

# The ideal Muslim: Interpreting construction of new self standards in @ukhtiakhiantiselfie Instagram account

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## Abstract

Media as a medium of construing discourse, for example a dominant figure religion. In Islam the ideal muslim shown by the media that has a role as a medium for forming new ideologies in religious aspects. This research aims to explore the ideal Muslim discourse on the Instagram social media account @ukhtiakhiantiselfie. This research uses a qualitative method with content analysis in the form of Norman Fairclough's critical discourse analysis and focuses on the level of text presented in the content on the Instagram social media account @ukhtiakhiantiselfie. To find out the extent of the truth of the research, the author uses data validity techniques in the form of triangulation of data sources. Meanwhile, data analysis techniques consist of data selection, interpretation and interpretation of the text, data presentation and discussion, to draw conclusions. The results of this study indicate that the ideology constructed in the Instagram account @ukhtiakhiantiselfie is in the form of a ban on uploading photos to social media for men (muslimin) and women (muslimah). In addition, there is an ideal Muslim standard for Muslims, namely individuals who do not upload photos of themselves, achievements, possessions, and others to the public via social media. Meanwhile, the discourse that is presented refers to the ideal Muslim character according to Hamka in the form of istiqomah, namely showing firm actions towards the establishment and carrying out the commands of Allah SWT and avoiding His prohibitions.

**Keywords:** *Ideal Muslim, Social Media, Ukhti Akhi Anti Selfie*

## INTRODUCTION

The media produces meanings known as ideology through text, content, and how audiences consume them (Fiske, 2014). Communication as one of the tools in the activity of spreading ideology through messages or meanings. This is related to ideology, namely an explanation of how to maintain class domination and efforts to escape resistance to domination. Because basically, ideology is not just a mental event in the private mind of an individual, but is a public meaning that is produced, circulated and processes its sign system (Thwaites et al.,

2002). Media relations and Islam in the context of Islamic discourse contestation is characterized by the spread of narratives plural and tend not to be homogeneous (Kusman, A. P., 2018: 3). Related to the world of Islam, the media in Indonesia shows various sides regarding ideology. In addition, it represents how the media is able to adjust itself in terms of politics, power, and moral accountability.

There is a reciprocal relationship between the religious community and the media. New media which is the result of new technology is able to distribute new religious values. Society deliberately seeks sources of religious law and theological basis that come from new media (Annazilli, H., 2018). On the basis of these conditions, the new media acts as a source for some people to obtain religious values. On the other hand, new media is also a place for individuals, groups and institutions in their activities to spread religious values (Rustandi, 2019). Religious values do not have to be spread by means of lectures in mosques or assemblies, but can be conveyed instantly via social media.

Of the many Islamic accounts with content related to Islamic religious ideology, there is an account, @ukhtiakhiantiselfie, which has an existence on social media Instagram. The Instagram account @ukhtiakhiantiselfie focuses on content in the form of a ban on uploading photos to social media and Islamic da'wah related to the value of the ban. The account's identity is strengthened by the bio on the profile, which says "BANYAKIN NGAJI, KURANGI SELFIE!" or let's more read qur'an and less take selfie. The content on the Instagram account @ukhtiakhiantiselfie is aimed at all Muslims consisting of women and men, both young and old. Reporting from Datareportal.com, in 2021, the number of Instagram users in Indonesia will be 85 million (Simon, 2021). Meanwhile, the percentage of Instagram users who are female is 52.4% and male is 47.6%.



Figure 1: @ukhtiakhiantiselfie's instagram account profile

According to Giddens (in Mudji, 2014), individuals will try to compose a biographical trajectory from the past to the anticipated future. Identity is no longer interpreted as a 'fixed characteristic' or a set of 'characteristics' that an individual has. Narratives related to religious ideology are conveyed through content uploaded to the Instagram account @ukhtiakhiantiselfie. Where there is *upload* which contains the prohibition not to upload photos on social media. Muslim men and women are related to religious values that they want to adhere to, but are contradictory in showing their existence in the public sphere (Kurniawati, 2019). The dualism that is present is related to one's desire to obtain validation from those who see it and still be able to comply with applicable religious values. The desire of Muslim men and women for actualized totality is not in line with religious values.

Even though the uploaded photos show individuals with closed genitals, they are considered an act that is not good for Muslim men and women (Syafah, 2021). These religious values can result in rules in using social media for Muslim men and women. Instagram as a visual medium is able to present symbols or tools to produce the meaning of an identity that you want to convey. The photos presented can reflect codes, values, and beliefs about culture as a whole (Albertazzi, 2013). Virtual reality that comes through Instagram is able to make it easier

for the @ukhtiakhiantiselfie account and followers to make a significant contribution.

The issue of religion is an interesting thing to study further. There is a tendency for religious communities to justify their respective teachings, even though there is still a point of misunderstanding regarding the values contained therein. This enthusiasm can be a source of demeaning other people who do not agree, even though they come from the same religion (Yunus, 2014). The ideal figure inherent in Muslims is an aspect whose development needs to be followed. Society views that the ideal Muslim person has different standards. Islam is one, but when it is grounded the understanding and expressions of the people are very diverse (Fanani, 2004).

The urgency of this research is to examine the discourse on the content of the Instagram account @ukhtiakhiantiselfie which is the point at which a new ideology is being formed among Muslims. The discourse that is built results in the existence of Muslim standards that are considered ideal and are constructed by utilizing modes on Instagram. Meanwhile, the novelty in this research is the study of the prohibition on uploading photos to social media which is aimed generally at Muslim men and women. Apart from that, it is also related to efforts to deepen religious narratives in the content of the Instagram account @ukhtiakhiantiselfie which is elaborated on social conditions.

## LITERATURE REVIEWS

### Media and the Spread of Ideology

The media offers its position as a platform for propaganda with certain objectives through monopolization, canalization and supplementation (Sadar & Loon, 2008). Every power has an orientation in exercising control over society through discourses that support the perpetuation of that power. In the power that is present there is an ideology that is adhered to and becomes a mental representation and wants that ideology to be adopted by the party being controlled (Laksono, 2019). Ideology as a principle of social cognition within a group. In connection with the media's ability to disseminate information massively, the spread of discourse and ideology can be internalized to society effectively. The media becomes a tool of hegemony of power which represents relations of domination using relations of approval through political and ideological leadership. The party with power in media access will control the arena both politically and culturally. Intellectuals and moralists have control over the direction of discourse that develops in society.

The media which has been co-opted with the interests of power seeks to spread discourse in the form of perpetuating power for profit. Media is a space where various ideologies that are created can be represented to the public. On the other hand, The media can also be used as a means of struggle for the oppressed to build a counter culture and ideology (Sobur, 2009). Through the text in the media it is shown that there is a relationship as a site where social values and norms are deliberately articulated. The media is a space for articulating, contesting, and interacting with values, norms and those in society. Ideology in the media is related to images or representations of the reality of society that are displayed in the media and packaged with a certain symbol system. The concept of media ideology is closely related to the belief system, basic way of thinking, worldviews and values promoted by the media (Pawito, P., 2016: 6).

### Social Construction in Media Space

Each individual interprets something or behaves according to the conceptual category of his thoughts and reality does not just appear, but must be filtered from each other's point of view (Littlejohn, 1999). Social constructionism has various variants with the same assumptions. According to Robyn, P. (in Zen, 2004), there are assumptions in social constructionism, namely communicative action is voluntary, knowledge is a social product, knowledge is contextual, theory creates the world, and knowledge is value-laden. According to Stuart, H. (in Sudibyo, 2001), the media is seen as an ideological instrument through which groups spread influence and positions of domination to other groups. The media is not a domain with a neutral nature that is able to accommodate interests and meanings originating from various groups with equal and balanced treatment. However, the media becomes a subject that can construct reality based on its own interpretation and definition to be distributed to the public.

According to Peter L. Berger and Thomas Luckmann (in Bungin, 2008), social construction is related to social processes through action or interaction, namely individuals are able to create a reality that they own continuously or experience collectively together. Reality is not formed naturally, but is formed through externalization (self-adjustment to socio-culture in the form of human products), objectivation (social interaction in an institutionalized intersubjective world), and internalization (individual processes to identify themselves into the social institutions in which they exist). . On the other hand, the construction of social reality is complemented by the construction of media reality by placing all the advantages in the mass media (Bungin, 2008). Besides that, media reality is part of the social reconstruction of society. On this matter, the dependence of the individual in the reality of the media as he is able to realize himself as part of the reality itself. Meanwhile, according to Bungin (2008), the social construction process of mass media goes through several stages, in the form of preparing construction material, distribution of contributions, formation of reality construction, formation of image construction, and confirmation stage.

### **Instagram as New Media**

*New media* can be interpreted as a medium that offers digitization, convergence, interactivity, and development of networks, which are related to making messages and delivering them. The ability to interact results in users having a choice of information to consume. The ability to embrace the concept of interactivity is a central concept regarding new media (Flew, 2002). The information society is present in the development of social media, which is related to society in relation to information and communication activities facilitated by Information and Communication Technologies (ICT) products (Alyusi, 2019). The information society is described as having the ability to use the internet in the form of creating, distribute, use and exploit information in the economic, political, and culture. Several aspects of life related to living standards, work patterns, pleasure, education systems, and others are influenced by increased information and knowledge.

According to Rulli (2017), there are characteristics that social media has, namely networks, information, archives, interactions, social simulations, content, and distribution. According to Kaplan, et al (2010), there are classifications of social media including collaborative projects, blogs, community content, virtual game worlds, virtual social worlds, and social networking sites. Instagram is an application for smartphones which is a digital media with almost the same function as Twitter, but the difference lies in taking photos in the form or place of sharing information (Bambang, 2012). Instagram is the easiest social media to use and has several advantages (Mathew, S., 2018: 13). According to Bambang (2012), Instagram has five main menus, namely the home page, comments, explore, profile, and stories. Apart from that, there are several activities that users can do when interacting via Instagram (Bambang, 2012), namely follow, like, comment, mention. Social media as an online tool aims to be used by many people and is easy to use. Instagram social media is a medium with easy access when compared to other social media. According to Matthew (2018), there are several advantages of Instagram, including easy to understand, 24-hour broadcast time, ease of use, and easy to convey new things. Social media as an online tool aims to be used by many people and is easy to use. Instagram social media is a medium with easy access when compared to other social media. According to Matthew (2018), there are several advantages of Instagram, including easy to understand, 24-hour broadcast time, ease of use, and easy to convey new things. Social media as an online tool aims to be used by many people and is easy to use. Instagram social media is a medium with easy access when compared to other social media. According to Matthew (2018), there are several advantages of Instagram, including easy to understand, 24-hour broadcast time, ease of use, and easy to convey new things.

### **Islam, Aurat Problems, and the Ideal Muslim Personality**

According to Achmad (2003), aurat (as-saw'ah) has denotative and connotative meanings. Denotatively, the word aurat has the meaning of evil (al-qubh). Meanwhile, connotatively, the word aurat means parts of the body that are prohibited from being opened or shown. A person's physical appearance is influenced by aspects of religion, habits, environment, comfort, and image purposes. Muslim women are recognized by the act of covering their private parts through the use of a wide hijab which is considered typical, gamis, wide long dresses or skirts, baju wide tops, and feet that are always covered with socks. The existence of a wide veil portrait is

often identified with a symbol of piety, modesty, fundamentalism, conservative, anti-modernization, and so on (Ahmadi & Yohana, 2007). According to Ahmadi & Yohana (2007), as it develops, the meaning of the headscarf shifts in that the headscarf does not only function as a symbol in religious identity, but enters the realm of culture, social, politics, to the economy.

The hijrah movement understood by Muslims is not only in contextual terms, but in the form of textual aspects which result in defects in viewing religion, especially to cover genitalia. Being a good Muslim person is often interpreted as a symbolic act and marked by certain Islamic attributes (Yusuf, 2019). Muslim men are judged by their existenceturbanon his head or growing a beard on his chin. In addition, Muslim or Muslim men choose to change their appearance from jeans to cropped trousers based on self-awareness (Setiawan et al., 2017). According to Hamka (2016), there are three aspects An individual can be said to be an ideal Muslim, namely having the values of istiqomah, knowledge and culture. An absolute requirement to become an ideal Muslim is to be an istiqomah Muslim person. Istiqomah is realized within oneself with the main foundation, namely faith. Faith will then accompany the value of istiqomah in a Muslim. Faith leads to moral and spiritual development, while science leads to physical and intellectual development. Slam provides freedom for every people in culture and cannot be separated from religious values. The results of creativity, work, taste, and intention which are manifestations of culture will make Muslims close to Allah SWT (Hamka, 2016).

## METHODS

This research is a descriptive study using a qualitative approach. Researchers will conduct critical exploration and analysis of the discourse on the content contained in the Instagram account @ukhtiakhiantiselfie on Instagram social media. Based on the data collection technique in a qualitative approach, the writer will use a technique in the form of document analysis. While the research instrument to be used is coding sheets to analyze documents. This research focuses on the discourse present in the media, so the researcher obtained the main data from the content on the Instagram account @ukhtiakhiantiselfie. The online documents in the @ukhtiakhiantiselfie Instagram account used are content from 2020-2021 with more than 1000 likes due to their high impact value on the audience and getting good attention. In addition, the selection of content is also based on the existence of narratives that contain repetition in the form of repeating the same topic. The researcher uses the type of data method in the form of document analysis where the document analysis method used in this study is text analysis.

The analysis will be carried out by researchers with interpretation and interpretation steps of the texts that are present in the content on the Instagram account @ukhtiakhiantiselfie. Researchers use a type of data method in the form of document analysis where the document analysis method used in this research is text analysis. The analysis will be carried out by researchers with interpretation steps and interpretations of the texts present in the content on the Instagram account @ukhtiakhiantiselfie. The researcher uses the type of data method in the form of document analysis where the document analysis method used in this study is text analysis. The analysis will be carried out by researchers with interpretation and interpretation steps of the texts that are present in the content on the Instagram account @ukhtiakhiantiselfie.

The elements that are insidecontent on the Instagram account @ukhtiakhiantiselfie will be analyzed using the principles of critical discourse analysis model Norman Fairclough in which this analysis assumes that discourse is an important form of social practice that reproduces or changes identity, knowledge, and social relations which include power relations as well as being shaped by structures and other social practices (Eriyanto, 2010). Every activity in using language is a communicative event consisting of three dimensions, namely (1) text in the form of speech, visual imagery, and so on; (2) discursive practices that look at the production and consumption of texts; (3) social practice. This study focuses on the text level so that researchers do not analyze discourse practices and social practices. This research was conducted to examine and explore aspects of the text in the form of speech, visual imagery, and the like presented by a source, namely the Instagram social media account @ukhtiakhiantiselfie. In this research, the author used data source triangulation techniques. While researchers use data analysis techniques in the form of data selection, interpretation and interpretation of the text, data



presentation and discussion, to draw conclusions.

## **RESULTS AND DISCUSSION**

Muslim personality standards are a reference used in assessing and making oneself conform to the criteria adopted, determined as an issue in this research because in a critical perspective there is a phenomenon of ideal Muslim differentiation in society which is capable of being a source of reference for self-formation as Muslims. Instagram as a social media has the potential to act as a medium in the process of constructing new standards regarding the ideal Muslim. Media as a means in the communication process is not only related to the dissemination of information, but also to the aspect of power that accompanies it. In power there is an ideology that is adhered to and as a mental representation and wants this ideology to be adopted by the party being controlled (Laksono, 2019).

In a critical perspective, language is interpreted as a representation with a role to shape subjects, themes and discourses, to the visualizations that are produced. Formation and massification of ideal Muslim standards that become a reference for new criteria using public space in the form of Instagram social media in gaining positions to win discourse. Through Instagram social media, namely the @ukhtiakhiantiselfie account, related issues are then discussed and disseminated to the public. Discourse is not only understood as a series of words in a text, but there are ideas and concepts formed in the context so that they can influence ways of thinking and acting (Hwita, 2008).

As a follow-up to the data collection process, the author found several important points, including:

### **The principle of prohibiting uploading personal and personal photos to social media**

Instagram social media is used by its users to upload photos containing themselves, their daily life, achievements and possessions. The various features presented in Instagram can be used to optimize content so as to form appropriate acceptance and meaning by the audience. Instagram has various main menus, namely home page, comments, explore, profile, stories (Bambang, 2012). However, uploads on social media also reap pros and cons related to the response and feedback obtained from the uploaded content. What is included in the content depends on the content producer and the audience as recipients being able to consume, understand, and apply the message received.

The massive phenomenon of uploading photos to social media contradicts the principles presented in @ukhtiakhiantiselfie. Where the act of uploading photos to social media is something that should be avoided and should not be done by Muslims, both men and women. The process of becoming a good Muslim person is often interpreted as symbolic actions and includes certain Islamic attributes (Yusuf, 2019). Muslims and Muslim women are prohibited from showing themselves, their achievements, and their ownership by visualizing content on social media. In fact, Muslims are advised to keep everything personal for themselves and their mahram so that it does not become public consumption.

Muslim women are considered good individuals who do not exist on social media and are hidden from public reach. A woman who is more hidden is a better person and the characteristic of a shalihah woman is that she is shy (Purnama, Y., 2018). Muslims are also considered to be proper men by protecting themselves from uploading photos of themselves to the media and maintaining their authority. This relates to men who are shy and dignified and are advised to be chosen as partners rather than men who are flirtatious or full of charm (Putri, 2020).

### **The position of muslims and muslim women in the era of digitalization**

Muslims and Muslim women have a share and freedom in using social media, but the free side in question still has rules and corridors in its actualization. In activity on social media there is a dualism in the form of the desire to adhere to religious values, but it is contradictory in terms of self-existence to the public (Kurniawati et al., 2019). The desire of Muslims and Muslim women to actively use the media to express themselves is not in line with Islamic values. The aim of gaining validation from the public becomes taboo and they are ordered to

adhere to applicable religious values.

Muslim women who have covered their private parts with their clothes are ordered not to actualize themselves by uploading photos to social media. Even Muslim women who have uploaded it to social media have been ordered to delete the content. Muslim women as pious women are considered pearls of wisdom who are advised not to be seen by the public via social media. In addition, the prohibition for Muslim women not to upload self-portraits is related to the presence of women who are considered a source of slander for men. Slandering women is the biggest and most dangerous trial for men where women can be a source of slander when they leave the house, when their husbands are not nearby, they smell bad, they are not married, even their clothes (Widaningsih, 2021).

In addition, in using media and consuming content, muslims are instructed to always be men worthy of wives by lowering their gaze on other women, not joking or making small talk with just any woman, not liking other women's selfies, and not sending chat if it's not urgent. The ban on uploading photos is also associated with the ban on exposing body parts that can cause lust for women, such as showing off their breasts. Various aspects that have the potential to attract the eyes and hearts of women include gallantry, good looks, courage, class.elakiannya, and so on (Hafil, 2020).

### **Online preaching activities and establishing positive relationships**

In the digitalization era, the dissemination of Islamic values is not only done directly face to face, but can be through social media which is without time and space restrictions. Dakwah can also be carried out via Instagram by presenting a narrative through the words in the caption and accompanied by visualization as an affirmation or support for the topic. Instagram is a media for preaching visual communication in the form of photos and videos where preachers can convey their messages through certain accounts (Rahim, 2020).

Muslims and Muslim women are ordered to have sincere feelings in their actions of spreading Islamic values or preaching through social media. Muslims and Muslim women are encouraged to upload content that contains religious knowledge and is able to bring good things to themselves and the general public. The existence of a sincere feeling will make the practice carried out continuous and as the basis for receiving the delivery of da'wah to the public. In addition, sincerity is also an important foundation for Muslims so that they are always istiqomah in productive work and charity (Tuasikal, 2017).

The use of social media for Muslims and Muslim women can be optimized by establishing relationships or making friends with students of knowledge through social media. This relates to a condition when Muslims are complacent with worldly things, so their content is able to remind them of the hereafter. According to Nawawi (in Al-Ghazali, 2014), deciding the choice to make friends with students of knowledge is related to one of the obligations in interpersonal relationships, namely to establish friendly relations with proper characteristics and stay away from humans with arrogant, negligent or stupid traits. .

### **The media is a means of forming and spreading ideology**

Media has the ability to distribute information with massive and the spread of ideology in a discourse can be internalized to the public effectively. Media as a means in the process of hegemony of power shows a relationship of domination with aspects of approval through political and ideological leadership. The media, which has co-opted the interests of those in power, plays a role in spreading the perpetuation of power where the position of the ruler exercises authority or leads the subordinate class (Barker, C., 2011: 62). The ideology conveyed through the media contains certain principles and has differentiation that is able to represent interests and power.

The creator or manager of the Instagram social media account @ukhtiakhiantiselfie carried out a construction process based on its principles by utilizing developments in new media. The ideology adopted is deliberately presented through content which contains narrative parts, captions, hashtags, and even visualization of images. Instagram as a social media that is used massively by society, especially Muslims, certainly has great potential in spreading ideology. The features in Instagram are also supporting factors that can be optimized in the construction process. This is getting stronger with the condition of updating Instagram features that always occur to support content production and distribution.

The content presented on the Instagram account @ukhtiakhiantiselfie contains ideology in the form of a ban on uploading photos to social media for both men (Muslims) and women (Muslimah). Photos that contain self-visualization, achievements, and possessions are not allowed to be uploaded to social media where they can be consumed by the public. The construction of a ban on uploading photos is accompanied by reasons that contain Islamic values in the form of relevant arguments and supporting phenomena. The ideology regarding the ban on uploading photos is juxtaposed with the activeness of Muslims in the use of social media and its purpose in self-expression, a means of actualization, to obtain validation from the public.

### **Patriarchal logic is perpetuated through content with Islamic values**

The narrative that is presented through uploads on the Instagram account @ukhtiakhiantiselfie contains a patriarchal side that is full of utterances in placing women. Just as it is said for women to save beauty only for their husbands, women who are positioned as objects to be seen by men, and women who like to appear in public will become weapons of war. Apart from that, women are ordered to protect their husbands in a secretive manner by not uploading photos of their partners to social media. The role of women as advertising models was also strongly opposed because it was thought that the visualization of women could cause slander for men who were not mahram.

The basic view of conventional gender ideology in the form of men is the center of life is very thick with patriarchy. There is that construction criteria of good woman or Muslim woman closely related to assessing the extent to which women are able to reduce the potential for slander in society. According to Hannah, N. (2013), self-actualization of women in the public space is followed by strict supervision and accompanied by limiting requirements. This normalization gives rise to a patriarchal point of view where women are considered to have half a complete mind and are parties to the source of sin (Luthfillah, 2019).

Women are often positioned as a source of slander for men where there is an assumption that women are seducers and bearers of doom. In addition, it is accompanied by an attitude of blaming and discrediting women where all the faults that are present are caused by women. Regarding the sins of women that continue to flow, originating from uploading photos, there is a saying that as long as women's photos have the potential to cause slander, then uploading them is prohibited (Purnama, 2021). Various types of women's photos can cause slander in the form of women who take pictures with their husbands to use the hijab or completely cover their genitals.

### **Selection of content on the Instagram account @ukhtiakhiantiselfie and discourse development.**

Along with the activeness of online da'wah and the development of social media, especially Instagram, the formation of ideal Muslim standards continues to develop following the principles that are believed by certain groups. The Instagram account @ukhtiakhiantiselfie is an account that continuously produces and distributes content to the public. Content created through narratives and visualizations based on the words and thoughts of Islamic figures. While content distribution is through features on Instagram in the form of feeds, stories, and highlights as well as feedback from the public with likes and comments features. Audiences who follow the Instagram account @ukhtiakhiantiselfie. Based on this, of the many contents uploaded to the Instagram account @ukhtiakhiantiselfie,

In addition to focusing on the text level in Norman Fairclough's critical discourse analysis as an effort to explore content, the research refers to the ideal Muslim standard according to Hamka where there are three aspects, namely *istiqomah*, science, and culture. From a number of analyzed content, the results are in the form of discourse that is built through content on the Instagram account @ukhtiakhiantiselfie. There is a content production and distribution process that focuses on the prohibition of uploading photos to social media which creates special standards for Muslims who are considered good. In addition, the discourse that is presented leads to the ideal Muslim character in the form of *istiqomah* which shows a firm side towards standing in the way of Allah SWT.



## CONCLUSION

The existence of an ideology in the form of a prohibition on uploading photos to social media creates new standards for Muslims. Ideology that is presented and distributed through content on the Instagram account @ukhtiakhiantiselfie is done through narration, captions, hashtags, and visualization. Content on the Instagram account @ukhtiakhiantiselfie contains ideology, namely the prohibition to upload photos to social media for men (Muslims) and women (Muslims). Muslims who meet ideal Muslim standards are individuals who do not publicly post photos of themselves, accomplishments, possessions, etc. The discourse that is presented refers to the ideal Muslim character in the form of *istiqomah* by showing a firm side towards standing in the way of Allah SWT.

Muslims are prohibited from showing themselves, achieving, and belonging through visualization of content on social media. This is related to the impact resulting from the act of uploading photos to social media, namely 'ain' disease, eliminating shame and honor, being used as a medium for magic, and being misused to fulfill lust. Muslim women who have covered their genitals are ordered not to actualize themselves in the media by uploading photos of themselves to social media or those who have uploaded are required to delete their content. Meanwhile, Muslims also have limitations in terms of freedom of media in the form of being ordered not to upload photos in the form of the remains of the wife's family, screenshots of intimate chats, wife's make-up tutorials, content that exposes body parts.

The narrative of women who are considered as a source of slander, sin, and must be hidden from the public shows that the Instagram account @ukhtiakhiantiselfie has an ideology that is full of patriarchal culture. The actualization of women in the media also has limitations in self-publishing which is closely related to photos of women as a source of slander and sin. On the other hand, social media acts as a source of reward for Muslims and keeps away from things that have a negative impact. Muslims and Muslim women are ordered to upload content containing religious knowledge and based on sincerity so that it brings positive things. In addition, social media can also be used by Muslims to establish relationships with students of knowledge so that they have a friendship environment that is of the same faith.

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