




Research Article

Re-Interpretation of Makkiyah Verses to Improve Moral Guidance: A Case Study of Flexing Attitudes in the Review of the Tafsir Kemenag

Nadia Alisyia Nuri¹, Kharis Nugroho², Yeti Dahliana³, Andri Nirwana AN⁴

1. Universitas Muhammadiyah Surakarta, Indonesia

E-mail: g100210026@student.ums.ac.id 

2. Universitas Muhammadiyah Surakarta, Indonesia

E-mail: kn812@ums.ac.id

3. Universitas Muhammadiyah Surakarta, Indonesia

E-mail: yd669@ums.ac.id

3. Universitas Muhammadiyah Surakarta, Indonesia

E-mail: an140@ums.ac.id



Copyright © 2025 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : October 18, 2024

Revised : November 10, 2024

Accepted : December 12, 2024

Avalable online : January 28, 2025

How to Cite: Nadia Alisyia Nuri, Kharis Nugroho, Yeti Dahliana and Andri Nirwana AN (2025) "Re-Interpretation of Makkiyah Verses to Improve Moral Guidance: A Case Study of Flexing Attitudes in The Review of The Tafsir Kemenag", *al-Afkar, Journal For Islamic Studies*, 8(1), pp. 1000-1014. doi: 10.31943/afkarjournal.v8i1.1702.

Abstract. This study examines the prevalent social phenomenon of "flexing," where individuals publicly display wealth, achievements, or personal relationships. This behavior, commonly seen both offline and on social media, is analyzed through the lens of Islamic teachings, particularly the Makkiyah Verses of the Qur'an. By examining verses from surahs such as Al-A'raf, Al-Isra, Al-Kahfi, and Al-Furqan, the study identifies moral guidance that encourages humility, simplicity, and moderation—values often contradicted by flexing attitudes. Through a thematic analysis of these verses, supported by the interpretation of the Ministry of Religion (Kemenag), the research highlights how these teachings can serve as a framework for addressing the cultural shift towards excessive self-promotion and consumerism. This qualitative library research approach aims to contextualize Qur'anic moral principles as a counter to societal behaviors that may foster envy, pride, or social imbalance. Ultimately, the study advocates for the reinforcement of modesty and gratitude, aiming to provide a religious and moral perspective on flexing as a modern cultural trend, demonstrating the ongoing relevance of Qur'anic ethics in addressing contemporary social issues. The findings contribute to understanding the role of Islamic teachings in guiding personal conduct and promoting social harmony in the face of materialistic pressures.

Keyword: Flexing; Moral Guidance; Re-interpretation; Verse of Al-Qur'an

INTRODUCTION

Currently, there is a very crowded and rampant phenomenon, namely *flexing* among the community. Not only in the real world but even on social media, there are a lot of people who show off their wealth, success and even romantic relationships. Examples of *flexing* forms are showing off ATM balances, luxury goods, intimacy with a partner, educational achievements, and also careers (Pohan, Munawwarah, and Sinuraya 2023). *Flexing* or showing off what a person has usually aims to improve self-image, build quality, and even attract the attention of a partner or friend (Hasan et al., 2024). *Flexing* It means that they like to show off by highlighting their charm, glamour and wealth. In fact, it is often found that someone builds *their personal branding* and self-image by showing off what they have.

Although the word *flexing* has just appeared in the context of modern era culture, the principles contained in the concept have been illustrated in the Qur'an. As is the case with the story of Qarun which is described in the Qur'an Surah Al-Qashash: 76. In this verse, it is told that the figure of Qarun is a wealthy figure. He always brags about his wealth and proudly shows off that his wealth comes from a knowledge he has (Isaac, 2024). However, because of his pride, Allah punished him by sinking him into the bowels of the earth (Sulaiman et al., 2024). This is explained in the Qur'an Surah Al-Qashash: 81 (Wijaya 2022).

From this story, *flexing* already existed in the time of the most prominent prophets (Setiono 2023). The story of Qarun is a lesson for all of us that wealth is not everything (Effendy 2012). Therefore, it is important for us to always be grateful for what we have and the importance of maintaining humility to avoid arrogance (Enceng et al., 2024). Some of the Makkiyah verses remind us of the dangers of arrogance and *riya'*. These verses need to be further analyzed by examining the perspective of moral teachings in the Makkiyah verses.

Therefore, this study aims to examine the phenomenon of *flexing* in the perspective of Makkiyah verses, especially in the context of the moral messages

contained in it (Abubakar, 2024). This discussion will be very interesting with the title "*The Flexing Phenomenon in the Perspective of Makkiyah Verses: Thematic Analysis of Moral Teachings with the Interpretation of the Ministry of Religion.*"

The problem statement for this research is that moral teachings have important guidelines from the phenomenon of flexing, but this kind of understanding requires a strong source of Qur'anic verses (Adanu, 2024). The formulation of the problem in this discussion is how the moral teachings in the Makkiyah verses can be used as a guideline in responding to *the flexing* phenomenon and this will be analyzed thematically using the interpretation of the Ministry of Religion (Al-Kausar, 2024). In this discussion, the purpose is to find out the moral teachings in the Makkiyah verses that can be used as a guideline in responding to *the flexing* phenomenon and this will be analyzed thematically using the interpretation of the Ministry of Religion.

THEORETICAL FOUNDATIONS

Literature Review

This research discusses *the phenomenon of flexing* that often occurs in the contemporary era like today. So far, there have been many studies that discuss *the phenomenon of flexing*, but there has been no discussion of moral teachings in Makkiyah verses that can be used as a guideline in responding to *the phenomenon of flexing*. The following is a review of the literature relevant to this study;

Research related to *the flexing* phenomenon was carried out by Anisatul Mardiah, (Mardiah 2022) Khairatul Usrah, (Khairatul Usrah 2023) Fahri Ramadhan, (Ramadhan 2022) Yuhanidz, (Flexing Behavior in Surah Al-Takatsur Hamka Perspective in Tafsir Al-Azhar Yuhanidz Yuhanidz, Jaka Ghianovan, Ida Kurnia Shofa Institute of Daarul Qur'an Jakarta n.d.) Isfrinna Intan Novita, (Novita 2022) Abdullah Labib, (Abdulloh Labib 2022) Wahyudin Darmalaksana, (Wahyudin Darmalaksana 2022) and Muhammad Adib Fikri. (Fikri 2023) Anisatul Mardiah focuses her research on *the phenomenon of flexing* on social media with an Islamic view. Meanwhile, Khairatul Usrah focuses his research on analyzing *the phenomenon of flexing* on social media with the view of the Qur'an. Meanwhile, Fahri Ramadhan focused his research on analyzing *the flexing* phenomenon using the book Tafsir Al-Misbah. Meanwhile, Yuhanidz analyzed the *flexing* phenomenon using the book Tafsir Al-Azhar, however, only in Surah At-Takatsur. Meanwhile, Isfrinna Intan Novita relates the concept of *israf* and its relevance to the *phenomenon of flexing* in the perspective of the Qur'an using the books Tafsir Al-Azhar and Al-Misbah. Meanwhile, Abdullah Labib analyzed the understanding of the concept of *tahadduts bi al-Ni'mah* with its relevance to *flexing* behavior according to the perspective of Quraish Shihab. Wahyudin Darmalaksana analyzes flexing in a hadith view (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024). Meanwhile, Muhammad Adib focused on the *phenomenon of flexing* alms in the perspective of the Qur'an using the study of thematic interpretation.

Research related to *the flexing* phenomenon was also carried out by Syafruddin Pohan, (Pohan, Munawwarah, and Sinuraya 2023) Juma'iyah Nur Wahidah, (Juma'iyah Nur Wahidah 2023) Muhammad Watif Massuanna, (Massuanna et al. 2024) and also Mainur. (Mainur 2023) Syafruddin Pohan focuses his research on

the *phenomenon of flexing* on social media involving showing off his wealth and luxurious lifestyle in order to increase his popularity. Meanwhile, Juma'iyah Nur Wahidah in analyzing her research focuses on the impact of flexing in social media on social and economic relations (Nurrohim et al., 2024). Meanwhile, Muhammad Watif Massuanna focused his research on analyzing the *phenomenon of flexing* on social media can potentially violate various laws, especially if money laundering is involved (Rhain et al., 2022). Meanwhile, Mainur examines how celebrities express their piety on social media and how the Qur'an responds to the phenomenon.

Based on the results of the literature review above, there has been no research that really examines the *phenomenon of flexing*, especially the moral teachings contained in the Makkiyah verses that can be used as a guideline in responding to this phenomenon.

Theoretical Framework

Definition of Flexing

Flexing literally means "to show off" in English (Adinda 2023). In the Merriam-Webster Dictionary, the meaning of *flexing* is to show off something or what you have in a striking way (Arsyad 2022). The definition of *the flexing* phenomenon is an event that shows off something that is conspicuous (Dahliana & Wahab, 2023). What is meant by striking is not solely because of the benefits of the goods but as a form of behavior that is carried out to show wealth (Fatimah et al. 2023).

From the research on the definition of *flexing*, field research supported by secondary data analysis is needed. Where this study uses data from available sources to study and understand the *flexing* phenomenon in depth.

2. Moral teachings contained in makkiyah verses

Makkiyah verses were generally revealed in the early prophetic period, during which the Prophet experienced various social challenges in Makkah. During this period, the verses that were revealed emphasized more good morals, as well as strengthening the foundation of faith for Muslims (Mahmud et al., 2023). The moral teachings in the makkiyah verses emphasize general values such as justice, simple living, humility, and attitudes towards wealth that have been explained in the makkiyah verses in the Qur'an, especially in verses that refer to *the phenomenon of flexing*.

RESEARCH METHODOLOGY

Types of Research

The type of research that will be used is *library research*, where the research focuses on collecting information and data from various literary sources available in the library (Yunita 2016). These sources include books, books, journals, manuscripts, and various other materials that focus on the moral teachings contained in the makkiyah verses related to the current *flexing* phenomenon.

Subject and Object of research

The subject of this research is the moral teachings contained in the makkiyah verses and the object of the research is *the phenomenon of flexing*. The purpose of this

study is to analyze and understand how the makkiyah verses related to *the flexing* phenomenon are explained in the context of moral teachings.

Data Sources

As explained in the above study, two data sources are needed to answer the research question. *First*, to answer the *phenomenon of flexing* in the Qur'an, secondary data from existing research results is used, namely previous research related to the *flexing* phenomenon published in books, journals, articles, and other sources relevant to this research (Hidayat & Khaq, 2024). *Second*, to answer the first question, a primary source is needed from the makkiyah verses which contain moral teachings on *the flexing* phenomenon.

Data Collection Methods

This study uses two methods of collecting data. The first data focuses on the search and analysis of previous studies on *the phenomenon of flexing*. The second method seeks to identify makkiyah verses that contain moral teachings on *the flexing* phenomenon.

Data Analysis Techniques.

The data analysis in this study was carried out through two stages. First, the presentation of data to answer *the flexing* phenomenon based on existing studies. Second, descriptive analyses to trace the makkiyah verses which contain moral teachings on *the flexing* phenomenon (Nugroho et al., 2024); (Azizah et al., 2024). From these makkiyah verses, this study will examine the picture and form of *flexing* attitudes, determine moral teachings on *the flexing* phenomenon so that it is always avoided.

DISCUSSION

Makkiyah Verses Related to *the Flexing* Phenomenon

The following are the Makkiyah verses related to *the flexing* phenomenon ;

1. QS. Al-A'raf : 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "O sons and daughters of Adam, wear your beautiful clothes in every mosque and eat and drink, but do not overdo it. Indeed, he does not like people who are excessive."

This verse states that humans are often excessive in everything. The phenomenon of flexing is a manifestation of this behavior.

2. QS. Al-Isra : 26-27

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْدِيرًا

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ^{قُل}وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: "Give to your immediate relatives, the poor, and those who are on the way. Do not squander (your wealth) extravagantly."

"Indeed, the slumberers are the brothers of Satan, and the devil is very disobedient to his Lord."

This verse emphasizes to humans not to be wasteful in spending wealth. The *phenomenon of flexing* is usually accompanied by excessive spending because it usually has the goal of getting recognition from others.

3. QS. Al-Isra' : 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

Meaning: "Do not walk on this earth arrogantly because indeed you will not be able to penetrate the earth and will not be able to rise as high as a mountain."

This verse gives a warning to humans not to be arrogant or arrogant. This verse is very relevant to the phenomenon of flexing, because a person often displays an excessively luxurious lifestyle.

4. QS. Al-Kahfi : 34

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

Meaning: "He (the disbeliever) also has great wealth. He then said to his friend (a believer) when he was talking to him, "My wealth is more than your wealth and my followers are stronger."

This verse describes the arrogance of the wealth owned by the owner of the garden. This phenomenon of flexing in modern life often occurs where a person shows off the wealth he has.

5. QS. Al-Furqon 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: "And, those who are not excessive and not miserly. (Their infak) is an intermediate between the two."

This verse teaches to manage assets in a balanced manner. Not excessive and not miserly.

6. QS. Al-Qashash : 76

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ^{قُل}وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Meaning: "Indeed, Qarun belonged to the people of Moses, but he persecuted them. We have bestowed upon him a treasury of treasures, the keys of which are carried by a number of mighty men. When his people said to him, "Do not be too proud. Indeed, Allah does not like those who are too proud of themselves."

This verse tells the story of Qarun, a person who was given abundant wealth in the time of the Prophet Musa 'alaihissalam, but became arrogant and unjust to his people.

7. QS. Luqman : 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: "Do not turn your face away from men (because of pride) and do not walk on this earth haughtily. Indeed, Allah does not like everyone who is arrogant and very proud."

This verse conveys Luqman's advice to his son to avoid arrogance, both in interaction with others and in the way he walks.

8. QS. Saba' : 34

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

Meaning: "We do not send a warning to a land, except those who live in luxury, saying, "Verily we have disobeyed your apostleship."

This verse explains that often humans live in luxury, and the abundance of wealth.

9. QS. Fushilat : 15

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

Meaning: "As for the 'Ad, they boast on earth for no right reason. They say, "Who is stronger than us?" Do they not notice that the God who created them is indeed greater in strength than they are? They have denied Our signs."

This verse tells the story of the 'Ad who boast because they feel strong and no one can match.

10. QS. At-Takatsur : 1

الْهَكْمُ الشَّاكِرُ

Meaning: "Boasting in multiplying (the world) has neglected you."

This verse reminds humans that competing in multiplying wealth can neglect the true purpose of life, which is to worship Allah.

11. QS. Al-Ma'un : 6

الَّذِينَ هُمْ يُرَاءُونَ

Meaning: "He who does *riya'*."

This verse describes the nature of people who deny religion, one of which is those who perform worship only for *riya'*.

Moral Teachings Contained in Makkiyah Verses Related to the Flexing Phenomenon

The following are the moral teachings contained in the Makkiyah Verses related to the phenomenon of Flexing;

No.	Makkiyah verses related to the phenomenon of flexing	Moral teachings related to the flexing phenomenon
1.	QS. Al-A'raf : 31	The importance of simplicity and not exaggeration. Although it is permissible to dress beautifully and enjoy food, God forbids extravagant behavior.
2.	QS. Al-Isra : 26-27	Giving a warning not to waste because flexing involves excessive spending.
3.	QS. Al-Isra' : 37	A warning not to be arrogant and arrogant.
4.	QS. Al-Kahfi : 34	A warning not to be arrogant about the wealth owned.
5.	QS. Al-Furqon 67	The importance of managing assets in a balanced manner, not excessive and not miserly.
6.	QS. Al-Qashash : 76	Giving a warning not to be too proud of wealth.
7.	QS. Luqman : 18	Emphasizing the importance of humility when interacting with someone.
8.	QS. Saba' : 34	Giving a warning that luxury can make a person disobey their Lord.
9.	QS. Fushilat : 15	Pride because he feels the strongest is bad behavior.
10.	QS. At-Takatsur : 1	Competing in multiplying wealth can neglect the main task, which is to worship Allah.
11.	QS. Al-Ma'un : 6	Reminding that showing off or <i>riya'</i> is a form of hypocrisy.

Thematic Analysis of the Flexing Phenomenon through the Interpretation of the Ministry of Religion: A Study of the Moral Teachings of Makkiyah Verses

1. QS. Al-A'raf : 31

Brief Tafsir of the Ministry of Religion: In this verse, Allah commands humans to dress not excessively, neatly, and politely when worshipping. In addition, eat and drink in moderation without excess, because Allah does not like people who excess. The moral teaching conveyed in this verse is so that humans do not go overboard in any way (Adawiyah, R., & Ghazali 2021). The flexing phenomenon often shows off luxury excessively. Flexing can also reflect an attitude of going beyond boundaries.

2. QS. Al-Isra : 26-27

Brief interpretation of the Ministry of Religion: Give rights to close family, the poor, and people in need. And do not waste wealth extravagantly on things that are not useful. God condemns extravagant behavior by declaring, "Verily, the prodigal one is the brother of Satan,"

The moral teachings of these two verses are the prohibition of being extravagant. This verse commands humans to give useful wealth and stay away from extravagant attitudes because they are likened to "brothers of Satan"(Nawawi 2021). This verse is very relevant to the *flexing* phenomenon because a person often squanders their wealth for a luxurious lifestyle.

3. QS. Al-Isra' 37

Brief interpretation of the Ministry of Religion: Do not walk on the earth arrogantly to show power and strength, because no matter how great man is, he will not be able to penetrate the earth, and no matter how high he is, he will not rise as high as a mountain. Man is only a weak and lowly creature before God(Nirwana AN et al., 2023). The moral teachings contained in the verse give a warning to stay away from arrogance, in the context of *flexing* arrogance is very relevant because *flexing* is a form of arrogance(Nihayatul 2023). When a person shows off something excessively, often the goal is to show that he or she is superior.

Proud people often cause division and hostility and close themselves off from goodness. He became blind to his shortcomings and only focused on his strengths. Arrogance is self-harming. Because, it is always filled with the desire to continue to feel superior, even though you have to force yourself(Feranita 2022).

4. QS. Al-Kahfi : 34

Brief interpretation of the Ministry of Religion: The owner of the garden has abundant wealth, not only owning a garden but also treasures such as gold and silver. It makes him arrogant. He said to his believing companion, "My wealth is more than yours, and my followers are stronger." The moral teaching conveyed from this verse is not to be proud of the wealth we have because everything we have is a gift from Allah(Andri Nirwana et al., 2019a). The phenomenon of *flexing* or showing off has similarities with this behavior. A person often flaunts his wealth in order to get praise from others (Fatimah et al. 2023).

5. QS. Al-Furqan 67

Brief interpretation of the Ministry of Religion: Not exaggerated and not miserly in infaq. The point is the importance of managing assets properly and in a balanced manner. The verse teaches to manage wealth in a balanced way, namely not being extravagant, stingy, and living simply. This verse is very relevant to the phenomenon of *flexing*, where a person often shows off his wealth excessively(Andri Nirwana et al., 2024). *Flexing* shows behavior that is very contrary to Islamic teachings. And this verse reminds us to use our wealth wisely and not to show it off to others(Inayah 2011). The moral teaching of this verse is that wealth is not to be

exhibited, but to be used in the right way, including sharing with others, and to meet the needs of life must be in a reasonable way (Virgi 2022).

6. QS. Al-Qashash : 76

Brief interpretation of the Ministry of Religion: The wealth and power possessed by Qarun will lead to destruction if accompanied by arrogance. Qarun had abundant wealth, he became arrogant to the point that his people advised him not to be too proud of what he had, as pride in wealth would be a ruin (Nirwana et al., 2020). The moral teaching that we can take from this verse is to remind people not to be arrogant. This verse tells of Qarun who was given abundant wealth but became arrogant and unthankful (Bahtiar 2022). This verse is very relevant to the context of *flexing* because he often shows off his wealth in order to get recognition from others.

7. QS. Luqman : 18

Brief interpretation of the Ministry of Religion: Do not walk on the face of the earth arrogantly, do not be arrogant and look away. Keep being humble and tawadu' to everyone. God does not like arrogant and haughty people. Surah Luqman verse 18 contains moral teachings not to be arrogant or not to look down on others (Nirwana AN & Jalil, 2022). Luqman advised his son not to walk on this earth arrogantly. The phenomenon of *flexing* reflects the same attitude as haughty behavior. This kind of behavior does not bring goodness and only has a negative impact, such as being less respected (Hasnur 2024).

8. QS. Saba' : 34

Brief Interpretation of the Ministry of Religion: The Prophet was very worried because his da'wah was rejected and hindered by polytheists. God then comforted with His words, "And whenever We sent a warning to the inhabitants of a land where the messenger was sent, surely the people who lived in luxury in that land would say, 'We completely deny and do not believe and reject what you have conveyed as a messenger / leaflet that you have brought.'" The moral teaching of the Qur'an, Saba' letter, verse 34, states that luxury is often a test for humans, especially when they are arrogant to others (Mustholih 2019); (Nirwana et al., 2019). The phenomenon of flexing that shows luxury reflects this, where someone who lives in luxury often denies, does not believe, and even rejects the invitation of the Prophet.

9. QS. Fushilat : 15

Brief interpretation of the Ministry of Religion: The people of 'Ad were very arrogant on earth until they rejected a truth that had been conveyed by the Prophet Hud. With full arrogance, they felt that no one was stronger than them (Fiddarain et al., 2024). In fact, it was Allah who made them more powerful, but they still denied the signs of Allah's power and greatness. In this verse, Allah explains that the people of 'Ad were arrogant because of the power they had so they rejected the invitation of the Prophet Hud. The moral teaching that can be associated with the phenomenon of flexing is that power is not to be shown off or boasted about (Andri Nirwana et al.,

2019b). An attitude like flexing reflects behavior like the people of 'Ad, they feel arrogant even though the blessings are only a gift from Allah(Hidayati 2019).

10. QS. At-Takatsur : 1

A brief interpretation of the Ministry of Religion: O people, busying yourself with the luxury of wealth, pride in your descendants, and having many followers will make you neglect your obedience to Allah, and you can forget about preparations for facing the last day. The moral teaching of flexing in the Qur'an Surah At-Takatsur verse 1 is a warning to humans not to be careless in boasting about wealth, descendants and the number of followers (Kahfi 2024). In this phenomenon, this behavior makes people forget the main goal, namely worshiping Allah and preparing themselves for provisions for the afterlife.

11. QS. Al-Ma'un : 6

Brief interpretation of the Ministry of Religion: Not only that, the explanation of the nature of a religious liar is that they are also among those who do *riya'*, both in prayer and other deeds. They do good deeds without sincerity, in order to get praise and good judgment from others. This verse describes people who show off good deeds, such as prayer or alms but not because of sincerity(Al-amin 2021). They do this in order to get praise(Kerwanto et al., 2024);(Beni, 2024);(Heravi, 2024). This verse is very relevant to the phenomenon of flexing, because flexing is not only showing off wealth but also showing off good deeds in order to get praise from others. The moral teaching that can be studied in this verse is the importance of sincerity when doing a good deed, based on sincerity, and rejecting the attitude of *riya'*.

CONCLUSION

Flexing or showing off is a phenomenon that has become a trend in modern society, not only in the real world but also in cyberspace such as social media. However, this behavior often has negative impacts, such as fostering envy and increasing social inequality. From an Islamic perspective, flexing is very contrary to the principles of simplicity and humility. It can be concluded that the moral teachings of the Makkiyah verses that have been mentioned in the context of this flexing phenomenon show the importance of the values of simplicity in using wealth, and also a humble attitude. These verses remind us not to be wasteful, arrogant, showing off, and also excessive in using wealth.

BIBLIOGRAPHY

- Al-Qur'an. (n.d.). *Al-Qur'an Karim* (Tafsir Kemenag).
- Abdulloh Labib. 2022. "Tahadduts Bi Al-Ni'mah Perspektif Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Terhadap Pelaku Flexing." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 10(1): 1-23.
- Adawiyah, R., & Ghazali, N. M. 2021. "[THEMATIC ANALYSIS OF NUTRITION AND HEALTHY LIFESTYLE BASED ON NUTRIGENOMIC IN VERSE 31 OF SURAH AL- A ' RAF] ANALISIS TEMATIK PEMAKANAN DAN GAYA HIDUP SIHAT

- BERASASKAN Ilmu Nutrigenomik Semakin Mendapat Perhatian Sejak Dua Dekad Kebelakangan Ini , Khus.” 22(2): 152-65.
- Adinda, Keyrina. 2023. “Flexing Di Instagram: Antara Narsisisme Dan Benefit.” *Emik* 6(1): 68-90.
- Al-amin, L. B. 2021. “Penafsiran Ahmad Musthafa Al-Maraghi Terhadap Qs. Al-Ma’Un Dan Relevansinya Dalam Pengentasan Kemiskinan.” *Al-Misykah: Jurnal Studi Al-qur’an dan Tafsir* 2(1): 41-63.
- Arsyad, Jawade Hafidz. 2022. “Fenomena Flexing Di Media Sosial Dalam Aspek Hukum Pidana.” *Jurnal Cakrawala Informasi* 2(1): 10-28.
- Bahtiar, S. M (2022). 2022. “Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur’an Dan Relevansinya Dalam Kehidupan Sehari-Hari.” *Fondatia ; Jurnal Pendidikan Dasar* 6(3): 541.
- Effendy, Y. 2012. *Sabar & Syukur: Rahasia Meraih Hidup Supersukses*. Qultum Media. <https://books.google.co.id/books?id=oLeaBAAAQBAJ>.
- Fatimah, Syarifah et al. 2023. “Flexing: Fenomena Perilaku Konsumen Dalam Perspektif Islam.” *Jurnal Ilmiah Ekonomi Islam* 9(01): 1204-12.
- Feranita, Mila. 2022. “Analisis Nilai-Nilai Akhlak Dalam Surah Al-Isra’ Ayat 22-37 Dan Implikasinya Terhadap Pendidikan Islam.” 5: 18-59.
- Fikri, muhammad adib. 2023. “Flexing Bersedekah Dalam Perspektif Al-Qur’an (Studi Tafsir Tematik).”
- Hasnur. 2024. “Representasi Umpan Balik Netizen Terhadap Perilaku Flexing Influencer Di Media Sosial.” *Ayaz* 15(1): 37-48.
- Hidayati, N. 2019. “Pesan Moral Dalam Kisah Nabi Hud (Studi Penafsiran Al-Sya’rawi Atas q.s Ala’raf: 65-72).” *Skripsi Fakultas Ushuluddin*: hlm.28.
- Inayah, Nur. 2011. “Nilai-Nilai Pendidikan Akhlak Dalam Surat Al-Furqon Ayat 63-67 Menurut Tafsir Al-Maraghi.”
- Juma’iyah Nur Wahidah. 2023. “FENOMENA FLEXING DI MEDSOS : DAMPAKNYA PADA HUBUNGAN SOSIAL DAN EKONOMI The Phenomenon Of Flexing On Social Media : Its Impact On Social And Economic Relations Universitas Islam Negeri Sunan Ampel Surabaya Reviewed : Accepted : PENDAHULUAN Teknologi Infor.” 2(1): 22-33.
- Kahfi, Ashabul. 2024. “Analisis Tafsir Qs . Al-Takasur Dan Implementasinya Dalam Dinamika Kehidupan Modern.” 16: 314-30.
- Khairatul Usrah. 2023. “FENOMENA FLEXING DI MEDIA SOSIAL DALAM PANDANGAN AL- QUR “ AN FAKULTAS USHULUDDIN DAN FILSAFAT UNIVERSITAS ISLAM NEGERI AR-RANIRY DARUSALAM - BANDA ACEH 2023 M / 1445 H.”
- Mainur. 2023. “Respon Alquran Terhadap Flexing Kesalehan (Kajian Atas Selebriti Muslim Dan Muslimah Di Sosial Media Instagram).”
- Mardiah, Anisatul. 2022. “Fenomena Flexing: Pamer Di Media Sosial Dalam Perspektif Etika Islam.” *International Conference on Tradition and Religious Studies* 1(1): 309-19. <http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/article/view/239>.
- Massuanna, Muhammad Watif et al. 2024. “Flexing; Media Sosial; Hukum Pidana.” 6(1): 103-6.

- Mustholih, Rifin. 2019. "KARAKTERISTIK SYUKUR DALAM ALQUR ' AN (KISAH NABI AYYUB DAN SULAIMAN) Pembimbing I Pembimbing II : Dr . Septiawadi Kari Mukmin , MA : Dr . Kiki Muhammad Hakiki , MA UNIVERSITAS ISLAM NEGERI RADEN INTANLAMPUNG."
- Nawawi, A.S. 2021. "Konsep Mubadzir Dalam Al-Qur'an." *Jurnal Riset Agama* 1(3): 11–29.
- Nihayatul, Husna. 2023. "Konten Flexing Bersedekah Dalam Perspektif Hukum Islam." *Journal GEEJ* 7(2): 198–212.
- Novita, Isfrinna Intan. 2022. "Konsep Israf Dalam Perspektif Al-Qur'an Dan Relevansinya Dengan Fenomena Flexing (Studi Komparatif Tafsir Al-Azhar Dan Al-Mishbah)." : 1–22.
http://etheses.iainkediri.ac.id/id/eprint/7362%0Ahttp://etheses.iainkediri.ac.id/7362/3/933808518_bab2.pdf.
- "Perilaku Flexing Dalam Surah Al-Takatsur Perspektif Hamka Dalam Tafsir Al-Azhar Yuhanidz Yuhanidz , Jaka Ghianovan , Ida Kurnia Shofa Institut Daarul Qur ' an Jakarta."
- Pohan, Syafruddin, Putri Munawwarah, and July Susanty Br Sinuraya. 2023. "Fenomen Flexing Di Media Sosial Dalam Menaikkan Popularitas Diri Sebagai Gaya Hidup." *JKOMDIS : Jurnal Ilmu Komunikasi Dan Media Sosial* 3(2): 490–93.
- Ramadhan, F. 2022. "Trend Flexing Dalam Al-Qur'an (Studi Tafsir Tematik Dalam Tafsir Al-Mishbah)." : 4.
[http://repository.uinsu.ac.id/id/eprint/17556%0Ahttp://repository.uinsu.ac.id/17556/2/BAB I.pdf](http://repository.uinsu.ac.id/id/eprint/17556%0Ahttp://repository.uinsu.ac.id/17556/2/BAB%20I.pdf).
- Setiono. 2023. "Pendidikan Akhlak Dalam Q.S. Al-Qashash Ayat 76-81 Tafsir Al-Mishbah Karya M. Quraish Shihab." *ULIL ALBAB : Jurnal Ilmiah Multidisiplin* 2(2): 597–608. <https://journal-nusantara.com/index.php/JIM/article/download/1141/1104>.
- Virgi, Juniardi. 2022. "Hedonisme Dalam Al-Qur'an." (2): 6.
- Wahyudin Darmalaksana. 2022. "Studi Flexing Dalam Pandangan Hadis Dengan Metode Tematik Dan Analisis Etika Media Sosial." *Gunung Djati Conference Series* 8(2): 412–27.
- Wijaya, Aprisilia Risky. 2022. "Media Sosial, Flexing Dan Qarun." *Sains dan Kesehatan dalam Perspektif Islam* 2 2(9): 41–45. <https://science.uui.ac.id/wp-content/uploads/Sains-dan-Kesehatan-dalam-Perspektif-Islam-2.pdf#page=47>.
- Yunita, Ade Irma. 2016. "FENOMENA FLEXING DALAM PERSPEKTIF AL-QUR'AN (Studi Analisis Terhadap Kitab Tafsir Al-Mishbah)." (0): 1–23.
- Abubakar, A. (2024). Assessment of The Application of Social Media Among Muslims in Tertiary Institutions and Its Implications on Their Lives in Kaduna State, Nigeria. *Bulletin of Islamic Research*, 2(4), 629–652. <https://doi.org/10.69526/bir.v2i4.156>
- Adanu, K. (2024). Staff Development and Commitment in Nigerian Colleges of Education: A Pathway to Institutional Success. *Bulletin of Islamic Research*, 2(4), 653–676. <https://doi.org/10.69526/bir.v2i4.158>
- Al-Kausar, A. (2024). The Role of Ma'riful Quran in Shaping Contemporary Islamic Thought in Bangladesh: An Analysis of Mufti Mohammad Shofi's Contributions.

- Bulletin of Islamic Research*, 2(4), 677–700. <https://doi.org/10.69526/bir.v2i4.157>
- Andri Nirwana, A. N., Arfan, F., Akhyar, S., & Jalil, S. (2019a). Pendampingan Anak Milenial dalam Membaca Al-Qur'an dengan Metode Neuro Nadi Aceh. *Seminar Nasional Multidisiplin Ilmu “Inovasi Produk Penelitian Pengabdian Masyarakat & Tantangan Era Revolusi 4.0 Industri”*, 2.
- Andri Nirwana, A. N., Arfan, F., Akhyar, S., & Jalil, S. (2019b). Pendampingan Anak Milenial dalam Membaca Al-Qur'an dengan Metode Neuro Nadi Aceh. *Seminar Nasional Multidisiplin Ilmu “Inovasi Produk Penelitian Pengabdian Masyarakat & Tantangan Era Revolusi 4.0 Industri”*, 2, 10.
- Andri Nirwana, A. N., Marshal, F. D., Abdillah, S., & Sahib, A. (2024). EKSISTENSI METODE JIBRIL DALAM MENINGKATKAN KEFASIHAN PELAFALAN HURUF AL-QUR'AN DI TAMAN PENDIDIKAN AL-QUR'AN AL-HIDAYAH JORONG PANINJAUAN. *Marsialapari: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 85–98.
- Azizah, A., Firmansyah, Dahliana, Y., & Iqbal, M. (2024). INTERNALISASI PEMAHAMAN AL-QUR'AN DALAM BENTUK MACAPAT SEKAR SARI KIDUNG RAHAYU. *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir/ Studi Ilmu Al-Qur'an Dan Tafsir*, 9(1), 129–141. <https://doi.org/10.15575/al-bayan.v9i1.38047>
- Beni, A. N. (2024). Qur'an and Climate Change. *QiST: Journal of Quran and Tafseer Studies*, 3(3), 339–360. <https://doi.org/10.23917/qist.v3i3.5276>
- Dahliana, Y., & Wahab, A. I. P. (2023). Makna Mitsaqan Ghalizhan Perspektif Tafsir Al-Munir: Kajian atas Surah An-Nisa: 21. *AN NUR: Jurnal Studi Islam*, 15(2 SE-Articles), 257–270. <https://doi.org/10.37252/annur.v15i2.646>
- Enceng, E. I. S., Burhanudin, U., & kon Furkony, D. K. (2024). Optimizing Halal Product Development Through Understanding Sharia Principles. *Bulletin of Islamic Research*, 2(4), 617–628. <https://doi.org/10.69526/bir.v2i4.61>
- Fiddarain, Z., Harun, M., Ismail, F. H., Butlam, Q., & AN, A. N. (2024). Training and Quality Improvement of Tahsin Tartil Al-Qur ' an Meisura Method for Santri Pondok Tahfiz Joglo Qur ' an , Andong. *Proceeding of the 4th International Conference on Education for All (ICEDUALL 2024)*, Iceduall, 194–201.
- Hasan, F., Willya, E., Ngurawan, S. S., & Luntajo, M. M. R. (2024). Goods Pawning Practices in Bilalang Satu Village and Their Conformity with Islamic Economic Principles. *Bulletin of Islamic Research*, 2(4), 557–572. <https://doi.org/10.69526/bir.v2i4.63>
- Heravi, S. jamal ud D. (2024). Method of Allama Abul Fazl Al Borqae (d 1413 H) in his Tafseer “Tabeshe az Quran.” *QiST: Journal of Quran and Tafseer Studies*, 3(3), 373–410. <https://doi.org/10.23917/qist.v3i3.3744>
- Hidayat, S., & Khaq, I. (2024). Living Quran Surat Al-'Asr To Instill Moral Values and Develop A Progressive Muhammadiyah. *Revista de Gestão Social e Ambiental*, 18(6), e05715. <https://doi.org/10.24857/rgsa.v18n6-010>
- Isaac, N. U. (2024). Behaviour Disorders of Childhood and Adolescence: Implications for Education in Nigeria. *Bulletin of Islamic Research*, 2(4), 573–590. <https://doi.org/10.69526/bir.v2i4.154>
- Kerwanto, K., Hasani, M. A. F. Al, & Hamdani, M. M. (2024). Contextual Interpretation (Study of Epistemology, History, Variety of Books and Examples

- of Interpretation). *QiST: Journal of Quran and Tafseer Studies*, 3(3), 451–470. <https://doi.org/10.23917/qist.v3i3.5737>
- Mahmud, A., Zamroni, Z., & Ilyas, H. (2023). The Value of Religious Tolerance in the Interpretation of the Qur'an and its Relevance in Learning in Higher Education. *International Journal of Social Service and Research*, 3(5), 1247–1257. <https://doi.org/10.46799/ijssr.v3i5.358>
- Nirwana, A., Fitri, A., Rahmadon, R., Arfan, F., Zahari, Z., & Sari, F. M. (2019). Sosialisasi Kemukjizatan Al Qur'an Terhadap Komunitas Pendengar Radio Baiturrahman Aceh Melalui Program Interaktif Al Qur'an dan Sains. *PERDIKAN (Journal of Community Engagement)*, 1(2). <https://doi.org/10.19105/pjce.v1i2.2863>
- Nirwana, A., Hidayat, S., Hayati, H., Furqan, F., Arfan, F., & Fitria, S. (2020). SOSIALISASI DAN KONSOLIDASI PROGRAM REMAJA MASJID /REMAS TERHADAP TRANSFORMASI AKHLAK REMAJA. *MONSU'ANI TANO Jurnal Pengabdian Masyarakat*, 3(1). <https://doi.org/10.32529/tano.v3i1.480>
- Nirwana AN, A., & Jalil, S. (2022). QURANICPRENEUR: INNOVATION OF THE NEURO NADI METHOD TOWARDS LEARNING OF THE QUR'AN IN BANDA ACEH. *PROCEEDINGS: Dirundeng International Conference on Islamic Studies*, 165–174. <https://doi.org/10.47498/dicis.viii.1022>
- Nirwana AN, A., Nurrohim, A., Ash-Shiddiqi, I. J., Azizi, M., Agus, M., Lovely, T., Mas'ud, I., & Akhyar, S. (2023). PELATIHAN METODE TAJDIED UNTUK PENINGKATAN MEMBACA AL-QUR'AN SISWA SD MUHAMMADIYAH PROGRAM KHUSUS KOTTABARAT. *Jurnal Pema Tarbiyah*, 2(1), 50. <https://doi.org/10.30829/pema.v2i1.2361>
- Nugroho, K., Apriantoro, M. S., Hermawan, A., & Hidayatullah, M. K. (2024). The Concept of Tolerance in Western Civilization in the Perspective of the Quran and Hadith: A Comparative Analysis. *Ethica International Journal of Humanities and Social Sciences Studies*, 2(1), 40–44.
- Nurrohim, A., Suharjianto, S., & Lista Samsiatun, P. (2024). Analitik Darajah Dalam Q.S Al Baqarah Ayat 228 Analisis Komperatif dalam Tafsir Al Munir dan Waahatut Tafassiir. *Syntax Idea*, 6(5), 2408–2416. <https://doi.org/10.46799/syntax-idea.v6i5.3430>
- Rhain, A., Nirwana AN, A., & Setiawan, B. A. (2022). Reformulasi Metode Penafsiran Al-Qur'an Melalui Metode Tajdidi. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, 6(3). <https://doi.org/10.29240/alquds.v6i3.5299>
- Sulaiman, Y., Kaura, R. A., & Doma, I. S. (2024). Islam, Neo-Colonialism, And Factors Responsible For Its Roots In The Muslim World. *Bulletin of Islamic Research*, 2(4), 591–616. <https://doi.org/10.69526/bir.v2i4.155>
- Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, M. (2024). Parenting problems in the digital age and their solution development in the frame of value education. *Multidisciplinary Reviews*, 7(8), 21–91.