

**THE INTERNALIZATION OF ANTI-TABARRUJ VALUES IN
ISLAMIC EDUCATION: A STUDY OF THE PERSPECTIVES
OF USTADZ ADI HIDAYAT AND BUYA YAHYA**

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Abstract

This study aims to examine and compare the views of Ustadz Adi Hidayat and Buya Yahya regarding the concept of tabarruj from an Islamic perspective, and to explore how their preaching approaches contribute to character education for Muslim women in Islamic educational settings. This is a descriptive qualitative study utilizing primary data from sermon videos and transcripts, and secondary data from books, scholarly journals, and interpretations of relevant Qur'anic verses and Hadiths. Data collection methods include indirect observation and documentation. The findings reveal that both Ustadz Adi Hidayat and Buya Yahya strongly assert that tabarruj is prohibited in Islam as it contradicts values of modesty and honor. They both highlight the importance of cultivating modesty (al-ḥayā') and manners as part of the moral foundation for Muslim women's character development in the digital age. These insights provide valuable implications for integrating Islamic values into character education in both formal and informal educational environments.

Keywords: *Tabarruj, Islamic Education, Muslim Women's Character, Da'wah, Ustadz Adi Hidayat, Buya Yahya*

Abstrak

Penelitian ini bertujuan untuk mengkaji dan membandingkan pandangan Ustadz Adi Hidayat dan Buya Yahya mengenai konsep tabarruj dalam perspektif Islam serta mengeksplorasi bagaimana pendekatan dakwah keduanya dapat berkontribusi dalam pembentukan karakter Muslimah melalui pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan sumber data primer berupa video ceramah dan transkrip, serta data sekunder dari buku, jurnal ilmiah, dan tafsir ayat-ayat Al-Qur'an serta Hadis yang relevan. Teknik pengumpulan data dilakukan melalui observasi tidak langsung dan dokumentasi. Hasil penelitian menunjukkan bahwa baik Ustadz Adi Hidayat maupun Buya Yahya menekankan bahwa tabarruj merupakan perilaku yang dilarang dalam Islam karena bertentangan dengan nilai kesopanan dan kehormatan. Keduanya menyoroti pentingnya pendidikan rasa malu (*al-ḥayā'*) dan adab dalam membentuk karakter perempuan Muslim di era digital. Temuan ini memberikan implikasi penting bagi pengembangan pendidikan karakter berbasis nilai Islam dalam kurikulum pendidikan formal dan informal.

Kata Kunci : Tabarruj, Pendidikan Islam, Karakter Muslimah, Dakwah, Ustadz Adi Hidayat, Buya Yahya

Introduction

Adorning oneself and caring about appearance is part of a woman's natural disposition, especially in the context of pleasing her husband. However, Islam, as a religion that upholds the values of modesty, etiquette, and dignity, provides clear guidelines regarding adornment. When beautification is carried out excessively in public spaces and intended to attract the attention of non-mahram men, it is referred to as *tabarruj* in Islamic teachings (Khasanah, 2021). Tabarruj not only violates Islamic legal boundaries but also contributes to the moral decline within society.

In today's digital age, the phenomenon of tabarruj has become increasingly prevalent. It no longer occurs solely in physical public spaces but has expanded into the virtual realm. Social media platforms have become a new medium through which many Muslim women showcase themselves, often without considering the spiritual and social consequences. Trends such as "jilboobs," fashion content on TikTok, and the rise of Muslimah influencers who exhibit excessive self-display reflect a modern form of tabarruj (Paulina & Mutiah, 2022). These behaviors represent a contradiction between outward religious identity—such as wearing the hijab—and visual conduct that contradicts Islamic principles of modesty.

The Qur'an explicitly addresses the prohibition of tabarruj in Surah Al-Ahzab verse 33, instructing women to remain in their homes, not to display their beauty like women of the pre-Islamic era, and to remain obedient to Allah and His Messenger. Classical interpretations by Ibn Kathir and Al-Jalalayn emphasize that this verse,

although initially directed toward the wives of the Prophet, serves as a universal guideline for all Muslim women across generations (Ar-Rifa'i, 2021; Agatha & Claretta, 2023). Sayyid Qutb, in his *Fi Zhilal al-Qur'an*, links tabarruj to a broader societal moral crisis and the weakening of individual faith.

While numerous scholars have examined the concept of tabarruj, there remains a significant research gap—namely, the lack of integration between tabarruj discourse and Islamic educational frameworks, especially concerning Muslim women's character education in the digital era. Yet this issue is critically relevant to moral education and character development, which are central to the curriculum in Islamic educational institutions such as madrasahs and pesantren.

In this context, the thoughts of two influential contemporary scholars, Ustadz Adi Hidayat and Buya Yahya, deserve a comparative analysis. Both are known for their extensive reach through digital da'wah and offer distinct approaches in communicating Islamic values to younger audiences. Ustadz Adi Hidayat is recognized for his textual, logic-based approach, while Buya Yahya adopts a psychological, affective, and pedagogical style. Their insights can inform the design of Islamic educational strategies that are both contextually grounded and responsive to the challenges of modernity.

This study aims to examine and compare the views of Ustadz Adi Hidayat and Buya Yahya on *tabarruj* from an Islamic perspective and to explore how their da'wah approaches can be integrated into character education for Muslim women within both formal and non-formal Islamic educational settings. Thus, this research not only contributes to the study of Islamic thought but also offers practical implications for developing value-based Islamic education models that emphasize modesty, *al-ḥayā'* (a sense of shame), and self-dignity.

Method

This study employs a qualitative descriptive approach using the library research method. This approach is chosen as it allows for a comprehensive exploration of the Islamic perspective on *tabarruj*, particularly through the comparative analysis of two prominent contemporary scholars, Ustadz Adi Hidayat and Buya Yahya. Qualitative research enables the researcher to delve into the meanings, values, and educational messages conveyed through their da'wah

narratives and examine how these views can be integrated into the context of Muslim women's character education in the digital age.

The data sources in this study consist of primary and secondary data. The primary data were obtained from the official YouTube sermons of Ustadz Adi Hidayat and Buya Yahya, as well as sermon transcripts discussing themes such as adornment, modesty (*al-ḥayā'*), women's conduct, and Islamic moral values. The secondary data comprise books, scholarly journal articles, Qur'anic exegesis (tafsir), hadith compilations, and previous studies that relate to both scholars' thoughts and the concept of *tabarruj* within Islamic education.

Data collection techniques include non-participant observation and document analysis. The observation focuses on sermon content analysis using a structured observation guide that identifies thematic elements, rhetorical methods, and embedded values. Document analysis involves the collection and selection of sermon materials, relevant quotations, and academic references. To ensure data validity, the researcher applies source triangulation by cross-checking sermon content with classical and modern Islamic literature, including tafsir, hadith, and peer-reviewed journal sources.

The data analysis was conducted using content analysis techniques, which involve identifying, categorizing, and interpreting key messages from both scholars. The goal of the analysis is to explore similarities and differences in their views and assess their relevance to character education for Muslim women. The final output of this analysis is a conceptual synthesis that can serve as a theoretical basis for strengthening Islamic educational strategies focused on values of modesty, *al-ḥayā'* (a sense of shame), and personal dignity.

Findings and Discussion

Definition of Tabarruj

The term "tabarruj" originates from the Arabic root word "baraja," meaning to be visible or prominent. In Islamic jurisprudence, tabarruj refers to a woman's act of displaying her beauty, ornaments, or parts of her body that are considered 'awrah (intimate) in front of non-mahram men. This includes not only immodest clothing but also provocative behavior, speech, and mannerisms. It is an act that contradicts the Islamic values of modesty and self-respect.

According to Surah Al-Ahzab (33), Muslim women are commanded to remain within the bounds of modesty and avoid displaying themselves in the manner of pre-Islamic (jahiliyyah) women. Classical commentators such as Imam al-Qurthubi and Ibn al-'Arabi interpret this verse as a timeless directive to all Muslim women, not just the Prophet's wives. The command encompasses behavioral guidance and social ethics designed to preserve societal morality. A hadith narrated by Muslim highlights the severity of tabarruj by stating that women who dress immodestly (e.g., with tight, transparent, or minimal clothing) may not enter Paradise or even perceive its fragrance. This hadith strongly condemns not only physical immodesty but also its spiritual consequences.

Ustadz Adi Hidayat's Perspective

Ustadz Adi Hidayat (UAH), a contemporary Indonesian Islamic scholar, adopts a legalistic and historical perspective on tabarruj. His approach emphasizes adherence to sharia rulings and the importance of understanding historical context. In his sermons, he refers to tabarruj as a revival of jahiliyyah practices, where women intentionally displayed their beauty, particularly their faces, to attract attention. According to UAH, the display of the face in public—while not always forbidden—is often a focal point in contemporary tabarruj when accompanied by makeup, expressions, or accessories designed to entice.

UAH makes a clear distinction between permissible adornment within marriage and impermissible public display. He repeatedly emphasizes that beautification is allowed in private for one's spouse, but forbidden when aimed at non-mahram men. His view aligns with classical jurisprudence that permits adornment under strict ethical guidelines. His focus on textual sources—Qur'an, hadith, and consensus of scholars—forms a strong foundation for Islamic legal education. In this regard, UAH's thought offers valuable content for Islamic character education programs in schools and madrasahs, especially regarding legal literacy for Muslim girls.

Buya Yahya's Perspective

Buya Yahya, also a prominent Indonesian scholar, presents a more holistic and multidimensional understanding of tabarruj. He incorporates not only fiqh but also ethical, psychological, and sociocultural aspects into his explanation. In his view, tabarruj is not restricted to physical appearance or dress, but also includes speech patterns, tone of voice, walking styles, and self-presentation—especially on social media platforms. He argues that the digital age has introduced new forms of tabarruj,

where Muslim women, despite wearing hijab, may still attract undue attention through suggestive poses, filters, or intentional exposure of beauty.

Buya Yahya emphasizes the concept of *al-ḥayā'* (modesty or shame) as a core value in Islamic ethics and as a protective force against social corruption. He warns that the erosion of *ḥayā'* opens the door to various forms of immorality, including sexual harassment, moral decay, and loss of adab (Islamic etiquette). His emphasis on instilling *ḥayā'* from an early age—particularly for girls—calls for the inclusion of affective and spiritual values in Islamic education. Moreover, Buya's compassionate approach to da'wah, which avoids harsh judgment and encourages understanding, makes his teachings especially suitable for pedagogical application.

He does not simply condemn tabarruj but encourages Muslim women to reflect on their intentions and internalize Islamic values. His approach offers a model for integrating ethical reasoning and emotional intelligence into religious education, making it relevant and transformative in a rapidly changing society.

Comparative Analysis and Educational Relevance

A comparative analysis of UAH and Buya Yahya reveals both convergence and divergence in their perspectives. Both scholars agree on the prohibition of tabarruj and emphasize the importance of preserving modesty, but they differ in their methods of articulation. UAH grounds his arguments in textual evidence, legal rulings, and historical parallels, making his framework more suitable for cognitive and legal instruction in Islamic education. On the other hand, Buya Yahya contextualizes tabarruj within contemporary society and culture, highlighting the psychological and ethical consequences of immodest behavior, especially in the digital realm.

The novelty of this study lies in synthesizing these two perspectives into a comprehensive framework for Islamic character education. Addressing tabarruj in today's context requires more than legal prohibitions—it calls for a balanced approach that combines normative Islamic teachings with affective education.

This synthesis can contribute to curriculum development in Islamic schools and pesantren. For example, UAH's legal reasoning can be incorporated into fiqh and tafsir lessons, while Buya Yahya's affective and ethical reflections can be embedded in character education modules. Educational programs should include practical training in media literacy, self-awareness, and social responsibility to prepare young Muslim women to navigate the digital age without compromising their Islamic values.

In conclusion, the integration of Ustadz Adi Hidayat's juridical clarity and Buya Yahya's ethical compassion offers a robust and multifaceted pedagogical model.

Islamic education, especially in the 21st century, must be adaptive and holistic, equipping students not only with legal knowledge but also with the spiritual and emotional tools to embody modesty in all aspects of life.

Conclusion

Based on the analysis presented, it can be concluded that *tabarruj* in Islam refers to the act of a woman displaying her beauty, ornaments, or parts of her body (awrah) in front of non-mahram men. This includes physical appearance, behavior, and self-expression that draw undue attention. The prohibited form, known as *tabarruj jahiliyyah*, encompasses any action that deviates from modesty, stimulates desire, and disrupts social order.

Both Ustadz Adi Hidayat and Buya Yahya share a common stance in opposing *tabarruj*. Ustadz Adi Hidayat emphasizes its legal and historical aspects, referring to pre-Islamic customs where women revealed attractive body parts to seek attention. He firmly states that beautification is permissible only in private, especially for the husband, and becomes unlawful when intended for public display, particularly to non-mahram men.

In contrast, Buya Yahya adopts a broader and more contextual perspective. He highlights that *tabarruj* includes not only visual appearance but also speech, demeanor, and digital behavior—particularly the use of social media as a modern platform for self-display. He stresses the importance of instilling the value of *al-ḥayā'* (modesty) as a core element of faith and moral development. He also underscores the role of parents in nurturing children who are resilient against liberal cultural influences that conflict with Islamic teachings.

The novelty of this study lies in its comparative analysis of two prominent contemporary da'wah figures and their relevance to strengthening Islamic character education. The findings offer practical implications for developing Islamic education curricula that go beyond legal instruction, incorporating affective and ethical approaches to cultivate dignified Muslim women amid the challenges of digital modernity.

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