



A study of Ibn Majah's hadith no. 4143 and its relevance to the good looking phenomenon (Ma'ānī Al-Ḥadīth study)

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ABSTRACT

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The phenomenon of good looking has become a topic of conversation in society. Many humans are trapped in the physical because they are considered important and influential to the surrounding environment because they have the power of beauty privilege, thus causing various problems. Meanwhile, the Prophet's hadith contained in Sunan Ibn Majah number 4143 is continuous with such issues. This study aims to describe the quality of the hadith and its relevance to the phenomenon of good looking. This article uses qualitative research with a descriptive approach. The data collection technique uses a library research approach (literature) which books, journals and related articles. The primary data source is the book of Sunan Ibn Majah no. 4143. The data analysis technique is in depth analysis. The results of this study indicate that physicality is not the main measure of judgment in the view of Allah swt, but on deeds and intentions contained in the heart. as conveyed in the Prophet's hadith. Nevertheless, it is undeniable that Allah swt loves all forms of beauty and created humans in the best possible form, so in several verses of the Qur'an and Hadith it is recommended to maintain physical and appearance in accordance with Islamic law as well as a form of self-serving to Him. In addition, intelligence, attitude and good appearance become the value of a person and the main driver in dealing with the phenomenon of good looking today.

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Introduction

The word Good Looking comes from the English language which is a combination of the word Good which means good, good, delicious, clever and attractive. while Looking comes from the word look which means to see, view, look and appear (Heru, 2013). When compiled, good looking means an attractive appearance (Aminah, 2020). An attractive self-image can be an investment for oneself in the future. Looking good is a must. Apart from being a social creature that requires interaction between others, it is also one of the keys to one's success (Mela, 2022a).

Good looking is something that is coveted and cannot be denied. The majority of the world's population wants this. The rapid development of the beauty industry does not only apply in foreign countries, even in Indonesia in the modern era has increased substantially. Indonesia is one of the countries with a fairly effective beauty product market, resulting in the business being prospective for entrepreneurs in stimulating it (Novia, 2021). Based on data from Dinar Standard in 2021, it states that Indonesia is the second largest country after India which consumes the largest halal cosmetics in the world. As seen in the picture below (Naomy, 2023).

With the circulation and increase of various kinds of products about beauty, it increasingly supports and makes women influenced to take better care of themselves externally. White, clean, glowing skin and even a proportional height or body are the benchmarks of being a good looking woman (Winta, 2017). For that, they flock to achieve some of these criteria.

Everyone has identical levels of beauty. Different countries also have different physical criteria and standards. For this reason, beauty is relative and differs from one period to another in addition to the characteristics possessed between individuals (Quraish, 2005a). However, this statement cannot affect her desire to look beautiful and attractive. This is caused by people or the social environment as well as the influence of the emergence of beauty advertisements (Novitalista, 2012). The implication of the meaning of the word good looking is to attract attention and want to be praised both fellow women and the opposite sex, as women are happy to get praise. No wonder wanting a beautiful and attractive appearance is attracted to all things beautiful (Mela, 2022).

Since the 1970s, discourse about women has emerged, marked by the existence and circulation of several scientific works related to women in the mass media. However, this only lasted until the end of the 1980s because some people were still anti the women's movement or the feminism community. Then in the 1990s, the term feminism began to be accepted. This is evidenced by the various works of Muslim figures who discuss women's problems, some of which are Fatima Mernissi, Amina Wadud Muhsin, Riffat Hassan and many more figures who study women as the times develop. The problems studied are also from all aspects including education, leadership, worship, beauty, which in particular will be discussed by the author in this study (Nurun, 2004). The number of discussions about women is supported by the problems faced until now, so that discussions related to women will never end and are even quite interesting to study (Quraish, 2005).

Various efforts have been made by women to achieve good looking, maintaining a diet, regular rest, a good lifestyle, and supported by skincare according to skin type. As for the extreme things they do such as diets that are too strict, the selection of skincare products that are not appropriate results in skin damage (Ayustin & Puspita, 2018). Not only that, due to women's dissatisfaction with their faces, it triggers them to take the plastic surgery route (Julinar, 2020). This shows that

women dare to take risks to realize a good looking appearance. Modernization is also a trigger for human life, including in terms of appearance (Mariyatul, 2022).

Allah SWT does not only see in terms of outer beauty, but also from inner beauty. However, some women underestimate this. Whereas inner beauty is the main idea that needs to be considered for every human being. The Prophet Muhammad Saw never forbade his people to adorn themselves, instead he encouraged them to look good looking or beautiful and attractive with provisions according to Islamic law (Hayatun, 2020). As he said in his hadith from Sunan Ibn Majah No. 4143 which is also the primary hadith in the focus of this research study:

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ

Ahmad ibn Sinan narrated to us Katsir ibn Hisham narrated to us Ja'far ibn Burqan narrated to us Yazid ibn Al Asham narrated to us from Abu Hurayrah who was narrated to the Prophet ﷺ as saying: "Verily, Allah does not look at your appearance and possessions, but He looks only at your deeds and hearts. (H.R. Sunan Ibn Majah, No. 4143) (Abdillah, 2004)

Therefore, the researcher will examine and discuss the understanding of the Hadith with the current phenomenon regarding the actual good looking according to the guidance of Islamic law, especially in the Hadith perspective by focusing on Hadith Ma'anil Studies.

Method

This research the author uses a qualitative approach. This approach is oriented towards a phenomenon that has a natural or naturalistic nature and tends to produce descriptive data in the form of written or spoken words from the observed object and the phenomenon depends on the author's capacity to collect data while analyzing it to obtain objectivity. Therefore, it is necessary to understand the phenomenon directly and in detail to be the main key in this approach.

This research is a type of library research, which shows evidence by collecting various studies and other scientific works to be read and then studied in the form of books, journals, books or other reference books that are relevant to the topic of discussion. Qualitative research is not concerned with a result or product, but rather focuses on the flow of each process carried out.

Primary data sources are the main sources used in conducting the research process, namely Kitab Sunan Ibn Majah hadith number 4143 which includes the main hadith and is the target of research for the author. In addition, using supporting applications in accessing the book. Secondary data sources are reinforcements of arguments on primary data. For this reason, the

author uses several sources of literature such as the book of Syarah al-Hadis, books, dissertations, theses, journals and several other reference sources related to the topic of discussion in this study.

The data collection technique in this scientific article uses the documentation method, which is to collect and review various references related to the same discussion in the form of books and other scientific works. As for the hadith collection stage, the author refers to kutub al-tis'ah which then performs the takhrij al-hadis method.

This research uses in-depth content analysis techniques. The data analysis method used is descriptive analytical. The purpose of using this method is to be able to understand as well as provide a clear pattern related to research problems which can then be arranged systematically so as to reach the core of the problem. This research uses content analysis techniques (in-depth analysis) (Zuchri, 2021).

Result and Discussion

Profil Good Looking

In people's lives, there is a tendency to judge a physical appearance, so this forms a grouping based on good and bad looking. Humans cannot deny God's creation if they are born and endowed with certain physical gifts (Shinta & Dkk, 2023). The word good looking is one of the English terms used and addressed to women and men in today's era which means attractive (Heru & Dkk, 2013). In this case, a neat appearance or a beautiful or handsome physique (Amalia & Dkk, 2021). Good looking that is able to spoil the eyes becomes the main attention and is considered as one of the characteristics of people who belong to the privilege group, so it is not strange if someone who gets the title of good looking will have beauty privilege or beauty rights that are special by anyone and anywhere (Dwi, 2022).

Good Looking from a Cultural Perspective

Indonesia is a rich country with a variety of ethnicities, races and cultures, so no doubt it has each different characteristics including, eye shape, nose, hair color, skin color to the character that is owned differently both between regions and even between individuals. This also applies to the matter of good looking. However, the current standardization in Indonesia regarding good looking has been heavily influenced by western culture which is triggered through various trends, such as white, clean skin, long hair, good posture, resulting in some Indonesian women mecca beauty according to criteria from foreign countries. (Dwi, 2022).

Good Looking Social Media Perspective

Women make Good looking as a form of evaluation between themselves and other women. This is because women's beauty becomes a form of production object that is consumed in the visual realm, both through mass media, magazines, television, and even the internet which includes Youtube, Instagram, Facebook, Threads, and so on. In the current millennial and

technological era, one example of a social media application that is a forum for promoting and conveying the standardization of female beauty is Instagram. (Ayustin & Puspita, 2018). Based on Indonesian data as summarized in the We Are Social data source, that at the global level the number of Instagram application users estimated as of January 2023 has reached a scale of 1.32 billion. Of these, Indonesia occupies the fourth position with the total number of Instagram application users in Indonesia reaching 89.15 million consumers (Samita, 2024).

Beauty from an Islamic Perspective

In Islam, all aspects related to women are very concerned, so they are so noble and honorable even very guarded dignity, including in terms of beauty. Islam never prohibits women from beautifying themselves, it actually provides advice to always look beautiful and attractive provided that it does not exceed the limits of reasonableness, especially as a Muslimah (Kania, 2018). As the word of Allah Swt in Q.S. Al-Ahzab: 33. talks about the limits of the issue of adornment.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“And remain in your houses, and do not adorn yourselves and behave as the people of the former jahiliyyah, and perform the prayer, pay the alms, and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible.” (Q.S. Al-Ahzab: 33) (RI, 2005a)

In Tafsir Ibn Kathir, lafadz (وَقَرْنَ فِي بُيُوتِكُنَّ) “And let you remain in your homes”, explaining that Allah Swt recommends to stay in their homes and come out when they have a need. The desires in question are the desires that are shar'i such as praying in the Mosque on condition that they do not wear perfume. As for the phrase (وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ) “And do not adorn yourselves and behave like the people of the old jahiliyyah”. Mujahid interpreted that in the past women went out and walked past men, this action is called tabarruj jahiliyyah. As for Qatadah, when they went out of the house, the women of the past were spoiled, flirted and acted a lot, which made Allah swt prohibit such things. Then Muqatil bin Hayyan also said that tabarruj is wearing a headscarf on the head but not in a tied form, so that it triggers the appearance of the neck, necklace and even earrings which then this prohibition applies to all women in doing so, especially Muslims (Abdullah, 2007).

Problems of Inclusive Education

Hadith Sanad Analysis

The main Hadith about Allah not seeing His slaves physically was narrated by Sunan Ibn Majah no. 4143 using the search phrases (إِنَّ اللَّهَ لَا يَنْظُرُ).

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ

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The sanad of the hadith narrated by Sunan Ibn Majah, which is the main hadith in this study, is of unquestionable quality. The narrators are muttasil (connected) to each other from the first narrator to the last and there is no inqitā' or disconnection between the ṭabaqāt or levels. In addition, the main hadith under study has a shawāhid or another route from Abu Hurairah with almost the same wording and differs only in the order of the sentences. Based on the results of the analysis, the researcher concludes that the hadith from Sunan Ibn Majah number 4143 has no doubt about the quality of its validity. This is because it fulfills the criteria of a sahih tradition, including the continuity of the sanad, the narrators in this tradition are 'ādil, ḍabiṭ, avoiding shāḥ, and 'illat. Thus, the hadith studied by the researcher can be a proof or proof because it already has an existence that has no doubt about its quality, both in terms of sanad and matan.

Language Aspect

The Hadīth about Allah not looking at the physical appearance of His servants is narrated bi al-ma'na with slight differences in the redaction. The first part of the text uses the phrase *innallāha lā yanẓuru ilā suwārikum wa amwā likum*, which includes Sunan Ibn Majah no. 4143 (Abdillah, 2004), Sahih Muslim no. 2564 (Al-Husain, 2012) and Sahih Ibn Hibban no. 4557 (Hatim, 2012). The first text of the Hadīth using the phrase *innallāhu 'azza wa jalla lā yanẓuru ilā suwārikum wa amwā likum* is found in Musnad Ahmad narration no. 7827 (Hanbal, 1997).

Allah Swt does not question the appearance of His servants but focuses on 'amali and al-Qalbi (Manzur, n.d.). Etymologically, according to Ibn Manzur, charity is action. In Arabic, amal is anything that is done in the accusative or genitive form. While al-Qalbi is the heart.

Lafaz إِنَّ اللَّهَ لَا يَنْظُرُ (Verily Allah does not see) means that Allah Swt does not see with a look of mercy, compassion or privilege towards something (related to the physical). Furthermore, إِلَى (To your appearance) means outer beauty or external appearance that is detached from the behavior that is approved by Allah. In other words, physical appearance is not a judgment before Him if it is not accompanied by praiseworthy morals. Then lafaz وَأَمْوَالِكُمْ (your wealth) means that

which is not found from virtue and righteous deeds. It means wealth that is not realized on the right path or forms of good deeds that have no value with Allah.

Lafaz *وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ* (*but He only looks at your deeds*) means that which brings you closer to Allah Swt, deeds that are done sincerely and in accordance with Islamic teachings. Finally *وَقُلُوبِكُمْ* (*And your hearts*) means the heart as the center of the place of piety in a person, the heart is the source of intention and the center of spirituality that reflects the inner quality of the individual. (‘Azziddin, 2012).

Historical Context

Historically, this Hadīth is not related to any specific event during the time of the Prophet Muhammad (peace be upon him) but rather part of his efforts in broadcasting the teachings of Islam to his companions and people about the virtues and importance of having sincere intentions and good morals in worship as well as living every activity. However, when reviewing the time of the Prophet Muhammad Saw, the social life of the Arab community in general and the city of Mecca specifically at that time did not reflect the rules in accordance with religious norms and methods (Gusniarti & Dkk, 2022).

From various literatures, it is stated that the social and religious situation of pre-Islamic Arab society is that the strong are the ones who rule, while the weak will be oppressed. The strength in question is in terms of physical and appearance, wealth and social status to be a benchmark for the high level of power of a person even poets are high and honorable among them. Therefore, the Prophet will deliver his da'wah both in the form of words and actions in the form of prohibitions or orders when he hears the companions talking and judging someone based on the criteria located in the previous sentence and reminding that Allah Swt looks at the intentions and hearts of His servants, so that with the advent of Islam, the situation at that time began to change and a little organized in accordance with Islamic law. (Gusniarti & Dkk, 2022). Considering the social context of the Arab society at that time, it was under these circumstances that the hadith under study was born. The Hadith is a form of social criticism conveyed by the Prophet to his companions and people. He explained that in essence the benchmark in beauty is not fixated on physical aspects, wealth or social strata, but on the form of charity and what is in the heart between individuals.

Thematic Context

To explain the authority of human beings to be created in the best possible form in an integral way, it is necessary to discuss several things, namely *asbāb al-nuzūl* Q.S. At-Tin (95) : 4, the consistency of the level of human beauty.

- a. *Asbab al-Nuzul* Q.S. At-Tin (95) : 4

The textual understanding of the human form in general departs also from the interpretation

of Q.S. At-Tin (95) : 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ^ط

“Indeed, We have indeed created man in the best possible form.” (Q.S. At-Tin: 4) (RI, 2005)

The verse was revealed in the context of describing Allah's gift to man. The word خَلَقْنَا (*We have created*) implies that there is involvement in the creation of human beings other than Allah. In this case, it is the mother and father of human beings. As for the word الْإِنْسَانَ (*human beings*), according to al-Qurtubi is a group of humans who disobey Allah, but this statement is rejected by some tafsir experts on the grounds that there is an exception focused on by the next verse, “except those who believe”. The word “people” in question is a global type of human being including both believers and disbelievers. Furthermore, the word (تَقْوِيمٍ) is derived from the word (قَوْمٌ), from which are formed the words (قَائِمَةٌ), (إِسْتِقَامَةٌ), (أَقِيمُوا) and so on, integrally illustrating the perfection of something in accordance with the goal. The word (تَقْوِيمٍ) is interpreted as making something have (قَوْمٌ), i.e. a physical form and appearance that is in accordance with its function. (Shihab, 2009).

According to Ar-Raqhib al-Ashfahani, an expert on the language of the Qur'an, the word taqvim is interpreted here as an inspiration about the privileges of humans compared to animals, such as reason, a straight and upright physical form and understanding. Thus, the phrase (أَحْسَنُ تَقْوِيمٍ) means the best possible physical and psychological form, which enables humans to perform their functions to the best of their ability. Therefore, the statement of this verse is not correct to conclude that Allah's grace is not limited to physical form. As explicitly supported by Allah's words in Q.S. Al-Munafiqun (63) : 4, which criticizes His servant who has a good physique, but is empty of soul and mind for knowledge, ethics and religious values. (Shihab, 2009).

b. Consistency Comparison 2:1

There are several verses of the Qur'an that discuss the realization of the best human form, but all of them do not directly emphasize the physical beauty that Allah SWT judges. Among them, Q.S. Al-Mulk: 3-4.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ

كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ

“Who created the seven heavens in layers. You will not see anything unequal in the creation of the Most Merciful. So look once more, do you see any defect? Then repeat (your gaze) once more (and) once more, surely your gaze will return to you without finding any defect and it (your gaze) is in a state of fatigue.” (Q.S. Al-Mulk: 3-4) (RI, 2005)

The above verse shows the perfection of all God's creations, especially in the creation of

humans who are full of balance. Likewise, there are several cases in the hadith text that state contradictory things, namely the reality of the Prophet's recommendations regarding human physical care. One of them is the case of eyebrow embroidery. The Prophet did not encourage his followers to any form of permanent change that serves the purpose of beautification. In the context of changing Allah's creation, eyebrow embroidery is one of the cosmetic strategies to change the shape and appearance of eyebrows, so it is included in the category of changing Allah's creation. This is the basis for correlating hadith cases that are forbidden and permissible to do, such as kohl, decorative makeup and henna or henna that is not permanent, it is allowed.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَائِثِمَاتِ وَالْمُوتَشِمَاتِ، وَالْمُنَنَّمِصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيْرَاتِ خَلْقَ اللَّهِ، فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا

Muhammad ibn Yusuf narrated to us Sufyan narrated to us from Manshur narrated to us from Ibrahim narrated to us from 'Alqamah narrated to us from 'Abdullah who said: "May Allah curse Al-Washimaat (women who get tattoos) and Al-Mutawatasyimaat (women who ask to get tattoos), Al-Mutanammi shaat (women who shave their eyebrows), and Al-Mutafallijaat (stretching their teeth) for beauty, who change Allah's creation.. ('Abdillah, n.d. 1311 H)

Relevance of Hadith Understanding to the Good Looking Phenomenon

Reviewing the previous discussion, it can be concluded that the phenomenon of good looking is able to influence people to make changes to their physique from simple levels to extreme stages including eyebrow embroidery, excessive dieting to plastic surgery practices. This is triggered by the power of beauty privilege from the phenomenon. Beauty privilege is a form of privilege that can be obtained by a person as a result of advantages in terms of physical and appearance, so that instinctively every majority individual wants this as a form of self-investment in the future (Lutfia, 2021).

Based on the perspective of symbolic violence theory, the implementation of beauty privilege is a comparison of appearance in the form of symbolic violence through symbols and reality construction. Symbolic violence is a form of activity that exploits various media means to provide humiliation or harm to the relevance of others. Beauty privilege is not included in the concept of physical violence application. However, this violence has the doctrine of metaphorically giving up and determining the efforts of thinking, reviewing and feeling and acting of individuals. The consequences of symbolic violence are not visible to the victim's physical body, but they are painful to the victim's soul and mentality for a long time. This exclusive treatment based on appearance is a form of indirect violence that can make an individual have an alienated view due to not meeting these standards, thus leading to problems with the term body shaming (Shinta &

Dkk, 2021).

Thus, referring to the hadith which is the object of the author's research, it is described that beauty is not fixated on the outer beauty dimension alone, but is dominant in the inner beauty embedded in an individual. It is undeniable that Allah Swt is beautiful and loves beauty, but everything related to deeds and what is in the heart of His servants is the main point in the assessment and benchmark of beauty in Islam. The deeds and hearts here are morally good and have sincerity of heart such as having fear of Him, glorifying Allah Swt by believing and believing in all forms of His decrees and embedded fear and always feel always under His supervision when going to do an activity (Zakariya, 2007). If the hadith is relevant to the current social context, then the 4B concept is the key as well as the driver of progress in various fields that need to be instilled for each individual. 1) Brain is having high intellectual intelligence. 2) Beauty means adept at self-care, clean and good appearance. 3) Behavior is a noble character and a sense of trust in Allah Swt. 4) Brave is courageous in making decisions and fighting injustices that occur around (Ardilla, 2013).

Conclusion

In this study, the author has described a variety of significant findings related to the analysis of the hadith narration of Sunan Ibn Majah number 4143 and its relevance to the phenomenon of good looking in modern times, especially in Indonesia. From this procedure, two things are solved. First, the quality and authenticity of the sanad of Sunan Ibn Majah's hadith number 4143. Based on the analysis of the biographies of the narrators, all of them meet the criteria of the validity of the hadith sanad, namely they are 'ādil, ḍābiṭ, do not contain shāz and 'illat and the connection between one narrator and another is connected, so it is concluded that the quality of the hadith sanad is valid and can be used as proof or evidence for the surrounding community. Second, the contextual understanding of the hadith and its relevance to the surrounding phenomena. The content of the matan in this hadith is that Allah SWT does not look at the appearance, wealth or social status of individuals. He sees as well as rewards and takes into account the reward for deeds and what is in the heart. Therefore, if the hadith is relevant to today's era, a person is encouraged to have the 4B concept as a driving force in dealing with the good looking phenomenon that occurs including Brain, Beauty, Behavior and Brave (Intelligence, Beauty, Moral and Brave or firm) in deciding a case and fighting issues and discrimination that occur around. Thus it can be concluded that inner charity converts outer charity, and outer charity is only a symbol and sign.

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