

# ILLUSION OF INSTANT PROFESSIONALISM IN THE DIGITAL ERA: A STUDY OF FACEBOOK PROFESSIONAL MODE (FB PRO) USERS THROUGH THE PERSPECTIVE OF *SADD ADZ-DZARI'AH*

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**Abstract:** The development of digital technology has generated a prominent space for innovation, namely Facebook Professional Mode (FB Pro), a feature that offers an accelerated pathway for ordinary users to transform into content creators through instant access to monetisation. Building on this context, this study establishes its relevance by examining the phenomenon of FB Pro users who are driven by ambitions to become content creators through two principal focal points, namely identifying the forms of criticism that emerge and analysing them through the perspective of *Sadd adz-Dzari'ah* as a normative framework. This research adopts a qualitative literature-based approach, in which data sources are obtained from books, scholarly articles, and relevant credible online resources. The findings demonstrate that digital ambition through FB Pro can give rise to an illusion of instant professionalism, an excessive orientation towards content quantity, a weakened work ethic, and an influx of homogeneous content that ultimately diminishes the quality of digital culture. Moreover, this phenomenon stimulates the spread of disinformation, an instant mentality, the commodification of private spaces, digital economic inequality, and the marginalisation of formal educational orientation. From the perspective of *Sadd adz-Dzari'ah*, these overall tendencies are viewed as means leading to mafsadah that must be closed at an early stage in order to prevent harm to social order and moral values. This study advances contemporary Islamic legal discourse by applying *Sadd adz-Dzari'ah* to social media ethics.

**Keywords:** Facebook Professional Mode, Content Creator, *Sadd adz-Dzari'ah*, Digital Era

**Abstrak:** Perkembangan teknologi digital telah menghadirkan ruang inovasi yang cukup menonjol, yakni Facebook Professional Mode (FB Pro), sebuah fitur yang menawarkan jalan cepat bagi pengguna biasa untuk bertransformasi menjadi konten kreator melalui akses monetisasi instan. Berangkat dari hal tersebut, penelitian ini menemukan relevansinya, yakni dengan menelaah

fenomena pengguna FB Pro yang berambisi menjadi konten kreator melalui dua fokus utama, mengidentifikasi bentuk-bentuk kritik yang muncul, sekaligus menganalisisnya dengan perspektif *Sadd adz-Dzari'ah* sebagai kerangka normatif. Penelitian ini memanfaatkan studi kepustakaan dengan jenis penelitian kualitatif, di mana sumber data diperoleh dari buku, artikel ilmiah serta sumber kredibel daring yang relevan. Hasil penelitian menunjukkan bahwa ambisi digital melalui FB Pro dapat melahirkan ilusi profesionalisme instan, orientasi berlebihan pada kuantitas konten, lemahnya etos kerja serta banjir konten homogen yang justru menurunkan kualitas budaya digital. Selain itu, fenomena ini memicu penyebaran disinformasi, mentalitas instan, komodifikasi ruang privat, ketimpangan ekonomi digital, hingga terpinggirkannya orientasi pendidikan formal. Keseluruhan kecenderungan tersebut, dalam perspektif *Sadd adz-Dzari'ah*, dipandang sebagai sarana menuju *mafsadah* yang harus ditutup sejak dini agar tidak merusak tatanan sosial maupun nilai moral. Penelitian ini memperkuat wacana hukum Islam kontemporer melalui penerapan *Sadd adz-Dzari'ah* pada etika media sosial.

**Kata Kunci:** Facebook Professional Mode, Konten Kreator, *Sadd adz-Dzari'ah*, Era Digital

## INTRODUCTION

The development of digital technology has drastically transformed the landscape of human life. In the past, mainstream media such as television, radio or newspapers served as the primary channels for disseminating information and entertainment. Today, the digital sphere provides opportunities for anyone to appear as both a producer and a consumer of content (Ritzer & Jurgenson, 2010). This phenomenon has given rise to a new generation known as content creators, and Indonesia even ranks first in Southeast Asia with more than three thousand channels on platforms such as YouTube that have over one million subscribers, surpassing Vietnam, Thailand, the Philippines, Malaysia and Singapore. Moreover, the total number of creators in Indonesia has reached seventeen million people, eight million of whom pursue this activity as their main occupation. Sixty-three per cent earn above the Regional Minimum Wage and there has been a twenty per cent increase in the number of channels generating revenues of up to hundreds of millions of rupiah compared to 2024 (Syurie Ariandani Hamurwati, 2025).

The trend of emerging content creators has been strengthened by the introduction of Facebook Professional Mode (FB Pro), which provides a new space for individuals to transform into content creators simply by activating the monetisation feature on their personal accounts. This mechanism enables anyone to participate in the digital economy industry without the need for large



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capital or complex technical skills. It expands the space for content production and fuels the ambition of some users to pursue instant popularity and financial gain (Ruchi Dhimar, 2025). Consequently, content creation is no longer exclusive to those operating on YouTube or Instagram but is now spreading to social media platforms that were previously more personal in nature and this carries social implications that cannot be ignored.

Scholars have also shown how the presence of content creators shapes, disseminates and influences public discourse. Changes can be seen in the increasing role of social media, short videos and live broadcasts in shifting the information paradigm from mere virality towards more interactive and personalised audience engagement, where content creators become key actors in navigating the balance between authenticity and algorithmic demands (Yin, 2024). In this context, Muslim women appear as agents for communicating values, demonstrating that content creators are also capable of conveying religious and social messages through courteous approaches that achieve wide reach on social media (Sumanti & Abdullah, 2025). In addition, the presence of content creators has expanded into the field of education, where pre-service teachers have begun adopting the role of creators of educational content aligned with the needs of twenty-first century learning, although their readiness remains a challenge (Arek-Bawa & Reddy, 2025). In the health sector, young medical professionals are adopting the role of digital information disseminators, bridging patient education through technology-based content that reinforces the role of content creators as mediators of digital literacy across sectors (Győrffy, Döbrösy, Boros, & Girasek, 2025). From a philosophical perspective, the existence of content creators is not limited to producing information but also contributes to shaping collective digital consciousness through narratives that construct shared intentionality, positioning content as a space for the formation of new social meanings (Crone, n.d.).

Although the scholars mentioned above have made significant contributions to understanding the dynamics of content creators in the digital era, whether in terms of social media transformation, the strengthening of religious values, the adaptation of professional roles or the construction of social meaning, none has specifically examined in a critical manner the behaviour of Facebook Professional Mode users who explicitly aspire to become content creators. Previous research has tended to focus on established creators or on the impact of content on audiences, rather than on the initial stages of intention and motivation among ordinary users who begin to position themselves as creators on a platform that now offers financial incentives. Furthermore, no



study has been found that discusses this phenomenon from the perspective of Islamic ethics, particularly through the use of the *Sadd adz-Dzari'ah* approach as a normative analytical framework for assessing the potential consequences arising from such ambitions. Therefore, this research occupies a distinct position and fills a gap that has not been addressed by previous studies, both in terms of platform context, namely Facebook, and the theoretical approach of Islamic law.

On this basis, this research aims to reveal the forms of criticism directed at the phenomenon of Facebook Professional Mode users who are beginning to construct an identity as content creators and to analyse these criticisms using the *Sadd adz-Dzari'ah* approach in order to assess whether the ambition to become a content creator through this feature opens the possibility of moral harm, information manipulation or digital exhibitionism that conflicts with principles of prudence in Islamic law. Scientifically, this study is expected to contribute to expanding the discourse on social media ethics within the context of contemporary Islam and to provide a new conceptual foundation for understanding the platformisation of personal ambition through digital monetisation features.

## METHOD

This research employs the library research method as its primary framework. This choice is based on the aim of the study, which is directed from the outset towards examining the phenomenon of Facebook Professional Mode users who aspire to become content creators through conceptual critique and normative analysis rather than through field surveys or experiments. Through the library research method, the researcher is able to gather and analyse a wide range of relevant academic literature. In line with this, the study is categorised as qualitative research. The qualitative approach is chosen because this research focuses on explaining meanings, interpretations and ethical consequences of a phenomenon rather than on statistical figures. The Facebook Professional Mode phenomenon is viewed as a construction laden with values and ambitions, which therefore requires an approach that explores the depth of meaning.

To ensure that the research has a clear direction, two main problems are formulated as outlined in the background, namely the forms of criticism directed at Facebook Professional Mode users who aspire to become content creators and how the *Sadd adz-Dzari'ah* analysis can be used to interpret this phenomenon. These research questions affirm consistency with the library-based method and the qualitative research design, because the answers sought

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are descriptive and analytical rather than quantitative. Thus, this study is designed to connect the digital phenomenon with the normative framework of Islam in a critical manner.

The data sources used consist of books, scholarly journal articles and credible websites relevant to the research theme. These data are collected through online databases such as Google Scholar, Scopus, ResearchGate, Garuda Ristekbrin, DOAJ and other official sites. The selection of these sources is intended to ensure academic quality while expanding the scope of the literature so that the resulting analysis has a strong theoretical foundation and is academically accountable. The data obtained are then processed through descriptive, analytical and explanatory stages. At the descriptive stage, the researcher presents the phenomenon of Facebook Professional Mode users by referring to available literature. Subsequently, in the analytical stage, the phenomenon is assessed using the *Sadd adz-Dzari'ah* perspective to evaluate the potential harm that may arise from the ambition to become a content creator. The final stage is explanatory, which explores the connection between the phenomenon and normative analysis in order to obtain a more comprehensive explanation. Through this structure, the study does not stop at descriptive presentation but produces criticism that is both argumentative and reflective.

During the search process, a number of thematic keywords were used in accordance with the focus of the study, including “Facebook Professional Mode”, “FB Pro”, “content creator”, “social media ethics”, “*Sadd adz-Dzari'ah*” and “digital ambition”. The selection of these keywords was carried out contextually and selectively to ensure that the literature search captured sources directly relevant to the *Sadd adz-Dzari'ah* analytical framework within the context of the content creator phenomenon on social media. This strategy is essential to ensure that the collected literature not only supports the general understanding of digital phenomena but also strengthens the normative analysis of potential harm that must be anticipated. Accordingly, every methodological choice in this research is consciously aligned with the main objective, which is to critique the phenomenon of Facebook Professional Mode users who aspire to become content creators and to assess the issue through the *Sadd adz-Dzari'ah* perspective in order to underscore the importance of prudence in the digital sphere.

### **RESULTS AND DISCUSSION**

#### **A Critique of Facebook Professional Mode Users Who Aspire to Become Content Creators**

Phenomena on social media have opened new spaces for anyone to express themselves, build networks and even gain economic benefits. One of the more popular features is Facebook Professional Mode (FB Pro). This feature allows users to transform their personal accounts into a kind of professional account equipped with metrics, monetisation and wider opportunities for content distribution (Ruchi Dhimar, 2025). On paper, FB Pro appears promising because it offers a shortcut for anyone wishing to move from being an ordinary user to becoming a content creator. However, behind its appealing façade lie a number of problematic aspects that deserve criticism, particularly when some users strive to become content creators without understanding the complexities and responsibilities that accompany the role. This criticism is not intended to undermine creative enthusiasm, but to highlight the darker sides and overlooked contradictions.

Fundamentally, the presence of FB Pro signals that everyone has the potential to become a public figure in the digital realm (Ruchi Dhimar, 2025). Yet this claim can create the illusion that professionalism begins simply by activating a mode within an application. This is where the first criticism arises, namely that professionalism is not a mere technical label, but the product of a long process involving consistency, competence and content quality. Some FB Pro users too hastily assume that they are content creators merely because the feature offers access to an analytics dashboard or certain badges (Yosie Zahra Fadilla, 2025). A label does not automatically cultivate expertise. The fundamental difference between a genuine creator and a user who merely experiments with FB Pro lies in mental readiness, understanding of the audience and the ability to present content that is genuinely meaningful (Raluca Cirjan, 2025).

The next criticism concerns the quality of the content produced. Not a few FB Pro users pursue quantity alone, such as uploading numerous videos, reuploading others' content or using clickbait techniques to attract attention. Indeed, Facebook's algorithm tends to reward content that goes viral rather than content that is necessarily of high quality (Aidhil Pratama, 2025). However, using this as a justification for producing shallow content diminishes the meaning of the term creator itself. A genuine creator does not merely provide instant entertainment, but refines ideas, presents information or builds narratives that enrich the audience's experience (Pertiwi & Sanusi, 2023). Criticising FB Pro users therefore means highlighting how the obsession with numbers, such as likes, views and followers, has replaced the orientation towards quality and substance.



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Criticism must also be directed at work ethic and discipline. Some FB Pro users imagine that becoming a content creator is an easy job, in which one only needs to hold a phone, record daily activities and then watch money flow in from monetisation (Lisa Fidy Ningsih, 2025). This romanticised view is misleading. The content industry demands hard work that often goes unseen, including research, scripting, editing, distribution management and interaction with the audience. If all these aspects are ignored, the result is content that is careless, directionless and easily forgotten (Mou & Faruk, 2024). The criticism is clear, namely that activating FB Pro without an awareness of work ethic will only produce superficial content filled with noise rather than valuable creative work.

From a social perspective, the phenomenon of FB Pro users has also generated new problems, such as the overflow of homogeneous and repetitive content. Every day, timelines are filled with videos that follow identical patterns, including trending music, viral clips and instant challenges replicated without innovation. Rather than encouraging creativity, FB Pro has contributed to the rise of a culture of mass imitation (Ria Mariana, 2025). The criticism here is cultural, as the desire to become a creator does not always correspond with the emergence of novelty, but instead intensifies information and visual pollution. As a consequence, the quality of society's digital consumption is at risk of declining because it is constantly saturated with shallow and repetitive material.

In addition to homogenisation, there is also an ethical dimension and a question of responsibility. When everyone becomes eager to assume the role of creator, the question that arises is the extent to which they consider the impact of the content they upload. Many FB Pro users unwittingly spread inaccurate information, hoaxes or narratives that may trigger social division simply for the sake of sensation and attention. This demonstrates how vulnerable the professional mode is when used without self-control (Cici Jusnia, 2025). Sharp criticism must be directed at this phenomenon because becoming a content creator entails a public responsibility rather than the mere pursuit of personal monetisation. If this responsibility is neglected, FB Pro contributes to the perpetuation of disinformation.

There is also the issue of instant mentality strengthened by FB Pro. Some users are tempted by the success stories of a small number of creators who have achieved significant popularity and income, then imagine that the path to success is as simple as uploading a few videos. In reality, the majority of users fail to sustain their presence for more than a few months because they run out of ideas, lose motivation or become frustrated with algorithms that appear

unaccommodating (Intan, 2025). The criticism here is psychological because FB Pro creates unrealistic expectations that may lead to widespread disappointment. Rather than nurturing a resilient generation of creators, it traps users in a cycle of brief euphoria followed by prolonged disillusionment.

Another equally important criticism concerns the commodification of the self. In order to become content creators, some users are willing to expose their private lives, showcase their daily routines and even exploit their families or children for the sake of content. With all its incentives, FB Pro encourages the normalisation of such behaviour (Cici Jusnia, 2025). Yet when the line between the private and the public becomes blurred, the risks to mental health, security and personal integrity increase significantly. The criticism is clear, namely that not everything deserves to become content and not everyone is prepared to confront the consequences of public exposure. Ignoring this is equivalent to reducing human dignity to a mere spectacle.

From the perspective of the digital economy, there is also an interesting paradox. FB Pro promises income opportunities, but in practice the monetisation model offered is not always transparent or sustainable. Some users who work hard find themselves receiving only minimal earnings, far from the imagined prospect of a comfortable life built on content creation (Damar Sri Prakoso, 2025). This criticism highlights how giant platforms such as Facebook benefit far more from the flood of free content provided by users, while financial gains are distributed unequally. In other words, FB Pro has the potential to become a new mechanism of exploitation in which users work hard for engagement while the platform secures the primary profit.

Ultimately, criticism directed at FB Pro users who aspire to become content creators is not intended to close off avenues for expression. On the contrary, such criticism serves as a reminder that the digital space must be navigated with awareness, responsibility and genuine professionalism. FB Pro is merely a tool and not a guarantee of success. The professional label offered by the platform cannot replace the actual work required to become a respected creator. It is therefore essential to emphasise that becoming a content creator is a serious commitment rather than an instant hobby turned into an impromptu profession. This straightforward and honest criticism is intended to open people's eyes to the demanding reality concealed behind the illusion of simplicity.

**An Analysis of the Facebook Professional Mode (FB Pro) User Phenomenon through the Perspective of *Sadd adz-Dzari'ah***

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Phenomena surrounding Facebook Professional Mode (FB Pro), which is now used by many individuals with the hope of becoming content creators, on the one hand provides new opportunities for anyone to express themselves and gain economic benefits, yet on the other hand contains various vulnerabilities that may ultimately lead to harm. In this context, the perspective of *Sadd adz-Dzari'ah* becomes relevant, since this theory emphasises the importance of closing pathways that appear permissible but eventually result in greater *mafsadah* (Muhammad Hisyam Al-Burhani, 1985). The findings of this study show that some FB Pro users are trapped in the illusion of instant professionalism, as if activating a single feature automatically renders a person worthy of being called a professional creator (Yosie Zahra Fadilla, 2025). This illusion constitutes a *zari'ah*, namely a means that outwardly appears neutral but, if left unchecked, will damage the very meaning of professionalism. In reality, genuine professionalism never emerges from technical labels, but from consistency, competence and the quality of one's work (Pertiwi & Sanusi, 2023). From the perspective of *Sadd adz-Dzari'ah*, the pathway towards harm in the form of the erosion of the meaning of professionalism must be closed immediately, because if it continues unchecked society will become accustomed to empty formalities devoid of substance. The Qur'an also reminds believers of the importance of actual quality rather than mere claims, as expressed in the verse: "Are those who know equal to those who do not know?" (Qur'an, Az-Zumar: 9) (Departemen Agama RI, 2006).

This illusion is reinforced by the orientation of users who prioritise the quantity of content rather than its quality. Excessive video production, the use of clickbait techniques or even copying the work of others is pursued merely to obtain interaction metrics (Aidhil Pratama, 2025). At a glance, this behaviour may appear to be a normal promotional strategy, but in reality it is a pathway that leads to greater harm, namely the loss of value and substance in the content consumed by the public. *Sadd adz-Dzari'ah* affirms that such a pathway must be closed, because allowing society to be continually flooded with low-quality content is tantamount to reducing the meaning of a true creator. Within the Islamic framework, the quality of speech and work becomes the measure of goodness, as reflected in the Prophet's statement: "Whoever believes in Allah and the Last Day should speak good or remain silent" (Bukhari and Muslim). When linked to the emergence of content creators among FB Pro users, this hadith emphasises that digital expression must contain benefit rather than illusory numerical achievements.

Another issue evident in the findings is the romanticised assumption that becoming a creator is an easy job requiring nothing more than a mobile phone and daily activities (Lisa Fidya Ningsih, 2025). This assumption turns a blind eye to the actual hard work required in the content industry, beginning with research, scriptwriting, editing processes and audience engagement (Mou & Faruk, 2024). This shortcut illusion becomes a *ẓari'ah* that leads to the production of careless content, and from the perspective of *Sadd adẓ-Dẓari'ah*, such a pathway must be prevented from the outset. Islam underscores the importance of sincere and serious work, as conveyed in the Qur'anic command: "And say: Work, for Allah will see your deeds, and so will His Messenger and the believers" (Qur'an, At-Taubah: 105) (Departemen Agama RI, 2006).

In addition, there is a flood of homogenised content that appears daily, ranging from musical trends and viral clips to instant challenges replicated without innovation (Ria Mariana, 2025). This phenomenon reflects the presence of a *ẓari'ah* in the form of the normalisation of superficial creativity, which ultimately leads to *mafsadah* in the form of digital cultural pollution. The more the same content is repeated, the more difficult it becomes for the public to access fresh and meaningful information. If not prevented, this will weaken society's capacity to appreciate high-quality ideas. *Sadd adẓ-Dẓari'ah* therefore necessitates early prevention, since the pathway to cultural pollution can only bring long-term detriment.

A more serious concern appears in the findings regarding the dissemination of misleading information, hoaxes or divisive narratives produced by some users purely for the sake of sensation (Cici Jusnia, 2025). Initially, this behaviour may seem intended merely to attract attention, but in reality it is a *ẓari'ah* that leads to serious *mafsadah* in the form of disinformation capable of damaging social cohesion. *Sadd adẓ-Dẓari'ah* demands that such behaviour be firmly prevented, because the harm it produces affects the stability of society. The Qur'an explicitly warns: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart will all be questioned" (Qur'an, Al-Isra': 36) (Departemen Agama RI, 2006).

Another phenomenon that is equally dangerous is the emergence of an instant mentality. The success stories of a small number of viral creators generate unrealistic expectations, as though success can be easily achieved with only a few uploads. In reality, most users fail to sustain their efforts, lose motivation or even become frustrated due to algorithms that do not favour them (Intan, 2025). This instant way of thinking is in fact a *ẓari'ah*, and *Sadd adẓ-Dẓari'ah* teaches that such a pathway must be closed so that it does not lead

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many people into collective disappointment. The Prophet emphasised in a hadith: “A strong person is not one who defeats another in wrestling, but one who controls himself when angry” (Bukhari and Muslim). This hadith can be interpreted more broadly to illustrate that true strength lies in self-control and patience when facing long processes, rather than in the pursuit of momentary euphoria.

Equally important, the findings also show a tendency among some users to sacrifice their private space, exposing their families and even their children solely for the sake of content creation (Cici Jusnia, 2025). This phenomenon represents a *zari'ah* that leads to the degradation of human dignity, since when the boundary between private and public becomes blurred, the risks to mental health and personal integrity grow significantly. *Sadd adz-Dzari'ah* views this pathway as one that must be closed, because human beings possess inherent dignity that must not be reduced to mere entertainment commodities. The Qur'an affirms: “And We have certainly honoured the children of Adam...” (Qur'an, Al-Isra': 70). This verse serves as a reminder that human dignity must not be diminished simply for the sake of digital exposure (Departemen Agama RI, 2006).

The economic dimension likewise reveals a clear paradox. FB Pro promises income opportunities, yet in practice it creates inequality because profit distribution benefits the platform more than its users (Damar Sri Prakoso, 2025). Within the framework of *Sadd adz-Dzari'ah*, this monetisation mechanism appears permissible as an economic opportunity, but in reality it operates as a gateway to digital exploitation. Islamic principles emphasise fairness in transactions, as stated in the Qur'an: “And give full measure and weight with justice...” (Qur'an, Al-An'am: 152) (Departemen Agama RI, 2006).

Thus, the findings of this study demonstrate that nearly all problematic practices associated with the use of FB Pro can be understood as pathways leading to harm that must be firmly prevented. The perspective of *Sadd adz-Dzari'ah* provides a clearer lens through which to interpret these phenomena, revealing that any pathway that appears ordinary on the surface may in fact result in widespread *mafsadah* if not closed from the outset. From the erosion of professionalism and the reduction of quality to the illusion of instant success, cultural pollution, disinformation, instant mentality, self-commodification and economic exploitation, all represent consequences that must be anticipated. This analysis is not intended to restrict the space for expression, but to emphasise that the digital sphere requires awareness, responsibility and genuine professionalism in order to avoid becoming a field of harm. FB Pro is merely a

tool, but how it is used will determine whether it becomes a means of benefit or a pathway towards *mafsadah*.

## CONCLUSION

This study concludes that the phenomenon of Facebook Professional Mode users who aspire to become content creators reveals serious problems in the form of the illusion of instant professionalism, a tendency to prioritise quantity over quality, a weak work ethic and social impacts such as content homogenisation, a flood of disinformation and the exploitation of private spaces. These findings affirm that ambition to become a creator without awareness produces shallow content, exacerbates digital cultural pollution and creates false expectations that ultimately result in disappointment. Moreover, economic inequality further demonstrates that this feature may trap users in illusory gains rather than produce genuinely professional creators.

From the perspective of *Sadd adz-Dzari'ah*, all these problems must be understood as pathways leading to harm that must be closed before they result in wider *mafsadah*. The illusion of professionalism, self-exploitation, cultural pollution, hoaxes, instant mentality and economic exploitation are all concrete consequences of a dangerous path. Therefore, this study asserts that the digital sphere can only generate benefit when approached with genuine work ethic, ethical awareness and moral responsibility, not with illusions of shortcuts. However, this study still has limitations because it does not include quantitative data regarding the scale of the phenomenon's impact on society, thus further research employing broader empirical approaches is required.

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