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Abdullah Saeed's Contextual Approach to the Qur'an: Interpretation of Q. 24: 31

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ABSTRACT

The study of Q. 24: 31 is not new in the world of Quranic exegesis, as various methods and approaches in the field have been used to explore the main message of Q. 24: 31. Explicitly, Q. 24: 31 commands the preservation of dignity by covering one's body (aurat). However, the core message has undergone distortion due to current phenomena. In both the real and virtual worlds, many claim to exhibit Islamic character, yet their behavior contradicts the ethical and religious norms. This can be seen in trends such as jilboobs, turbans, Yakult bottles, and others. Building upon these phenomena, this study aims to reassess the interpretation of Q. 24: 31 and its contextual relevance. This qualitative research relies on a literature review as its primary method of analysis. The data is analyzed descriptively using Abdullah Saeed's contextual approach. The study concludes that historically, women of the past did not wear the khimar properly, merely draping it over their heads, leaving parts of their bodies exposed. In response, Q. 24: 31 provides specific guidance on the norms and ethics that Muslim women should follow, including wearing a khimar that fully covers the head and chest. Q. 24: 31 is universal, as evidenced by its repetition in other verses, indicating that its values are constant and comprehensive. The contextualization of Q. 24: 31 for today serves as a guide not only for covering the body but also for adhering to the norms and ethics of Islam. Covering the body should be accompanied by maintaining a woman's dignity and honor, which is an integral part of observing modesty.

Key Words: Abdullah Sa'eed, Al-Quran, Contextual Approach, Tafsir

ABSTRAK

Pengkajian terhadap Q. 24: 31 bukan suatu hal yang baru di dunia tafsir, pasalnya berbagai metode dan pendekatan bidang tafsir telah digunakan untuk menggali pesan utama dalam Q. 24: 31. Secara eksplisit Q. 24: 31 sebagai perintah untuk menjaga kehormatan diri dengan menutup aurat. Namun pesan utama yang hadir mengalami distorsi atas fenomena zaman sekarang. Dunia nyata ataupun maya banyak bermunculan karakter yang katanya islami, padahal sebetulnya karakter tidak sesuai dengan etika dan norma dalam beragama. Indikasi semacam ini ditandai dengan munculnya fenomena jilboobs, turban, botol yakult, dan lain-lain. Berangkat dari fonema di atas, penelitian ini bertujuan untuk mengkaji kembali penafsiran Q. 24: 31 dan kontekstualitasnya. Penelitian ini bersifat kualitatif dengan mengandalkan studi pustaka sebagai bahan pembahasan. Data dianalisis secara deskriptif menggunakan pendekatan kontekstual Abdullah Saeed. Penelitian ini menyimpulkan bahwa konteks sejarah menunjukkan perempuan-perempuan zaman dahulu kurang tepat dalam memakai *khimar* yang hanya diselendangkan, ditempel pada bagian atas rambut sehingga aurat nampak terbuka, sebagai jawabannya Q. 24: 31 memberi penjelasan yang spesifik terkait norma dan etika yang harus dijalankan bagi seorang muslimah terkait menjaga diri salahsatunya memakai *khimar* yang dapat menutupi seluruh aurat yang berada di kepala sampai dada. Q. 24: 31 bersifat universal hal ini ditandai dengan pengulangan dalam ayat-ayat lain sehingga nilai yang terkandung bersifat tetap dan kompleks. Kontektualisasi Q. 24: 31 dengan zaman sekarang sebagai panduan untuk tidak hanya menutup aurat saja, melainkan dalam hal menutup aurat harus

mengikuti norma dan etika yang berlaku dalam beragama Islam. Hal ini bagian integral dari menutup aurat dibarengi dengan menjaga kehormatan dan martabat seorang perempuan.

Kata Kunci : Abdullah Saeed, Al-Qur'an, Pendekatan Kontekstual, Tafsir

Introduction

Classical and contemporary Quranic commentators (*mufassir*) agree that there is no difference in perspective regarding the obligation to cover the intimate-private body parts (*aurat*). However, differences arise in the limits of a woman's *aurat* (intimate-private body parts) and which private parts of the body may be visible in public. When in the presence of the opposite sex who are not mahram (unmarriageable kin), the boundaries of a woman's *aurat* encompass her entire body, including the soles of her feet and hands.¹ This differs from Al-Qurthubi's view, who allows the face and hands to be visible, except during worship.² Q. 24: 31 is one of the verses that encourages modesty by covering the body. It is explained that the revelation of this verse was related to a woman who visited the palm grove of Asma' bint Martsad without wearing proper attire, exposing her bracelets, chest, and hair bun. Asma' bint Martsad criticized this inappropriate sight. This verse was revealed as an instruction for women to wear appropriate clothing to cover their *aurat* (intimate-private body parts).³

The context of the revelation of Q. 24: 31 pertains to the fact that many Arab women wore head coverings (*kehimar*), but they only covered their necks, leaving their chests exposed, making them visible to others. It was common for Arab women to seek attention by walking among groups of men, flaunting the jewelry on their hands and feet by raising their hands toward the sky and moving their feet downward (toward the ground).⁴ Several Quranic commentators, such as Ibn Kathir, interpret this verse as guidance for believing women to preserve their dignity by not displaying their adornments.⁵ Al-Qurthubi, meanwhile, explains that this verse specifically addresses women to emphasize the point. It reflects Islamic ethics in public interactions, including lowering the gaze, as the gaze leads the heart and shapes personal conduct,⁶ and guarding one's private parts to maintain the boundaries of what is permissible and to foster pure relationships.⁷ The *aurat* (intimate-private body parts) should not be exposed to those who have no right to see it.⁸

¹ Muhammad Sudirman Sesse, "Aurat Wanita Dan Hukum Menutupnya Menurut Hukum Islam," *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 9, no. 2 (2016): p. 315–31.

² Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*, ed. Muhammad Iqbal Kadir (Beirut: Dar Al-Kitab Al-Ilmiyah, 1971). p. 578.

³ Jalaluddin Abi Abdurrahman Al-Suyuti, *Asbab Nuzul As-Suyuti* (Beirut - Lebanon: Al-Saqafiyah, 2002). p. 310.

⁴ Atik Catur Budiati, "Jilbab: Gaya Hidup Baru Kaum Hawa," *The Sociology of Islam* 1, no. 1 (2011).

⁵ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adzim Jilid 6* (Mesir: Dar Toyyibah, 2007). p. 45.

⁶ Sayyid Quthb, *Tafsir Fi Zhalalil Qur'an Jilid 18* (Beirut - Lebanon: Darul Syuruq, 2004). p. 234.

⁷ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 13*, Terjemah (Jakarta: Pustaka Azzam, 2008). p. 572.

⁸ Abi Ja'far Muhammad Bin Jarir al-Thabary, *Tafsir Ath-Thabary* Jilid 19 (Beirut: Dar al-Fikr, 1988). p. 101.

One of the symbols in the context of covering a woman's body (*aurat*) is the *hijab*. However, the message conveyed in Q. 24: 31 is often not fully understood and has even experienced a distortion of meaning. This distortion is due to the influence of globalization, which touches every aspect of life, including lifestyle choices and fashion. Nowadays, the phenomenon of *jilboobs* has emerged, both in real life and online, where women wear *hijabs* that do not cover their chests and tight clothing that accentuates the curves of their bodies, such as the chest, thighs, calves, and so on. This phenomenon does not align with the core message of Q. 24: 31 regarding covering the *aurat* (intimate-private body parts) appropriately.

Research on Q. 24: 31 is not new, as there are many studies and research that address the same verse and theme. However, as far as the author has read, research that considers the recontextualization and actualization of the core message has not yet been thoroughly mapped. Therefore, this article aims to fill the gap in the existing literature. It will address three main points: first, the historical context of Q. 24: 31; second, the meaning of Q. 24: 31 in a connecting context; and third, the contextualization of Q. 24: 31 in relation to contemporary *hijab* trends. This article is based on the argument that the Qur'an serves as guidance and produces two main tendencies:⁹ centrifugal¹⁰ and centripetal.¹¹ To the author's knowledge, Q. 24: 31 has been understood as a verse that encourages proper clothing, but in fact, this verse explains ethics in social interaction within one's surroundings.

This qualitative research relies on literature studies, including books, scriptures, journals, magazines, websites, and historical data related to the research.¹² The contextual theory of Abdullah Saeed is used as an analytical approach.¹³ Abdullah Saeed's contextual method is one of the interpretive approaches to the Qur'an that aims to uncover the core message of its verses.¹⁴ Contextual exegesis seeks to construct the meaning of the verses to make them relevant to contemporary contexts, while referring back to the time of the Prophet or the 7th century CE.¹⁵

⁹ Muhammad Kholil Ridwan, "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran Dalam Wacana Quran'ic Studies," *Jurnal Theologia* 28, no. 1 (2017): p. 55–74.

¹⁰ Centri-fugal mean that the Qur'anic text becomes an inspirational drive to internalize values from within by understanding the Qur'an.

¹¹ Centri-petal means that the Qur'anic text becomes the main source of reference and justification for various human problems.

¹² Anggito Albi and Johan Setiawan, *Metodologi Penelitian Kualitatif*, ed. Ella Deffi Lestari, *Sukabumi: CV Jejak*, 1st ed., vol. 245 (Sukabumi: CV Jejak, 2018). p. 42.

¹³ Thoriq Aziz Jayana, "Model Interpretasi Alquran Dalam Pendekatan Tafsir Kontekstual Abdullah Saeed.," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 1 (2019): p. 37–52.

¹⁴ Lien Iffah NaPatu Fina, "Interpretasi Kontekstual: Studi Pemikiran Hermeneutika Al-Qur'an Abdullah Saeed.," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (2011): p. 159–80.

¹⁵ Abdul Muiz Amir and Ghufron Hamzah, "Dinamika Dan Terapan Metodologi Tafsir Kontekstual," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 14, no. 1 (2019): p. 1–17.

Result and Discussion

Result

1. Interpretation of Q. 24: 31 in Pre-Modern and Modern Exegesis

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْأَرْزَاقِ مِنَ الرِّجَالِ أَوْ الصِّبْيَانِ لَمْ يَطْلُبُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"Tell the believing women to lower their gaze, guard their private parts, and not display their adornment (parts of their body) except that which (normally) appears. Let them draw their veils over their chests, and not reveal their adornment (aurat) except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their fellow women (Muslim women), those whom their right hands possess, male servants (of advanced age) who lack desire (for women), or children who do not understand women's private parts. And let them not stamp their feet so as to reveal what they hide of their adornment. Repent to Allah, all of you believers, so that you may succeed."

According to the classical Mufasssir Ath-Thabari, this verse is specifically for women who believe. The sequence of commandments in this verse begins with the recommendation to be able to restrain one's gaze, especially the gaze of those whom Allah hates, then continues with the recommendation to maintain aurat by wearing clothes that are in accordance with the religious Shari'a so as not to be seen by people who are not *mubrim*, followed by the prohibition to display jewellery such as bracelets, necklaces, pendulums, rings, scarves, clothes, eye shadow, face, palms, and coloured nails. The prohibition on displaying jewellery is followed by the command to lengthen and widen the *kebumur* (headscarf) so that it covers the hair, ears, neck and chest.¹⁶

According to the medieval exegete Al-Qurthubi, this verse is specifically directed toward women, as the previous verses were more general for the believing community. Al-Qurthubi interprets the phrase *min absyaribinna* (from their gaze) as a command to lower part of their gaze, indicated by the use of the word *min* (from). According to Ibn Kathir, part of their gaze means that women may look as necessary, but appropriately and without arousing desire.¹⁷ Al-Qurthubi explains that the display of adornment for women includes both *khilqiyah* (natural features) such as the face, hair, ears, and neck, as well as *muktasabah* (acquired adornments) like accessories that complement appearance.¹⁸

Buya Hamka, a modern-contemporary exegete, offers a perspective on Q. 24: 31 focusing on the construction of a clean Islamic society, which follows the establishment of a pure household. According to Hamka, there is no specific emphasis on the recommendation to lower the gaze and guard one's private parts. The specificity lies in the prohibition against displaying adornments such as those on the neck, ears, and hair.

¹⁶ Abu Ja'far Muhammad Bin Jarir Ath-Thabari, *Jami' Al-Bayan At-Tamwil Ayy Al-Qur'an Vol 17* (Kairo: Markaz al-Buhuts wa al-Dirasat al-'Arabiyyah wa al-Islamiyyah, 2001). p. 256.

¹⁷ Ibnu Katsir, *Terjemah Tafsir Ibnu Katsir 4* (Jakarta: Jabal, 2007). p. 50.

¹⁸ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. p. 540.

However, adornments commonly worn like rings, bracelets, the face, and hands are permitted to be shown. Hamka also advises moderation in personal adornment, emphasizing that a woman should only reveal her adornments to her husband and close male relatives (mahram).¹⁹

2. Linguistic Analysis

This section will present the linguistic analysis of Q. 24: 31. Several phrases from the verse are analyzed, such as *yaghdhudna min absbarihinna*, *yahfadzihna furujahunna*, *yubdina zinatabunna*, and *walyadhribna bi kbumurinna 'ala juyubihinna*. First, the phrase *yaghdhudna min absbarihinna*. According to Ibn Manzur, the word *yaghdhudna* comes from the root word *ghadhadha*, which means to restrain or reduce.²⁰ In another source, Al-Husain Al-Halabi refers to it as a recommendation to avert one's gaze from something that need not be seen.²¹ Al-Ashfahani further clarifies that *yaghdhudna* originates from the word *al-ghadhdhu*, which means to lower one's gaze and soften one's voice,²² indicated by the use of the word *min* in this phrase.²³ Second, the phrase *yahfadzihna furujahunna*. According to Husein Ad-Dhamaghani, *yahfadzihna* is derived from the word *hafadza*, meaning to protect or guard.²⁴ As for *furujahunna*, Ibn Manzur defines it as referring to the private parts.²⁵ Al-Husain Al-Halabi explains that *yahfadzihna furujahunna* means to protect one's private parts by safeguarding and monitoring them, implying self-restraint and preservation from sinful acts like adultery.²⁶ Al-Ashfahani concludes that this phrase conveys the meaning of the recommendation for *'iffah* (chastity).²⁷

Third, the phrase *yubdina zinatabunna*. According to Al-Rida'i, the word *yubdina* comes from the word *bada'*, which means to appear or become visible.²⁸ Meanwhile, according to Ibn Manzur,²⁹ Al-Ashfahani,³⁰ and Al-Husein Al-Halabi,³¹ *yubdina* means to reveal or display. Fourth, the phrase *walyadhribna bi kbumurinna 'ala juyubihinna*. According to Al-Ashfahani, the word *walyadhribna* is derived from *dharaba*, which means to place or impose

¹⁹ Buya Hamka, *Tafsir Al-Azhar Jilid 4* (Singapura: Pustaka Nasional PTE LTD Singapura, 2015). p. 387.

²⁰ Muhammad Ibnu Makram Ibnu Manzur, *Lisan Al-'Arab* (Beirut - Lebanon: Dar Eiha Al-Tourath Al-Arabi, 1985). p. 3625.

²¹ Ahmad bin Yusuf bin Abdul Al-Daim, *Umdah Al-Huffazh Fi Tafsir Asyraf Al-Alfazh Mu'jam Lughawiy Li Al-fazh Al-Qur'an Al-Karim Jilid 3* (Beirut: Dar Al-Kotob Al-Ilmiyah, 1996). p. 165.

²² Al-Raghib Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran," *Beirut: Dar Al-Ma'rifa* 502 (1999). p. 607.

²³ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. p. 213.

²⁴ Husein bin Muhammad Ad-Damaghani, *Qamus Al-Qur'an Aw Islah Al-Wujub Wa An-Nazair Fi Al-Qur'an Al-Karim* (Beirut - Lebanon: Dar Al-'Ilmi, 1983). p. 125.

²⁵ Ibnu Manzur, *Lisan Al-'Arab*. p. 3360.

²⁶ Ad-Damaghani, *Qamus Al-Qur'an Aw Islah Al-Wujub Wa An-Nazair Fi Al-Qur'an Al-Karim*. 125.

²⁷ Ibnu Manzur, *Lisan Al-'Arab*. p. 3360.

²⁸ Muhammad 'Ali Al-Ridha'i Al-Asfahani, *Mu'jam Mufradat Al-fazh Al-Qur'an*, ed. Ibrahim Samseddin (Dar Al-Kotob Al-Ilmiyah, 2008). p. 432.

²⁹ Ibnu Manzur, *Lisan Al-'Arab*. 342.

³⁰ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." p. 113.

³¹ Al-Daim, *Umdah Al-Huffazh Fi Tafsir Asyraf Al-Alfazh Mu'jam Lughawiy Li Al-fazh Al-Qur'an Al-Karim Jilid 2*. 170.

something upon something else.³² Therefore, its usage and interpretation depend on the context in which it occurs. The word *kbumurinna*, or *kbumur*, is the plural of *kbimarun*,³³ which means to cover.³⁴ According to Al-Ashfahani, *kbimar* refers to a piece of cloth typically used to cover a woman's head.³⁵ According to Quraish Shihab, in modern times, *kbimar* is better known as a headscarf, which is worn on the head and draped down to cover the chest.³⁶ As for the word *jujubihinna*, or *jujub*, it is the plural form of *al-jaub*, meaning the opening or pocket of a garment.³⁷ Al-Husain Al-Halabi suggests that *jujub* refers to the neck and chest area.³⁸ Al-Qurthubi and Quraish Shihab conclude that *jujub* refers to the opening in a piece of clothing, specifically the neckline of a garment, allowing the head to pass through when putting on the garment.³⁹

3. Micro and Macro Analysis

The macro historical context is a small event that is behind the cause of the revelation of the Qur'anic verse in the Arab nation which is the field as a place of response to the Qur'anic revelation process. As for the micro historical context in Q. 24: 31 narrated by Ibn Abi Hatim narrated from Muqatil, he said 'We received news that Jabir bin Abdillah said that Asma bint Marstad, the owner of a date plantation, was often visited by women who did not wear sarongs (cloth covering the bottom) so that what was on their feet was visible. That is, anklets, and their breasts and hair ties were visible. Asma pu said 'What an ugly sight this is' So Allah revealed His words 'And say to the women on the tin.....' regarding this incident. Then, Ibn Jarir narrated from Hadhrami that there was a woman who was making bracelets of silver and coils and she passed by a group of men. She stomped her foot so that the anklet hit the jars and made a sound. So Allah revealed His words 'And let them not stamp their feet.'⁴⁰

Then the macro historical context is the socio-historical reality at the time the Qur'anic verse was revealed, the social conditions of society, politics, the Prophet's psychology, economy, culture, and others. Q. 24 is contained in the eighteenth juz, the twenty-fourth surah in the Qur'an, consists of sixty-four verses, and is included in the group of Madaniyyah surahs that were revealed in Medina because they were revealed when the Prophet migrated from Mecca to Medina. Q. 24 means light, which is a letter as a guide from Allah to His servants to be safe in living life in the world.⁴¹ If you look back at the verses in Q. 24 contains guidelines for life so that life shines before Allah SWT. this is also a characteristic of the group of Madaniyyah letters. Q. 24: 31 in the 7th century Hijri deals

³² Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." p. 531.

³³ Ad-Damaghani, *Qamus Al-Qur'an Aw Islah Al-Wujub Wa An-Nazair Fi Al-Qur'an Al-Karim*. 540.

³⁴ Ibnu Manzur, *Lisan Al-'Arab*. p. 1261.

³⁵ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." p. 298.

³⁶ M. Quraish Shihab, *Tafsir Al-Misbah Jilid 9* (Jakarta: Lentera Hati, 2002). p. 328.

³⁷ Ibnu Manzur, *Lisan Al-'Arab*. p. 736.

³⁸ Al-Daim, *Umdah Al-Huffazh Fi Tafsir Asyraf Al-Alfazh Mu'jam Lughawiy Li Alfazh Al-Qur'an Al-Karim Jilid 9*. P. 361.

³⁹ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 13*; Shihab, *Tafsir Al-Misbah Jilid 9*. 328.

⁴⁰ Al-Suyuti, *Asbab Nuzul As-Suyuti*. p. 310.

⁴¹ Adrian Saputra, "Keistimewaan Surah An-Nur Menurut UAH," Iqra, 2022, <https://iqra.republika.co.id/berita/qn13vs483/keistimewaan-surah-annur-menurut-uah>.

with various important events such as the journey of the Prophet to Khaibar, the battle at Khaibar, the story of those who migrated to Habashah, and Umrah Qadha'.⁴²

4. Parallel Text Q. 24: 31

In the last discussion (linguistic analysis) there are several keywords that have been presented. So this section will try to narrow down the discussion regarding the word *kbimar* as a covering of the female body among the keywords are *hijab*, *jilbab*, and *libas* (clothes). First, the verse that deals with the keyword *hijab* is Q. 33: 53.⁴³ According to Quraish Shihab, there are two issues in this verse regarding the issue of *aurat* (intimate-private body parts), namely the meaning of *hijab* and the provisions of *hijab* wearers. Some scholars interpret *hijab* as a veil with the aim of covering the *aurat* (all parts of the body) of women including the face and hands in order to prevent the appearance of something behind it.⁴⁴ Therefore, in this verse, the word *hijab* does not only refer to the general understanding of covering the head, but its exact meaning includes a broad purpose. In the context of this verse, it means a barrier or curtain. in Sahih Bukhari⁴⁵ as a further explanation of the revelation of the verse as an order for the wives of the Prophet Muhammad Saw. to *hijab* or cover themselves from the views of men.⁴⁶

Secondly, the verse that deals with the keyword *hijab* is Q. 33: 59.⁴⁷ The word *jalabib* is the plural of the word *jilbab*,⁴⁸ which means a long cloth commonly used by women.⁴⁹ According to Quraish Shihab, the *hijab* should be extended to cover the whole body including the face except the eyes. this aims to signify a free woman and to keep away

⁴² Abdussalam Muhammad Harun, *Tahdzib Sirah Ibnu Hisyam*, ed. Shofura Muhammad Zuhda and Aminah Sholihah (Solo: Al-Qowam, 2015). p. 296-302.

⁴³ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ إِسْنِهِ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِنِ طَعِمْتُمْ فَانصَبُوا وَلَا مُسْتَأْذِنِينَ لِحَدِيثِ أَنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَعِجِلُ مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِلُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا "O you who have believed, do not enter the Prophet's houses unless you are permitted to eat without waiting for the cooking time,619) but if you are invited, enter and when you have finished eating, go out without prolonging the conversation. Indeed, such is the annoyance of the Prophet that he is ashamed of you (to send you out). Allah is not ashamed of the truth. When you ask them (the Prophet's wives) for anything, ask from behind the veil. (That is purer for your hearts and theirs. You shall not harm the Messenger of Allah nor shall you marry his wives forever after his death. Verily, such is a great sin in the sight of Allah."

⁴⁴ M Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, vol. 1 (Lentera Hati Group, 2012). p. 74.

⁴⁵ Nomor 4768. اللَّهُ كَانَ ابْنِ عَشْرٍ صَاحِبِ الْبَخَارِيِّ ٤٧٦٨: حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ قَالَ حَدَّثَنِي اللَّيْثُ عَنْ عَقِيلِ بْنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. سَبْعِينَ مَقْدَمًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَكَانَ أُمَّهَاتِي يُوَاطِنُنِي عَلَى خِدْمَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَدَمْتُهُ عَشْرَ سِنِينَ وَتَوَقَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ عَشْرِينَ سَنَةً فَكُنْتُ أَعْلَمُ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أُتْرِلَ وَكَانَ أَوَّلَ مَا أُتْرِلَ فِي مُبْتَدِئِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبِّتُ بِنْتُ جَحْشِ بْنِ أَصْحَبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَا عَرُوسًا فَدَعَا النَّوْمَ فَاصَابُوا مِنَ الطَّعَامِ ثُمَّ خَرَجُوا وَبَقِيَ زَهْلًا مِنْهُمْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطَّالُوا الْمَكْتُ قَدَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ وَخَرَجْتُ مَعَهُ لِكَيْ يَخْرُجُوا فَصَفَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَّحَتْ حَتَّى جَاءَ عَتَبَةُ حُجْرَةَ عَائِشَةَ ثُمَّ ظَلَّ أَهْلُ خَرَجُوا فَخَرَجَ وَرَجَعْتُ مَعَهُ حَتَّى إِذَا دَخَلَ خَرَجُوا فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَعْتُ مَعَهُ حَتَّى إِذَا بَلَغَ عَتَبَةُ حُجْرَةَ عَائِشَةَ وَظَلَّ أَهْلُ خَرَجُوا فَخَرَجَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ خَرَجُوا فَضْرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ وَبَيَّنَّ بِالْبَصَرِ وَأُتْرِلَ الْحِجَابُ

⁴⁶ Ibnu Hajar Al-Asqalani, "Fathul Baari: Penjelasan Kitab Shahih Al-Bukhari," *Amiruddin. Jakarta: Pustaka Azhram*, 2008. p. 6238.

⁴⁷ "O Prophet (Muhammad), say to your wives, your daughters and the wives of the believers that they should spread their headscarves over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. According to one opinion, the jilbab is a type of loose-fitting garment that covers the head, face, and chest."

⁴⁸ Abdillan Ulwan et al., *Irab Al-Qur'an Al-Karim* (Kairo: Dar Al-Sahabah li At-Turath, 2004). p.154.

⁴⁹ Ibnu Manzur, *Lisan Al-'Arab*. p. 879

from the danger of evil. Vice versa for slaves, it is not recommended to cover up to the face so that it can be known by people.⁵⁰ Third, with regard to the keyword *libas* is Q. 7: 26.⁵¹ This verse indicates that it is permissible to wear jewellery. The use of the word *libas* has an original meaning that has a secular connotation that clothing can indicate social status.⁵² According to Quraish Shihab, clothing has two functions. First, clothing to cover body parts in accordance with religious norms and community customs. Second, clothing to beautify the wearer. By this, it shows that religion gives freedom to its creatures to beautify their appearance but must be in accordance with religious shari'a, because good clothes refer to good deeds.⁵³

5. The hierarchy of values in Q. 24: 31

Upon examination, Q. 24: 31 falls into the instructional category. This is because the verse contains sentences of command and prohibition. The specific context of the revelation of this verse concerns the complaint of a male companion to the Prophet Muhammad Saw. because he was tempted by the behaviour of one of the women who wore a *khimar* but not in accordance with the Shari'ah so that her neck and chest were visible. In fact, Arab women have long followed the tradition of wearing their *khimar* loose, often showing off their jewellery in the form of rings, earrings and bracelets. So Q. 24: 31 was revealed as a command not to show off jewellery, and to lower the *khimar* to the neck and chest.

Instructional value has two characteristics: particular and universal. Particular means that it can change depending on certain conditions. Universal means a concept that has a broad meaning and fixed applicability.⁵⁴ In short, this verse is universal because it is supported by consistent emphasis in the Qur'an on the urgency of covering the 'awrah for men and women. This verse also shows the broad scope of a value and its general relevance. Therefore, the universal essence of this verse is important especially in the context of the urgency of covering the 'awrah. In this verse, the command to cover the 'awrah cannot be separated from moral values.

Discussion

1. History of Hijab to Contemporary Hijab in Indonesia

The origin of the use of *hijab* in Indonesia boils down to the spread of Islam in the archipelago. The use of *hijab* as an object that serves to cover the head has existed since the 17th century from noble women from Makassar and South Sulawesi. Initially, in Indonesia,

⁵⁰ Muhammad Quraish Shihab, *Tafsir Al-Misbah Jilid 13* (Jakarta: Lentera Hati, 2002). p. 87.

⁵¹ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَ بَعْضِكُمْ وَرِيثًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ أَلْبَسَ اللَّهُ لَعَلَّهُمْ يَتَذَكَّرُونَ (However,) the garment of piety is the best. These are some of the signs of Allah that they may remember."

⁵² Maula Sari and Fahrudin Fahrudin, "Konsep Keharmonisan Rumah Tangga Dalam Al-Qur'an (Interpretasi Ma'na-Cum-Maghza Atas Term Libas Dalam QS. Al-Baqarah: 187)," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 15, no. 2 (2021): p. 195–208.

⁵³ Shihab, *Tafsir Al-Misbah Jilid 9*. p. 59.

⁵⁴ Sibylle Tönnies and Sibylle Tönnies, "Partikular-Universal," *Der Dimorphismus Der Wahrheit: Universalismus Und Relativismus in Der Rechtsphilosophie*, 1992, p. 73–86.

it was known as *kerudung*, which means a cloth that covers the head but does not cover the hair, neck, and chest. The term *hijab* began to be recognised by the wider community as a hair covering that also covers the neck.⁵⁵ However, people's views discredit the wearing of the *hijab*, because the *hijab* causes limitations on the role of women. There are even some groups that reject it, which tend to be subjective without being based on strong arguments, considering women only as physical objects.⁵⁶ The way of wearing *hijab* shown by noble women was adopted by Javanese women, especially after the establishment of Aisyiyah Muslim Women's Organisation as a very influential organisation in the fields of economy, education, social, and health. However, if examined, only a few Muslim Women National Heroes wear the *hijab*. This fact indicates that the wearing of *hijab* is a choice of each individual woman.⁵⁷

The beginning of 1980 as the beginning of the term *jilbab* began to be famous and gained popularity in Indonesia. The indication of the emergence of the *jilbab* trend is supported by two factors, namely external factors influenced by the situation of the wider environment and the influence absorbed on the ideology of Ikhwanul Muslimin in Egypt which greatly inspired the movement in Indonesia. Then the internal factor is the climate in the country. The emergence of groups wearing the *hijab* in the early days of the new order symbolised resistance to the government. However, *hijab* users were still relatively few and only certain women. Some groups considered wearing the *hijab* as an old-fashioned and dangerous outfit. So some who wore the *hijab* were carrying out religious orders and became a symbol of piety.⁵⁸ In the late 1980s, the government studied and realised that the majority of Indonesia's population was Muslim, so the Islamic community in Indonesia received full support. One of the Government's policies was to issue a regulation that allowed students in Indonesia to wear uniforms with Muslim nuances.⁵⁹

The development of *jilbab* (headscarves) in Indonesia is very rapid resulting in the emergence of various models of headscarves such as simple headscarves are the most popular and widely used simple headscarves shoulder-length short size has many colours. Fashionable *jilbab* (headscarves), usually used by the upper middle class. Conservative *jilbab* (headscarves), often referred to as *syar'i* (based on Islamic law).⁶⁰ Generally, the *hijab* is designed to follow shari'a, but along with the times gradually western culture influences so that new *hijab* models and usage styles emerge. One of the *hijab* models that is very popular in Indonesia is the turban model as one of the controversial models. This is because the concept of wearing a turban *hijab* is worn to cover all or part of the hair without covering the tips of the ears, neck, and chest.⁶¹ Indonesia is one of the countries that is very

⁵⁵ Alimatul Qibtiyah, "Hijab Di Indonesia Sejarah Dan Kontroversinya," *The Conversation*, 2019, 1–4.

⁵⁶ Safitri Yulikhah, "Jilbab Antara Kesalehan Dan Fenomena Sosial," *Jurnal Ilmu Dakwah* 36, no. 1 (2017): p. 96–117.

⁵⁷ Qibtiyah, "Hijab Di Indonesia Sejarah Dan Kontroversinya."

⁵⁸ Qibtiyah.

⁵⁹ Yulia Nurdianik, Siti Gomo Attas, and Miftahul Kahairah Anwar, "Hijab: Antara Tren Dan Syariat Di Era Kontemporer," *Jurnal Ilmu Sosial* 2, no. 1 (2022): p. 11–20.

⁶⁰ Qibtiyah, "Hijab Di Indonesia Sejarah Dan Kontroversinya."

⁶¹ Dwi Indrisetiawati and Elis Puspitasari, "Kontroversi Pemakaian Turban Sebagai Jilbab Di Kalangan Mahasiswa," *Indonesian Journal of Sociology, Education, and Development* 5, no. 2 (2023): p. 160–73.

interested in the turban headscarf style.⁶² If examined, the term *turban* has existed since before the arrival of religion. Turbans were used by Sheikhs and Sultans as a symbol of social separation during the Persian and Arabic cultures. The Indian country put the *turban* function as a symbol of power and mastery. Until the development of fashion in Indonesia, the turban *hijab* style became a trend among millennial Muslim women.⁶³

Indonesian designers have criticised the turban headscarf, saying that turbans are not equivalent to headscarves, but turbans are equivalent to hats. Because even in the Qur'an there are no verses that discuss turbans. The difference is very visible from the style of use.⁶⁴ However, there is another group that believes that turbans are a modern *hijab*. In fact, according to him, it has become a new symbol that is unique and interesting for Muslim women.⁶⁵ Wearing turbans as if following the development of modern times becomes a public argument. Even a group argues that turbans are an effort to take the first step of transition from not wearing a headscarf to wearing a full headscarf, especially for Muslim women who have just started wearing a headscarf.⁶⁶ In addition to turbans, there is a shift in the style of *hijab* use with the term 'jilboobs'. This term is a combination of two words, *jil* which means *jilbab* (hair covering cloth) and *boobs* which means breasts.⁶⁷ However, the meaning is not the style of *hijab* that covers up to the chest, but the real meaning is the style of wearing *hijab* by showing off the chest. Practically speaking, this style of clothing indicates that it is against religious ethics.

2. Contextualisation Of Q. 24: 31 to The Current Hijab Trend

Q. 24: 31 is a command that is specific to women, namely the command to protect themselves including keeping their eyes by not looking at something that does not need to be seen, maintaining puberty means not committing adultery, and not showing adornment such as not showing aurat or accessories in the form of chains, bracelets, necklaces and so on in order to be among the lucky ones. In Abdullah Saeed's contextual concept, there are five hierarchies used as a process of interpretation including mandatory, fundamental, protection, implementation, and instructional values. Q. 24: 31 is included in the instructional value because the verse contains a command and prohibition and contains a specific and special event that is related to women who do not cover the aurat and the opposite sex. Abdullah Saeed's instructional concept has two characteristics of particular and universal. Q. 24: 31 is included in the universal verse which means it has a broad and fixed meaning. The meaning is broad and fixed because it is supported by other verses that

⁶² SITI ROFIKA, "Kawasan Java Ijen Raung Sebagai Sumber Ide Motif Batik Untuk Busana Casual Wanita" (INSITUT SENI INDONESIA (ISI) SURAKARTA, 2020). p. 17

⁶³ Dara Shabirah Putri Prihantono, Awang Dharmawan, and S I Kom, "Konsep Diri Influencer Muslimah Urban Dalam Penggunaan Hijab Turban," *The Commervium* 5, no. 02 (2022): p. 123–37.

⁶⁴ Dina Tokio, "Gaya Turban, Bukan Hijab Melainkan Hanya Penutup Kepala?," *Dreamers.id*, 2016, <https://gayahidup.dreamers.id/article/70144/gaya-turban-bukan-hijab-melainkan-hanya-penutup-kepala>.

⁶⁵ Indriseiawati and Puspitasari, "Kontroversi Pemakaian Turban Sebagai Jilbab Di Kalangan Mahasiswa." p. 8.

⁶⁶ Prihantono, Dharmawan, and Kom, "Konsep Diri Influencer Muslimah Urban Dalam Penggunaan Hijab Turban."

⁶⁷ Hamidah Hamidah and Ahmad Syadzali, "Analisis Semiotika Roland Barthes Tentang Fenomena Jilboobs," *Jurnal Studia Insania* 4, no. 2 (2016): p. 117–26.

similarly talk about the recommendation to cover the aurat. In the command to cover the aurat there is a moral and ethical concept contained, this aims to maintain the dignity of a woman.

The current hijab trend, although women wear the hijab, is not in accordance with the prevailing norms and ethics. For example, such as wearing a short hijab that does not cover the chest, wearing a turban hijab so that the tips of the ears, neck and chest are visible. There are also women who wear long headscarves in accordance with the rules, but wear tight clothes so that the curves of the body are visible. Then, there are also women who wear the hijab and neat clothes in accordance with Shari'ah but their behaviour does not reflect the ability to maintain the dignity of a woman. Whereas good clothes should reflect good behaviour for the user. The contextualisation of Q. 24:31 with today's hijab is one of the efforts to cover the aurat and maintain women's dignity without violating the norms. Muslim society often assume that fulfilling the requirements of covering the *aurat* (intimate-private body parts) means "in accordance with" the teachings of the norm. Whereas if examined, the model of covering the *aurat* (intimate-private body parts) today does not fulfil the teachings of the prevailing norms and ethics such as wearing a *jilbab* (headscarf) but wearing tight clothes. In today's view, the headscarf is no longer and just a symbol of obedience to religion, but the *jilbab* (headscarf) has become a religious identity and carries out the norms and ethics that apply in Islam. Actually, Q. 24: 31 is one of the guidelines to carry out the commandments of religion to get a more prosperous life.

Conclusion

The historical context shows that women of ancient times were less precise in wearing *khimar* which was only slung, attached to the top of the hair so that the aurat appeared open, as an answer Q. 24: 31 provides a specific explanation related to the norms and ethics that must be carried out for a Muslim woman related to self-preservation, one of which is wearing *khimar* which can cover the entire aurat from the head to the chest. Q. 24: 31 is universal, this is characterised by repetition in other verses so that the value contained is permanent and complex. The contextualisation of Q. 24: 31 with today's times as a guide to not only cover the *aurat*, but in terms of covering the aurat must follow the norms and ethics that apply in Islam. This is an integral part of covering the aurat coupled with maintaining the honour and dignity of a woman.[]

Acknowledgmet

This study is limited to the study of Abdullah Saeed's contextual approach. The author realizes the many shortcomings in this study. It is recommended to all activists of Qur'anic interpretation to further study the same theme or other themes. my respect, very grateful to the Perada Journal which has provided a forum for interpretive scholars in Indonesia.

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