

## **Unveiling the Phenomenon of Strava Jokis: The Ethics of Digital Lifestyle in the Spotlight of Islamic Economics and Maqashid Shariah**

**\*A. Rio Makkulau Wahyu<sup>1</sup>, Wirani Aisyah Anwar<sup>2</sup>, Heri Irawan<sup>3</sup>, Srianti Permata<sup>4</sup>, Hasmia Wahyunisa<sup>5</sup>**

<sup>1,2</sup>Islamic State Institute of Parepare, Indonesia

<sup>3,4</sup>Ahmad Dahlan Islamic State University of Sinjai, Indonesia

<sup>5</sup>DDI Islamic Institute of Sidenreng Rappang, Indonesia

e-mail: a.riomakkulau@iainpare.ac.id<sup>1</sup>, wiraniaisyahanwar@iainpare.ac.id<sup>2</sup>,

heri.putrabungsu94@gmail.com<sup>3</sup>, permatasri28@gmail.com<sup>4</sup>,

hasmiawahyunisa@gmail.com<sup>5</sup>

### **Abstract**

This study examines the phenomenon of Strava jokis within the context of digital lifestyle ethics and Islamic economics. Strava jokis refer to the practice where someone pays another person to manipulate their sports activity data on the Strava app in order to gain social recognition on digital media. The research employs a qualitative method with a literature review approach to analyze the Strava jokis phenomenon through relevant literature on digital ethics and Islamic economics. The findings indicate that this phenomenon reflects the strong impact of social media on individual behavior, where people often pursue image and social validation while neglecting values such as honesty and authenticity. Social pressure drives manipulative behavior that damages personal integrity and mental health due to the practice of manipulation. The Strava jokis phenomenon contradicts the principles of Maqashid Shariah, and from an Islamic economics perspective, the service of Strava jokis conflicts with fundamental principles such as honesty, justice, and transparency, as it involves deception that harms society and disrupts the social order. Therefore, a stronger ethical approach to the use of technology and social media is needed, emphasizing moral values and Islamic principles to create a more responsible digital lifestyle.

**Keywords:** *Strava Jokis; Lifestyle; Digital; Islamic Economics; Maqashid Shariah.*

## INTRODUCTION

Strava jokis is a service where someone substitutes for another person to perform sports activities using the applicant's Strava account (Halimah, 2024). This phenomenon went viral on social media because many people see it as a form of FOMO (Fear of Missing Out) or a desire to gain social recognition through sports records that are not the result of one's own effort (Setyowati, 2024). This joki service is typically hired to create unique sports routes or achieve specific record targets, such as distance, time, or speed. The price varies depending on the type of route, distance, and the desired pace requested by the service applicant.

Strava jokis, a service where someone substitutes for another person to perform sports activities using a Strava account, has recently been widely discussed on social media. Strava itself is a social fitness app that tracks activities such as running, cycling, and hiking using GPS data. The app records users' activity data, including routes, elevation, speed, time, power, and heart rate, which can be publicly shared. Currently, Strava has over 88 million users worldwide. (Tim detikcom, 2024).

The phenomenon of Strava jokis has become a notable form of digital manipulation in the era of modern lifestyles. Strava, a GPS-based activity tracking app, is used by millions of users worldwide to monitor and share their workout results. However, with the emergence of the Strava jokis trend where someone is paid to perform sports activities on behalf of another person questions about ethics and its impact in the context of digital lifestyles have arisen. This phenomenon triggers deeper discussions about motivation, integrity, and economic impacts in an increasingly digitized society.

The #JokiStrava phenomenon went viral on social media after several accounts, such as @hahahiheho and @Irgsyhs on platform X (Twitter), as well as @jasajokilari on Instagram, offered joki services for the Strava running tracker app. This service involves someone running on behalf of another user at varying prices depending on the desired pace and distance. For example, the account @jasajokilari offers running jokis with prices starting from IDR 2,000 to IDR 3,000 per kilometer, depending on running speed, with payment made after the order is fulfilled and a screenshot of the Strava data is provided. This practice has also extended to other fitness apps like Nike Run Club and includes services such as running companionship for specific events (Kusuma, 2024).

The Strava jokis phenomenon raises questions about why people are willing to go to great lengths to update their social media. Psychologist Meity Arianty STP, MPsi explains that this behavior is often driven by a desire to gain recognition from society or one's surroundings, similar to childlike behavior seeking identity. They attempt to gain attention through showcasing athletic achievements on social media, even if these efforts are disproportionate to the satisfaction obtained. Psychologist Fitri Jayanthi, MPsi adds that the use of Strava jokis can be seen as a form of self-deception, where people often measure self-validation through likes and comments on social media, neglecting the primary goal of exercise, which is to maintain physical health (Ramadhian, 2024).

The Strava trend went viral because many people shared their workout routes recorded on the app, and those with unique maps often received praise. However, this trend led to FOMO, with many people who don't exercise still wanting to showcase Strava maps to gain recognition. This created an opportunity for Strava jokis, who offer services to create unique maps or cool running routes for a fee, thereby manipulating Strava data for specific results. Although many netizens view it as pointless, there is still demand for this service (Lestari, 2024).

In an increasingly connected digital era, modern lifestyles are often shaped by social media trends and digital apps. One notable trend is the phenomenon of "Strava jokis," where individuals use third-party services to manipulate sports activity data on the Strava app in order to gain social recognition on digital media. This trend exemplifies the transformation of digital lifestyles that prioritize image and recognition, often at the expense of ethics. It illustrates how social pressure in the digital world can drive inauthentic behavior solely for the sake of obtaining validation from others.

Psychologically, the Strava jokis phenomenon is closely related to the need for recognition and self-validation, which is frequently measured through the number of likes, comments, and social interactions on social media platforms. In this context, social media becomes a competitive arena where personal achievements and accomplishments are often assessed by publicly visible metrics. The use of Strava jokis to falsify athletic achievements raises important ethical questions about the use of technology and how social pressure in the digital world can influence individual behavior.

From the perspective of Islamic economics, this phenomenon can be criticized based on the principles of honesty, integrity, and justice (Wulandari et al., 2022). Islamic economics emphasizes the importance of honest and fair transactions (N. Nur et al., 2024). It also opposes any form of manipulation that harms others or undermines moral values. Strava jokis services, which aim to manipulate data for social gain, can be seen as violating these principles, as they involve deception and the misuse of technology for purposes that contradict the values of honesty.

Furthermore, from the perspective of Islamic business ethics (Hardiati, 2021), Strava jokis service providers can be considered to engage in immoral activities because they offer services that promote unethical behavior and involve manipulation. This contradicts the concept of *muamalah* in Islam, where every transaction should be conducted with principles of honesty, transparency, and without harming others. This phenomenon also reflects the negative impact of the commercialization of digital lifestyles, which often overlooks ethical principles for financial gain.

On a social level, this phenomenon reflects how the pressure to appear perfect on social media can drive individuals to engage in unethical actions to meet societal expectations. A digital lifestyle that emphasizes image and social recognition often leads to tendencies to falsify reality, ultimately damaging authentic social relationships and negatively impacting individuals' mental health. In this context, it is important to explore how digital lifestyle ethics can be rebuilt based on stronger moral values.

This research aims to explore the Strava jokis phenomenon through the lenses of digital lifestyle ethics and Islamic economics, with the hope of providing deeper insights into how technology and social media influence individual behavior and how Islamic economic principles can be applied to rebuild strong ethics in digital life.

## **LITERATURE REVIEW**

The Strava jokis phenomenon is an example of the ethical challenges in an increasingly complex digital world. Strava, as an app used to track sports activities, offers users the opportunity to monitor their physical progress and share achievements with a global community. However, with the practice of

hiring someone else to perform sports activities on one's behalf, the integrity of this technology's use is called into question. A literature review on this phenomenon involves analyzing several issues, including digital ethics, psychological motivations, and relevant Islamic economic principles.

### Digital Lifestyle Ethics

Digital ethics has become an increasingly important topic in the modern era where technology influences nearly every aspect of life, including sports and health. Digital literacy, as described by Ess (Ess, 2009), includes understanding how technology impacts human behavior and how ethics should be applied in this context. In the context of Strava jokis, studies on digital manipulation and honesty on social media platforms (Toma et al., 2008) show how social motivations and the search for validation can drive unethical behavior, including data manipulation to achieve specific goals.

Similar phenomena have been studied in other contexts, such as on social media and online games, where manipulation of results or achievements has become a common issue. Bartle (Bartle, 2004) in his research on player motivations in online games, Bartle identifies that many individuals engage in manipulative practices to gain social status, which is similar to the motivations behind Strava jokis. This research helps explain how the Strava jokis practice can be seen as a form of violation of the ethical principles underlying a healthy and honest digital lifestyle.

### Islamic Economics and Justice in Digital Transactions

Islamic economics places a strong emphasis on honesty, transparency, and justice in every form of transaction, whether in the real world or in the digital realm. Several fundamental concepts in Islamic economics, such as *gharar* (ambiguity), *riba* (interest), and *maysir* (gambling), provide a foundation for analyzing the Strava jokis phenomenon in this context. Chapra, (Chapra, 1992) explains that Islamic economics requires every transaction to be conducted with complete honesty and without elements of deceit or uncertainty. The practice of Strava jokis, which involves someone performing activities on behalf of another person for personal gain, can be considered a violation of these principles.

Some related literature also discusses the importance of social responsibility in Islamic economics. According to Hasan, (Hasan, 2011) Every individual in an Islamic society must maintain integrity in all their actions, including in the digital context. This is relevant to the Strava jokis practice,

where the results achieved are not the result of the individual's own effort, but rather from someone else who is paid to perform the activity. This perspective highlights how the phenomenon can be considered unethical from the standpoint of Islamic economics because it undermines the trust and integrity that should be the foundation of every transaction.

#### Religious Perspectives on Digital Manipulation Practices

The literature review also highlights the importance of moral principles in Islam when discussing digital technology. According to Khan, (Khan, 2007) Islam provides clear ethical guidelines for every human interaction, including the use of technology. The Strava jokis phenomenon can be understood as a form of technology abuse that contradicts Islamic teachings, which emphasize honesty, transparency, and accountability. In a broader study of technology ethics in Islam, it is stated that every technology should be used for the common good, not to deceive or harm others (Sardar, 2003).

In this context, the Strava jokis phenomenon presents new challenges for Muslims in maintaining ethics and morality in the use of technology. Literature discussing ethics in digital technology from an Islamic perspective provides important guidance on how Muslims should respond to these challenges. Understanding concepts such as amanah (trust) and adil (justice) is key in evaluating the Strava jokis phenomenon from the perspective of Islamic economics.

#### Social and Economic Implications of Strava Jokis

The literature review also indicates that phenomena like Strava jokis have broad social and economic implications. In a social context, Strava jokis can undermine the sense of trust within digital communities, where honesty and transparency are fundamental to social interactions. In an economic context, this practice can be considered a form of fraud that harms others and violates the principles of justice taught in Islam. In related Islamic economics literature, as discussed by Siddiqi (Siddiqi, 2001), Every transaction must be free from elements of fraud and injustice, which the Strava jokis phenomenon does not meet.

Overall, the existing literature suggests that the Strava jokis phenomenon is a complex issue that requires a multidisciplinary approach, including digital ethics, social psychology, and Islamic economics. This research aims to integrate these various perspectives to provide a deeper understanding of the

phenomenon and how it can be viewed from the perspectives of digital lifestyle ethics and Islamic economics.

## METHODOLOGY

The research method used in this study is a qualitative method with a literature review approach (Yusanto, 2020). This research will analyze the Strava jokis phenomenon through the exploration and analysis of relevant literature (Assyakurrohim et al., 2022), from both academic and non-academic sources. The literature review approach (Sugiyono, 2020) allows the researcher to examine various theories, concepts, and perspectives that have already been established regarding digital ethics, Islamic economics, and digital manipulation phenomena. Through this approach (Moleong, 2018), the researcher will identify the relationship between the Strava jokis phenomenon and Islamic ethical principles, as well as how this phenomenon impacts lifestyle and economics from an Islamic perspective.

The data used in this study will be obtained from various sources (Firmansyah & Dede, 2022) such as books, journal articles, papers, and online news (Anwar et al., 2024) and previous research reports discussing digital ethics, Islamic economics, and similar phenomena in the context of digitalization. The analysis will be conducted qualitatively by understanding, interpreting, and critiquing the existing literature to obtain a comprehensive view of Strava jokis from the perspectives of digital lifestyle ethics and Islamic economics. The findings of this study will help answer research questions related to the ethical validity and alignment of this phenomenon with Islamic economic principles.

## RESULTS AND DISCUSSION

### **Digital Lifestyle Ethics: The Influence of Social Media on Behavior and Self-Identity**

This discussion will explore how social media trends, such as the Strava jockey phenomenon, influence individual behavior and identity in the digital world. The research will analyze the social pressures that drive individuals to seek recognition through digital platforms, and how this impacts personal integrity and authentic social relationships. This discussion will also evaluate the role of social media in shaping perceptions of success, achievement, and

self-worth, as well as its effects on mental health and ethical behavior in the context of a digital lifestyle ethics (Gunawan, 2021), It is important to understand how technology and social media culture influence individual decisions and how ethics can be applied to address these challenges.

In this digital era, social media plays a significant role in shaping lifestyles and self-identity (Novita, 2023). Applications like Strava, which allow users to track and share their fitness activities, have become part of an increasingly prominent digital lifestyle trend. Social media is changing the way people present themselves to the public, where personal identity is often defined by how they appear in the virtual world. In this context, the phenomenon of Strava jockeys becomes an interesting illustration of how social pressure can drive inauthentic behavior in order to maintain an ideal self-image.

The use of apps like Strava is often associated with the desire to showcase a healthy and active lifestyle. Fitness activities recorded and shared through this app reflect personal achievements that can be admired by others. However, social media also creates pressure for individuals to always appear perfect. They feel the need to continually showcase impressive achievements, which ultimately drives some to take shortcuts, such as using Strava jockey services, to gain social recognition, even though it is done dishonestly.

This Strava jockey phenomenon reveals an ethical dilemma in digital lifestyles. The social pressure to gain validation through the number of "likes" or comments on social media often sacrifices values of honesty and integrity. Many people feel that they must meet certain standards to be accepted by the digital community, leading to manipulative practices such as using jockey services. Instead of focusing on the health benefits of exercise, they are more concerned with showcasing results that can be flaunted on social media.

Self-identity in the digital era is increasingly shaped by what others see and value on social media platforms. People tend to compare themselves with others whom they perceive as more successful or more attractive online. As a result, there is a drive to constantly present the best version of oneself, even if it means manipulating data or faking achievements. In the case of Strava jockeys, the identity as an "athlete" or "fitness enthusiast" can be constructed through digital imagery, even if the reality is different.

From an ethical standpoint, this phenomenon raises various questions about authenticity and honesty in digital lifestyles (S. Nur et al., 2023). Using



jockeys to fake sports activity results clearly contradicts the values of honesty. However, the social pressure individuals face to appear successful or conform to certain standards on social media is often the reason behind this unethical behavior. Thus, the Strava jockey phenomenon highlights how social media can change the way people think about themselves and others, as well as how they respond to social pressure.

This phenomenon also reflects an increasing dependence on external validation. Many people feel that their self-worth is measured by others' reactions to what they present on social media. In this case, the recognition and validation gained from the virtual world become more important than the real achievements that should be the primary goal. This ultimately leads to behavioral changes where individuals prioritize their digital appearance over the truth.

Furthermore, Strava jockeys demonstrate that social media not only influences how people see themselves but also how they make decisions. Instead of making decisions based on what is right or beneficial for themselves, many now make choices based on what will look good in the eyes of others in the virtual world. The use of jockey services shows that decisions, which should be based on intrinsic motivation like improving health or achieving personal goals, are increasingly influenced by external factors such as social recognition.

Additionally, this phenomenon raises issues about the impact of social media on authentic social relationships. In the digital age, social relationships are often built on image and appearance rather than on deep and meaningful interaction. When people care more about how they appear on social media than about who they truly are, the relationships they form tend to be shallow and inauthentic. Strava jockeys, in this case, are just one example of how social media can encourage behaviors that undermine authenticity in social relationships.

Ultimately, the Strava jockey phenomenon highlights the challenges individuals face in maintaining integrity and honesty in an increasingly digital world. Social media, with all the benefits and conveniences it offers, also creates complex ethical challenges. The pressure to gain social validation through digital achievements can obscure more fundamental values such as honesty, integrity, and mental health. Therefore, it is important for individuals

to reconsider how they use social media and how they maintain a balance between the digital world and reality.

In conclusion, the Strava jockey phenomenon reflects behavioral changes driven by social media in shaping self-identity and digital lifestyles. The social pressure to gain recognition and validation can lead to inauthentic and unethical behavior, ultimately undermining personal integrity and social relationships. In this context, it is crucial to explore how digital lifestyle ethics can be strengthened so that technology and social media are used in more responsible and meaningful ways..

### **Islamic Economic Perspective and Maqasid al-Shariah: Honesty, Integrity, and the Economic Impact of the Strava Jockey Phenomenon**

This discussion will focus on analyzing the Strava jockey phenomenon from an Islamic economic perspective, emphasizing the principles of honesty, integrity, and justice in transactions and economic behavior. The research will evaluate how Strava jockey services contradict the fundamental values of Islamic economics, particularly regarding manipulation and deception that undermine moral values and harm society. Additionally, this topic will explore the economic impact of this phenomenon, both from the perspective of individuals using the jockey services and from the standpoint of the service providers. The focus will be on how Islamic economic principles can be applied to restore ethics in the use of digital technology and guide a more sustainable and moral digital lifestyle.

In the perspective of Islamic economics, fundamental principles such as honesty, integrity, and justice are the core foundations that must be upheld in every economic activity. The Strava jockey phenomenon, where individuals pay others to falsify their fitness activity results, clearly violates these principles. This practice reflects how moral values are often overlooked in digital life, where the pressure to gain social validation drives manipulative behavior that is inconsistent with Islamic teachings.

Honesty is one of the key values in Islamic economics. Islam teaches that every transaction must be conducted honestly and transparently, without the intent to deceive or harm others. In the context of Strava jockeys, honesty is violated because the results displayed to the public do not reflect reality. Users who use these services create the impression that they have achieved certain accomplishments, while in reality, these achievements are the result of

manipulation. This is contrary to Islamic teachings, which emphasize the importance of honesty in every aspect of life, including in the digital world.

Integrity is also an essential principle in Islamic economics. Integrity means maintaining consistency between words, actions, and the values one believes in. In the Strava jockey phenomenon, individual integrity is questioned because their actions are not in line with the values of honesty and responsibility. They choose to falsify results rather than achieve goals through real effort. This demonstrates that in the digital world, where identity and achievements can be easily manipulated, maintaining integrity becomes a significant challenge.

The Strava jockey phenomenon also has broader economic implications. On one hand, the emergence of jockey services indicates a market demand for such services. (Ali & Mahmudah, 2021). However, these services are based on deception and manipulation, which ultimately harms society as a whole. Islamic economics emphasizes the importance of economic activities that contribute to social and moral well-being. Services involving fraud, such as Strava jockeys, not only undermine the moral order but also taint the economic principles that should promote justice and collective welfare.

Moreover, the Strava jockey phenomenon can erode trust within the digital community. Trust is a key element in any economic transaction, including in the digital economy. When individuals realize that the results displayed on social media do not always reflect reality, trust in platforms like Strava and other users diminishes. This could lead to broader distrust of other digital platforms, ultimately damaging the digital economic ecosystem itself.

From an Islamic economic perspective, every economic activity should be carried out with good intentions and proper objectives. The intention to deceive or manipulate results in order to gain social recognition is not in line with Islamic teachings. Islam teaches that good intentions are the foundation of every action, and that every activity should be undertaken for the common good, not for personal gain that harms others. The Strava jockey phenomenon illustrates how misguided intentions can lead to unethical and destructive behavior.

Islam also emphasizes the importance of hard work and sincere effort to achieve goals (Ruslang et al., 2020). In the context of sports, effort and hard work are crucial elements for achievement. When someone chooses to use a Strava jockey service, they are avoiding the process of effort and hard work,

which contradicts Islamic teachings about the importance of halal and honest effort. In Islamic economics, achievements obtained through halal and honest efforts are considered more valuable than those obtained through unethical means.

The phenomenon of Strava jockeys can also be seen as a form of exploitation. Users of these services pay others to do something they should do themselves. From the perspective of Islamic economics, any form of exploitation is considered unethical and harmful. Every transaction should be based on principles of justice, where no party is harmed or exploited. Although Strava jockey services may seem harmless, they actually involve the exploitation of labor and trust.

On the other hand, this phenomenon reflects how the digital world creates new economic opportunities that are not always in line with ethical and moral principles. In Islamic economics, economic opportunities should be evaluated not only from a financial gain perspective but also from their social and moral impact. Services like Strava jockeys may be financially beneficial for service providers, but the moral and social impacts are much larger and more detrimental.

In this context, the role of regulation and oversight becomes important. In Islamic economics, the government or authorities play a role in ensuring that economic activities are conducted fairly and in accordance with moral principles. Stricter regulations on services involving manipulation and deception can help prevent practices like Strava jockeys and ensure that the digital economy operates in a more ethical and responsible manner.

Ultimately, the Strava jockey phenomenon reminds us of the importance of maintaining honesty and integrity in all aspects of life, including the digital world. Technology and social media offer many opportunities for interaction and sharing with others but also bring ethical challenges that must be faced wisely. From the perspective of Islamic economics, maintaining honesty, integrity, and good intentions is key to creating a sustainable and meaningful economy.

This phenomenon also demonstrates that Islamic economic values, such as honesty, integrity, and good intentions, remain relevant and important in addressing new challenges arising from technological advancements. By applying these principles in the digital world, individuals can use technology

and social media in a more responsible manner, benefiting not only themselves but also society as a whole.

In conclusion, the Strava jockey phenomenon from the perspective of Islamic economics highlights the importance of upholding moral and ethical values in every economic activity, both in the real world and in the digital world. Honesty, integrity, and good intentions are fundamental foundations that must be upheld when facing the challenges of digital lifestyles to ensure that the economy remains fair, sustainable, and moral. From the perspective of maqashid shariah, using a jockey where someone pays another person (Muhammad Yasir Nasution & Zainuddin, 2022) To perform or manipulate a certain task or activity on their behalf violates several fundamental objectives of Islamic law, which aim to uphold welfare and justice in society (Arifin & Arifin, 2023).

Protection of Wealth (Hifz al-Mal) (Jalili, 2021), as an objective of Islamic law, emphasizes the importance of acquiring wealth in a lawful and honest manner. Using a jockey to achieve inauthentic or manipulative results, such as in academic or sports contexts, involves non-transparent transactions that can harm others and violate principles of economic justice.

Protection of Life (Hifz al-Nafs) (Irwan, 2021), using a jockey can create psychological pressure by forcing individuals to achieve false results, compelling them to live up to unrealistic standards. This contradicts the principle of protecting life in Islam, which includes both physical and mental well-being.

Protection of Intellect (Hifz al-Aql), the use of a jockey undermines intellectual and ethical development by teaching individuals to disregard values of honesty and integrity for the sake of recognition or instant results. Islam encourages the use of sound reasoning, which includes thinking honestly and ethically.

Protection of Lineage (Hifz al-Nasl), using a jockey can set a poor example for future generations, potentially damaging their moral and ethical standards. Maqashid shariah emphasizes the importance of educating offspring with good values, including honesty and personal responsibility (Zaimsyah & Herianingrum, 2019).

Protection of Religion (Hifz al-Din), Islam teaches integrity and responsibility in all aspects of life, including personal effort and achievement.

Using a jockey can be seen as a violation of religious principles that advocate honesty and fairness in striving. Overall, the use of a jockey contradicts maqashid syariah by undermining justice, honesty, social welfare, and mental and moral balance (Kurniawan & Hudafi, 2021).

The phenomenon of Strava jockeys, where individuals pay others to manipulate the results of their sports activities, can be analyzed from the perspective of maqashid syariah to understand its impact on fundamental Islamic principles. Maqashid syariah consists of five main objectives: the protection of religion, life, intellect, lineage, and wealth, aimed at ensuring welfare and justice in society. In the context of Strava jockeys, this phenomenon appears to violate several maqashid syariah principles, particularly those related to honesty, integrity, and justice.

From the perspective of the protection of wealth (*hifz al-mal*), the Strava jockey phenomenon shows a violation of this principle. Using jockey services to manipulate sports results involves non-transparent transactions that can potentially harm others. In Islam, wealth must be acquired in a lawful and honest manner. By paying to manipulate results, individuals not only breach the values of honesty but can also harm other parties involved in the transaction, such as the jockey service providers.

The protection of life (*hifz al-nafs*) is also compromised in this phenomenon. The pressure to display unrealistic achievements through social media can lead to stress and anxiety in individuals. In Islam, maintaining mental well-being and health is crucial. The pressure to appear perfect in a non-authentic manner can disrupt mental and emotional balance, conflicting with the maqashid syariah principle emphasizing the need to protect mental health.

From the perspective of the protection of intellect (*hifz al-aql*), the Strava jockey phenomenon can affect how individuals perceive achievement and success. When people focus more on manipulative ways to gain social recognition, they may neglect the moral and ethical principles that should be upheld. Islam teaches the wise use of intellect and values integrity in all actions. Manipulating results for recognition can undermine the understanding and application of sound reasoning in daily life.

The phenomenon can also negatively impact the protection of lineage (*hifz al-nasl*). If such manipulative actions are seen as acceptable ways to achieve goals, they can set a poor example for future generations. Islam

encourages the transmission of good moral and ethical values to offspring. Strava jockeys demonstrate how dishonest actions can erode the moral and ethical standards that should serve as role models for future generations.

In terms of social welfare (maslahah), the phenomenon of Strava jockeys illustrates how such practices can undermine the overall well-being and fairness in society. The focus on manipulated results can distort the true value of achievement and contribute to a culture where dishonesty is normalized. This undermines the broader goals of social welfare and justice that maqashid shariah aims to uphold (Fauzan, 2023). The phenomenon of Strava jockeys has the potential to disrupt trust and fairness within the sports community and on social media. When individuals manipulate results to gain recognition, it can undermine trust among app users and create unfairness in the sports service market. Islam emphasizes the importance of economic activities that benefit society and do not harm others. The Strava jockey phenomenon, which involves manipulative practices, contradicts the principle of social welfare expected in maqashid shariah.

Overall, the Strava jockey phenomenon highlights how manipulative actions in the digital world can violate various maqashid shariah principles. These principles, aimed at protecting honesty, integrity, and social welfare, are crucial to consider in the context of the increasingly digital lifestyle. Evaluating this phenomenon from the maqashid shariah perspective underscores the need for the application of strong moral and ethical values to maintain balance and fairness in every aspect of life, including the digital realm.

## CONCLUSION

The phenomenon of Strava jockeys reflects the strong impact of social media on individual behavior, where the pressure to gain recognition and social validation often overrides ethics and integrity. This digital lifestyle, which prioritizes image and social status over honesty, poses serious ethical challenges. The Strava jockey phenomenon violates various maqashid shariah principles, and from an Islamic economic perspective, Strava jockey services contradict the principles of honesty, justice, and integrity due to their involvement in manipulation and deception. Additionally, this activity disregards the primary goals of sports, which are health and fitness, and should be pursued with sincere intentions. Therefore, a stronger ethical approach is needed in the use of technology and social media, emphasizing

moral values and Islamic economic principles to prevent manipulative behavior and promote a more meaningful and responsible digital life.

## REFERENCES

- Ali, M., & Mahmudah, M. (2021). Analisis Transaksi Jasa Joki Rank Mobile Legend Melalui Sosial Media Perspektif Fatwa DSN Nomor 62 DSN-MUI/XII/2007 Tentang Jualah. *Rechtenstudent*, 2(2), 122-131. <https://doi.org/10.35719/rch.v2i2.61>
- Anwar, W. A., Wahyu, A. R. M., Mukhlas, O. S., & Khosyiah, S. (2024). Modifying Assessment for the Advancement of Family Law Theories and Practices. *Jurnal Al-Dustur*, 7(1), 96-119. <https://doi.org/10.30863/aldustur.v7i1.5989>
- Arifin, A., & Arifin, T. (2023). Konsekuensi Penyedia dan Pengguna Jasa Joki Tugas dalam Perspektif Hukum Islam. *Hakam Jurnal Kajian HUKUM Islam Dan Hukum Ekonomi Islam*, 7(9), 158-170.
- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1-9. <https://doi.org/10.47709/jpsk.v3i01.1951>
- Bartle, R. (2004). *Designing Virtual Worlds*. New Riders.
- Chapra, M. U. (1992). *Islam and the Economic Challenge*. Islamic Foundation.
- Ess, C. (2009). *Digital Media Ethics*. Polity Press.
- Fauzan, H. (2023). Pemikiran Maqashid Syariah Al-Tahir Ibn Asyur. *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)*, 5(1), 101-114. <https://doi.org/10.20885/mawarid.vol5.iss1.art7>
- Firmansyah, D., & Dede. (2022). Teknik Pengambilan Sampel Umum dalam Metodologi Penelitian: Literature Review. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(2), 85-114. <https://doi.org/10.55927/jiph.v1i2.937>
- Gunawan, H. (2021). DIGITALISASI BUDAYA Hery Gunawan Universitas Katolik Widya Mandala Surabaya Diterima : Abstrak Direvisi : Disetujui : Kata kunci : Budaya ; Globalisasi ; Digitalisasi Abstract Nilai Etika dalam Tatanan Globalisasi dan Digitalisasi Budaya Pendahuluan. 1(7), 645-653.



**A. Rio Makkulau Wahyu, et.al:** *Strava Joki; Lifestyle; Digital; Islamic Economics; Maqashid Shariah.*

- Halimah, N. (2024). *Rame Joki Strava, Inilah Maksudnya*. RRI Radio Republik Indonesia. <https://www.rri.co.id/lain-lain/814538/rame-joki-strava-inilah-maksudnya>
- Hardiati, N. (2021). Etika Bisnis Rasulullah SAW Sebagai Pelaku Usaha Sukses dalam Perspektif Maqashid Syariah. *Jurnal Ilmiah Ekonomi Islam*, 7(1), 513. <https://doi.org/10.29040/jiei.v7i1.1862>
- Hasan, Z. (2011). *Shari'ah Governance in Islamic Financial Institutions*. Islamic Development Bank, Islamic Research and Training Institute.
- Irwan, M. (2021). Kebutuhan Dan Pengelolaan Harta Dalam Maqashid Syariah. *Elastisitas - Jurnal Ekonomi Pembangunan*, 3(2), 160-174. <https://doi.org/10.29303/e-jep.v3i2.47>
- Jalili, A. (2021). Teori Maqashid Syariah Dalam Hukum Islam. *TERAJU*, 3(02), 71-80. <https://doi.org/10.35961/teraju.v3i02.294>
- Khan, M. A. (2007). *Islamic Economics: The State of the Art*. Routledge.
- Kurniawan, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat. *Al Mabsut*, 15(1), 29-38.
- Kusuma, A. I. (2024). *Cerita Joki Strava, FOMO Lari Jadi Ladang Cuan dan Dijual Rp3000 per Kilometer*. Kompas TV. <https://www.kompas.tv/lifestyle/520801/cerita-joki-strava-fomo-lari-jadi-ladang-cuan-dan-dijual-rp3000-per-kilometer?page=all>
- Lestari, D. (2024). *Viral Joki Strava, Apa Itu dan Bagaimana Cara Kerjanya?* Suara.Com. <https://www.suara.com/tekno/2024/07/05/154302/viral-joki-strava-apa-itu-dan-bagaimana-cara-kerjanya>
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Muhammad Yasir Nasution, & Zainuddin. (2022). Tinjauan Fikih Ekonomi Terhadap Praktik Joki Game Online Player Unknown Battle Ground (Studi Kasus Di Desa Panyabungan Iii Kecamatan Panyabungan Kabupaten Mandailing Natal. *EKSYA : Jurnal Ekonomi Syariah*, 3(1), 56-71. <https://doi.org/10.56874/eksya.v3i1.728>
- Novita, N. N. I. (2023). Penguatan Etika Digital Melalui Materi “Adab Menggunakan Media Sosial” Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0. *Journal of Education and Learning Sciences*, 3(1), 73-93. <https://doi.org/10.56404/jels.v3i1.45>

- Nur, N., Wahyu, A. R. M., & Anwar, W. A. (2024). Membangun Komunitas Entrepreneur Muda Pada Pondok Pesantren DDI Ujung Lare Parepare. *Dharma: Jurnal Pengabdian Masyarakat*, 4(2), 192–209. <https://doi.org/10.35309/dharma.v4i2.7496>
- Nur, S., Rahmawati, E., Hasanah, M., Rohmah, A., Adytia, R., Pratama, P., Anshori, I., Manajemen, P., Ekonomi, F., & Bisnis, D. (2023). Privasi Dan Etika Dalam Manajemen Sumber Daya Manusia Digital. *Jurnal Penelitian Manajemen Dan Inovasi Riset*, 1(6), 1–23. <https://doi.org/10.61132/lokawati.v1i6.328>
- Ramadhian, N. (2024). *Ramai soal Joki Strava, Kenapa Orang Lakukan Segala Cara demi Medsos?* Kompas.Com. <https://lifestyle.kompas.com/read/2024/07/09/070300320/ramai-soal-joki-strava-kenapa-orang-lakukan-segala-cara-demi-medsos?page=all>
- Ruslang, R., Kara, M., & Wahab, A. (2020). Etika Bisnis E-Commerce Shopee Berdasarkan Maqashid Syariah Dalam Mewujudkan Keberlangsungan Bisnis. *Jurnal Ilmiah Ekonomi Islam*, 6(3), 665. <https://doi.org/10.29040/jiei.v6i3.1412>
- Sardar, Z. (2003). *Islam, Postmodernism and Other Futures: A Ziauddin Sardar Reader*. Pluto Press.
- Setyowati, D. (2024). *Apa Itu Joki Strava yang Viral di Media Sosial?* Katadata.Co.Id. <https://katadata.co.id/digital/teknologi/6688cddcc9bc3/apa-itu-joki-strava-yang-viral-di-media-sosial>
- Siddiqi, M. N. (2001). *Economics: An Islamic Approach*. Islamic Foundation.
- Sugiyono. (2020). *Metodologi penelitian kuantitatif kualitatif dan R&D*. Alfabeta.
- Tim detikcom. (2024). *Saat Fenomena Joki Strava Bikin Pelari di CFD Terheran-heran*. Detik News. <https://news.detik.com/berita/d-7427569/saat-fenomena-joki-strava-bikin-pelari-di-cfd-terheran-heran>
- Toma, C. L., Hancock, J. T., & Ellison, N. B. (2008). Separating fact from fiction: An examination of deceptive self-presentation in online dating profiles. *Personality and Social Psychology Bulletin*, 34(8), 1023–1036. <https://doi.org/10.1177/0146167208318067>
- Wulandari, E. P., Saiban, K., & Munir, M. (2022). Implementasi Maqashid Syariah dalam Pemberdayaan Ekonomi Masyarakat. *Invest Journal of*

**A. Rio Makkulau Wahyu, et.al:** *Strava Jokis; Lifestyle; Digital; Islamic Economics; Maqashid Shariah.*

*Sharia & Economic Law*, 2(1), 1-15.  
<https://doi.org/10.21154/invest.v2i1.3661>

Yusanto, Y. (2020). Ragam Pendekatan Penelitian Kualitatif. *Journal of Scientific Communication (Jsc)*, 1(1), 1-13. <https://doi.org/10.31506/jsc.v1i1.7764>

Zaimsyah, A. M., & Herianingrum, S. (2019). TINJAUAN MAQASHID SYARIAH TERHADAP KONSUMSI. *Ulumuna: Jurnal Studi Keislaman*, 5(1), 22-33. <https://doi.org/10.36420/ju.v5i1.3638>