



Live Streaming and The Spectacle Culture: A Critique of Modern Life Through The Lens of Maqāṣid Al-Syarī‘ah

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Abstract

This study critically investigates live streaming as a contemporary form of spectacle and examines its ethical, spiritual, and socio-cultural implications through the lens of *Maqāṣid al-syarī‘ah*. Live streaming has emerged as a pervasive phenomenon in the digital era, shaping interaction, consumption, and value formation patterns. While it provides unprecedented opportunities for self-expression, entertainment, and social connectivity, it also generates concerns about the commodification of attention, the superficiality of online engagement, and the erosion of deeper moral and spiritual orientations. Adopting a qualitative literature review design, this research synthesizes scholarly works from digital media studies, existential philosophy, and Islamic legal theory. The data set comprises peer-reviewed journal articles, books, and authoritative online sources published primarily within the last decade. Thematic content analysis was employed to identify recurring patterns related to the transformation of values in online interactions, particularly the shift from substance to image, and from intrinsic meaning to performative visibility. The findings reveal that excessive consumption of live streaming content contributes to ethical disorientation, weakens the internalization of moral values, and fosters an environment where identity is increasingly defined by curated appearances rather than authentic essence. Within this context, *Maqāṣid al-syarī‘ah*, articulated through its five higher objectives, *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-‘aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage), and *ḥifẓ al-māl* (protection of wealth), offers a comprehensive normative framework to assess and address these challenges. The study proposes ethically grounded and spiritually conscious approaches to digital engagement by integrating classical Islamic legal principles with contemporary media critique. This article contributes to contemporary Islamic scholarship by offering a conceptual framework to interpret the dominance of spectacle culture while proposing spiritually conscious and ethically grounded responses.

Keywords: *Live Streaming, Spectacle Culture, Crisis of Meaning, Maqāṣid al-Syarī‘ah, Digital Culture.*

Introduction

The digital era has radically transformed the landscape of global communication culture, including how individuals produce, distribute, and consume information and entertainment. One of the most significant manifestations of this transformation is the emergence and growing popularity of *live streaming* practices, real-time digital broadcasts that enable two-way communication between streamers and audiences. This phenomenon has not only altered media consumption patterns but also reshaped the dynamics of social interaction, identity expression, and digital economic models among users, particularly the younger generation, who are digital natives within this technological ecosystem (Bayu Aji & Asnawi Tohir, 2020).

Live streaming has emerged as a new space offering various opportunities and challenges. On the one hand, it promises freedom of expression, the potential for content monetization through digital features such as donations, gifts, and subscriptions, and the possibility of instant, transnational social connectivity. On the other hand, this practice also carries the risk of normalizing consumerist, hedonistic, and even exploitative lifestyles. Much live-streaming content emphasizes sensationalist, performative, and manipulative elements to garner clicks, comments, and mass attention. In this context, viewing culture is no longer neutral but functions as a medium for disseminating particular values, many of which often conflict with noble moral and spiritual principles (Wicaksono & Hadi al asy ari, 2024).

Consequently, it becomes increasingly relevant to examine the culture of live streaming from media and communication perspectives and ethical and normative Islamic lenses. Within the tradition of Islamic thought, *maqāṣid al-sharī'ah* serves as an epistemological and methodological framework designed to assess whether a particular social activity supports or undermines the fundamental objectives of the Sharia. The five core principles of *maqāṣid*, namely ḥifẓ al-dīn (preservation of religion), ḥifẓ al-nafs (preservation of life), ḥifẓ al-'aql (preservation of intellect), ḥifẓ al-nasl (preservation of progeny), and ḥifẓ al-māl (preservation of wealth), function not only as legal indicators but also as ethical guidelines for navigating socio-technological changes.

Academic literature on live streaming has predominantly focused on its technological and sociological aspects. Studies by Li (2024) and Parahyta (2022)) reveal that the high degree of interactivity inherent in live streaming fosters emotional bonds between streamers and audiences, forming digital communities that influence each other in real time. Nevertheless, critical perspectives such as those presented by Boellstorff underscore that digital platforms often amplify a superficial performative culture in which identity and emotion are commodified for social and economic capital. This aligns with critiques of the *attention economy*, wherein visual and emotional appeal becomes the principal mechanism for gaining visibility and profit within the digital space (Franck, 2018).

From an Islamic viewpoint, *maqāṣid al-sharī'ah*, initially conceptualized by al-Ghazali and later systematically expanded by al-Shāṭibī, has become an essential tool for evaluating public policy, bioethics, the digital economy, and other contemporary phenomena. Contextualizing *maqāṣid* in the digital media realm, such as live streaming, contributes to the expansion of contemporary Islamic ethical discourse that remains responsive to technological developments (Wicaksono & Hadi al asy ari, 2024). However, scholarly inquiries that directly connect live streaming practices with *maqāṣid al-sharī'ah* remain scarce. This gap reflects a theoretical deficiency that necessitates bridging through an interdisciplinary approach that integrates Islamic studies, digital media, and cultural criticism.

To address the identified gap in scholarly discourse, this article presents a critical examination of the *live streaming* phenomenon through the analytical framework of *maqāṣid al-sharī'ah*, with the primary aim of evaluating the extent to which this practice aligns with or diverges from the foundational principles of Islam. Such an assessment is essential, as *live streaming* should be perceived not merely as a technological innovation or a fleeting social trend, but as a multifaceted cultural domain warranting rigorous ethical scrutiny. By employing the *maqāṣid al-sharī'ah* perspective, this study seeks to determine whether the evolution of digital media facilitates the preservation of universal human values safeguarded by the Sharia

or, conversely, contributes to the emergence of spiritual, intellectual, and moral challenges within contemporary Muslim society.

Accordingly, the research is guided by three core questions: (1) How does *live streaming*, as a cultural practice, influence ethical, spiritual, and socio-cultural values within the *maqāṣid al-sharī'ah* framework? (2) To what extent does *live streaming* advance or undermine the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*)? (3) What conceptual framework can be developed to assess emerging digital practices by integrating Islamic legal philosophy and contemporary media studies? The outcomes of this inquiry are expected to provide a comprehensive analytical framework that enables a deeper understanding of, and informed response to, the ethical implications of digital spectacle culture in Muslim societies.

Literature Review

An expanding corpus of academic research has examined the phenomenon of live streaming through diverse disciplinary lenses, highlighting its multifaceted character and wide-ranging implications within social, religious, and psychological contexts. Anriyani (2025) Through a normative qualitative framework, digital donation practices on platforms such as TikTok and YouTube were analyzed through contemporary Islamic economic jurisprudence. The findings indicate that such donations may be legitimately classified under the *tabarru'* (benevolent contract) category, provided they are conducted voluntarily and are free from *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling). When directed toward purposes such as religious outreach (*da'wah*), ethically sound entertainment, or broader public welfare, these transactions align with Islamic law principles. However, their legitimacy becomes problematic when such donations support content contravening Islamic ethical principles.

Accordingly, there is a critical need for transparency, fairness, and strict adherence to the overarching objectives of *maqāṣid al-sharī'ah*, particularly the five essentials: (1) *ḥifẓ al-dīn* (protection of religion), measured by the enhancement of correct religious practices and authentic *da'wah* dissemination; (2) *ḥifẓ al-nafs* (protection of life), indicated by the absence of harmful or violence-promoting content; (3) *ḥifẓ al-'aql* (protection of intellect), characterized by the presence of educational content and the avoidance of intellectual manipulation; (4) *ḥifẓ al-nasl* (protection of lineage), which includes safeguarding family moral values and prohibiting obscene or sexually explicit material; and (5) *ḥifẓ al-māl* (protection of wealth), assessed through ethical monetization practices free from fraud or exploitation.

Complementing this religious-legal perspective, Setyawan (2023) employed a quantitative research design utilizing multiple linear regression analysis to examine the influence of video live streaming applications on the character development, academic motivation, and scholastic performance of high school students. Drawing upon data from 600 respondents across Yogyakarta, their study identified a significant correlation between frequent use of live streaming applications and deteriorating student conduct. This was evidenced by notably high levels of undesirable behaviors, including smartphone use during instructional time (99.33%), use of offensive language (51.58%), and lack of participation in religious activities (58.29%). These results highlight the potential adverse impacts of excessive and unregulated digital media consumption on adolescents' moral and educational formation.

In the context of digital religious engagement, Amal (2024) investigated a novel strategy integrating TikTok Live with the mobile game Mobile Legends as a medium for Islamic proselytization. The study concluded that this approach holds promise in expanding the reach of religious messaging to a broader and more heterogeneous audience. Nevertheless, it also identified a significant challenge: ensuring a balance between captivating entertainment elements and the integrity of doctrinal religious content.

Meanwhile, Suprayitno (2023) critically examined the emergence of self-harm content on TikTok Live, particularly cases where individuals deliberately perform harmful or extreme acts to garner gift-based rewards from viewers. Utilizing a descriptive qualitative method, the study revealed disturbing practices such as self-inflicted injury, crossing dangerous rivers, immersing in ice-cold water, and consuming repugnant substances, all performed to elicit sympathy and increase virtual gifting. These behaviors raise substantial ethical and psychological concerns, especially given the susceptibility of underage audiences to imitation, thereby exacerbating public health and safety risks.

Expanding the analytical scope, Irwansyah (2022) conducted a *systematic literature review* of studies published between 2012 and 2022 to assess the broader societal impacts of live streaming in the Indonesian context. His review found that live streaming has transformed into a versatile communication medium in educational, occupational, and commercial settings. Characterized by ease of use, decentralized content creation, and widespread accessibility, live streaming platforms have facilitated greater social interaction and community participation. However, these benefits are counterbalanced by significant drawbacks, including promoting consumerist attitudes, impulsive tendencies, and excessive media dependency.

These studies present a comprehensive and nuanced understanding of live streaming as a multifaceted sociotechnical phenomenon. Its pervasive integration into various aspects of daily life necessitates a critical, interdisciplinary approach synthesizing legal, ethical, psychosocial, and theological perspectives to ensure its constructive use while mitigating potential harms.

Research Method

This study employs a descriptive qualitative research design with a library research approach to comprehensively examine the ethical, spiritual, and socio-cultural dimensions of live streaming within the framework of *maqāṣid al-sharī'ah*. The data were collected through an extensive review of literature from reputable academic databases, including Scopus, Google Scholar, and others, complemented by classical Islamic legal texts and contemporary works in Islamic thought. The literature search was conducted between January and March 2025, focusing on publications that each source directly addresses digital media phenomena, particularly live streaming, discusses Islamic legal or ethical perspectives, and is published in peer-reviewed journals, academic books, or credible institutional reports. The analysis is conducted using the *maqāṣid al-sharī'ah* framework to evaluate the phenomenon of live streaming in the current digital era by the five higher objectives of *maqāṣid al-sharī'ah*: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage), and *ḥifẓ al-māl* (protection of wealth). Through this approach, live streaming is examined not solely from a technological standpoint, but also

through the lens of ethical, spiritual, and humanistic values in Islam, thereby producing a holistic and contextual analysis

Results and Discussion

Visual Culture Transformation in the Live Streaming Era

The phenomenon of live streaming has significantly impacted the structure of contemporary visual culture, particularly within a digital ecosystem that is increasingly fluid, decentralized, and real-time. Amid the acceleration of digital communication technologies, live streaming has evolved beyond a mere medium of entertainment; it has become a dominant arena for the construction of social identities, negotiation of values, and symbolic production reflecting the cultural dynamics of the younger generation. Platforms such as TikTok Live, Instagram Live, YouTube Live, and Twitch have emerged as virtual spaces that integrate the production and consumption of visual information simultaneously, while enabling direct, two-way interaction between content creators and audiences (Edo Segara Gustanto, 2022).

This transformation marks a significant shift from linear, one-directional communication models toward participatory and dialogical engagement patterns. Within the framework of participatory culture, as articulated by Jenkins (2007) Digital media users are no longer passive recipients of information but have become prosumers, a hybrid of producers and consumers who actively create, distribute, and modify content to meet their social, political, and economic needs. This participatory culture strengthens individual agency in digital spaces; however, it simultaneously opens pathways for intensified market control, platform algorithms, and the logic of digital capitalism to shape cultural expression.

Nevertheless, the transformation of visual culture through live streaming cannot be understood in neutral or value-free terms. Visual representation practices in digital spaces are saturated with ideological content reflecting contemporary visual capitalism's logic. In this context, Guy Debord's thought in *The Society of the Spectacle* becomes highly relevant in explaining the dominance of imagery over reality. Debord posits that modern society has shifted from direct existential experience to the consumption of visual representations, where the image becomes the new reality competing with and replacing the real itself. Spectacle culture does not merely distort how people understand the world but also reorganizes systems of values, identity, and social relationships according to the logic of impression and sensation (Debord, 2012).

In live streaming practices, this condition is evident in the dominance of content that prioritizes performative, sensational, and viral elements. Phenomena such as extreme live pranks, hyperbolic live shopping, and impulsive, vulgar live chat interactions demonstrate how performance value frequently overrides substantive value. Content becomes a visual product designed to capture attention rapidly, conforming to algorithmic rhythms and the ever-shifting tastes of the audience. At this juncture, what Jean Baudrillard describes as hyperreality emerges, a condition in which representations become more real than reality. Identity, emotions, and even moral values are transformed into visual commodities that can be consumed, liked, and monetized (Wolny, 2017)

Critiques of visual culture in live streaming are increasingly urgent as digital spaces cease to be arenas of authentic self-expression and become battlegrounds of existential competition. Individuals are pressured to continually display the "best version" of themselves

in pursuit of social validation and symbolic capital. This condition leads to what is termed self-commodification, the exploitation of one's personal identity as a visual commodity for social or economic gain (Wee & Brooks, 2010) where adolescents and young adults, as the dominant user group, experience significant psychological pressure to maintain their online personas. These shape identities align with social expectations, and continuously manage public impressions.

Table 1. Summary of Theoretical Perspectives

Theory/Concept	Main Focus	Relevance to Live Streaming	Potential Ethical Concern
Participatory Culture	User-generated content, active engagement	Empowers users as prosumers	Algorithmic and market control over cultural production
Society of the Spectacle	Dominance of imagery over reality	Live streaming as spectacle-driven performance	Replacement of authenticity with visual consumption
Hyperreality	Representation surpassing reality	Monetization of emotions, values, identity	Erosion of truth and moral grounding
Self-Commodification	Identity as economic asset	Identity as economic asset	Psychological pressure, identity crises

Source: Summarized by authors

The long-term implications of such visual culture extend beyond sociological and psychological dimensions; they also penetrate deeper philosophical and ethical realms. Within the Islamic intellectual tradition, the formation of human character is inseparable from the concept of *insān kāmil* (the perfect or complete human being), which refers to a person who attains balance between reason, soul, and spirituality. This concept is deeply rooted in classical Islamic philosophy, which emphasizes the importance of harmony between worldly and spiritual dimensions in the development of human personality (Abdullah & Sharif, 2019; Loudghiri & Fazouane, 2022).

This raises a fundamental question: Does today's culture of live streaming and visual performativity support the formation of *insān kāmil*, or does it reinforce a process of dehumanization, in which human beings are reduced to visual objects in a digital marketplace? When the capitalization of clicks and impressions drives identity, and when algorithms and metrics supplant values and morality, it becomes clear that essential human values are eroded. The crisis of authenticity and self-alienation emerges as a logical consequence of a visual culture that has lost its ethical and spiritual orientation.

This issue becomes more complex in Muslim societies due to the inherent tension between technological modernity and Islamic spiritual values. Live streaming is not merely a communication technology; it is also a *symbolic battlefield*, a contested space between consumerist, narcissistic, and hedonistic values, and the values of *tawhīd* (divine unity), *adab* (ethical comportment), and *akhlāq* (moral character). Therefore, there is a pressing need to develop a critical perspective capable of interpreting this phenomenon through the lens of media studies and from the standpoint of normative Islamic ethics.

One viable approach is the *maqāṣid al-sharī'ah* framework, which emphasizes the protection and enhancement of human life quality in a holistic manner. As a philosophical foundation of Islamic legal theory, *maqāṣid* offers five principal objectives: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage), and *ḥifẓ al-māl* (protection of wealth) (Iguda, 2022). Within the context of digital visual culture, this framework can be employed to evaluate the extent to which live streaming content supports or threatens the spiritual, emotional, and intellectual integrity of Muslim individuals.

For instance, in terms of *ḥifẓ al-'aql*, visual content that is manipulative, vulgar, or misleading may impair users' rational development and sound judgment. From the *ḥifẓ al-nafs* perspective, the social pressure to construct an idealized self-image can result in psychological distress and identity crises. Regarding *ḥifẓ al-dīn*, content that disregards modesty, dignity, and implicitly promotes sexual exploitation stands in direct contradiction to Islamic teachings on ethical communication and social interaction. Thus, the *maqāṣid* framework provides an applicable normative instrument for articulating a balanced digital media ethic, one that upholds both freedom of expression and moral responsibility.

In conclusion, the transformation of visual culture in the live streaming era cannot be separated from broader discourses on values and ethics. It demands critical reflection on the relationship between technology, identity, and human spirituality. Within the Islamic framework, *maqāṣid al-sharī'ah* offers a philosophical foundation for constructing digital media governance that is not only technologically efficient but also just, dignified, and oriented toward the collective well-being (*maṣlaḥah*) of humanity.

Shifting Paradigms of Life Values amid the Currents of Digital Modernity

The advancement of digital modernity, particularly through the emergence of live streaming, has profoundly shifted the foundational values of life that were traditionally preserved and transmitted through institutions such as the family, religious communities, and educational establishments. In Muslim societies, values such as *'iffah* (modesty), *ḥayā'* (shame or moral conscience), and *qanā'ah* (contentment with what one has) hold fundamental significance in shaping individual character and behavior. These values are rooted in Islamic teachings that emphasize simplicity, humility, and the recognition of human limitations before Allah (SWT). However, in the contemporary digital reality, these values are increasingly supplanted by those constructed through the logic of digital capitalism and the culture of virality (Rosidi, Mokhtar, & Abdul Majid, 2022).

Live streaming is not merely a novel form of digital communication; it represents a broader epistemological and ontological transformation in human life. In this medium, the value of an action or statement is no longer assessed based on *al-ma'na* (substantial meaning), but rather on its performativity and its capacity to generate views, likes, and monetary gifts from the audience. In this context, live streaming shifts the value orientation from substantial truth (*al-ḥaqq*) toward deceptive appearances and illusions (*al-zukhruf al-qawl*), a phenomenon critiqued in the Qur'an (QS. Az-Zukhruf [43]: 30–32), which warns of how humans are often deceived by captivating but hollow speech and imagery.

This transformation reflects a paradigmatic value shift. The traditional paradigm grounded in Islamic ethics is being replaced by a new paradigm rooted in *digital narcissism*,

the compulsive need to be seen, admired, and validated in virtual spaces (Allo & Rahmah, 2024; Savci, Turan, Griffiths, & Ercengiz, 2021). In live streaming, this phenomenon transcends modern digital communication to become a symbol of epistemological and ontological reconfiguration in human interaction. Value is no longer measured by *ma'na* (meaning), but by the level of engagement, views, likes, and gifts it can garner. González (2025) characterizes this transition as part of the attention economy, where meaning is displaced by visual performativity in the pursuit of capturing and maintaining attention.

Practically speaking, Lu (2018) Demonstrates how gifting and real-time interaction shape the value of content as a socio-economic commodity in live streaming. In alignment with the digital narcissism construct, narcissistic behaviors and addiction to visual interaction have risen significantly on video-based platforms. Numerous psychological studies show a strong correlation between narcissism and online activity patterns engineered to maximize social and economic validation. Consequently, many content creators deliberately produce provocative, vulgar, or ethically questionable content to capture public attention. The exploitation of the body, emotional manipulation, and dissemination of falsehoods have become strategies for achieving digital engagement and financial gain through platform monetization systems (Casale & Banchi, 2020; Hidayat, Zulfahmi, & Nasution, 2024; Lyvers, Salviani, Costan, & Thorberg, 2022).

This raises serious ethical questions from the standpoint of Islamic thought: Can digital platforms such as live streaming serve as mediums for *ta'dīb* (ethical cultivation), or are they becoming spaces that facilitate *fasād al-akhlāq* (moral corruption)? A study by Qadaruddin (2023) Illustrates how *digital determinism* compels users to conform to algorithmic and profit-driven logic rather than spiritual values. Historically, in Islamic civilization, media have always been viewed as neutral tools, capable of good or harm depending on human intention and use. However, within the live streaming context, the algorithmic structure of platforms often drives users to create content based on profit calculations rather than value orientation. This is where *digital determinism* emerges, a tendency for humans to submit to the logic of digital systems instead of ethical or spiritual principles.

At a deeper level, this phenomenon signals a spiritual crisis in modern Muslim society. Values such as *hayā'*, which the Prophet Muhammad (SAW) described as an integral part of faith ("*Al-hayā' syu'batun min al-īmān*"), have lost their relevance in digital spaces. The sense of shame, once a pillar of social and spiritual regulation, has been reduced to something viewed as conservative, outdated, or even an obstacle to freedom of expression. Simultaneously, *qanā'ah*, which in the Sufi tradition is one of the highest spiritual stations (*maqām*), has been overshadowed by an unbounded culture of desire, fueled by the glamorization of lifestyle by influencers and streamers.

This development demands a serious response from contemporary Muslim scholars. There is an urgent need for a critical, normative but also contextual, and analytical religious framework. The evaluation of live streaming cannot be confined to legalistic perspectives (i.e., *ḥalāl-ḥarām*), but must extend to the domain of *maqāṣid al-sharī'ah* and media ethics. This framework should assess whether particular digital activities contribute to the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and lineage (*ḥifẓ al-nasl*). If not, such activities risk undermining the objectives (*maqāṣid*) that form the foundational aims of Islamic law.

For example, live streaming content that involves self-exploitation for financial gain may constitute violations of *ḥifẓ al-naḥs* and *ḥifẓ al-‘irdh* (preservation of dignity). Similarly, content that disseminates false or misleading information can be seen as detrimental to both *ḥifẓ al-‘aql* and *ḥifẓ al-dīn*. Hence, Muslim scholars and intellectuals must formulate ethical guidelines for digital engagement, grounded in *maqāṣid* and *uṣūl al-fiqh*, while remaining relevant to contemporary social realities.

Furthermore, Islamic education must transform to address the challenges of the digital era. Cultivating ethical awareness in the digital age requires a *spiritual multiliteracy* approach, integrating technological literacy with a robust grounding in Islamic values. Religious education curricula should encompass the domain of *fiqh al-ma‘rifah* (jurisprudence of understanding digital realities), not merely *fiqh al-‘ibādah* (jurisprudence of worship). Muslim youth must not only be trained to avoid un-Islamic content but also equipped with the capacity to construct meaningful, reflective, and educational digital narratives.

In conclusion, efforts to develop a critical religious framework for evaluating live streaming culture require the active engagement of multiple stakeholders: scholars, media practitioners, religious authorities, and digital user communities. We cannot afford to surrender digital spaces entirely to the algorithmic logic driven by platform capitalism. Instead, we must foster *counter-narratives* that reframe the digital domain as a field for *da‘wah*, education, and the reinforcement of holistic spiritual values (Hasan, 2024). Failure to do so may result in a generation detached from its moral roots, lost in spiritual direction, and trapped in the illusion of popularity devoid of substance.

Maqasid al-Shari’ah and Live Streaming Culture

In the rapidly evolving digital landscape, live streaming culture has emerged as one of the most prominent forms of interaction and content consumption, particularly among the younger generation. The presence of live streaming not only signifies a technological shift but also introduces profound social, cultural, and ethical transformations. In this context, a normative approach rooted in the Islamic legal tradition is essential to provide direction and boundaries to live streaming practices, ensuring their alignment with moral values and the higher objectives of the Sharī‘ah. One such framework is *maqāṣid al-sharī‘ah*, a philosophical and normative construct in Islamic law centered on the protection and preservation of five fundamental objectives: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-‘aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Shamsuddin, 2024) .

a. *Ḥifẓ al-Dīn* (Preservation of Religion)

The foremost objective of *maqāṣid al-sharī‘ah* is *ḥifẓ al-dīn*, the safeguarding of religious values and practices. There is growing concern within live streaming over content that blatantly contradicts Islamic ethics and teachings. For example, streams that display vulgar physical expressions, sexually suggestive humor, or propagate hate speech and hostility toward specific groups. Such content not only degrades public morality but also erodes the presence of Islamic values in everyday life. Islam emphasizes *adab* (ethical conduct) in speech and action, as articulated in Surah al-Hujurāt (49:11–12), which prohibits mockery, gossip, and negative assumptions. When live streaming becomes an unbounded space of expression that even promotes hedonistic and permissive lifestyles, it poses a serious threat to the principle of

ḥifẓ deport *al-dīn* (Hamzah, 2021). The *maqāṣid* framework, therefore, encourages technology to strengthen spirituality rather than diminish it. Accordingly, live streaming platforms should be reoriented as spaces for da‘wah, religious education, and promoting Islamic values through creative and contextually relevant means.

b. *Ḥifẓ al-Nafs dan Ḥifẓ al-‘Aql* (Preservation of Life and Intellect)

An unregulated live streaming culture can harm individuals’ psychological and cognitive well-being. Several digital psychology studies indicate that addiction to live streaming, particularly those involving real-time interaction, can trigger stress, social anxiety, decreased academic concentration, and even depression, especially among adolescents. When individuals become overly preoccupied with the digital world and seek public validation through comments or virtual gifts (Robiansyah, Fitri, Pramudya, & Putri, 2025; Tamsri, 2024), it jeopardizes both *ḥifẓ al-naḥs* (mental well-being) and *ḥifẓ al-‘aql* (intellectual clarity). In Islam, safeguarding mental health and rationality is a form of worship, as the intellect is the primary means for understanding revelation and discerning right from wrong. The Qur’an frequently calls on humanity to use reason for reflection (e.g., Q. al-Baqarah: 242). If live streaming content leads to passive consumption, hedonistic distraction, or nihilistic trends, it contradicts the *maqāṣid* principle. Therefore, systematic efforts must be made to promote live streaming content that is educational, reflective, and capable of nurturing cognitive and emotional capacities in its audience.

c. *Ḥifẓ al-Nasl* (Preservation of Progeny)

The concept of *ḥifẓ al-nasl* encompasses biological lineage and the moral and spiritual continuity of future generations. When live streaming platforms present content laden with verbal abuse, overt sensuality, and unrealistic portrayals of instant gratification, young viewers as the primary audience are at risk of experiencing a distortion in values and identity. They may become ensnared in a crisis of meaning, lose their sense of modesty (*ḥayā’*), and suffer a decline in social and familial responsibility (Jasmaludin & Hayati, 2024). According to al-Ghazālī, one key reason for preserving progeny is to maintain societal order and the sustainability of the *ummah*. If digital platforms such as live streaming become channels for moral degradation, this constitutes a direct failure to uphold the goals of *maqāṣid al-sharī‘ah*. Hence, families, educational institutions, and the state must actively promote value-based digital literacy to help young people filter content and retain a moral compass while navigating the online world.

d. *Ḥifẓ al-Māl* (Preservation of Wealth)

The phenomenon of monetization in the realm of live streaming presents its own set of ethical challenges. Many users, particularly among younger demographics, are driven to offer expensive virtual “gifts” to their idols in pursuit of recognition or exclusive interaction. This pattern of giving closely resembles consumerist practices and, in some instances, verges on forms of digital gambling, primarily when random reward schemes or competitive events are employed to obtain specific prizes. Within this context, there arises a clear tendency toward the squandering of wealth (*isrāf*), as well as a diversion of financial resources from productive purposes toward illusory entertainment with no long-term benefits (Nuraini, Nasrulloh,

Latifah, Qurrota Ayuni, & Kastrawi, 2024; Wijaya et al., 2025; Zahraini, Alvianto, & Putri, 2023).

Islamic teachings emphasize the imperative to safeguard and utilize wealth in a just, proportionate, and productive manner. The Qur'an, in Surah Al-Isrā' (verses 26–27), explicitly condemns those who squander their wealth irresponsibly. Consequently, live streaming mechanisms promoting uncontrolled financial expenditure must be re-evaluated through ethical and legal lenses. In the context of *maqāṣid al-sharī'ah*, digital activities involving wealth ought to yield tangible public benefit (*maṣlaḥah*), whether for the individual or society at large.

Despite the aforementioned challenges, live streaming should not be categorically rejected. Instead, within the framework of *maqāṣid*, this technology can serve as a strategic medium for *da'wah*, education, economic empowerment of the ummah, and even the global dissemination of Islamic values. Nevertheless, all forms of digital content production and consumption must be subjected to the evaluative filter of *maqāṣid* principles to prevent falling into a technologically euphoric yet morally vacuous experience. The principles of *maṣlaḥah* (public benefit) and *mafsadah* (harm) are essential analytical tools.

In other words, the culture of live streaming is inevitable in the current technological era. However, the Muslim community must respond to it critically and ethically by adopting *maqāṣid al-sharī'ah* as an evaluative paradigm. By applying the five fundamental objectives, which are protecting religion, life, intellect, lineage, and wealth, Muslims are empowered to discern which content is appropriate for consumption and which should be rejected. In the long term, the *maqāṣid* framework not only shields the ummah from the perils of digital decay but also fosters the development of a media culture that is meaningful, constructive, and aligned with the spirit of Islam as a *rahmatan li al- 'ālamīn* (a mercy to all creation).

Ethical and Constructive Responses to Live Streaming

In responding to the spectacle-driven culture shaped by live streaming trends, strategies must extend beyond the technical domain to encompass ethical and spiritual dimensions. The Islamic approach, through the lens of *maqāṣid al-sharī'ah*, offers critique and constructive guidance for cultivating a healthier and more value-oriented digital culture (Rosidi et al., 2022; Saputra, Abidin, Aziz, Rudin, & Chiar, 2025). The following are several recommendations for addressing this phenomenon:

a. Strengthening Media Literacy Based on Islamic Values

One of the foundational pillars for addressing the challenges posed by live streaming is the development of media literacy grounded in Islamic ethical principles. This form of literacy must go beyond mere technical competence in accessing and producing digital content. It must incorporate ethical evaluation, awareness of social consequences, and spiritual considerations throughout the processes of media consumption and production (Zubair & Raquib, 2020). Within the framework of *ḥifẓ al- 'aql* (protection of intellect), media literacy serves as a tool for safeguarding the minds of the ummah from disinformation, misleading narratives, and trivialized entertainment. The prevalence of viral content today demonstrates a significant erosion of critical thinking, driven by the dominance of hedonistic and hyperreal spectacles.

Likewise, the principle of *ḥifẓ al-naḥs* (protection of the self) necessitates awareness, particularly among youth of the psychological impacts of digital content, such as addiction, social alienation, and emotional disturbance. Therefore, a *maqāṣid*-based media literacy framework should be designed as an integrated curriculum within formal and informal educational institutions. For example, training programs in *pesantren*, Islamic schools, or youth organizations could include modules such as: “Ethics of Viewing and Producing Live Streaming Content,” “*Maqāṣid* as a Media Filter,” or “Digital Mindfulness from an Islamic Perspective.” Such an approach also functions as a form of *tadīb* (adab education) in the information age.

b. Enhancing the Role of Religious Institutions and Families

Religious institutions and families play a pivotal role as primary agents in shaping the moral character of the Muslim community. In the face of value disruption caused by live streaming culture, the transformation of these institutions is urgently needed. Mosques, *pesantren*, and *da‘wah* organizations must adopt creative approaches in conveying religious messages through digital media, including live streaming. This aligns with the objective of *ḥifẓ al-dīn* (protection of religion), which emphasizes safeguarding religious understanding from distortion while utilizing it to guide the ummah in digital public spaces.

Adaptive *da‘wah* content that aligns with Generation Z’s communication style, such as interactive dialogues, live Q&A sessions, or Islamic podcasts hosted on video platforms, should be expanded to occupy the digital space dominated by superficial content. Meanwhile, as moral education’s first domain, families must strengthen their supervision and engagement with children’s digital activities. However, the family’s approach must shift from authoritative prohibition to dialogical and solution-oriented engagement. Parents should be equipped with foundational knowledge of digital platforms and possess digital parenting literacy to establish family agreements rooted in Islamic values regarding media use.

In this way, both religious institutions and families must serve as sustainable ethical ecosystems, not merely reactive entities responding to trends. A combination of role modeling, value education, and preventive strategies will strengthen the application of *maqāṣid* in confronting the potentially destructive wave of digital media.

c. Collaboration Between Regulators and the Digital Industry

In the age of algorithmic influence and content monetization, an ethical approach to live streaming requires active involvement from governmental authorities and digital industry stakeholders. Collaboration between state regulators, religious authorities, and technology companies such as TikTok, YouTube, and Meta must reform the digital ecosystem to serve the public interest (*maṣlaḥah*) better. In the context of *ḥifẓ al-māl* (protection of wealth), monetization policies should avoid emotional exploitation and the gifting culture that borders digital gambling. Government institutions, such as the Ministry of Communication and Information Technology (Kominfo), can offer educational and religious content incentives while also curbing algorithms that amplify toxic or valueless viral content.

Establishing a “Digital Ethics Advisory Board” is essential on the industry side. This board should include scholars (*‘ulamā’*), Muslim intellectuals, and technology experts to evaluate the social impact of digital products and policies. Regulatory frameworks aligned with

maqāṣid will compel companies to take greater responsibility for their social and spiritual impact, rather than pursuing profit alone. Such collaboration could lead to developing features such as ethical streaming labels, Islamic content certifications, or algorithms that prioritize positive and educational content. This approach facilitates the systemic internalization of *ḥifẓ al-dīn* and *ḥifẓ al-māl* within the digital structure.

d. Developing Ethical and Islamic-Based Alternative Platforms

As a strategic long-term response, the Muslim community must invest in the development of alternative digital platforms rooted in Islamic ethics. These platforms should not merely replicate mainstream applications but must serve as civilizational instruments capable of integrating *da‘wah*, education, *ḥalāl* entertainment, and community empowerment. Within this framework, *maqāṣid* such as *ḥifẓ al-nasl* (protection of progeny) and *ḥifẓ al-‘aql* can be realized through selective content curation, adab-based moderation, and interaction designs that foster Islamic character development.

These platforms could also be built collaboratively through open-source projects, community crowdfunding, or institutional support from *zakat* and *waqf* agencies to ensure sustainability and independence. Potential innovations include a Muslim Creator Hub, an Islamic Streaming School, live-streamed *kitab kuning* (classical Islamic texts), or virtual *halaqah* gatherings. The aim is to establish a digital space that does more than entertain; it should unite the ummah, expand knowledge, and revitalize spirituality in an age marked by meaninglessness.

Thus, when live streaming is approached through the lens of *maqāṣid al-sharī‘ah*, it can become a tool for intellectual empowerment, moral cultivation, and community enrichment, rather than a mere vehicle for spectacle. By integrating ethical literacy, institutional adaptation, regulatory collaboration, and platform innovation, the Muslim ummah can reclaim the digital public sphere for the promotion of *maṣlaḥah* and the realization of *insān kāmil* in the digital age.

Conclusion

Live streaming has become a defining aspect of youth engagement in contemporary digital culture, reshaping entertainment consumption, social interaction, and identity formation. While it offers benefits such as increased connectivity, self-expression, and economic opportunities, it raises concerns over moral decline, privacy commodification, exploitative attention economies, and a crisis of authenticity. From the perspective of *maqāṣid al-sharī‘ah*, the live streaming culture necessitates a critical and nuanced assessment in relation to the five principal objectives of Islamic law: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-‘aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage), and *ḥifẓ al-māl* (protection of wealth). The findings of this study indicate that, when unregulated and devoid of an appropriate *sharī‘ah* ethical framework, live streaming can potentially compromise spiritual integrity, destabilize psychological and moral well-being, diminish intellectual clarity, weaken family cohesion, and disrupt the economic orientation of youth. Conversely, when purposefully aligned with the objectives of *maqāṣid al-sharī‘ah*, live streaming can serve as a constructive educational tool and a creative medium for Islamic proselytization (*da‘wah*), fostering individual growth and communal benefit. The outcomes of

this research highlight the urgency of adopting a multi-tiered and integrative strategy to minimize the potential harms of live streaming while maximizing its benefits.

This study's scope is conceptual and qualitative, offering a theoretical model grounded in Islamic legal philosophy but lacking extensive empirical validation concerning user behavior, platform algorithms, or demographic diversity. Future research should adopt mixed methods and cross-context comparisons to deepen understanding and guide policy. In sum, Islam as a religion of mercy to all creation (*rahmatan li al-'ālamīn*) offers a comprehensive moral compass to navigate the socio-cultural transformations of the digital age. Articulating and applying the values of *maqāsid al-sharī'ah* within the live streaming culture is therefore imperative for cultivating a healthier, more civilized, and dignified digital society.

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