely due to the ease of access to information, which significantly influences popular culture in a country. Narcissism has been extensively studied in modern psychology, where it is linked to the concept of “*grandiose self-perception*” or an inflated sense of self-importance. According to personality psychology theory, narcissism is characterized by a tendency to seek attention, recognition, and self-glorification, often driven by a need for external validation. Several factors contribute to narcissism, including overly permissive parenting, as well as social and cultural pressures that emphasize individual appearance and achievement. A study titled “Socio-Cultural Changes in Indonesian Society and the Development of

Communication Technology" found that excessive gadget use can lead to dependency and influence changes in individual lifestyles. Overreliance on technology has the potential to alter daily habits, with these changes often resulting in negative impacts. (Ali Akbar, 2024). For example, high recognition and dependence on technology can shift a lifestyle that was originally positive to more negative (Yoga, 2018). On the other hand, the Islamic perspective offers additional insights through a spiritual approach, specifically the concept of *Tazkiyatun Nafs* (purification of the soul), which emphasizes the importance of introspection, *tawadhu'* (humility), and self-control as key elements in developing a mature and balanced personality.

Researchers have found several literature studies related to the phenomenon of narcissism among hijab-wearing women on TikTok from various perspectives. One such study, conducted by Siti Fatimah, titled "*The Phenomenon of Muslim Women's Narcissism in the TikTok Application (A Semiotic Analysis of Charles William Morris)*," reveals that narcissistic behavior dominates TikTok usage. The study identifies several key indicators of this behavior, including a constant desire to stand out, the flaunting of a high-end lifestyle, an emphasis on physical beauty in daily routines, the display of luxury and branded items, an aversion to constructive criticism intended as advice, and a strong preference for receiving compliments from others (Fatimah & Syadzali, 2022). Another relevant study is by Sania Alfaini, titled "*The Al-Qur'an's Perspective on Viral Dance Content for Muslim Women on the TikTok Application*." The study finds that the reasons Muslim women participate in such dance trends include the urge for existential recognition, the influence of lifestyle trends that encourage involvement in popular culture, and a lack of religious knowledge. The study also highlights several negative impacts of this behavior, including the exposure of *awrah* (parts of the body that should be covered), increased visibility to *non-mahram* men, the potential to influence other Muslim women to

imitate such actions, and the risk of causing *fitnah* (social discord or moral corruption) for the individuals involved (Alfaini, 2020).

Meanwhile, this study will focus on an in-depth analysis of Quranic verses related to the obligation to cover the *awrah* and the prohibition of *tabarruj* (excessive display of beauty), specifically QS. An-Nur (24:31) and QS. Al-Ahzab (33:33). The selection of these verses is aligned with the study's objectives, as using the appropriate Quranic references serves as both a solution and a reinforcement of the obligations for Muslim women. This approach represents a strategic effort to uphold Islamic values and *adab* (ethical conduct). By considering the textual interpretations of hadith and the ongoing societal phenomena, this research raises several key questions to deepen the analysis, including: What is the concept of *tabarruj* in the Qur'an? What are the solutions to preventing narcissistic behavior? These questions aim to provide comprehensive insights, ensuring that the data collected is in-depth, constructive, and capable of offering practical solutions for future research, particularly in promoting quality education. Furthermore, this study is expected to inspire further research that explores new perspectives on the relevance of the Prophet's hadith across various disciplines, especially in the field of education.

B. METHOD

In preparing this article, the research employs a cultural approach based on Clifford Geertz's perspective (Geertz, 1999). Geertz's approach emphasizes that culture is the primary gateway to understanding religious phenomena, including how Muslim women construct their identity and presence in the digital world. He defines culture as a public text a document produced by humans that must be interpreted to uncover its deeper meaning. In this context, social media functions as a cultural space where Muslim women present themselves, assert their existence, and navigate between Islamic values and modernity (Riady,

2021). Additionally, this research employs James P. Spradley's ethnographic approach, which focuses on understanding the meanings individuals assign to their behaviors within a specific cultural context. Spradley's ethnography emphasizes participatory analysis, where social phenomena are interpreted from the perspective of those who experience them directly (Spradley, 1997). In the context of social media, the narcissistic behavior of modern Muslim women can be examined by analyzing how they use, interpret, and assign meaning to their activities on platforms such as TikTok and Instagram.

Meanwhile, the data source for this study is TikTok, focusing on the phenomenon of Muslim women on social media. The data analysis technique used is documentation, aiming to verify data validity, interpret findings, and draw concrete conclusions. The analysis is conducted using a descriptive-analytical method or context analysis, where researchers describe the *tabarruj* phenomenon and its relevance to contemporary society. The descriptive-analytical approach serves to bridge explanations and uncover facts related to issues concerning Muslim women. This approach integrates various perspectives from tafsir scholars, hadith scholars, and other religious figures, ensuring that the explanation remains relevant and universally acceptable.

C. RESULTS AND DISCUSSION

The Concept of Tabarruj in the Qur'an

According to Quraish Shihab, the word "tabarruj" **تَبَرُّجٌ** originates from **بَرَجَ**, i.e. visible and tall (Al-Ashfahani, 2017). Therefore, "tabarruj" can be interpreted as clarity and openness, because something visible and elevated is usually clear and exposed. The prohibition of tabarruj means the prohibition of displaying adornments in front of other men to prevent slander. Jewelry in a broader sense is something unnatural such as walking in a limp (Sidqy, 1994). Revealing something that is usually only shown to the husband can attract the attention of other men (Haidy

Manan, 1990). Other definitions of *Tabarruj* according to Bukhari is the act of showing beauty in front of others (Abdullah bin Baz, 2009).

The act of exaggerating one's appearance is rooted in the Jahiliyyah culture, known as *tabarruj*, as mentioned in Q.S. Al-Ahzab (33:33). However, this behavior persists today and has evolved into a contemporary form of *tabarruj*, adapting to societal changes and becoming increasingly normalized. Women with greater financial means are often more willing to alter their God-given beauty, modifying their bodies and faces to align with beauty standards, which has become a widespread and sometimes even addictive practice (Rezeki, et al., 2020). In Islamic teachings, *tabarruj* encompasses any behavior in which a woman reveals her beauty in front of non-mahram men. This includes wearing clothing that does not fully cover the *awrah* or garments that, although covering the *awrah*, are thin, tight, or transparent all of which fall under the definition of *tabarruj*. Such displays are explicitly prohibited in Islamic law, as emphasized in Q.S. Al-Ahzab (33:33).

The majority of scholars agree that *tabarruj* is haram, based on the provisions of the Qur'an and the Sunnah of the Prophet. This ruling stems from the belief that a woman's entire body is considered *awrah*, which should not be exposed to non-mahram men. This prohibition extends to the body, hair, jewelry, and even undergarments. In contemporary times, many women engage in behaviors such as removing their clothing inappropriately and performing actions that lead to sin, often unintentionally imitating the conduct of women who cause *fitnah* (temptation) for men. One of the gravest sins and most dangerous forms of *fitnah* today is the widespread practice of dressing up, wearing jewelry and perfume, and openly displaying beauty while interacting with men. These actions contribute to moral decay, provoke divine displeasure, and ultimately invite Allah's punishment.

In this verse, Allah SWT forbids the wives of the Prophet PBUH to *perform tabarruj*, even though they are *ummahaatul mukminin*

(mothers of believers) who are always obedient and never violate His commands. This prohibition is also aimed at all Muslim women. Islam expressly warns Muslim women that *tabarruj* is categorized as equivalent to shirk, adultery, theft, and other great sins. This is as narrated in a hadith when the Prophet PBUH instructed women not to do such acts. Abdullah bin Umar ra narrated that Umainah bint Raqaiqah came to the Prophet PBUH, and he said, "I bait you so that you do not associate Allah SWT with anything, do not steal, do not commit adultery, do not kill your descendants, do not do the lies that you make up between your hands and feet, do not mourn the corpses, and do not wear makeup (*tabarruj*) like the ignorant people of old."

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ

اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣

Meaning: *Stay in your houses and do not decorate (and behave) like the ignorant people of old. Observe prayers, pay zakat, and obey Allah and His Messenger. Indeed, Allah only wants to remove sin from you, O ahlulbait and cleanse you as cleanly as possible.*

The use of the word *tabarruj* in this verse is related to Allah SWT's command to the wives of the Prophet Muhammad (PBUH). This verse specifically emphasizes the importance of the Prophet's wives understanding and adhering to their esteemed position in order to preserve their honor and dignity. However, this command is not limited to the Prophet's wives alone; it applies to all Muslim women. This is evident from the beginning of the verse, which includes the word "*waqarna*", instructing them to remain in their homes as a means of upholding modesty and dignity.

Tabarruj According to Ulama

According to Ibn Kathir, *tabarruj* refers to a woman's behavior when she deliberately appears before men in a way that attracts attention or arouses their desires. In Islam, this behavior is known as *Tabarruj*

Jahiliyyah, which refers to excessive adornment as practiced during the pre-Islamic era of ignorance (Katsir, 2004). Linguistically, in Arabic, the term *tabarruj* inherently conveys the meaning of adorning oneself or highlighting beauty (Ash-Shabuny, 2002). According to Ibn Hayyan, as quoted by Najwa Dzahin, ornamental behavior similar to this phenomenon is categorized as *Tabarruj Jahiliyyah*. This is because many women at that time had the habit of wearing veils that did not fully cover their heads, allowing jewelry such as earrings and necklaces to remain visible, deliberately displayed to others (Dzahin, 2020).

Meanwhile, according to Qatadah, *tabarruj* refers to a woman's flirtatious behavior and exaggerated manner of walking. Muqatil, on the other hand, interprets *tabarruj* as a woman's act of uncovering her hijab, exposing parts of her body such as necklaces and bracelets. According to Bukhari, *tabarruj* means displaying physical beauty in front of others (Abdullah bin Baz, 2009). So from the opinion of these scholars, it shows that in Islam women are prohibited from doing *Tabarruj*, i.e. displaying jewelry or attraction excessively (Fada Abdu Razak, 2004). In other words, the concept of *Tabarruj* has its own laws that are different from the obligation to cover the aurat and wear the veil and hijab. Even though a woman has complied with the rules of covering the awrah and dressing according to Islamic law, this does not automatically eliminate the possibility of behavior *Tabarruj* (Jalaluddin Al-Mahally, 1990). As contained in Q.R. An-Nur verse 60;

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

Meaning: *Old women who have stopped (from menstruation and pregnancy) who no longer desire to marry, there is no sin for them to take off their clothes (outside) by not showing (intended) jewelry. However, maintaining honor (still wearing outer clothing) is better for them. Allah is the Hearer and the Knowing.*

The implicit understanding (mafhum muwafaqah) of this verse indicates that if elderly women who have reached menopause are prohibited from engaging in tabarruj, then this prohibition is even stronger for younger women who still have the desire to marry. Exposing the awrah can be considered a form of tabarruj, but the concept of tabarruj is not limited to this alone. It encompasses any act of displaying beauty to attract the attention of men. Therefore, a woman can still potentially engage in tabarruj even if she covers her awrah, wears a hijab, and dons a khimar that does not reveal her skin color or body shape.

Additionally, other forms of tabarruj can occur when a woman wears a hijab and khimar that are overly adorned with striking accessories or when she applies excessive makeup and strong perfume to attract the attention of those she passes by. A Muslim woman should understand that tabarruj is a sign of ignorance (jahiliyyah) and backwardness. If a woman beautifies herself for someone other than her husband, this act is considered a serious offense in Islam and may lead to punishment from Allah in the hereafter. Such behavior is regarded as a form of corruption and betrayal of the husband and contradicts Islamic principles.

In addition, according to the classification of Shaykh Al-Maududi, the term Tabarruj In the context of women, it has three main meanings (Al-Barik, 2010): Showing the beauty of the face and body parts that can arouse desire in front of men who are not mahrams. Showing eye-catching clothes and jewelry in front of a man who is not a mahram. Stand out by walking in front of a man who is not a mahram.

The scholars divide Tabarruj into two types, namely (Shihab, 2004): Tabarruj khilqiyah is a behavior related to physical jewelry that is naturally attached to a person, such as the face, hair, or curves of the body. This type of tabarruj occurs when a woman shows off parts of her body that should not be shown to others. Tabarruj Muktasabah, refers to

the effort or engineering to beautify oneself, such as wearing beautiful clothes or additional jewelry, including rings, earrings, necklaces, and other accessories. This type of tabarruj involves the act of showing off beauty that is not a natural part of the body, but is obtained through certain efforts.

This explanation suggests that tabarruj encompasses all forms of appearance intended to attract the attention of non-mahram men, whether through physical exposure, additional ornaments, or clothing. Thus, tabarruj can be defined as the act of conspicuously displaying physical beauty with the intention of drawing attention or provoking desire. Moreover, the exhibition of physical beauty is often used as a means to gain material benefits. This perspective aligns with Islamic teachings, which prohibit tabarruj, as affirmed in the Qur'an and Hadith.

From a legal point of view, before discussing further about *the law of tabarruj* from the perspective of tafsir, it is important to outline the scope of the prohibition of *tabarruj* as stated in QS al-Ahzab/33:33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Meaning: *Stay in your houses and do not decorate (and behave) like the ignorant people of old. Observe prayers, pay zakat, and obey Allah and His Messenger. Indeed, Allah only wants to remove sin from you, O ahlulbait and cleanse you as cleanly as possible.*

According to the Qurtubi, although this verse is addressed to the wives of the Prophet, its essence applies to all Muslim women. Islam recommends that women stay at home except in cases of necessity, and if they must go out, they are forbidden from doing so excessively (Al-Qurthubi, 2006). Meanwhile, M. Quraish Shihab supports this view, stating that the prohibition of tabarruj is not only found in Surah Al-Ahzab (33:33) but also in Surah An-Nur (24:60). In the context of the Jahiliyyah (pre-Islamic ignorance) period, women often adorned

themselves excessively, but their form of *tabarruj* was relatively modest compared to modern-day *tabarruj*, which includes excessive grooming, tight or transparent clothing, and attention-seeking mannerisms such as walking in an exaggerated way (Shihab, 2002). Additionally, Al-Qurtubi emphasizes that women, including the wives of the Prophet, are prohibited from leaving the house except for urgent purposes and are forbidden from conspicuously adorning themselves. This prohibition aims to prevent women from displaying their "jewelry" in a broad sense, whether through revealing clothing, thin fabrics, or behavior that contradicts norms of modesty. In this view, *tabarruj* includes any form of behavior or appearance designed to attract excessive attention (Al-Qurthubi, 2006).

The prohibition of *tabarruj* explicitly indicates that such behavior is forbidden (haram) in Islam, as affirmed by the strong warnings mentioned in various sources. This prohibition aligns with the principles of *usul fiqh*, which state: "*The default ruling of a prohibition is that it indicates something is haram.*" If a woman adorns herself for a purpose other than her husband for example, to attract attention or receive praise from other men then this act is considered *tabarruj* and may incite temptation or lust in men who are not her husband. Allah SWT warns of the punishment of hellfire for women who engage in such actions. Adorning oneself for someone other than one's husband, particularly with the intention of attracting other men, is not only classified as *tabarruj* but is also considered a form of harm and betrayal against the husband. This behavior contradicts the values of chastity and fidelity in marriage as prescribed by Islamic law.

Thahir Ibn Asyur emphasized that the command in this verse is specifically addressed to the wives of the Prophet as an obligation, whereas for other Muslim women, it serves as an encouragement to attain perfection. In other words, it is not mandatory but highly recommended, as it enables the women who observe it to achieve a

higher level of spiritual and moral perfection. Beauty is regarded as a gift from Allah that must be appreciated with gratitude. Every Muslim woman is encouraged to have confidence and not to demean herself due to feelings of inadequacy regarding her beauty, as every woman possesses her own unique beauty and charm. Moreover, women must also believe that Allah has created them in the best possible form (Shihab, 2002). In this context, God commands women to conceal their adornments and prohibits their display, except in cases of necessity or when work conditions require it. Some scholars permit jewelry to be visible if exposed accidentally, such as by the wind. Others argue that only the parts of the body commonly exposed during daily activities are permissible to be seen. The majority of scholars agree that the only parts that may be visible are the face and the hands up to the wrists (Fahrudin, 1985).

Thus, women who engage in *tabarruj* that is, excessively displaying their jewelry or physical beauty not only mislead themselves but also risk enticing men and setting a negative example for other women. To preserve the honor of Muslim women, uphold modesty, and protect them from slander, Allah SWT strictly prohibits the practice of *tabarruj*. Fundamentally, scholars hold differing opinions regarding the limits of *aurat* (the parts of a woman's body that must be covered) in relation to wearing the hijab or dressing modestly. First, some scholars argue that a woman's entire body is *aurat* without exception. Second, others state that *aurat* includes the entire body except for the face and palms (Arrasyidi, 2023). However, regarding the obligation to wear the hijab, classical scholars such as Al-Qurthubi, At-Thabari, Az-Zamakhshari, and others unanimously agreed that wearing the hijab is mandatory for women who have reached puberty. To this day, the legal basis for wearing the hijab is primarily derived from Surah Al-Ahzab, verse 59. In addition to the Qur'anic verses as the main reference, there are also hadiths that discuss the use of the hijab. The hijab, which has been practiced since the

time of the Prophet, along with the established rules regarding women's *aurat*, has formed the basis for many scholars to issue legal rulings on the obligation of wearing the hijab. However, some contemporary scholars argue that wearing the hijab is not obligatory for Muslim women.

The Relevance of *Tabarruj* on Hijab Women on Social Media

Through social media, women who wear the hijab often express themselves in various ways, including fashion content (*hijab fashion*), beauty tutorials, and sharing aspects of their daily lives. This phenomenon is often associated with the concept of "narcissism." The term "narcissism" originates from the story of Narcissus, a handsome young man in Ancient Greek mythology who became obsessed with his own reflection after seeing it on the calm surface of a forest stream. Captivated by his own beauty, he developed an excessive self-love that ultimately led to his downfall, as he drowned in the water. This myth gave rise to the term "narcissism," which describes an excessive admiration of oneself and is often linked to personality disorders or certain psychological traits (Umul Sakinah, et al. 2019). From a historical perspective, the concept of narcissistic personality disorder first emerged within modern psychoanalytic theory. Psychoanalysts argue that this disorder is influenced by the dominant value systems of contemporary society. The theory of narcissism in a modern context was significantly developed by Heinz Kohut through his works *Self-Analysis* (1971) and *Self-Recovery* (1977), which later became known as the theory of self-psychology (Sari, 2021). This analysis suggests that individuals with a tendency toward excessive self-admiration and viewing themselves as ideal standards often struggle to form healthy interpersonal relationships. People with narcissistic personality disorder are typically unaware of their condition, but those around them can often recognize the symptoms (Davidson, 2010).

From an Islamic perspective, narcissism is associated with a spiritual ailment of the heart, namely arrogance (*kibr*) or pride (*takabbur*). Arrogance refers to an attitude of self-importance, where individuals perceive themselves as superior to others, leading them to reject the truth or criticism and to belittle others due to their perceived advantages. Although narcissism does not always directly correlate with arrogant behavior, if left unchecked, it has the potential to develop into arrogance.

On the one hand, social media can help promote positive values such as creativity and inspiration. However, if the primary goal is to seek excessive attention or social validation, it may be considered a violation of the principle of *tabarruj*.

Many hijab-wearing women use their platforms to engage in *da'wah* and spread positive messages. However, in some cases, *da'wah* becomes intertwined with efforts to build a digital presence, such as prioritizing follower counts, likes, or comments. When *da'wah* is presented through visually captivating content that emphasizes physical appearance, it can come close to *tabarruj*. Content that prioritizes style over religious substance may lead to confusion among audiences regarding the true essence of *da'wah*. In the digital age, the boundaries between *tabarruj* and modern representations of Muslim women have become increasingly blurred. Social media has created new standards for self-expression, where social validation is often measured through aesthetics and visual appeal.

The hijab should serve as a symbol of simplicity and obedience to Allah SWT. However, in the context of social media, it is often transformed into a fashion trend or commercial commodity, potentially distancing it from its spiritual purpose. Women who wear the hijab must be mindful of the impact of the content they share, both on themselves and on the public's perception of the hijab as a religious symbol (Khoiri, 2016). Scholars have differing views on how the presence of hijab-wearing women on social media should be interpreted. Some see the use

of social media as a positive platform for sharing inspiration and *da'wah*, as long as it upholds the principles of modesty and politeness. However, others caution against the risk of *tabarruj* being subtly disguised through visually captivating content that draws excessive attention.

Fashion trends also play a significant role in shaping narcissistic attitudes. In Islamic teachings, dressing is regulated to prevent excessiveness, including the avoidance of extravagant luxury. This includes wearing clothing that surpasses one's financial capability or social status, such as garments adorned with gold and silver (Ibrahim, 1987). This phenomenon is becoming increasingly common, particularly among the current generation of Muslim women, who often compete to showcase the luxury of their attire on social media – whether for show-off events or content creation. Fashion trends continue to evolve endlessly, with new styles emerging each year, including in the category of Muslim women's fashion. However, the concept of dressing among millennial Muslim women often deviates from the standards prescribed by Islamic teachings. Although certain styles are labeled as *shari'i*, their designs frequently do not fully align with the Islamic dress code. For instance, the trend of wearing cargo pants, which is popular among modern Muslim women, is sometimes viewed as inappropriate, as such attire is traditionally associated with men's clothing.

In relation to *tabarruj*, the presence of hijab-wearing women on social media depends on their intentions, objectives, and how they present themselves. Social media can serve as a platform for spreading Islamic values and inspiration, but it can also lead to *tabarruj* if the focus shifts to self-image or drawing excessive attention. Therefore, women who wear the hijab should be wise and introspective in their use of social media, ensuring that their content aligns with the principles of modesty and Islamic teachings. True beauty is not solely defined by physical appearance but is also reflected in the purity of the heart, kindness in behavior, and the continuous pursuit of knowledge and good deeds. A

Muslim woman's true beauty is demonstrated through her ability to accept life's challenges with a positive attitude, maintaining *husnuzan* (good thoughts) towards Allah SWT. The essence of beauty lies in a heart filled with gratitude to Allah, accompanied by steadfast efforts to obey Him and follow the teachings of His Messenger (Al-Qarni, 2016).

Today's Muslim women differ from those of the past, who regarded modesty as a crown of honor. Many modern Muslim women appear to have a diminished sense of shame. This is evident in their willingness to upload videos of themselves making exaggerated body movements or engaging in boomerang-style recordings. They also do not hesitate when receiving comments from non-mahram men, often responding with happiness and excitement. This behavior is driven by narcissism or *tabarruj*, both of which have become widespread phenomena in contemporary society. This trend is increasingly visible in daily life, particularly through social media. One common practice is taking and sharing selfies (Sari, 2021). Updating status posts, modifying profile information, and commenting on others' statuses have become an integral part of modern lifestyles. Social media is also frequently used to share personal activities and even intimate videos without hesitation. Actions that were once considered taboo and shameful are now widely accepted as normal and openly shared with the public.

Contemporary scholars hold differing views on *tabarruj* and narcissistic behavior, particularly in the context of platforms like TikTok. Their opinions generally fall into two main categories: permissible and prohibited content. Permissible content includes da'wah and educational material, as long as it aligns with Islamic principles and does not contradict Shariah law. In contrast, prohibited content includes videos that feature dancing or any behavior that promotes vanity and contradicts the recognition of Allah's creation (Al-Qardhawi, 1993).

Narcissistic Behavior in Muslimah Content on TikTok

Social media, particularly TikTok, has become a platform for modern Muslim women to express themselves, shape their identity, and establish their presence in the digital world. However, throughout this process, narcissistic behavior can manifest in various ways. The three primary aspects that reflect this behavior are self-promotion, grandiosity, and the constant need for admiration.

Self-Promotion: Highlighting Oneself Through Videos, Trends, and Challenges. Self-promotion is a strategy used by individuals to showcase and introduce themselves to an audience through engaging content. In the context of Muslim women on TikTok, self-promotion can be seen through; Creating content that highlights oneself, in various trends, such as “get ready with me” (GRWM) videos, daily routines, and fashion hauls labeled as “Muslimah-friendly.” Participating in popular challenges that can increase engagement and account exposure, such as challenges featuring modest yet fashionable attire; Using eye-catching captions and hashtags, such as #HijabStyle or #MuslimahInspiration, to expand audience reach. Self-promotion, when kept within reasonable limits, can serve as a medium for self-expression and digital da’wah. However, when done excessively with the primary focus on self-image alone, it can turn into narcissistic behavior aimed solely at gaining attention and social recognition (Buffardi, L. E., & Campbell, W. K., 2008).

Grandiosity: A Sense of Superiority in Muslimah Content. Grandiosity refers to the perception of being superior or better than others, which is often visible in Muslimah content on TikTok. Indicators of grandiosity in this context include; Creating content that subtly compares oneself to other Muslim women, such as showcasing a “more correct” or “more stylish” way of wearing the hijab. Expressing opinions in a judgmental manner, such as claiming that one’s lifestyle is more Islamic or more in accordance with religious teachings than others.

Overly displaying personal achievements, such as showing a luxurious lifestyle, religious pilgrimages, or routines perceived as superior to the majority of other Muslim women. Grandiosity on social media can shape an exclusive mindset and establish unrealistic social standards for other Muslim women. It can also create an identity gap between the digital world and real-life experiences (Pantic, 2014).

Need for Admiration: The Desire for Praise and Validation in Every Post. The need for admiration is the urge to gain recognition, praise, and validation from others. On TikTok, Muslim women who exhibit this behavior tend to; Focus on the number of likes, comments, and shares as a measure of content success, continuously seeking ways to increase engagement. Use excessive filters and editing to create a more flawless and appealing self-image for their audience. Post content with narratives designed to gain sympathy or praise, such as inspirational hijrah stories, struggles in wearing the hijab, or personal life achievements. Rely on digital interactions as a form of self-validation, leading to pressure to maintain an idealized image on social media. The need for praise and validation can lead to social media addiction and shape self-esteem that depends on audience responses. If left unchecked, this can negatively impact the mental well-being of Muslim women actively using TikTok.

The Impact of Narcissistic Behavior

Narcissistic behavior in the content created by Muslim women on TikTok not only influences how they present themselves but also impacts their identity, social presence, and psychological well-being. Three key aspects to consider in understanding these effects are changes in self-perception, social pressure, and overall psychological health. (Rahmat dan Ramadhan, 2021).

Self-Perception Changes: Does the Identity of Muslim Women on Social Media Align with Real Life? The identity built on social media often differs from real-life identity. Muslim women actively engaged on

TikTok may feel compelled to create a specific self-image to align with audience expectations. This can lead to; Identity dissonance, where there is a misalignment between the persona displayed on social media and real life. For instance, a Muslim woman who appears confident and graceful in videos may experience anxiety or low self-esteem in reality. Self-objectification, where Muslim women begin to see themselves from the audience's perspective rather than as authentic individuals. They become more focused on how their appearance is judged rather than how they feel about themselves. Dependence on a digital persona, where they feel obligated to maintain the image they have built on social media, even if it contradicts their personal values or true personality.

Social Pressure: To What Extent Do Audience Comments and Expectations Influence Behavior and Identity?; As a platform driven by rapid interaction, TikTok makes it easy for Muslim women to be influenced by comments, likes, and shares from their audience. This social pressure can manifest in several ways; (1) The desire to meet certain beauty or lifestyle standards, which can lead Muslim women to feel the need to always look perfect in every post. (2) Reliance on external validation, where they begin to measure their self-worth based on the audience's reaction to their content. If positive responses decline, they may feel less valuable or attractive. Behavioral changes to conform to audience expectations, such as someone who initially shares simple content but gradually increases production quality with excessive editing, filters, or even behaviors that contradict personal values just to gain more attention. (3) Risk of cyberbullying and harsh criticism, especially for Muslim women who dare to showcase perspectives or styles different from widely accepted social norms within their community. Negative comments can significantly impact their mental health and self-confidence.

Psychological Well-Being: The Impact of TikTok Engagement on Self-Confidence and Mental Health. Active participation on TikTok and

exposure to digital attention can have various effects on the psychological well-being of Muslim women. Some possible effects include; (1) Increased social anxiety, especially if they feel pressured to always appear perfect or fear negative reactions from the audience. (2) Decreased self-confidence, particularly if they start comparing themselves to other Muslim women who seem more successful or attractive on social media. (3) Risk of mental health issues, such as depression or stress caused by the pressure to maintain an ideal image on social media. (4) Social media addiction, where Muslim women struggle to stop checking notifications, replying to comments, or constantly posting content for validation.

Preventive Measures to Prevent Narcissistic Behavior

Just as *tabarruj* is mentioned in the Qur'an, the term "narcissism" was first introduced in psychology by Sigmund Freud to describe excessive self-love. While a certain degree of self-love is considered normal, when it becomes excessive, it can develop into a personality disorder. Characteristics of narcissistic personality disorder include an inflated sense of self-importance, obsession with fantasies of success, power, intelligence, or beauty, the belief that one is unique and can only be understood by people of high status, excessive pride, envy of others and the belief that others envy them, lack of empathy, and an intense need for admiration.

To fuel narcissism, many social media users, especially on TikTok, are willing to do almost anything to gain *likes* and followers. This drives TikTok users to engage in unusual or even controversial behavior, sometimes crossing ethical boundaries even in the name of humor or entertainment. Such actions are often motivated by the pursuit of popularity and a craving for praise. Consequently, TikTok has sometimes been labeled the "Nation's Morale Destroyer Generation," as

many of its users disregard moral values in the content they create (Sari, 2021).

Thus, in Islam, narcissistic behavior is considered not in line with the values taught in the Qur'an and hadith. Narcissistic attitudes, which are characterized by feeling superior and condescending to others, are contrary to the principles of simplicity and humility advocated in the teachings of the Qur'an, as stated in surah Al-Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْ نَّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُونَ خَيْرًا
 أَنفُسُكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ
 هُمُ الظَّالِمُونَ ﴿١١﴾

Meaning: *O you who believe, do not make fun of another race, and do not let women mock other women, and do not make fun of other women. Do not reproach one another and call one another a bad name. The worst calling is the wicked after believing. Whoever does not repent, they are the wrongdoers.*

Based on the previous explanation, one of the main characteristics of narcissists is behavior that tends to be arrogant. In an Islamic perspective, this behavior is known as *Test*. Al-Muhasibi defines *Test* as an attitude of praise and boasting of the success that has been achieved, while forgetting that all blessings come from Allah (Nurkamiden, 2016). Liver or *QALB* which is covered *Test* often feel that they are safe even though they are actually in a state of misfortune, and underestimate the sins committed. The Qur'an also reminds mankind not to demean others and encourages them to maintain an attitude *tawadhu* (humility), which is an important value in Islamic teachings. Certainly, from the explanation above, it can be concluded that there are two responses to the Qur'an regarding the TikTok trend for women wearing hijab or Muslim women, including:

Covering the aurah, In this case, we are encouraged to avoid prohibited behaviors so as not to cause slander. Because as we can see,

the comments on TikTok are a lot of blasphemy and insinuation at each other, which contains elements of hatred, envy and envy.

Keeping the shyness in check, The nature of shame is divided into two, namely *haya nafsani*; The shame that Allah makes in humans instinctively, such as shame if you do something indecent in public. And *haya imani*; prevent themselves from committing immoral acts because they fear Allah SWT (Indriani et al., t.t.). In a sense, shame that can distance oneself from heinous deeds and encourage oneself to do virtue. Because, through this application, many show their existence by showing off their aurat. Even though she uses a hijab, it does not cover the aurah completely, only as a head decoration.

Simplicity (tawadhu), Islam teaches its people to be humble and stay away from pride. An excessive attitude of thinking of oneself above others is contrary to the principle of *tawadhu*, which emphasizes the importance of humility before Allah and fellow humans.

The importance of doing good to others, Islam encourages its people to always do good to others. In contrast, narcissistic behavior is often centered solely on self-interest, without regard for the well-being of others. This attitude is very contrary to the values taught by Islam.

In addition, one of the efforts to prevent this narcissistic behavior is to control yourself and look for a positive environment. Fausiah, F & Widury explained that there are several processes that can be done to deal with narcissistic personality disorder that is not yet chronic, namely; Understanding the prohibitions and commands of the verses of Allah SWT, that a Muslim woman should not show off her awrah in public. Take lessons from the behavior that has been done so that it is not done again. Conduct self-evaluation, which contains an arrogant attitude, *riya'*, in order to avoid the trap of hedonism (Davidson, 2010).

If narcissism continues to be allowed, then of course it will not only harm oneself, but others as well. This is because narcissistic behavior is often rooted in an unstable and unsettled heart condition. Spiritual

imbalance can be the basis for the emergence of behaviors oriented towards seeking attention and recognition from others. Therefore, Islam emphasizes the importance of maintaining balance and spiritual connection with ethical and moral values. By applying the above, women wearing hijab or Muslim women will be more awake. Another alternative solution is to utilize the application in positive ways. Among them are sharing knowledge, adding insight and experience, becoming a marketing event, and others.

D. CONCLUSION

Tabarruj, or narcissistic behavior among Muslim women on TikTok, has become a widespread trend, particularly in Indonesia. This narcissistic tendency is driven by several factors, including self-admiration, indulgence in fantasies and delusions, a belief in personal superiority, and an expectation of special treatment and validation from others. Many individuals crave praise and seek to be acknowledged, often prioritizing social approval over modesty and humility. While this trend has become normalized in society, Islam strictly prohibits such behavior. Protecting oneself from shame and adhering to the principles of *awrah* is a fundamental obligation for Muslim women. Therefore, reflecting on the verses and commandments of Allah SWT is essential in preventing and controlling narcissistic tendencies.

TikTok has become a platform for modern Muslim women to express themselves and showcase their identity. However, the narcissistic behavior that emerges on these platforms often goes beyond pride in one's identity as a Muslim woman it risks distorting the true essence of Islamic values. The pursuit of recognition and validation from an online audience frequently drives narcissistic tendencies. Many modern Muslim women use social media not only as a means of communication but also as a tool to establish their presence through visually appealing content, creativity, and personal branding.

This article highlights the importance of digital literacy rooted in Islamic ethical values to guide Muslim women in their use of social media. By understanding the boundaries and consequences of narcissistic behavior, Muslim women can engage with TikTok in a productive manner without compromising their spiritual and moral principles. Ultimately, this discussion provides insight into how social media influences the behavior and identity dynamics of modern Muslim women and underscores the necessity of maintaining a balance between digital presence and Islamic values.

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