Mediated Quranic Interpretation in the Digital Era: Buya Yahya's Perspective on Mahram via Al-Bahjah TV YouTube Channel

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Abstract

The urgency of media interpretation is becoming increasingly evident in this digital era, facilitating the dissemination and access to religious understanding, including the concept of mahram. This descriptive qualitative research analyzes this phenomenon from the perspective of Buya Yahya on the Al-Bahjah TV YouTube channel. Using a virtual ethnographic approach, primary data was directly taken from Buya Yahya's videos, supplemented by secondary data from literature. The results show that Buya Yahya categorizes mahram based on lineage, suckling, and marriage, which impacts the legal validity of marriage and ablution (wudu). Further text analysis indicates that Buya Yahya emphasizes the importance of the mahram concept within the Indonesian context through his lectures.

Keywords: Mahram; Al-Bahjah; Buya Yahya; Media Interpretation

Abstrak

Urgensi tafsir media semakin nyata di era digital ini, memfasilitasi penyebaran dan akses pemahaman keagamaan, termasuk konsep mahram. Penelitian kualitatif deskriptif ini menganalisis fenomena tersebut dari perspektif Buya Yahya di channel YouTube Al-Bahjah TV. Dengan pendekatan etnografi virtual, data primer diambil langsung dari video Buya Yahya, dilengkapi data sekunder dari literatur. Hasilnya menunjukkan Buya Yahya membagi mahram berdasarkan nasab, persusuan, dan pernikahan, yang berdampak pada hukum sah tidaknya pernikahan dan wudu. Analisis teks lebih lanjut menunjukkan Buya Yahya menekankan pentingnya konsep mahram dalam konteks Indonesia melalui ceramahnya.

Kata Kunci: Mahram; Al-Bahjah; Buya Yahya; Tafsir Media

INTRODUCTION

The development of Quranic exegesis (tafsir Al-Qur'an) packaged with the aid of digital technology, which will make it easier for anyone to access it, can be referred to as the digitalization of Quranic exegesis (media tafsir).[1] With that, we can study anywhere—when stuck in traffic, when we have nothing to do and are bored at home, or even right before bed.[2] Before the existence of these platforms, studies about the Qur'an were primarily disseminated through written, print, and oral media, as well as electronic media. Naturally, fewer people were interested in reading or attending those studies at that time.[3]

The availability of Quranic exegesis (tafsir) packaged in digital media technology has attracted many, from young people to adults, to follow it. This is because the delivery is engaging and easy to understand and access. [4] One of the unending discussions in society and media revolves around the concept of mahram. Mahram can be defined as someone whom it is unlawful to marry, whether temporarily or permanently.[5] Temporary mahrams include the wife's siblings (in-laws), the wife's nieces and nephews, and others. Meanwhile, permanent mahrams fall into three categories: mahram by lineage (nasab), mahram by suckling, and mahram by marriage.[6]

The issue of mahram is a very important study because it relates to marriage, which is a form of worship. Mahram refers to all individuals whom one is forbidden to marry.[7] Besides, the Qur'an and Sunnah have explained that mahram is anyone forbidden to marry due to kinship. There are four categories not explicitly mentioned in the Qur'an: fosterage, in-laws, stepchildren, and siblings-in-law. However, these relationships are explained in the Sunnah. Therefore, one must not marry their mother or daughter, sister, aunt (paternal or maternal), niece (from a brother or sister), foster mother or foster sister, mother-in-law, stepdaughter (if her mother has been consummated with), or wife's sister. All these are explained in detail in the fiqh chapters on marriage.[8] According to Sayyid Qutb, every person, whether conservative or progressive, believes that mahram refers to the category of women forbidden to marry due to their numerous and diverse grounds for prohibition. He also mentions that women forbidden to marry are explicitly stated in QS. An-Nisa verses 22–24. Some of these women are permanently forbidden to marry, meaning they can never be wed, while others are forbidden for a specific period.[9]

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[1] Moh Azwar Hairul, *"Tafsir Al-Qur'an di YouTube,"* Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir 2, no. 2 (2019), hlm. 197–213.

[2] Nadirsyah Hosen, *"Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial",* Yogyakarta: PT. Bentang Pustaka, (2017), hlm. 5.

[3] Abdul Muiz Amir dan Sahiron Syamsuddin, *"Tafsir Virtual,"* SUHUF 14, no. 1 (30 Juni 2021), hlm. 103.

[4] Moh Azwar Hairul, *"Tafsir Al-Qur'an di Youtube,"* hlm. 200.

[5] Ahmad Jawahirul Maknun dan Auliya Ghazna Nizami, *"Konsep Mahram Bagi Haji Wanita Perspektif Fikih Syafi'i Dan Regulasi Pemerintah Arab Saudi,"* Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam 2, no. 2 (12 Desember 2024), hlm. 93..

[6] Saipul Bahri, *"KONSEP MAHRAMIYAH DALAM ISLAM (Analisis Pertimbangan Pimpinan Al Misbah Al Aziziyah Samalanga Terhadap Peraturan Santriwati),"* AL-ILMU 8, no. 1 (2023), hlm. 154.

[7] M Quraish Shihab, *"Ensiklopedia Al-Quran: Kajian Kosakata,"* (2007), hlm. 557.

[8] Ibnu Katsier, *"Terjemah Singkat Tafsir Ibnu Katsier,"* Jilid 2, terjemah: Salim Bahreisy, Surabaya: PT. Bina Ilmu, (2003), hlm. 344.

[9] Syahid Sayyid Quthb. *"Tafsir fi Zhilalil Qur'an di bawah naungan Al-Qur'an",* jilid 4, Jakarta: Gema Insani press, (2011), hlm. 168.

One common issue regarding mahram is the phenomenon of a mother breastfeeding a neighbor's child indiscriminately. This often happens due to maternal empathy, as mothers feel reluctant to see a baby cry from hunger, coupled with a lack of knowledge or minimal understanding about the implications of breastfeeding another person's child on the laws of mahram. This occurred in a family in East Lombok, where the Religious Affairs Office (KUA), specifically in Wanasaba District, once rejected the marriage between a woman and a man who turned out to be suckling siblings. Despite the KUA's rejection, the couple proceeded with a sirri marriage (an unregistered marriage) by adhering to a local religious leader (Tuan Guru) whom they trusted. However, such a marriage is legally invalid, as it is akin to marrying one's own sibling.[10]

This is why the concept of mahram still needs to be promoted in society, as it will later affect the legality of marriage and the future health impacts on those involved. Interpretations (tafsir) throughout all eras have clearly explained the concept of mahram, but only a select group of people could access them due to language barriers (using Arabic) and the public's low interest in reading. This is supported by UNESCO data released via KOMINFO, which states that Indonesia has a low reading interest, ranking as the second worst in literacy globally. UNESCO reported that the reading interest of the Indonesian population is very low, at only 0.001% of the population. This means that only one out of a thousand Indonesians regularly reads.[11] However, this can be overcome by delivering Quranic exegesis (tafsir Al-Qur'an) in the form of digital media posts. The fact is that almost everyone owns a smartphone, as Indonesia ranks fourth as the country with the most smartphone users, after China, India, and the United States.[12]

Thus, this research reveals the concept of mahram with the aid of online media, specifically YouTube. This platform is widely used and easily accessible. Furthermore, YouTube can serve as a platform capable of disseminating anything related to the Islamic world with just one click. Its broad reach allows video content to be viewed by thousands, even millions, of spectators.[13] The utilization of this platform can be a solution for disseminating studies concerning mahram, a concept that is actually familiar to hear but unfamiliar in its legal implications. This also helps convey the impression that the Qur'an is Ṣāliḥun fī Kulli Zamān Wa Makān (Relevant when applied in all ages and places).

Various studies have delved into the concept of mahram from diverse perspectives. Holilur Rohman's research discusses the reinterpretation of mahram in women's travel, referencing QS. Al-Ahzab verse 33 and related hadith concerning the prohibition of traveling without a mahram.[14] Elmia Zarchen Haq examines the concept of mahram based on QS. An-Nisa' verses 23-24 through the approach of tafsir corak fikih (jurisprudential interpretation).[15] Furthermore, Muhammad

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[10] Hizmiati, "*Perkawinan Antar Kerabat Persusuan*", Yogyakarta: UIN Sunan Kalijaga, (2014), hlm. 3-4.

[11] https://www.kominfo.go.id/content/detail/10862/teknologi-masyarakat-indonesia-malas-baca-tapi-cerewet-di-medsos/0/sorotan_media

[12] Heni Heni dan Ahmad Jalaludin Mujahid, "*Pengaruh penggunaan smartphone terhadap perkembangan personal sosial anak usia pra-sekolah,*" Jurnal keperawatan silampari 2, no. 1 (2018), hlm. 30–42.

[13] Shuriye, A. O., Adeyemi, B. K., & Huud, S, "*Impact Of New Media Technology On Muslim And Western Relation"*, (2013), T.T., hlm. 10–19.

[14] Holilur Rohman, 'Reinterpretasi Konsep Mahram Dalam Perjalanan Perempuan Pespektif Hermeneutika Fazlur Rahman', *Al-Hukama': The Indonesian Journal of Islamic Family Law*, 7.2 (2017), 502–25.

[15] Elmia Zarchen Haq, 'Konsep Mahram Di Dalam Al-Qur'an Surah An-Nisa Ayat 23-24 (Kajian Tafsir Corak Fiqhi)' (UIN Sunan Ampel, 2023).

Arifin Hidayat highlights the practice of mahram for women performing Hajj and Umrah journeys without a male companion, with a case study on a specific travel agency.[16] Aisyah analyzes the concept of mahram generally in the Qur'an using the thematic tafsir method, and also discusses views from various fiqh schools of thought.[17] Finally, Syahbana, in their research, analyzes Ibn Hazm's opinion regarding mahram due to adult suckling, which differs from the view of the majority of scholars.[18]

Although the five aforementioned studies also review the concept of mahram, their focus, approach, and sources differ significantly from this research. This study specifically concentrates on the concept of mahram according to Buya Yahya, whose perspectives and fatwas relevant to modern times will be explored in depth. The approach used is a media tafsir study on the Al-Bahjah TV YouTube Channel, a digital platform rich in da'wah (preaching) and tafsir content. This distinguishes the current research from previous studies, which generally used textual, classical fiqh, or non-media case study approaches. Therefore, this research offers novelty in analyzing the discourse of mahram within a modern context through digital media, and in exploring the perspective of a contemporary scholar with a wide reach.

According to Buya Yahya, the study of mahram explained on his personal YouTube channel is very important. This is because the wisdom of studying the concept of mahram is that we know who is permissible to marry and who does not invalidate wudu when skin contact occurs.[19] According to Buya Yahya, the study of mahram, as explained on his personal YouTube channel, is profoundly important because understanding it clarifies who is permissible to marry and whose touch does not invalidate one's ablution (wudu). He categorizes mahram into permanent and temporary types; the three permanent categories are mahram by lineage (nasab), by suckling, and by marriage. These individuals will forever remain mahram, meaning marriage is never permissible, and their touch does not break wudu. Conversely, temporary mahram, according to him, include in-laws and the wife's aunts and nieces; contact with these individuals still invalidates wudu, but marriage to them may become permissible at a later time under specific conditions.[20]

Method

In this research, the methodology used is descriptive qualitative, focusing on social media studies, specifically the Al-Bahjah TV YouTube Channel. This research combines Field Research through video observation and Library Research to support the data.[21] The adopted approach is virtual ethnography, where data is collected from information within the online environment as a

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[16] Muhammad Arifin Hidayat, 'Praktik Mahram Bagi Wanita Yang Melakukan Perjalanan Haji Dan Umrah (Studi Kasus Iskandaria Umra and Hajj Tour and Travel Ciputat)' (Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta).

[17] Riha Datul Aisyah and others, 'Mengenal Konsep Mahram Siapa Saja Yang Haram Dinikahi', *Nian Tana Sikka: Jurnal Ilmiah Mahasiswa*, 3.1 (2025), 20–28.

[18] Ali Syahbana, 'Studi Komparatif Pemikiran Ibnu Hazm Dan Ibnu Qudamah Tentang Hukum Penyusuan (Raḍā 'Ah)' (IAIN Palangka Raya, 2018).

[19] Khairun Nasyrah, 'Kajian Tafsir Alquran Buya Yahya Di Channel Youtube Al-Bahjah TV' (Uin Ar-Raniry Banda Aceh, 2023).

[20] Akun Official Buya Yahya di *channel* Al-Bahjah TV, diunggah pada 12 Februari 2019, https://youtu.be/_x2iRUrM3oY?si=1WPG8mS4EPSRHlT3.

[21] J Moleong Lexy, *Metode Penelitian Kualitatif, Bandung: Rosda Karya*, 2002.

substitute for direct interviews and surveys. Primary data was obtained directly from Buya Yahya's Al-Bahjah TV YouTube Channel, including specific videos discussing the concept of mahram. Meanwhile, secondary data was acquired from various supporting sources such as books, journals, and other relevant scientific articles to strengthen the analysis.

The primary data collection process was carried out through observation of Buya Yahya's videos on the Al-Bahjah TV YouTube Channel that discuss the concept of mahram, aiming to understand his views and the wisdom behind them. In addition, the documentation method was used to analyze relevant digital files, written works, and audiovisual materials, including video screenshots and supporting journals. Furthermore, the data was analyzed using the content analysis technique (isi analysis). This technique focuses on interpreting the meaning of the communication presented in the YouTube videos, and is supported by additional literature.[22] The analysis steps include a description of Buya Yahya's biography, a description of the Al-Bahjah TV YouTube Channel related to the concept of mahram, and a critical analysis of Buya Yahya's interpretation of the mahram concept in these videos.

RESULT AND DISCUSSION

Digital Interpretation: Transforming Meaning in the Age of Social Media

Social media tafsir is a phenomenon of Quranic interpretation conducted via social media platforms, fostering interaction between interpreters and their audience. Below is an explanation of its definition, expert opinions, and the debates surrounding it. Social media tafsir refers to the practice of interpreting sacred texts, especially the Qur'an, on platforms like Facebook, Instagram, YouTube, and Twitter.[23] This practice allows interpreters to convey their understanding directly to the public and receive instant feedback from the audience. In this context, tafsir is not only academic but also involves dynamic social interaction.[24]

Islah Gusmian in Lukman states that social media interpretation can be classified into three tendencies: textual, contextual, and scientific interpretation. The textual tendency focuses on the text of the Qur'an itself, while contextual links interpretation to empirical events that occur in society, and when viewed from the perspective of scientific interpretation, the complete holy book that explains everything. Natural phenomena and modern scientific theories are sought for conformity with the Qur'an.[25] This paradigm states that all scientific discoveries have been predicted by the Qur'an since dozens of centuries ago. Another characteristic of scientific interpretation is its tendency to rationalize the interpretation of Qur'anic verses that have a literal impression of being irrational.[26]

As a form of contemporary interpretation, the existence of social media interpretation has given rise to the phenomenon of the general public's closeness to the semantic function of the Qur'an and the shift in interpretation from the exclusive authority of the elite to being open to all

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[22] Miles and Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia Press, 1992).

[23] Darisy Syafaah, Ahmad Barizi, and Umi Sumbulah, 'From Pulpit to Screen: The Evolution of Islamic Scholars' Roles in the Digital Age', *Cakrawala: Jurnal Studi Islam*, 19.1 (2024).

[24] Fadhli Lukmani, *"Tafsir Sosial Media di Indonesia,"* Nun: Jurnal Studi Alquran dan Tafsir di Nusantara 2, no. 2i (2016), hlm.117–39.

[25] Lukman, *"Tafsir Sosial Media di Indonesia.",* hlm. 91.

[26] Rotraud Wielandt, *"Exegesis of the Qur'an: Early modern and contemporary,"* Encyclopaedia of the Qur'an: EQ, (2002), hlm. 124.

groups. There are at least three causes for the rise of social media interpretation. First, the social media feature that supports the acceleration (speeding up) of the production and distribution of interpretation, the availability of translations of the Qur'an in massive quantities (on a large scale) both in print and online versions, and the paradigm of al-rujū` ilā al-qur`ān wa al-sunnah.[27] Furthermore, Nadirsyah Hosen, a contemporary scholar, argues that social media has created a new arena for Quranic interpretation. He emphasizes the importance of interaction between the interpreter and the reader, which occurs through comment and reaction features on social media, a dynamic not found in traditional tafsir books.[28]

Presenting content in visual forms can attract attention and be easily understood. Additionally, short explanations of Qur'anic verses are often found in social media captions. These brief but comprehensive texts make the content easily digestible for readers. Furthermore, the widespread availability of Qur'an tafsir in video format on many online platforms allows people to listen and watch visuals easily, without needing to attend physical gatherings, and can be accessed anytime, anywhere.[29]

One of the main advantages of social media tafsir is the ability to directly interact with the audience, fostering interaction and feedback. Users can comment, ask questions, and discuss the interpretations provided, creating a dynamic space for dialogue between the interpreter and the reader. Many social media accounts utilize the thematic (maudhu'i) interpretation method, which connects Qur'anic verses with contemporary issues. This approach allows interpreters to convey the meaning of the verses in a context that is more relevant to today's society.[30]

Interpretation of the word Mahram According to Buya Yahya on Al-Bahjah TV

In today's digital age, social media platforms like YouTube have become an important means for Quranic scholars to disseminate tafsir. One figure who utilizes this platform is Buya Yahya through the Al-Bahjah TV YouTube channel. He extensively discusses various Islamic studies, including the concept of mahram, which is often not deeply understood by the public.

Figure 1. Buya Yahya's recitation

Source: Al-Bahjah TV Youtube Channel

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[27] Lukman, *"Tafsir Sosial Media di Indonesia."*, hlm. 92.

[28] Nadirsyah Hosen, *"Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial"*, Yogyakarta: PT. Bentang Pustaka, (2017), hlm. 65.

[29] Fatimah, *"Tafsîr Al-Qur'an di Media Sosial: Studi Tentang Model Tafsîr Pada Akun Instagram@ Quranreview,"* hlm. 58 .

[30] Rahmat Nurdin, *"TAFSIR AL-QUR'AN DI MEDIA SOSIAL (Karakteristik Penafsiran Pada Akun Media Sosial@ Quranreview),"* Jurnal Ilmiah Ilmu Ushuluddin 22, no. 2 (2023), hlm. 43–56.

According to Buya Yahya, mahram is defined as someone whom it is forbidden to marry, either temporarily or permanently. He divides mahram into two main categories. First, Permanent Mahram (Mahram Muabbad) are those whom it is forbidden to marry forever, and whose skin contact does not invalidate wudu (ablution). This category is further divided into three sub-categories: mahram by lineage (nasab), which includes vertical relatives (father, mother, grandfathers, grandmothers, children, grandchildren) and horizontal relatives (full siblings, paternal half-siblings, or maternal half-siblings). Uncles, aunts (paternal or maternal), and nieces/nephews (children of siblings) are also included in this category.[31] This prohibition is in accordance with the words of Allah SWT in Surah An-Nisa' verse 23:

"Forbidden to you (for marriage) are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters..." Surah An-Nisa': 23

Second, mahram by suckling occurs when a child is breastfed by a woman who is not their biological mother. This is subject to specific conditions: the child must be nursed before the age of two Hijri years, receive a minimum of five distinct feeding sessions, and the milk must come from a living mother's breast milk. This concept aligns with Surah An-Nisa' verse 23:

"...your foster mothers who breastfed you, and your foster sisters..." Surah An-Nisa': 23

And it is further strengthened by the hadith of Prophet Muhammad SAW:

"Indeed, suckling prohibits what birth prohibits," and in the words of Muslim: "What is made unlawful by suckling is what is made unlawful by lineage." Hadith Bukhari no. 3105 and Hadith Muslim no 1444.

Third, mahram by marriage includes in-laws (parents-in-law) and children-in-law (son-in-law/daughter-in-law). Their mahram status is permanent, even if divorce or the death of the spouse occurs. Stepchildren also become mahram if their mother has been consummated with by her new husband.[32] This aligns with Surah An-Nisa' verse 23:

"Your wives' mothers (mothers-in-law), your stepdaughters under your guardianship, born of your wives to whom you have gone in—but if you have not gone in unto them (and you have divorced them), then there is no sin upon you (to marry their daughters)—and (forbidden to you are) the wives of your sons from your loins (daughters-in-law)..." Surah An-Nisa': 23

Meanwhile, Temporary Mahram (Mahram Muaqqat) refers to those whom it is forbidden to marry for a specific period, and this prohibition can be lifted if its cause no longer exists. An example is the wife's sister (sister-in-law); this prohibition applies as long as the wife is still married and only lifts if the wife is divorced and her iddah (waiting period) ends, or if she passes away. Buya Yahya also includes the spouse's nieces/nephews and aunts/uncles as temporary mahram.[33] This is consistent with Surah An-Nisa' verse 23:

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[31] Deni Afriansyah and others, 'Kedudukan Mahram Dalam Hukum Perkawinan Islam: Antara Tradisi Dankebutuhan Kontemporer', *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama*, 3.2 (2025), 19–25.

[32] Yuni Iswati, 'Sanksi Adat Perkawinan Semarga Dalam Batak Pakpak Dairi Ditinjau Dari Perspektif Hukum Islam (Studi Kasus Di Desa Siompin, Kecamatan Suro, Kabupaten Aceh Singkil)' (UIN Ar-Raniry Fakultas Syariah dan Hukum, 2024).

[33] Buya Yahya, 'Siapakah Mahram Kita?', *Al-Bahjah TV* <https://youtu.be/mkpm66wMjxQ?si=p5nRVenE8hmNWzb0.> [accessed 5 June 2020].

"And (also forbidden to you in marriage) are two sisters in wedlock at the same time, except for what has already passed" Surah An-Nisa': 23

The studies on mahram presented by Buya Yahya are highly relevant as they provide a deep understanding of this concept, which is often not well grasped by the public. Although he sometimes doesn't directly cite references in every video, he has clarified that the primary sources for Quranic exegesis studies on Al-Bahjah TV are Kitab Tafsir Jalalain and Tafsir Al-Sya'rawi.[34]

Semiotic and Social Analysis of Buya Yahya's Mahram Tafsir on Digital Media

This research deeply examines Buya Yahya's 2019 YouTube lecture, "Siapakah Mahram Kita?" from the Al-Bahjah TV Channel, using a textual semiotics framework to analyze how he constructs and conveys the concept of mahram. The video critically addresses common public misunderstandings about who is permissible to marry versus who merely invalidates wudu. Its well-structured schematic presents clear categories of mahram based on lineage, defining marriage and wudu boundaries. Semantically, Buya Yahya emphasizes the accurate understanding of mahram in the modern era, using vivid case examples like foster children to clarify meaning. His coherent syntax, utilizing pronouns like "I," "you," and "we," along with simple, accessible diction, demonstrates his effort to effectively communicate his message to a general audience.[35]

Further analysis of social cognition reveals that Buya Yahya's explanatory method, which categorizes mahram material, facilitates active interaction and dialogue in the YouTube comment section. This phenomenon creates a collective understanding and demonstrates how individual perceptions influence each other in the virtual space regarding religious issues. [36] From a social context perspective, Buya Yahya, as the main communicator on the Al-Bahjah TV YouTube Channel, holds significant influence. His firm yet easily digestible preaching style, such as the "plus sign" illustration used to explain the mahram lineage, is highly effective. The high positive response rate (19.24%) and understanding level (45.2%) from 327 netizen comments prove the good reception of his delivery, despite a small percentage of questions (29.94%), negative responses (2.14%), or out-of-context comments (3.36%).[37]

Nevertheless, this research also criticizes Buya Yahya's use of the term "temporary mahram." The author argues that this term is inaccurate because, according to the majority of scholars like Imam Nawawi, the nature of mahram is eternal (permanent). Scriptural evidence from QS. An-Nisa' verses 22 and 23 explicitly indicates that the mentioned categories of mahram are forbidden for marriage forever, with no indication of a time limit. Rationally, the use of "temporary mahram" could cause legal confusion, potentially be misused in social interactions, and does not align with scholarly consensus. From the perspective of Maqasid Syari'ah (objectives of Islamic law), this concept is considered to diminish the due protection for women, pose safety risks, and is less consistent with the principle of safeguarding individual well-being in Islam.[38]

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[34] Nur Hayatun Nufus, 'Retorika Dakwah Buya Yahya Pada Channel Youtube Al-Bahjah TV', *UIN Antasari Banjarmasin*, 2021.

[35] Yahya.

[36] Feri Sulianta, *Imagined Communities Dunia Siber* (Feri Sulianta, 2024).

[37] Yahya.

[38] H M Nurul Irfan, *Nasab Dan Status Anak Dalam Hukum Islam: Edisi Ketiga* (Amzah, 2022).

Despite criticism regarding certain terminology, Buya Yahya's teachings on mahram remain highly relevant in the modern era. He actively educates the public on mahram boundaries within increasingly complex global cultural and social interactions, helping Muslims maintain proper manners and ethics. In matters of inter-ethnic marriage, Buya Yahya's insights can guide couples to understand mahram limitations and foster mutual respect. Finally, his utilization of social media for religious consultations is crucial, offering broad access for the public to grasp the concept of mahram in a way relevant to daily life, while also emphasizing the importance of referring to authentic sources to avoid widespread misinformation.

CONCLUSION

Mahram refers to the category of people one is forbidden to marry, and it's crucial for society to understand who falls into this group, the reasons for such prohibition, and the permissible boundaries of interaction. Buya Yahya presents this material using clear, firm language and relevant explanations to ensure easy audience comprehension. Despite some aspects drawing criticism, overall, this video is a concrete example of media tafsir in Indonesia. The existence of interpretations through digital media is hoped to boost public interest in Quranic studies and enrich their knowledge of the holy book.

The contributions and benefits of this research are highly significant. Buya Yahya, with his extensive knowledge of mahram and his status as a prominent preacher, exerts considerable influence on public religious understanding. His materials uploaded to the Al-Bahjah TV YouTube Channel serve as a vital means of da'wah (preaching), reaching a broad audience, including followers in various regions and students in the Islamic boarding schools under his care. In terms of access, Buya Yahya demonstrates capability in communication planning, discourse control, and audience engagement. His widespread access to media, particularly through the Al-Bahjah TV YouTube Channel, enables him to discuss various issues relevant to the wider community, including the concept of mahram, thereby expanding the scope of religious education and understanding.

For future research, this study could be expanded by conducting a comparative analysis of Buya Yahya's views on mahram with those of other contemporary scholars, both Indonesian and global, to identify similarities and differences in interpreting mahram law in the digital age. Given the criticism surrounding the term "temporary mahram," a deeper investigation into the impact of terminology and linguistic style in digital da'wah would be highly relevant, exploring how word choices influence public understanding and perception. Lastly, considering YouTube's central role as Buya Yahya's primary da'wah platform, research on the effectiveness of da'wah through digital media could analyze how such content impacts the audience's long-term religious comprehension, highlighting both opportunities and challenges in disseminating religious knowledge in the digital era.

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