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Islamic Digital Communication Ethics in the Hijabsters Phenomenon: Social and Cultural Challenges on Social Media

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Abstract
This study aims to describe the ethical challenges of digital communication in Islam as encountered in the phenomenon of hijabsters on social media, and to offer solutions to the emerging issues. Employing a qualitative method with a descriptive approach, the study is supported by non-participant digital observation and qualitative content analysis. Data were collected through observations of hijabsters posts on Instagram, TikTok, and X (formerly Twitter), which were then categorized based on recurring themes, such as clothing style, messages in captions, use of Islamic symbols, and public responses in the comments section. The findings reveal that the hijabsters phenomenon raises several ethical concerns, including violations of modesty norms, the commodification of Islamic symbols, and covert exhibitionism in digital spaces. The diverse audience responses ranging from praise to sharp criticism reflect a shifting boundary of norms and evolving public interpretations of Muslim female identity. This study highlights the urgent need for clearer regulations regarding religious content online, as well as the importance of digital literacy education that integrates Islamic values such as modesty, politeness, and media responsibility. Practically, the study serves as a reference for educators, parents, and Muslim communities in fostering ethical digital understanding among youth. Theoretically, it contributes to the development of Islamic digital communication ethics discourse within the context of new media culture, while enriching scholarly perspectives on religious identity and self-expression in the digital era.

Keywords: ***Communication Ethics, Hijabsters, Digital Education.***

Abstrak
Penelitian ini bertujuan untuk mendeskripsikan tantangan dan etika komunikasi digital dalam Islam yang dihadapi dalam fenomena hijabsters di media sosial, serta menawarkan solusi atas isu-isu yang muncul. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif, didukung oleh teknik observasi digital non-partisipatif dan analisis isi kualitatif. Data dikumpulkan melalui pengamatan terhadap unggahan hijabsters di Instagram, TikTok dan X (twitter) yang kemudian dikategorikan berdasarkan tema yang muncul secara berulang, seperti gaya berpakaian, pesan dalam caption, penggunaan simbol keislaman, serta tanggapan publik

melalui komentar. Hasil penelitian menunjukkan bahwa fenomena hijabsters memunculkan sejumlah tantangan etika, antara lain pelanggaran norma kesopanan, komodifikasi simbol keislaman, serta terjadinya eksibisionisme terselubung di ruang digital. Respons audiens yang beragam, dari pujian hingga kritik tajam, menunjukkan adanya pergeseran batas norma dan interpretasi publik terhadap identitas Muslimah. Penelitian ini menegaskan perlunya regulasi yang lebih jelas tentang konten bermuatan religius, serta pentingnya pendidikan literasi digital yang mengintegrasikan nilai-nilai Islam, seperti kesederhanaan, kesantunan, dan tanggung jawab bermedia. Secara praktis, penelitian ini dapat menjadi rujukan bagi pendidik, orang tua, dan komunitas Muslim dalam memberikan pemahaman etika digital kepada generasi muda. Secara teoritis, studi ini memberikan kontribusi terhadap pengembangan wacana etika komunikasi digital Islam dalam konteks budaya media baru, serta memperkaya perspektif keilmuan terkait identitas keagamaan dan ekspresi diri di era digital.

Kata Kunci: Etika Komunikasi, Hijabsters, Pendidikan Digital.

Introduction

In the rapidly expanding era of digitalization, digital communication has become an integral part of everyday life. Advances in information and communication technologies have not only transformed the way people interact but have also created new spaces for the production and circulation of social meaning. Nevertheless, this acceleration of digitalization presents serious challenges related to the ethical dimension of communication. Digital communication ethics refers to a set of norms and guidelines that govern interactions in virtual spaces to safeguard integrity, privacy, and morality in the dissemination of information and in interpersonal relations (Setyaningsih et al. 2020). Without the reinforcement of ethical principles, digital communication risks generating various forms of misconduct with far-reaching consequences for social and cultural order.

The urgency of digital communication ethics is increasingly evident in Indonesia, alongside the high level of internet penetration and social media use. According to a report by the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia reached 221,563,479 out of a total population of 278,696,200 in 2024, representing an internet penetration rate of 79.5% (Tri Haryanto 2024). Social media platforms such as Facebook, Instagram, YouTube, and TikTok have become primary public spaces accessed by people across age groups and social backgrounds. This massive scale of use has turned social media into a powerful instrument for disseminating information and shaping public opinion (Cahyono 2017). At the same time, it has

heightened the risk of ethical violations, including the spread of misinformation, inappropriate content, the commodification of religious symbols, and the emergence of social conflict (Ihsani and Febriyanti 2021).

A growing body of research indicates that social media functions not only as a medium of communication but also as a platform for expressing identity and lifestyle. One prominent phenomenon is the emergence of hijabsters; Muslim women who utilize social media to display and promote fashionable and, at times, controversial hijab styles (Habsari 2015). This phenomenon has developed in parallel with the increasing popularity of fashion and lifestyle content on digital platforms and has become a notable trend in recent years (Mahfudhoh 2024). Hijabsters typically produce content such as hijab tutorials, fashion hauls, and daily vlogs that emphasize visual aesthetics and personal style (A'yunin and Triastuti 2022).

Previous studies have documented that the presence of hijabsters on social media has elicited a range of responses. While some interpret it as an expression of modernity and self-expression, others criticise it as a deviation from established religious and cultural values (Setiawati et al. 2024). Criticism is primarily directed at the blurring of boundaries between Islamic notions of modesty and contemporary fashion trends that prioritise visual appeal. Other scholars have highlighted the hijab's shifting meaning under the influence of the fashion industry and mass media, which often distance it from its original essence as a symbol of simplicity and religious devotion (Nurdianik, Attas, and Anwar 2022; Latifa and Aprison 2023). Moreover, in many social media representations, the hijab is worn alongside tight-fitting clothing that accentuates body contours, creating tension with Islamic teachings on modest dress (Margareta and Khadavi 2025).

Despite the extensive discussion of the hijabsters phenomenon from the perspectives of popular culture, fashion, and social identity, there remains a significant lack of studies that examine it specifically through the lens of Islamic digital communication ethics. This gap is noteworthy given that Islam emphasizes strong principles of communication, including honesty, politeness, moral responsibility, and respect for human dignity (Fitria and Subakti 2022; Latif et al. 2022). This study seeks to address this gap by analyzing the communication practices of hijabsters on social media within the framework of Islamic digital communication ethics, particularly in relation to the tension between

freedom of expression and the obligation to uphold Islamic values. In doing so, this research contributes to the development of a more contextual and ethically grounded framework for understanding contemporary Muslim digital communication (Kholili, Izudin, and Hakim 2024).

This article is structured into several main sections. Following this introduction, the next section discusses the theoretical foundations of digital communication ethics in Islam, as well as the concept of hijab based on normative Islamic sources. The subsequent section outlines the research methodology, which employs a library research approach with critical analysis. The discussion section then focuses on ethical challenges in hijabsters communication practices on social media, including issues of self-representation (digital riya'), the use of Islamic symbols in identity construction, and the consistency of religious messaging. The final section presents the conclusions and conceptual implications for strengthening Islamic digital communication ethics in the social media era.

Method

This study employs a qualitative, descriptive approach to examine the hijabsters phenomenon within the context of Islamic digital communication ethics. A qualitative method was chosen because it allows the researcher to gain an in-depth, comprehensive understanding of complex social realities, including how individuals involved in the hijabsters phenomenon shape their communication styles and self-expression on social media (Alfiyani 2018). The descriptive approach is used to systematically and factually portray the communication behaviors of hijabsters, including how their activities are perceived by the broader public.

The data used in this study consist of two sources: primary and secondary data. Primary data were obtained through digital observation of hijabsters' activities on social media, particularly on Instagram, TikTok, and X (formerly Twitter). This observation includes visual content, narratives, fashion styles, as well as interactions through captions and comments. Meanwhile, secondary data were collected from various sources, including scholarly journal articles, books, study reports, and other official documents relevant to the study topic.

The study process began with problem formulation and a literature review to strengthen the theoretical framework. Subsequently, primary data were collected through non-participant digital observation, where the researcher did not engage directly with the hijabsters' activities but actively observed their behavior and content on social media. This technique was chosen to maintain the objectivity and authenticity of the data obtained. Once the data were collected, the analysis was conducted using qualitative content analysis. The stages of analysis included data organization, thematic categorization, and interpretation of meanings embedded in the observed content. The researcher identified communication patterns such as fashion styles that highlight the hijabster's identity, strategies of self-expression, and symbolic messages conveyed through visuals and narratives. In addition, the analysis included audience responses, both positive and negative, as part of the public perception of the phenomenon.

Through this approach, the study aims to provide a deep understanding of the digital communication practices of hijabsters and reveal the ethical challenges emerging in the digital social media sphere from an Islamic perspective.

Findings and Analysis

Some incidents that have drawn significant reactions from netizens (social media users) involve the phenomenon of hijab-wearing social media activists (content creators) displaying body postures and content that are inappropriate and even violate religious norms.

The Case of Oklin Fia and the Violation of Decency Norms[1]

As reported by *Detik News*, on August 14, 2023, Oklin Fia was reported to the Central Jakarta Metro Police by the Central Board of the Muslim Students Union of Indonesia (PB SEMMI) for allegedly violating moral norms. This report was triggered by social media content considered to have violated standards of decency and potentially constituted blasphemy, particularly because the *hijab* is a significant symbol in Islam (Wirianti 2023). Other controversial content included licking an ice cream in poses or

[1] The media source can be accessed through the following link: https://news.detik.com/berita/d-6904902/nasib-oklin-fia-kini-usai-minta-maaf-ke-mui-soal-konten-jilat-es-krim

scenes perceived as vulgar and unethical, sparking widespread public controversy. Content such as that produced by Oklin Fia may reinforce negative stereotypes about *hijabsters*, namely that they prioritize appearance over religious values. This can damage the image of the hijab as a symbol of modesty and devotion.

Hijab Kebaya Batik Challenge Trend[2]

The phenomenon of the "Hijab Kebaya Batik Challenge" represents a complex dynamic between cultural expression, Islamic identity, and the realities of social media. This trend involves Muslim women combining the hijab with traditional Indonesian attire such as kebaya and batik cloth, then sharing their photos or videos on digital platforms like Instagram, TikTok, and Facebook. At first glance, the trend appears to be a form of appreciation for Indonesia's cultural heritage presented in a contemporary style. However, beneath the surface, various criticisms have emerged questioning the compatibility of this trend with the Islamic principle of modesty.

Many observers argue that the interpretation of the hijab in this context has shifted in meaning. The kebaya and batik outfits featured in several posts are considered by some to be too tight or sheer, thereby failing to meet *syar'i* standards for covering the *aurat*. The controversy intensified as several popular *selebgram* and influencers joined the trend, showcasing fashion styles that sparked debate and elicited strong reactions from religious figures, cultural commentators, and netizens who view the trend as a deviation from Islamic values.

Criticism of this challenge also reflects the phenomenon of symbolic ambiguity where the hijab, as a religious symbol, is presented in a context that prioritizes visual aesthetics and the commodification of image. When the spiritual value of the hijab is framed within a narrative of fashion that is sensual or provocative, the boundary between religious expression and commercialization becomes blurred. This illustrates that in digital spaces, Islamic symbols are not only subject to reinterpretation but are also caught in a tension between the demands of popular culture and religious norms.

[2] The media source can be accessed through the following link: https://www.suara.com/lifestyle/2021/02/03/085910/gegara-ini-aksi-wanita-berhijab-ikut-batik-challenge-di-tiktok-bikin-resah

Wiki Etika Controversy: Between Food Reviews and Body Objectification[3]

The content of a hijabi food vlogger using the account name *Wiki Etika* sparked controversy due to her body gestures, which were perceived as excessively accentuating her chest while reviewing food. Sharp criticism was expressed by an X user, @myhppylittlepil, who stated that the content was unethical and undermined the essence of the hijab. In one of her uploaded TikTok videos, *Wiki Etika* provided a food review, but it drew controversy because her gestures were seen as explicitly shaking her chest, thereby highlighting certain parts of her body. This attracted public attention not because of the quality of the food review but because of her appearance, which was considered overly sensual.

This case illustrates how content meant to be informative can shift toward sensationalism, as the audience's focus turns more toward physical appearance than the intended message. The controversy reinforces the argument that the hijabsters phenomenon needs to be reassessed from the perspective of Islamic digital communication ethics, particularly in the context of how the female body is interpreted and represented on social media.

Digital Discourse: The Interpretation of the Hijab as a Symbol or Spirituality

The conversation between the accounts @altzaro and @myhppylittlepil highlights a fundamental difference in how the hijab is understood: whether it is merely a piece of cloth (a physical symbol) or a manifestation of spiritual values. This discussion underscores the contestation of the meaning of hijab within digital spaces. This discourse illustrates how social media serves as a space for articulating diverse Islamic narratives. These narratives are not monolithic but reveal a contestation between the hijab as a visual identity and the hijab as a spiritual symbol. This finding strengthens the assumption that the hijabsters phenomenon is not merely concerned with fashion aesthetics, but also represents both a point of convergence and a point of conflict among various religious interpretations evolving in digital spaces.

[3] The media source can be accessed through the following link: https://x.com/myhppylittlepil/status/1806845376991047905

Conversation in Original Indonesia Language	English translation of Conversation
Rahardian Al Azhar (@altazaro): "Sejak kapan hijab jadi standar keimanan seseorang? hijab itu tidak lebih dari sekedar kain/fashion. Keimanan seseorang gaada hubungannya sama sekali dengan kain, ayo dong jangan logical fallacies"	**Rahardian Al Azhar (@altazaro):** "Since when did the hijab become a standard of someone's faith? The hijab is nothing more than just cloth/fashion. A person's faith has absolutely nothing to do with a piece of cloth. Come on, don't fall into logical fallacies."
ain't (@myhppylittlepil): "Ayo dong pikiran kamu jangan menganggap hijab itu ga lebih dari sekedar kain/fashion" Kenapa perempuan akhirnya berhijrah menggunakan hijab proper karena mereka ga menganggap hijab hanya sekedar kain. Ada makna yang sesungguhnya tentang keimanan.	**ain't (@myhppylittlepil):** "Come on, don't let your mindset reduce the hijab to just cloth/fashion." Women eventually choose to transform and wear a proper hijab because they do not see it as merely cloth. There is a deeper meaning related to faith.

Furthermore, the conversation shows that the digital public is divided between those who emphasize the substance of faith over outward symbolism and those who consider external symbols such as the hijab to be an integral part of expressing faith. This phenomenon reflects the importance of Islamic digital communication ethics that encourage dialogue, mutual respect for differing interpretations, and avoidance of demeaning judgments.

Netizen's Responses and the Effectiveness of Platform Regulations[4]

Several Instagram accounts, such as @fakboiberkelas, have also highlighted the content of Wiki Etika and Oklin Fia, reinforcing the public's polarized stance between defending the right to expression and calling for ethical oversight. Some defend Wiki Etika on the grounds that every individual has the right to express themselves as they choose. However, many others criticize such actions and call for greater decorum in content

[4] The media source can be accessed through the following link: https://www.instagram.com/p/C81FLnIpGTn/

creation. Platforms like TikTok have policies concerning content that aligns with community norms and standards. This controversy has sparked discussions regarding the effectiveness of such regulations and whether stricter actions are needed for content that violates ethical boundaries. These controversies underline the importance of digital communication ethics within the Islamic context, particularly for influential social media users such as hijabsters, Instagram celebrities, and influencers. Islamic digital communication ethics provide clear guidelines on how a Muslim should behave and interact wisely and respectfully, even within the realm of online visual representation. From the perspective of deviant hijabsters phenomena, the above cases can be seen as examples of how the use of hijab in ways that contradict religious and cultural values can provoke negative public reactions.

Challenges in the Hijabsters Phenomenon

The researcher's analysis of the hijabsters phenomenon on social media reveals complex challenges, particularly regarding communication ethics, conflicts with Islamic principles, and negative societal impacts. Ethical challenges in communication involve issues of honesty, authenticity, and social responsibility in disseminating information. Hijabsters are expected to produce content that is both truthful and authentic. However, they are often tempted to manipulate or present inaccurate information in order to attract more followers. This practice can erode public trust and diminish their credibility as public figures who are expected to serve as role models (Surahman 2018). In digital communication, maintaining ethical standards is key, including the use of polite, non-provocative language, and avoiding content that contains elements of pornography, violence, or hate speech. *Adab* (courtesy) and *akhlaq* (morality) in every digital interaction are of paramount importance for hijabsters to observe (Fitria and Subakti 2022).

In terms of ethics, some hijabsters' deliberate self-display on social media platforms constitutes a serious misstep. Given that their self-image involves an Islamic identity symbolized by the hijab, it is crucial for them to exercise self-discipline in behavior and appearance online. Ethical guidelines are needed to regulate the conduct of a wise Muslim individual (Setiawan, Chalim, and Rahma 2025). Many Muslim women engage in such practices, perhaps perceiving them as commonplace on social media, particularly as content

with mildly vulgar elements tends to draw swift public attention. Therefore, this issue requires serious attention from both content creators and social media users.

Conflicts with Islamic principles also present a significant challenge for hijabsters. One of the core principles of Muslim women's attire is modesty (Candelia and Maulana 2025). The main challenge for hijabsters is how to promote appealing fashion without violating this principle. Content that overly emphasizes physical appearance may be deemed incompatible with Islamic values and could spark controversy within the Muslim community (Saraswati 2019). Furthermore, the hijab in Islam is a symbol of purity and honor. When hijabsters utilize the hijab as part of a fashion trend that ignores its spiritual essence, it can create conflict with traditional Islamic interpretations. Hijabsters often stand at the crossroads of modernity and tradition, and it is crucial for them to find a proper balance in self-representation on social media (Zahzuli 2022).

The negative impact of the hijabsters phenomenon is also felt in society. Young people, who often view hijabsters as role models, may be influenced to imitate their lifestyle without understanding the true essence of the hijab and Islamic values (Habsari 2015). Hijabsters create social pressure for other Muslim women to follow certain fashion trends to be perceived as modern and fashionable (Fitri and Nursyabani 2024). This pressure can lead to a shift in values, where outward appearance becomes more important than spiritual substance. Over time, this phenomenon may alter public perceptions of the hijab and alienate younger generations from a deeper understanding of Islamic teachings. Criticism of hijabsters also reflects the view that the lifestyle they portray often contradicts the principles of modesty and humility taught in Islam. For instance, wearing the hijab with seemingly Islamic clothing that is not accompanied by behavior befitting a Muslim woman, and which fails to consider vital aspects of bodily modesty that may attract the opposite sex, runs counter to the spirit of the hijab as a covering of aurat and as a symbol of devotion.

On the other hand, some argue that hijabsters provide a space for Muslim women to express themselves and participate in popular culture without abandoning their religious identity (Salsabila et al. 2023). This phenomenon can be viewed as a form of adaptation and an effort to remain relevant in a continuously evolving social context. Nevertheless, a balance is needed to ensure that fundamental Islamic values are not eroded by the tide of

modernization, which sometimes contradicts religious principles. This critique underscores the importance of education and accurate understanding of the hijab's essence to prevent misinterpretation in religious practice among young Muslim women. This reality shows that the hijab is not only a representation of a Muslim woman's piety but also a lifestyle tool for some to create or cultivate a sense of religiosity in daily life (Agustina and Jannah 2023).

Moreover, differing views on hijabsters behavior may lead to fragmentation within the Muslim community. More conservative individuals may see hijabsters as a threat to traditional values, whereas more progressive ones may regard them as legitimate expressions of personal freedom (Latif et al. 2022). The criticism and stigmatization directed at hijabsters can also result in significant social pressure, negatively impacting their mental health and overall well-being. This phenomenon highlights the importance of a careful and balanced approach in harmonizing modernity and tradition within the framework of Islamic digital communication (Fitria and Subakti 2022).

Challenges in digital communication ethics are not limited to individual behavior, but also involve regulatory mechanisms and the policies of social media platforms. Platforms such as Instagram, TikTok, and YouTube have content regulations in place, but the effectiveness of these policies is often questioned ("Sosialisasi Beretika Yang Baik Dalam Berinteraksi Di Ruang Digital Pada Generasi Milenial" 2022). Many users are still able to upload content that violates norms of decency and religious values, raising concerns about how these regulations can be more effectively enforced to ensure uploaded content adheres to community standards and does not harm others (Wirianti 2023).

In addition, within the socio-cultural context, the hijabsters phenomenon has sparked diverse reactions across various segments of society. For some, hijabsters are viewed as symbols of resistance against rigid norms and as agents of change advocating for women's rights to express themselves and actively engage in the digital world (Mahfudhoh 2024). However, for others, the phenomenon is seen as a form of degradation of religious and cultural values that should be preserved (Saraswati 2019). This controversy illustrates a clash between traditional values and the evolving demands of modernity in today's digital era.

Thus, the researcher concludes that the challenges of the hijabsters phenomenon are deeply complex in terms of communication ethics, conflicts with Islamic principles, and

negative societal impacts. Digital communication ethics require hijabsters to produce content that is honest, authentic, and socially responsible, but there is often a temptation to manipulate information for attention, which erodes public trust. The conflict with Islamic principles lies especially in the issue of modesty, with hijabs being used as fashion trends while ignoring their essence as symbols of purity and honor. The negative impact is visible among youth who imitate hijabsters lifestyles without grasping the Islamic values, creating social pressure to follow certain fashion trends. This phenomenon triggers divergent views within the Muslim community conservatives view it as a threat to traditional values, while progressives see it as freedom of expression. Proper education and understanding of hijab are essential to prevent misinterpretation in religious practice. Additional challenges arise from the weak enforcement of content policies on social media platforms, which allows the spread of indecent and religiously inappropriate content. The controversy reflects the tension between tradition and modernity, emphasizing the need for balance and a careful approach in integrating both within Islamic digital communication.

Solutions and Approaches

The hijabsters phenomenon, which combines freedom of expression and modern fashion, presents significant challenges for Islamic digital communication ethics. To address this phenomenon constructively, several strategic solutions can be implemented to promote digital communication ethics aligned with Islamic teachings. These solutions require a multidimensional approach involving digital education, Islamic digital communication ethics guidelines, active leadership from community figures, and support from online communities.

Digital education is a key element in shaping behavior and attitudes consistent with Islamic values in the digital era (Hajri 2023). Education that emphasizes the importance of ethics, morality, and responsibility in online communication should be integrated into both formal and informal educational curricula. This education must address not only the technical aspects of technology use but also character development and a deep understanding of Islamic principles such as honesty, modesty, and social responsibility (Zahzuli 2022).With a holistic educational approach, younger generations can be equipped to use social media wisely and responsibly while being aware of the consequences of their

online actions and content. This education should also highlight the importance of introspection and self-evaluation in the digital context, enabling individuals to recognize the long-term impact of their online activities on themselves and their communities.

To address ethical challenges in digital communication among hijabsters and Muslimah social media users, structured government policy interventions are required. The Ministry of Religious Affairs, in collaboration with the Ministry of Communication and Information Technology (Kominfo) and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), could take the initiative to develop and publish a normative and practical Guide to Islamic Digital Communication Ethics. This document should outline online behavioral standards in accordance with Islamic values and local wisdom, including principles of modest dressing, maintaining decorum in posts, avoiding sensual or provocative content, and protecting individual privacy and dignity.

To ensure the reach and impact of such guidelines, a multi-platform dissemination strategy is necessary. This may include national social media campaigns, engagement with religious figures and Muslimah influencers, integration into religious education and digital literacy curricula, and community-based training in Islamic boarding schools (pesantren), schools, and universities. Furthermore, the government can establish mechanisms for reporting and enforcing digital ethics regulations through public complaint channels, integrated with AI-based content monitoring systems and human moderators. With a clear and implementable policy framework, it is hoped that the digital space will not only be safe and healthy but also reflect moral responsibility, religious values, and national identity in a balanced way.

In Indonesia, the ITE Law (Electronic Information and Transactions Law) is the main regulation governing content on social media. This law includes important provisions, such as Article 27(1), which prohibits the distribution of electronic information violating decency; Article 27(3), which prohibits the distribution of defamatory content; and Article 28(2), which prohibits the spread of information that incites hatred or hostility based on SARA (ethnicity, religion, race, and inter-group relations) ("Undang-undang (UU) Nomor 19 Tahun 2016 tentang Perubahan Atas Undang-U ndang Nomor 11 Tahun 2008 Tentang Informasi Dan Transaksi Elektronik" 2016). The implementation of the ITE Law aims to uphold ethics and legal norms in the digital realm. Firm sanctions must be consistently

applied to violators of social media content regulations (Rahmadani, Paramita, and Haura 2024, 10). Raising awareness and responsibility remains a crucial task for all stakeholders in maintaining etiquette and ethics in digital media usage.

The active role of community leaders in providing wise and exemplary conduct in disseminating content on social media is critical (Andhani, Husniah, and Saputra 2023 1575). Religious scholars, community leaders, and respected influencers can serve as role models in ethical communication aligned with Islamic teachings (Awali 2024). They can utilize their platforms to share positive messages, educate their audiences on digital ethics, and remind followers of the importance of upholding Islamic values in every online interaction. By serving as ethical exemplars, they can inspire others to follow their lead in maintaining integrity in the digital world (Fitria and Subakti 2022). Community leaders may also initiate open discussions and dialogues on digital communication ethics, encouraging active participation from various segments of society to build mutual understanding on the importance of preserving integrity in online communication.

In addition, building supportive online communities based on Islamic values is a strategic step that should be pursued (Hefni 2019). These communities can serve as safe spaces for hijabsters and other social media users to share experiences, gain support, and learn from one another about applying digital communication ethics in daily life. In such strong and positive communities, users may feel more motivated to uphold ethical and moral standards across all aspects of their online presence (Nisa 2017). Community support can also help reduce social pressure and temptations to follow trends that are inconsistent with Islamic values (Saraswati 2019). These communities may hold regular events, both online and offline, to strengthen relationships among members and foster solidarity in facing digital challenges together.

Through a combination of comprehensive digital education, clear guidelines for Islamic digital communication ethics, active leadership by community figures, and strong community support, it is expected that *hijabsters* and other social media users will promote digital communication ethics that align with Islamic teachings. This approach not only helps mitigate the negative impacts of the hijabsters phenomenon but also contributes to the formation of a more responsible, ethical, and moral digital society. In turn, social media can serve as a platform that reinforces positive values and supports the development of

individuals of integrity within the Islamic community. The implementation of these solutions will also drive a more inclusive and sustainable transformation of digital culture, ensuring that Islamic values are effectively integrated into modern communication practices.

Hence, this study concludes that the hijabsters phenomenon, with all its challenges, requires a multidimensional approach encompassing digital education, Islamic digital communication guidelines, active community leadership, and strong online group support. Digital education should emphasize ethics, morality, and responsibility in online communication while fostering character development and understanding of Islamic principles. Islamic digital communication ethics guidelines must include rules on modest attire, the avoidance of provocative content, and the safeguarding of privacy and integrity, and should be disseminated across multiple platforms. Indonesia's ITE Law governs social media content through key articles to uphold ethics and the law, with strict sanctions for violations. Community leaders, religious figures, and respected influencers can serve as ethical role models and spread positive messages. Building supportive online communities grounded in Islamic values will provide hijabsters and social media users with spaces to share and find support. By integrating these strategies, hijabsters and other users are expected to promote Islamic digital communication ethics, reduce the negative impacts of the hijabsters phenomenon, and shape a more responsible, ethical, and moral digital society that reinforces positive values within the broader Islamic community.

Conclusion

The phenomenon of hijabsters on social media presents a significant challenge in maintaining ethical digital communication in line with Islamic teachings. The main findings of this study indicate that the digital communication practices among hijabsters often undergo a change in meaning. The hijab, which is intended to symbolize sanctity and honor in Islam, is often reduced to a lifestyle choice aimed at gaining popularity. Unlike previous studies that primarily focused on the hijabsters phenomenon from the perspectives of fashion or identity construction, this study emphasizes the ethical dimension of Islamic digital communication. It reveals that ethical violations occur not only in terms of dress but

also in how messages are delivered and how self-images are sensationalized, leading to moral and social dilemmas in digital spaces.

The added value of this study lies in its contribution to offering a conceptual framework for understanding digital communication ethics grounded in Islamic values. This study underscores the importance of integrating digital literacy education with Islamic ethical principles and the urgency of developing practical guidelines for Islamic digital communication ethics. This concept also emphasizes the strategic role of religious figures, community leaders, and influencers in shaping an ethical and value-oriented digital space.

The implications of this study are both practical and theoretical. Practically, the findings may serve as a reference for educators, policymakers, and digital platform administrators in formulating communication policies grounded in Islamic values for the digital space. Theoretically, this study broadens the discourse on the relationship between religious identity and social media dynamics through the lens of Islamic communication ethics. Nevertheless, this study is limited by its qualitative descriptive approach and non-participant observation, which restrict a deeper understanding of both the motivations of *hijabsters* and the audience's perceptions. The data analysed are also confined to viral content on Instagram and TikTok, without taking into account algorithmic influence, the socio-economic background of the actors, or the long-term impact of this phenomenon. Therefore, future study is recommended to adopt a mixed-methods approach, incorporating in-depth interviews, quantitative surveys, and algorithmic analysis of social media. Such an approach will offer a more comprehensive understanding of how religious symbols are negotiated within the digital ecosystem and how Islamic communication ethics can be more effectively applied in the contemporary era.

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