EXPLORING THE IDENTITY OF ACEHNESE FEMALE CELEBGRAMS: HEDONISTIC LIFESTYLE AND SHARIA CHALLENGES IN THE DIGITAL AGE

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Abstract

This research examines the challenges faced by Acehnese female influencers in managing their digital identities on social media, where the symbolic practices of self-representation intersect with cultural norms and Islamic consumption ethics. The cultural shift toward modern, often hedonistic, lifestyles—fueled by social media exposure—creates tensions with the principles of wasatiyyah (moderation) and the prohibition of isrāf (wastefulness). Adopting a descriptive qualitative method and a virtual ethnographic approach, this study analyzes how these influencers negotiate their identities by integrating religious values with the demands of contemporary influencer culture. Data were collected through observations and in-depth interviews to explore the interplay between Consumer Culture Theory (CCT), Conspicuous Consumption, the Theory of Planned Behavior (TPB), and Islamic ethical principles in shaping consumption patterns and identity performance. The findings reveal that Acehnese female influencers face identity fragmentation as they navigate between the desire for popularity, the pressures of audience expectations, and adherence to Sharia-based norms. While exposure to luxury-oriented and status-driven content can trigger social comparison, FOMO, and materialism, many influencers actively produce positive and educational content to maintain integrity. This duality not only impacts personal identity but also has broader economic implications, influencing local creative industries and household spending patterns. The study underscores the importance of community and policymaker support in fostering inclusive digital spaces that empower influencers to promote halal, ethical, and culturally rooted content, thereby achieving a sustainable balance between modernity and Islamic values.

Keywords: *Digital Identity, Hedonistic Lifestyle, Conspicuous Consumption, Islamic Consumption Ethics, Acehnese Female Influencers*

THE INTRODUCTION

In the growing digital era, the phenomenon of social media has created new spaces for individuals, including Muslim women, to build and actualise their identities publicly. Among them, Acehnese Muslim women celebrities or influencers stand out as figures who bring together aspects of modernity and distinctive religious values (Harriguna & Wahyuningsih, 2021; Pabubung, 2023). The use of social media by Acehnese selebgrams is not only a means to express themselves and interact with their followers, but also to shape and maintain an identity that is often at the intersection of a modern lifestyle and a commitment to Islamic sharia. (Geleuk, 2020; Satiti, 2017; Hassan, Siti Hasnah Ara, 2021). On the other hand, the digital era also opens up various opportunities for Acehnese women. They can utilise technology to gain access to education, have a career, and participate in larger economicventures. Azis explained that, Social media can also be used as a platform to voice issues that are important to women (Azis, 2019).

Although Aceh is rich in culture and strong Islamic traditions, modernisation driven by digital technology has brought significant changes in the lifestyle of its people, especially women (Nur, 2019; Rahmah, 2016; RI, 2019). Acehnese celebrities, who live in a society with strong Islamic principles, face different challenges than celebrities elsewhere. In this context, social media provides a space to explore and voice personal identities freely, but also invites public attention that questions the consistency between the digital image displayed and the religious values embraced.

Previous research has shown that the media plays a major role in shaping public perceptions of Muslim women, and many Muslim women feel compelled to combine religious principles with the demands of modern fashion and lifestyle. However, research specifically exploring how Acehnese women navigate their digital identities in this context remains limited (Tulungen et al., 2022; Satiti, 2017; Hassan, Siti Hasnah Ara, 2021)).

Despite the opportunities provided by digital platforms, the rise of hedonistic lifestyles among Acehnese influencers presents challenges for the implementation of Sharia principles, such as wasatiyyah (moderation) and the prohibition of isrāf (wastefulness) (Hadi et al., 2020; Purwanto, 2021). This

creates a dilemma not only for personal identity but also for the local economy, as followers' consumption patterns areincreasingly shaped by digital content. While some studies discuss Muslim women's representation in the media, few have examined how such lifestyles affect Islamic consumption ethics and the halal economy in a Sharia-based region . This gap highlights the urgency of analyzing Acehnese selebgram as agents of both cultural negotiation and economic influence.

This research aims to better understand how Acehnese female celebrities manage their identities on social media, particularly in relation to their hedonistic lifestyles and the challenges of Islamic law. In the public context of social media, they are often confronted with various social and religious expectations, both from the digital community and the local community. The purpose of this study is to explore how Acehnese female influencers present themselves and negotiate the challenges related to Sharia compliance in the digital era, while also examining the broader economic implications of their lifestyle choices, particularly their impact on halal fashion, halal culinary industries, and household financial behavior. By linking digital identity with Islamic economic principles, this study seeks to provide insights not only into identity negotiation but also into the sustainability of the halal economy in Aceh.

The motivation behind this research is fuelled by a cultural shift where Acehnese women are now more open to global lifestyles, especially through social media. However, this also creates tensions with the Sharia values upheld in Aceh. This study adopts a virtual ethnography approach to understand the subjective experiences of celebrities in managing their digital identities. This approach is relevant as it allows the researcher to understand the informants' perspectives in their interactions on social media, which reflect a blend of local culture and global influences.

Overall, this research contributes to the literature on Muslim women's identity in the digital era by addressing a context that is rarely studied Aceh, a province with formal Sharia implementation. Unlike previous studies in

Malaysia or global contexts, this paper emphasizes how hedonistic lifestyles among influencers intersect with Sharia-based norms and produce real economic consequences. Therefore, the study not only enriches identity and cultural debates but also extends the scope of Islamic economic studies by linking digital consumption, maqāṣid al-sharī'ah, and the development of the halal economy. The findings are expected to provide an in-depth understanding of the social and religious dynamics behind the digital activities of Acehnese celebrities, as well as open up further research opportunities on Muslim women's identity in the context of conservative societies. Thus, this research not only offers a new perspective on digital identity, but also enriches the study of the interaction between religion, culture and technology in the lives of Muslim women in the digital era.

LITERATURE REVIEW

Hedonistic Lifestyle and Digital Identity

A hedonistic lifestyle refers to a life orientation that prioritizes the pursuit of pleasure, satisfaction, and comfort (Wijayanti, 2018). In the era of visual platforms such as Instagram and TikTok, this hedonism manifests not only in real-life behavior but also in the practice of curating digital identity (self-branding), where products, experiences, and lifestyles are displayed as *signs* of social status. Within the framework of Consumer Culture Theory (CCT), consumption is understood not merely as an economic activity but as a symbolic practice that shapes social identity; brands, goods, and experiences become *narrative resources* for constructing image and building social relationships in digital spaces (Arnould & Thompson, 2005). Accordingly, Acehnese female influencers (selebgram) who project a "modern-syar'i" image operate within a symbolic field in which consumption is deeply tied to the meaning of identity.

Research on the representation and identity of Muslim women in media has drawn considerable scholarly attention in recent years. One relevant study is

"The Representation of Muslim Women in the Western World" by Nur Latifah Umi Satiti, which uses content analysis and literature review to examine how media constructs Muslim women as "the other" (Satiti , 2017) . Satiti's findings highlight the media's power in shaping stereotypes and representational pressures. This is relevant for understanding how Acehnese selebgram negotiate their identities—projecting modernity while aligning with local and religious norms. This section links such local studies to the CCT framework, which focuses on the symbolic relationship between consumption and identity.

Conspicuous Consumption and Social Status

Thorstein Veblen (1899) conceptualized consumption as a means of asserting social status (conspicuous consumption). In the influencer realm, recent studies show that exposure to influencer content stimulates social comparison and fear of missing out (FOMO), which in turn drive the acquisition of status-laden goods or services (e.g., luxury fashion, fine dining, travel experiences). Recent empirical evidence identifies a mediation pathway: influencer exposure → social comparison / FOMO / materialism → conspicuous consumption (Dinh & Lee, 2024; Zhou et al., 2023). This mechanism clarifies why posts by selebgram featuring luxury goods and exclusive experiences are easily emulated by followers, despite differing economic capacities. In Aceh, where strong Shariah norms and customary laws prevail, conspicuous consumption can create cultural friction: the "modern" image promoted by selebgram may conflict with norms of modesty and simplicity. Nevertheless, such practices also offer economic opportunities, for example, the promotion of halal or modest fashion products, representing a duality that warrants in-depth examination.

Consumptive Behavior through the Lens of the Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB) explains that the intention to perform a behavior (including purchasing) is determined by: (a) attitude toward the behavior; (b) subjective norms; and (c) perceived behavioral control (Ajzen,

1991, 2020). In digital environments, subjective norms expand beyond local pressures to include the expectations of a global audience. Thus, the consumptive intentions of selebgram followers are influenced by attitudes (e.g., perceiving consumption as a symbol of success), online community norms (likes, comments, endorsements), and perceived control or capability (e.g., access to digital payment facilities, "paylater" options) (Muawaliyah & Saifuddin, 2023). Using TPB as an analytical lens, qualitative research can map how public narratives and online discourse shape consumption intentions and practices.

Ethics of Consumption in Islam

Islamic economics emphasizes the principles of moderation (wasatiyyah), the prohibition of wastefulness (isrāf), and the objectives of maqāṣid al-sharī'ah—including ḥifẓ al-māl (protection of wealth). The maqāṣid framework offers a normative basis for evaluating whether promotional practices and digital lifestyles contribute to public benefit (maṣlaḥah) or encourage wastefulness. Recent literature on Muslim consumption and Shariah marketing ethics underscores the importance of ethical consumerism (e.g., halal products, non-excessive consumption) and the role of digital actors in either propagating or restraining consumerist behaviors (Sholihin et al., 2023; Qomaro & Septiana, 2017). Emerging scales for measuring "Muslim consumption intelligence" based on maqāṣid principles demonstrate how Shariah values can be operationalized in consumption research.

From a macroeconomic perspective, household consumption is a key component of aggregate demand and a critical driver of economic activity (as reflected in PCE/GDP data). Changes in consumption preferences—such as shifts toward experiential products (travel, dining) or premium goods (modest/halal luxury)—impact demand structures, supply chains, and local industries (retail, tourism, creative industries). Official data from sources such as FRED/BEA and the World Bank affirm the significant role of consumption in

GDP. Therefore, shifts in consumption patterns influenced by selebgram have tangible economic consequences: they can stimulate the creative sector (positive) but also increase the risk of over-spending and consumer debt (negative). Cross-country studies on household expenditure determinants further strengthen the link between socio-cultural change (including media exposure) and spending structures.

Empirical Evidence on Consumption and Lifestyle

Empirical research shows that exposure to social media influencers triggers social comparison, FOMO, and materialism, ultimately leading to conspicuous consumption (Dinh & Lee, 2024). Risqiawati et al., (2024) found that passive browsing of social media content can heighten consumption intentions via social comparison, highly relevant for followers who "just view" the content of Acehnese selebgram. Further, studies have shown how influencers shape purchasing behaviors in hijab/modest fashion markets, with religiosity acting as a moderating factor, offering a useful contextual comparison for this study. Local research (Febriana Sulistya Pratiwi., 2022; Ramadhani et al., 2021; Ramadhani et al., 2021; Satiti, 2017) also reveals that economic literacy, lifestyle, and digital literacy interact in shaping consumptive patterns.

For instance, Hassan and Ara's study Hijab Fashion Consciousness Among Young Muslim Women in Malaysia offers additional perspective on how Muslim women navigate identity in the modern era. Through quantitative surveys, they found that the need for uniqueness and conformity positively influences hijab fashion consciousness (Hassan & Ara, 2021). These findings reflect a tendency to adapt lifestyles to remain modern and stylish without neglecting religious principles,paralleling the Acehnese selebgram's efforts to uphold Islamic values in digital life, though differing in theoretical approach, location, and research focus.

Similarly, Makhmudah's work Dynamics and Challenges of Muslim Society in the Era of Modernization examines how modernization affects Muslim communities, highlighting challenges that require holistic solutions rooted in
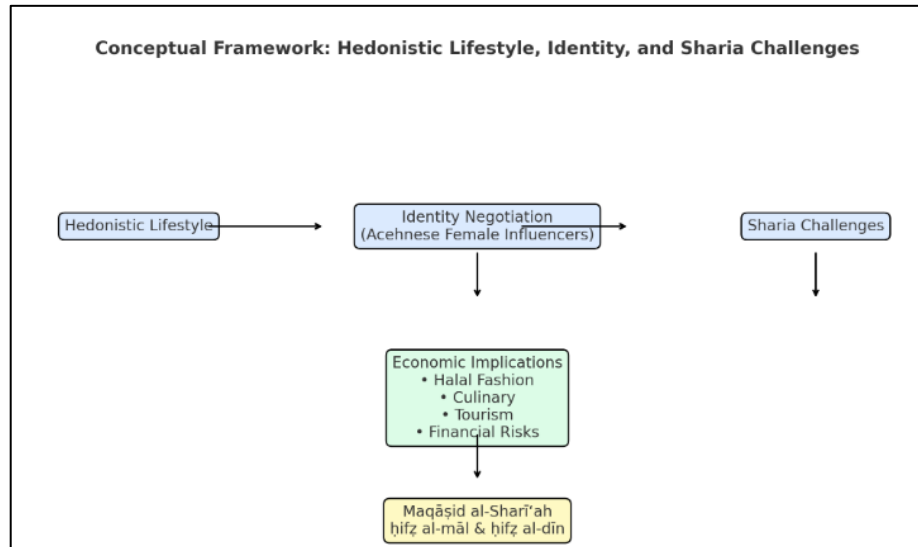
religious value systems (Makhmudah, 2015) . Although not focused on digital media, the notion of societal challenges in modernity is relevant to the identity negotiation faced by Acehnese selebgram.

Makruf and Hasyim's study Empowering Women Through Movement Literacy in the Digital Era reveals women's potential to participate in social change through digital literacy (Hasyim & Anisa Makruf, 2022; Madya Gerda & Syamsuddin, 2023) .While their focus is on literacy and empowerment, the relevance lies in showing how women adapt to technological developments to actualize themselves in public spaces, a dynamic also at play for Acehnese selebgram. Lastly, Nurohim's Identity and Gender Roles in the Bugis Community offers insights into identity negotiation within a strong cultural framework (Nurohim, 2018) . Although the cultural context differs, both studies apply identity theory to understand how women navigate roles and norms in complex socio-cultural environments.

Drawing on CCT, conspicuous consumption theory, TPB, and Islamic consumption ethics, this study interprets the digital identity of Acehnese female selebgram as a symbolic practice with real economic consequences through consumption patterns. Thus, it not only explores the dynamics of identity and religion but also emphasizes the economic implications, shifts in demand, risks of over-spending, and opportunities in the creative industry, arising from the representation of digital lifestyles. This study fills a clear research gap, since previous works have focused mainly on Muslim women's digital identities in Malaysia or Western contexts, but there is a lack of empirical research in regions with formal Sharia implementation such as Aceh. By integrating Consumer Culture Theory (CCT), Conspicuous Consumption, Theory of Planned Behavior (TPB), and Islamic consumption ethics, this study develops a novel framework to understand how hedonistic lifestyles intersect with Sharia-based cultural norms, and what implications they have for the halal economy and Islamic financial resilience. The findings will contribute to a deeper understanding of how Muslim women, particularly in conservative

regions such as Aceh, navigate their identities within the complex digital world.

Conceptual Framework Explanation

The conceptual framework of this study illustrates how the hedonistic lifestyle of Acehnese female influencers shapes their processes of identity negotiation in the digital space. This negotiation, however, is not value-free, as it must be aligned with the cultural and religious context of Aceh where Sharia principles are formally implemented. Consequently, identity expression is constantly mediated by Sharia challenges that require influencers to balance modern consumption patterns with religious obligations. Both identity negotiation and Sharia constraints generate significant economic implications, particularly in the domains of halal fashion, halal culinary industries, sharia-based tourism, and financial risks such as consumer debt and impulsive spending. These dynamics are finally assessed within the framework of maqāṣid al-sharīʻah, especially the protection of wealth (ḥifẓ al-māl) and religion (ḥifẓ al-dīn), ensuring that digital cultural practices remain consistent with the broader objectives of Islamic economics.

METHODOLOGY

This study uses descriptive qualitative research to explore and understand the experiences of Acehnese female celebrities in navigating their identities on

social media. The approach taken is virtual ethnography (Nascimento et al., 2022), which aims to explore behaviour and digital representations of identity in the context of a conservative local culture, such as Aceh (ALFRITA, 2019; Cleland & MacLeod, 2022; Jensen et al., 2022; Nawas et al., 2023). Through this approach, this research seeks to generate an in-depth understanding of the interaction between cultural norms and hedonistic lifestyles in the digital age.

The methods used in this research include observation and in-depth interviews with Acehnese female celebrities, which serve as primary data sources. Observations were made by observing the selebgrams' interactions on social media as well as the content they shared. In-depth interviews were conducted to explore individuals' perspectives and experiences regarding their digital identities.In addition, content analysis of their social media posts was also conducted to understand their self-representations. Secondary data included related literature, such as previous research on digital identity, hedonistic lifestyle, and interpretation of Islamic law in Acehnese culture.

The data processing in this study began with the collection of raw data through observations and interviews, which were then interpreted based on the Acehnese cultural context and Islamic law norms. The data obtained was processed using thematic coding method to identify relevant thematic patterns, such as the role of religion, social demands, and responses to hedonic values. After the thematic analysis stage, the data was organised and presented in the form of descriptive narratives reflecting the dynamics of the celebgrams' digital identities (Purchase et al., 2018). The final results are expected to be compiled into a comprehensive research draft and ready for publication to make a new contribution to the literature on digital identity and religion in the context of a conservative society.

RESULT AND DISCUSSION

From a Consumer Culture Theory (CCT) perspective, the consumption behavior of Acehnese female Instagram celebrities is not merely an economic

activity, but also a symbolic practice for constructing social identity in the digital space. Field findings indicate that they construct a modern, sharia-compliant image through posts about fashion, lifestyle, and daily activities on Instagram or TikTok, which simultaneously function as status symbols and identity narratives. This practice aligns with Arnould & Thompson's (2005) view that brands, goods, and experiences serve as symbolic resources that shape social relationships and self-image, especially in the context of Acehnese culture, which is strongly imbued with sharia norms.

From the perspective of Veblen's (1899) Conspicuous Consumption, the emergence of Instagram celebrity content highlighting luxury goods, exclusive travel, or premium cuisine often triggers social comparison and fear of missing out (FOMO) among their followers. This explains why hedonistic lifestyles are strongly correlated with impulsive spending and financial instability, especially when combined with low levels of Islamic financial literacy. In the Acehnese context, such practices create dual consequences: stimulating the halal creative economy (e.g., modest fashion, halal culinary, sharia tourism), yet simultaneously increasing risks of household debt and consumptive behavior that contradicts maqāṣid al-sharī'ah (ḥifẓ al-māl).This mechanism is reinforced by the findings of Dinh & Lee (2024), who explain the mediating pathway from influencer exposure → social comparison/FOMO/materialism → conspicuous consumption. In the Acehnese context, this creates ambivalence: on the one hand, it provides economic opportunities for the halal fashion and tourism sectors; on the other, it creates friction with modesty norms stipulated by sharia.

Meanwhile, through the lens of the Theory of Planned Behavior (TPB), the consumer intentions of celebrity Instagram followers are influenced by attitudes (e.g., viewing consumption as a symbol of success), subjective norms (the drive for likes, comments, or endorsements), and perceived control (ease of access to digital payments, paylater facilities). Interviews indicate that some audiences follow consumption trends not only out of necessity, but also because of the social validation they receive on digital platforms. This

emphasizes the expansion of subjective norms, which are no longer limited to the local environment but also encompass the expectations of a global audience.

The positive correlation between hedonistic lifestyles and impulsivity can be explained through consumer psychology. Hedonism emphasizes immediate pleasure and self-indulgence, which increases susceptibility to impulsive buying behavior (Verplanken et al., 2020). Within Islamic economic thought, this pattern contradicts the principle of *i'tidāl* (moderation) and prohibition of *isrāf* (wastefulness), both of which are fundamental to maqāṣid al-sharī'ah. Therefore, the tendency toward impulsivity among followers of influencers reflects not only a psychological mechanism but also a potential violation of Islamic consumption ethics

The Identity of Acehnese Female Celebgrams in the Digital Context

The identity of Acehnese female celebrities in the digital context reflects the dynamics between tradition and modernity. Through social media, they build an image that reflects a diverse lifestyle, while maintaining cultural and religious values. However, with increasing pressure to perform according to trends, there is a fragmentation of identity that makes them often caught between societal expectations and digital demands. Some celebgrams attempt to strike a balance between content that promotes local culture and commercial appeal, creating challenges in maintaining the integrity of their identity. As such, this process led to a deep reflection on how digital identities are formed and dynamic within thesocio-cultural context of Aceh.

1. The Role of Social Media in Shaping Identity

The influence of social media on Acehnese women's identity presents a complex dynamic, where religious and cultural norms come face-to-face with modern, often glamorous lifestyles. In an interview, Dinda Fadlilah, a make-up artist (MUA), reflects this awareness by emphasising local values in her content.

She strives to maintain the integrity of Aceh's identity while adapting to the latest trends, showing that Acehnese women have the capacity to bridge tradition and modernity. However, the challenges are not simple.

While Dinda endeavours to create content that is in line with religious norms, Tgk. Tarmizi, a social media expert, highlighted the negative impact of content circulating on the platform. Many Acehnese women are caught up in the illusion of the hedonistic lifestyle being promoted, which not only blurs their identity, but can also lead to an identity crisis. This fragmentation of identity becomes even more striking when Acehnese women have to navigate between aspirations to become successful celebrities and commitments to adhere to Islamic law.

This tension creates an atmosphere where many women feel alienated. They struggle to find their place in a world that is often inhospitable to their traditional values. Dinda, while endeavouring to create educative content, feels pressure to follow trends that can go against her principles. Under these conditions, the choices faced are not only pragmatic but also emotional - will they become widely recognised modern icons or stay true to their identity as Acehnese women who uphold noble values?

Furthermore, this phenomenon illustrates how social media functions as an arena where hedonic norms are not only consumed but also actively produced. Dinda witnessed her peers prioritising popularity and recognitionon social media over academic or moral achievement. This shows that social media is not just a tool for sharing, but also a space where identities can be fragmented, triggering value shifts that can negatively impact their self-image and mental health.

Thus, the influence of social media on Acehnese women's identities illustrates a larger struggle between traditional values and modernity. In the process, many of them have to deal with the emotional consequences of the choices they make-whether it contributes to their mental well-being or adds to the burden of the identity they live. Collective efforts are needed to create a space where Acehnese women can integrate these two aspects of identity

without feeling trapped in one role. This is important so that they can function optimally in a changing society, while still maintaining an identity rich in culture and tradition.

2. **The Relationship between Hedonist Lifestyle, Digital Identity andIslamic Law**

Hedonic lifestyle and digital identity have a close relationship. Where atthis time almost everyone has an account on social media and all can access information very easily through smartphones. People are increasingly literate about how easy it is to earn money by posting content on social media, so they easily obtain information and practice the hedonic lifestyle.

This hedonism behaviour is very easy to find in society both through social media and directly. But unfortunately, many do not realise that they are included in hedonism itself. and generally this hedonism behaviour tends to lead to

Lifestyle can also be interpreted as a set of attitudes or characters inherent in a person or group of people who are able to display uniqueness / distinctiveness in their lives. Rohim and prayitno in (Mulyana, 2024) Thisshows that lifestyle can be a symbol of the behaviour of a person or several people in a group that is reflected in the behaviour or behaviour applied in their daily lives and is influenced by values and norms. In Islam, these values are religious values which become Islamic values sourced from God's rules that bind every human being and become a guide to life that is implemented in every life activity, both economic, social, cultural and other activities sourced from the Quran and hadith(Mulyana, 2024).

Philip Kotler in (Febriana Sulistya Pratiwi., 2022) said that lifestyle is an action taken by a person in the form of activities, interests and opinions that have a relationship with his identity to show the social status they have. Changing lifestyles can be obtained from several factors, namely internal and external factors. Internal factors in the form of behaviour, experience,

personality, self-concept, motives and perspectives. While external factors are reference groups, family, social class and culture. A person's lifestyle can be seen from his actions in a person's daily life and the way a person interacts with friends, family and others.

The same opinion is also expressed by Armstrong in (Febriana Sulistya Pratiwi., 2022) that a person's lifestyle can be seen from the behaviour carried out by individuals such as activities to obtain or use goods and services, including the decision-making process in determining these activities.

Not all communities can follow modern lifestyles, especially rural communities. Some of the things that cause the community not to follow this modern lifestyle are the lack of information about something new and also the lack of income or economic resources to follow trends, such as dressing fashionably, consuming contemporary food, taking holidays to tourist attractions that are currently popular, where when entering it requires a fairly expensive ticket fee (Febriana Sulistya Pratiwi., 2022).

The relationship between modern lifestyles and Islamic shari'a is characterised by a daily lifestyle that is in accordance with Islamic shari'a. Both in the form of behaviour, personality, self-concept and activities in using goods and services all have conformity with Islamic law.

Islamic Shari'a is characterised by teachings that bring benefits to the perpetrators and those around them. This teaching pays great attention to morals and morals, educating Muslims to become wise individuals. With universal principles, even though times change, the morals taught by Islam should be maintained. Therefore, it is not the teachings of Islam that should adapt to the times, but rather the changing times that should be adapted to Islamic shari'a. This reflects the importance of maintaining the integrity of Islamic teachings. This reflects how important it is to maintain the integrity of religious teachings in the face of the dynamics of modern life.

As a comprehensive religion, Islam regulates various aspects of life, including muamalah. In this context, Islam teaches the importance of living simply and avoiding extravagance. Consumptive behaviour, which means the

behaviour of prioritising wants over needs, is one example of extravagance that is strongly avoided in Islamic teachings. This consumptive behaviour often leads to negative impacts, such as an unnecessarily luxurious lifestyle and the sacrifice of more important things. Thus, Islam encourages its followers to avoid extravagant lifestyles and focus more on essential needs.

Living simply has many benefits, including preventing individuals from being arrogant, making them more grateful to Allah SWT, and reducing wasteful behaviour. The nature of qona'ah, or contentment, is the key to subduing the hedonistic lifestyle. In order to avoid hedonism, individuals need to build patience, be faithful in worship, and increase gratitude for the blessings given by Allah. In this case, qona'ah is very important to foster a sense of contentment with what is owned, and accept the results of the efforts made. This trait reflects deep gratitude to God and avoids excessive desire.

The promotion of luxury brands and consumerist lifestyles by celebgrams can be seen as a form of hedonism. This is evident in the way influencers like Vivy Yusof use their platforms to promote luxury hijabs, blending religious identity with modern consumerism (Mohamad & Hassim, 2021). Celebgrams often emphasize authenticity and relatability, sharing intimate aspects of their lives to build a connection with their audience. This can include showcasing a lifestyle that may appear hedonistic, yet is framed within the bounds of cultural and religious acceptability (Roberti, 2022; Porfírio & Jorge, 2022)

However, the main challenge in dealing with hedonism is understanding that life is not just about seeking temporary pleasure. Hedonists are often caught up in the search for temporary and insubstantial pleasures. The slogan "life is only once" is often misinterpreted, ignoring the fact that death is also a certainty. The hedonistic lifestyle can poison all walks of life, not only young people but also adults. Therefore, it is imperative to be aware of this dangerous virus, which teaches values that are contrary to religious teachings.

Overall, Islamic shari'a invites its followers to return to religious values, strengthening patience, prayer, gratitude, and qona'ah. In this regard, taking

refuge in Allah and opening oneself to religious guidance is an important step to avoid the negative influence of a hedonistic lifestyle. Only in this way, individuals can maintain a balance between worldly and spiritual needs, and achieve a more meaningful and beneficial life for themselves and society.

3. The Role of Acehnese Women in the Digital Age

Acehnese women play an important role in a society rich in tradition and religious norms, but with technological advances, they now have the opportunity to express themselves through social media. Platforms such as Instagram allow them to share fashion and lifestyle content, providing a new space to interact widely (Taufani, 2020)

However, being a celebgram brings its own challenges. They have to balance self-expression and adherence to Islamic law, often facing criticism from society who perceive their online activities to be against cultural values. Research shows that Acehnese women struggle with social stereotypes that arise from their online engagement (Muhsinah & Sulaiman, 2019;) (Husni, 2022; Rahmi, 2021).

Using a virtual ethnography approach, this research seeks to understand the dynamics of Acehnese women's digital interactions and identities. Through social media content analysis, researchers can explore howthey build their identities and face social challenges, while still acting as agentsof change who raise social issues and women's rights (Aulia, 2022; Fajriani, 2023). This research contributes to the understanding of Acehnese women's identity in the digital era and the relationship between religious values, culture and technological development.

Challenges for Acehnese Women in Maintaining Identity in Line with Religious and Cultural Values in the Digital Age

In the fast-paced digital age, Acehnese women face unique challenges in maintaining an identity aligned with their religious and cultural values. With the rapid development of social media, they are often exposed to glamorous

hedonistic lifestyles and new norms that can displace tradition. Acehnese women, known to be strong and instrumental in the community, are now at the crossroads of modernity and tradition (Irianingsih et al., 2018; Nienda Tasya Opietha, 2023). They are required to navigate between the demands of appearing modern in cyberspace and the obligation to adhere to long-held religious principles.

Freedom of expression in the digital world often leads to content that goes against religious values, creating a deep moral dilemma. On the one hand, they want to be recognised as modern and successful individuals; on the other, they worry about losing the essence of their inherited identity. In the face of this challenge, Acehnese women must tap into their inner strengths to reformulate an identity that accommodates traditional values without compromising progress and personal development. It is a journey that requires courage, creativity and resilience in the face of external pressures.

1. Hedonistic Lifestyle in Digital Content

From the interviews conducted, it appears that a hedonistic lifestyle is one of the dominant themes among Acehnese female celebrities. Maharani, an educational content creator, stated that technological advances and digital facilities make it easier for individuals to socialise. However, this phenomenon also increases the tendency of hedonism among social media users. This suggests that easy access to digital platforms may trigger behaviours that may contradict the traditional values embraced by Acehnese society.

Lailissa'adah, who was also interviewed, highlighted how social media often portrays a life of luxury and sometimes excess. In this context, many Acehnese women are influenced to adopt the lifestyle showcased on social media, which is often far from the values upheld in the local culture. This phenomenon creates the illusion that happiness and success are measured by luxury items and pleasures that can be publicly displayed.

The most striking aspect of the interviews was the tendency of celebgrams

to display a hedonistic lifestyle that is not only glamorous but also impulsive. Maharani recognises that the digital world makes it easy to express oneself, but it also invites a tendency to go with the flow and present an exaggerated life. This uncertainty creates pressure to present an idealised image of oneself, which sometimes ignores the simple values that Acehnese people hold dear. In other words, there is a gap between reality and the published image, which often does not reflect their daily lives.

The influence of this hedonistic lifestyle is very dangerous, especially for the younger generation who may be swayed to adopt the lifestyle without considering the long-term consequences. Shazia Afiqah, a student, described a shift in perspective among her peers. Many value popularity and the number of followers on social media more than academic or moral achievements. This suggests that social media is not just a communication tool, but also an arena where traditional values can potentially be displaced. As such, the younger generation may fall into a mindset that prioritises fun and image over self-development and good morals.

This phenomenon also reflects the acculturation between local culture and global influences. When existing values and norms meet new influences brought by social media, the challenge of maintaining identity becomes even more complex. Shazia Afiqah emphasised that while the digital world offers convenience in finding information, it can be damaging to the younger generation. The spread of glamourous and unrealistic content can shift the traditional values that have been built over the years, which are an important part of their identity as Acehnese women.

Furthermore, the interviews showed that many Acehnese female celebrities have dual identities that reflect the conflict between modernity and tradition. Maharani stated that although she endeavours to create educative content, there is pressure to follow trends that are not always in line with her values. This suggests that Acehnese women are often caught in identity ambiguity, where they want to be recognised as modern and successful individuals, but also feel bound to strong religious and cultural values.

In the face of this situation, it is important for Acehnese female celebrities to reflect and find ways to integrate traditional values into the content they create. In this way, they can not only maintain their identity, but also play an active role in creating positive change in society. By utilising digitalplatforms to spread educational and positive content, they can become role models for the younger generation and help maintain the balance between modernity and tradition.

Thus, Acehnese female celebgrams demonstrate that hedonistic lifestyles on social media bring significant challenges in maintaining cultural and religious identity. In this digital era, celebgrams not only function as content creators, but also as agents of change who have a responsibility to display values that are in line with their identity. A balance between modernity and tradition is essential for Acehnese women to adapt to the times without losing their cultural roots (KNEKS, 2020; Mulyana, 2024; Ramadhani et al., 2021).

2. Sharia Challenges in the Digital Age

In the digital age, Acehnese women face major challenges related to Islamic law, which are further complicated by the influence of social media. An interview with Ibu Jamilah from Majlis Adat Aceh showed that while many Acehnese women are now more independent and employed, they are faced with the spread of misinformation and behaviour that is not in line with sharia. This creates a significant gap between the glamorous image showcased on social media and the reality of society, which often retains strong traditional values.

This phenomenon creates multidimensional challenges for Acehnese women. Ficca Andriana, an academic, highlighted that there is a shift in values that has led many women to present themselves on social media in a way that is inconsistent with religious values. With so much content featuring hedonistic lifestyles, Acehnese women now have to deal with identity confusion that forces them to navigate between social expectations that tend to favour

modern lifestyles and their religious teachings. This situation creates tremendous pressure, where they feel the need to adapt to new norms that often contradict the values they have been taught.

Tgk. Tarmizi underlined that many celebgrams post content that contradicts religious principles, which creates a tension between freedom of expression and moral responsibility. In this context, Acehnese women are faced with a real dilemma: following the popular digital trends or sticking to the Islamic teachings they believe in. Normalised negative content on social media, such as behaviour that is considered unethical, exacerbates this situation. Acehnese women must struggle to maintain the integrity of their identity while still facing strong external challenges from negative influences circulating in the digital space.

This struggle also reflects a broader phenomenon of how technology and social media are shaping patterns of behaviour and thinking. In many cases, Acehnese women feel trapped between two worlds: the tantalising digital world, where pleasure and glamour are the measures of success, and thereal world that demands they maintain traditional values and sharia (Khairunnas et al., 2022; Roviana, 2016; Wahid, 2010). This tension is not just an individual matter; it is a collective challenge for the wider Acehnese community, who must adapt quickly to social change while remaining true to their cultural and religious heritage.

As such, the challenge of sharia in this digital age is not just an issue for individuals, but a social issue that affects the way Acehnese society perceives and responds to change. Acehnese women, as role models in the community, have a key role to play in determining how these values will be integrated into daily life amidst the constant flow of modernity.

From this perspective, there needs to be a constructive dialogue between various parties, including religious leaders, academics, and the public, to create awareness of the importance of balancing freedom of expression and moral responsibility (Kambo, 2017; Wijayanti, 2018).. Acehnese women should be encouraged to take an active role in creating educational and positive content

that reflects the values of sharia, so that they can become agents of change who not only go with the flow, but also guide future generations in maintaining their identity amidst these complex challenges (Kurniawati, 2015; Roviana, 2016).

Finally, this challenge calls Acehnese women to reformulate their identity in a modern context, where they can be the best version of themselves without having to sacrifice the values that have shaped them. This is an opportunity for them to be the bridge between tradition and modernity,inspiring not only themselves but also others around them.

3. Hope for Positive Change

Analysing Acehnese women's sense of responsibility in creating social media content opens up important conversations about identity and cultural values in the digital age. Maharani, with her commitment not to change her content to follow hedonistic trends, reflects a rare sense of integrity amidst the pressure to conform to standards of modernity that often contradict religious and traditional values. This courage shows that there is still room for womento be agents of change without losing their identity.

Ambia's views as a social media expert emphasise the need for Acehnese women to respect traditional values when sharing content. This is an important strategy in maintaining a balance between progress and cultural heritage. Through content that reflects the positive values of their culture, Acehnese women have the potential to have a constructive impact on the younger generation, instilling an awareness of the importance of their identity amidst globalisation.

However, a dilemma arises when many celebgrams prefer popularityover upholding the values they claim to represent. The question that arises is whether they are truly committed to those values or just using them as a tool to gain attention. This trend shows how social media can be an arena where traditional values can be manipulated for personal gain, which in turn creates

a crisis of authenticity in identity.

Ambia emphasises that understanding the impact of content is important, but the reality is that many celebgrams are caught in a cycle of chasing likes and recognition. Here, the challenge of maintaining integrity becomes even more daunting, and they often fail to fulfil their social responsibility as cultural representatives. While the challenges faced by Acehnese women are considerable, there ishope for the formation of a stronger and more authentic identity. Maharani highlighted the importance of social awareness, noting that if Acehnese women can use their platforms to disseminate positive content that reflects local and religious values, they are not only preserving their identity but also contributing to beneficial changes in society. This shows that Acehnese womenhave the potential to be pioneers in championing cultural values in the digital age, turning challenges into opportunities to redefine their identity and responsibilities as devout members of society.

Implications for the Halal Economy

The lifestyle promoted by Acehnese influencers has dual economic implications. On the positive side, their promotion of modest fashion, halal culinary products, and sharia-based tourism stimulates the halal creative economy and supports local entrepreneurs. However, on the negative side, it encourages consumptive behavior, which can lead to household debt, financial fragility, and instability in family welfare. Such duality highlights the urgency of balancing digital economic opportunities with the ethical guidelines of Islamic economics.

Author's Analysis

From the perspective of Islamic consumption ethics, the hedonistic lifestyles displayed by some Acehnese Instagram celebrities potentially conflict with the principles of wasatiyyah (moderation) and the prohibition of isrāf (wastefulness). Maqāṣid al-sharī'ah, particularly ḥifẓ al-māl (protection of wealth), demand proportional, beneficial consumption behavior that does not

lead to debt or waste. Although some Instagram celebrities utilize digital platforms to promote halal products and modest fashion, ethical challenges remain when promotional messages encourage excessive consumer behavior.

Macroeconomically, shifts in consumption patterns influenced by Instagram celebrities have significant implications for the local demand structure and economy. Increased interest in premium products, tourism experiences, and culinary delights may drive the growth of the creative industry in Aceh, but also increase the risk of overspending and household debt burdens. These findings align with cross-national studies that confirm the close relationship between cultural change—including media exposure—and the composition of household expenditure. In the Acehnese context, balancing economic opportunities and social risks is a strategic issue. By integrating CCT, conspicuous consumption theory, the TPB, and Islamic consumption ethics, this study confirms that the digital identities of Acehnese female Instagram celebrities are symbolic practices with real economic consequences. This research's contribution lies in filling a gap in the literature—examining influencers in a conservative region with Sharia-based cultural values (Abd Hannan & Ach Fatayillah Mursyidi, 2023). The results provide a deeper understanding of how Muslim women in regions like Aceh negotiate their identities amidst the complexities of the digital world, while maintaining the integrity of their religious and cultural values.

Acehnese female celebrities face challenges in combining their traditional identities with modern life on social media. Although they want to look good and follow trends, many of them find it difficult to stay true to their religious and cultural values. By creating positive and educative content, Acehnese women can act as agents of change, voicing social issues and women's rights. However, in order for them to fulfil both identities, they need support from the community to create a more open and inclusive space.

Acehnese women are struggling to maintain an identity that aligns with their religious and cultural values amidst the rapid development of technology

andsocial media. They are exposed to hedonistic lifestyles that often go against traditional and religious principles, creating a dilemma in how they express themselves. While many want to appear modern and successful, they also worry about losing the essence of their inherited identity.

In the face of these challenges, Acehnese women must endeavour to find ways to integrate traditional values in the content they create. Despite the pressure to follow trends, some of them remain committed to creating positive andeducational content. This shows that they have the potential to be agents of changewho inspire the younger generation and maintain a balance between modernity and tradition. Through constructive dialogue with various parties, Acehnese women can play an active role in maintaining their identity and creating a positive impact in society.

CONCLUSION

Based on the description above, it can be concluded that Acehnese female celebrities try to combine cultural and religious values with the demands of social media. In the framework of Consumer Culture Theory (CCT), their consumption patterns and digital identity formation are not merely economic acts but symbolic practices that communicate social status and self-image. However, the tension between the pursuit of popularity and the obligation to maintain wasatiyyah (moderation) and avoid isrāf (wastefulness) under Islamic consumption ethics creates an ongoing identity negotiation process.

They have attempted to perform according to society's expectations while maintaining personal integrity, yet still face difficulties balancing the hedonistic lifestyle often portrayed on digital platforms with religious principles. Empirical evidence and the Conspicuous Consumption theory explain that influencer exposure can trigger social comparison, FOMO, and materialism, leading to spending patterns that may conflict with Aceh's cultural modesty. Nevertheless, by applying Theory of Planned Behavior (TPB), there is room to positively shape consumption intentions through attitudes, subjective norms, and perceived behavioral control that align with Islamic values.

The challenges Acehnese women face in maintaining their identity in the digital age include complex value shifts, identity confusion, and cultural friction caused by the interplay between global trends and local Sharia-based norms. Yet, with courage and commitment to integrate traditional values into digital content, Acehnese women can become role models for the younger generation, promoting halal, ethical, and creative industries while safeguarding cultural roots.

The implications of exploring the identities of Acehnese female celebrities in the context of hedonistic lifestyles and Sharia challenges underscore the importance of a deep, multidisciplinary understanding of how social media influences cultural, economic, and religious values. This research fills a gap by examining influencers in a conservative, Sharia-based society, offering insights for policymakers, academics, and communities to support women's digital participation without eroding moral integrity. Ultimately, Acehnese women have the potential to transform digital spaces into arenas for cultural preservation, economic empowerment, and positive social change. To achieve this, several policy recommendations are proposed: (1) the Aceh government should formulate halal influencer guidelines to regulate digital advertising in line with Sharia; (2) collaboration between selebgram and local halal industries (fashion, tourism, culinary) needs to be strengthened to boost the halal economy; (3) ulama and educators should promote Islamic financial literacy and ethical consumption to reduce FOMO-driven spending; and (4) community-based digital literacy programs are needed to empower women to create positive, educative, and culturally rooted content.

Policy Recommendations

Based on the findings, several policy recommendations can be formulated. First, the Aceh government should design halal influencer guidelines that regulate digital advertising in accordance with Islamic principles. Second, local halal industries, particularly modest fashion, culinary, and tourism, should

collaborate with influencers to expand their market reach while maintaining sharia compliance. Third, ulama and Islamic educators need to provide digital literacy programs that emphasize Islamic financial ethics, equipping followers to resist FOMO and impulsive spending. Finally, financial institutions and regulators should develop sharia financial literacy initiatives that empower women and youth to make prudent economic decisions. These strategies will ensure that digital competitiveness is preserved without compromising Islamic values.

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Interview

Maharani, Interview Content Creator Langsa (Educational content/everyday lifestyle), July 2024

Lailissa'adah, Content Creator Interview (Aceh traditional song content), July 2024.

Dinda Fadlilah, Content Creator (MUA Content) Interview, July 2024.

Shazia Afiqah, Content Creator Interview (SMANSA Selebgram student), July

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Tgk. Tarmizi, Social Media Expert Interview, July 2024.

Ambia, Social Media Expert Interview, July 2024.

Ficca Andriana, Academic Interview, July 2024.

Mrs Jamilah, Interview with Acehnese Traditional Leaders in Langsa City, July-August2024