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**Fashion Ideal of Contemporary Muslim Perspective T.M
Hasbi Ash Shiddieqy (Analysis of Tafsir Al-Qur'anul Majied
Surah An Nur [24] :30-31)**

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Abstract

This paper discusses the ideal fashion style for contemporary Muslims in order to respond to the fashion phenomenon - especially clothing - millennials. The style of dress that always follows the trend is sometimes not in harmony with Islamic law and does not follow the limits of the genitals that have been set. For this reason, in studying this phenomenon, the author uses the perspective approach of one of the Indonesian commentators, Hasbi Ash Shiddieqy with his commentary work Tafsir Al-Qur'anul Majid and focuses on the letter An Nur [24]: 30-31. The purpose of this study is to examine how the ideal fashion style for Muslims is in harmony with the rules and Islamic law from the perspective of Hasbi Ash Shiddieqy. So to realize these goals, the authors use qualitative methods and library research approach which is described by descriptive analysis method. From this research, it is analyzed that: in the letter An-Nur verses 30-31, Hasbi Ash Shiddieqy emphasizes the politeness aspect in dressing both men and women, and especially for women the aspect that is emphasized is the necessity to cover the chest. Then between men and women are ordered to keep their gaze.

Keywords: Fashion, Hasbi Ash Shiddieqy, QS. An Nur [24]: 30-31

Abstrak

Tulisan ini membahas tentang gaya fashion yang ideal untuk kalangan muslim kontemporer guna merespon fenomena fashion -khususnya berpakaian- kaum milenial. Gaya berpakaian yang selalu mengikuti trend terkadang tidak selaras dengan syariat Islam serta tidak mengikuti batas-batas aurat yang telah ditetapkan. Untuk itu dalam mengkaji fenomena tersebut, penulis menggunakan pendekatan perspektif salah satu mufassir Indonesia, Hasbi Ash Shiddieqy dengan karya tafsirnya Tafsir Al-Qur'anul Majied An Nur dan berfokus pada surat An Nur [24]: 30-31. Penelitian ini bertujuan untuk mengkaji bagaimana gaya fashion yang ideal untuk kaum muslim yang selaras dengan aturan dan syariat Islam perspektif Hasbi Ash Shiddieqy. Maka untuk mewujudkan

tujuan tersebut, penulis menggunakan metode kualitatif dan pendekatan *library research* yang dipaparkan dengan metode deskriptif analisis. Dari penelitian tersebut, dihasilkan analisa bahwa: dalam surat An-Nur ayat 30-31, Hasbi Ash Shiddieqy menekankan aspek kesopanan dalam berpakaian baik laki-laki maupun perempuan, dan terkhusus perempuan aspek yang ditekankan adalah keharusan untuk menutup dada. Kemudian antara laki-laki dan perempuan diperintahkan agar senantiasa menjaga pandangannya. **Keywords:** *Fashion, Hasbi Ash Shiddieqy, QS.An Nur [24]: 30-31*

Introduction

Along with the times and cultural developments that are always moving forward, it makes some human beings want to be able to keep up with these progress so they are not labeled as old-fashioned or even out of date. One of the changes that is the result of the progress of the times is fashion. Fashion is a lifestyle that can describe a person's character. This causes the birth of differences in fashion for each person according to personal tastes, social cultural factors, and current development trends. Not a few millennials base trends as their basis in fashion, especially in clothing. However, some of them pay little attention to the rules of Islamic law regarding the boundaries of genitalia. They prefer to follow trends in order to look more fashionable, contemporary and not out of date. Even though the main function of clothing is to cover the genitals as explained in the Qur'an and hadith.

The discussion on fashion styles for contemporary Muslim circles is a study that has attracted the interest of several academics to study it, this can be seen from some of the previous literature which has the same formal object, such as a thesis entitled "Muslimah Fashion Trends Perspective of Syari'ah Student at the Islamic University of Malaysia and Syari'ah Indonesian Islamic University", which aims to find out similarities and differences of opinion between two objects regarding issues of fashion trends (Annisa, 2018). There is also research that seeks to find out how much influence Muslimah fashion trends have on the style of dress worn during college, namely the thesis "The Influence of Muslimah Fashion Trends on Muslimah Lecture Dress Style for Students of the Management Department, Faculty of Economics, Yogyakarta State University" (Linda, 2018). The next article entitled "Hijab Trends Against Hijabers' Self- Concept in Medan Hijab Community", this article examines the factors that trigger the hijab fashion trend towards hijabers' self-concept in the Medan hijab community (Nisa, 2017).

From several views of the literature, this paper can be said to be a complement to previous writings. This article seeks to find out how T.M Hasbi Ash Shiddieqy's views regarding fashion styles are close to ideal and in accordance with religious law for contemporary Muslims in particular and for

all mankind in general. And to realize this goal, the author uses Tafsir An-Nur which is the work of T.M Hasbi Ash Shiddieqy himself as a guide to find out his ideas and views regarding the theme studied. Among the surahs in the Qur'an that allude to fashion, the author chooses Surah An-Nur [24]: 30-31 as the basis for writing this article.

According to the author, Hasbi Ash Shiddieqy, who is a reformer of archipelago Islam and has a modernist outlook, and adapts to the social and cultural conditions of Indonesian society, can contribute in the form of ideas that are in line with a related theme, namely the ideal millennial fashion style. The idea of Ash Shiddieqy's thought in the form of an interpretation of QS. An-Nur [24]:30-31, the author captures that the most important aspect of the concept of dress is to cover the genitals of the opposite sex and look polite so as not to attract the attention of other people who are not mahrams. And in that verse, 'the concept of not attracting the attention of the opposite sex' should not come from one direction, but from two directions, namely both men and women. They all should always keep their eyes from seeing things that can lead to disobedience.

Theoretical review

Tafsir Al-Qur'anul Majied or Tafsir An Nur ?

One of the monumental works of T.M Hasbi Ash Shiddieqy is Tafsir Al-Qur'anul Majied or commonly called Tafsir An-Nur. This work of commentary originates from Ash Shiddieqy's view of Islamic culture, which in essence belongs to all human beings, not only Arabs. So the Indonesian people are also the owners of Islamic culture. Along with the development of universities under the auspices of Islam in Indonesia, Ash Shiddieqy's ideas and attention to Islamic teachings (Al-Qur'an) emerged, namely the desire to expand the development of Islamic religious culture. So, to realize his desire, Ash Shiddieqy created an Indonesian language interpretation work, namely the interpretation of the Al-Qur'anul majied or Tafsir An-Nur and Tafsir Al-Bayan (Hamdani, 2016).

This Tafsir book was first published in 1956. Then in the mid-1960s a second edition of this Tafsir was published. Since 1996, this book of interpretations has been published by the Rizki Putra library in four volumes. This interpretation was also promoted specifically in Gema Islam magazine, which at that time was one of the leading Islamic magazines. This book of interpretations was compiled according to the standards of the Ottoman mushaf and the tahlili method. In explaining verse by verse, Ash Shiddieqy translates the verse into Indonesian which is easy to understand while paying attention to the meanings desired by each lafadz. Then the verse is interpreted

by referring to the original meaning. Ash Shiddieqy also interprets one verse with another verse, and also explains the asbabun nuzul verse and includes several authentic hadiths.

Method

In writing this article, the author uses a qualitative method, which is a research based on qualitative data, such as sentences, schemes, and pictures. In qualitative research, the writing process begins by compiling the basic assumptions and rules of thought that will be used in the research. Then, these assumptions and rules are then applied systematically in collecting and processing data to provide explanations and arguments (Arni, 2013). The data obtained from some of the literature is then processed using a descriptive-analytical approach, namely describing the data completely and analyzing it so that it will produce a comprehensive research study.

Results and Discussion

Dynamics of Millennial Fashion Trends

Fashion is the mode of taste of the people of their time. These modes of taste can change at any time because they are influenced by certain socio-cultural developments and at certain times (Ilyas, 2016). One of the fashion styles that is in demand by some

millennials is dress style. The growing culture and the progress of the era make fashion trends also experience transformation from time to time. The clothing or clothes worn by a Muslim can describe the tastes, income, trading patterns, and the level of religiosity of the wearer of the clothes. The types of people who wear clothes also vary, both according to age, gender, marital status, regional origin, occupation, madzab, the organization they adhere to, even the political flow that the wearer follows (Annisa, 2018).

Since the beginning of human creation, clothing has actually had the main function of covering the body rather than being a status symbol in society. Because dressing is a manifestation of human nature which has a sense of shame, so it always tries to cover its body. Therefore, no matter how simple the culture of a nation is, the effort to cover the body with clothing is always there, even if in a makeshift form such as the people of Irian Jaya inland who only wear holim (koteka) for men and Sali yokal for women (a dress that only functions covering certain parts of the body) (Surtiretna, 1993).

If we review the development of clothing in terms of the gender of the wearer, men's clothing is generally more static than women's. Even if there is a change, of course the changes that are seen are not too flashy both in terms of size and fashion. Unlike the clothes worn by women. Women's clothing

continues to change both in terms of size and fashion along with changes in civilization. Primitive women's clothing is enough to wrap the softened bark with a size that only covers certain parts of the body. Then it continues to grow until it finally covers almost the entire body.

Today, the perception and appreciation of fashion among Muslims, especially women, is divided into two groups. The first group is people who always follow the fashion trend regardless of Islamic norms in terms of covering their genitals. The second group is a group that doesn't really care about fashion trends, because they want to keep their private parts covered. They argue that fashion has Jahili connotations, so it is against religious norms. The first group made the standard Muslim fashions, such as brackets, sarongs, and headscarves, like the clothes of traditional Islamic boarding school students, so they assumed that Muslim women's clothing was out of date, tacky, out of date, and impractical. On the other hand, because the fashion trends that have developed so far have always ignored religious norms, the second group tends to act a priori towards the development of fashion. So it is necessary to have a third group in order to erase the dividing line so that the two groups can combine, so that a dynamic group is formed in developing fashion but always paying attention to Islamic principles in terms of covering the genitals (Surtiretna, 1993).

QS interpretation An Nur [24]: 30-31

Interpretation of the 30th verse

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

This verse contains an order to the believers to always close their eyes from seeing the parts of the genitalia of women that are forbidden to be seen, and also the genitalia of men which are forbidden to be seen by women. The command to close your eyes applies if that part of the genitals is open or accidentally opens and if you have already seen it then hurry to look away and not repeat to see it. So this verse does not forbid us from seeing a woman's private parts that are completely covered. According to

Hasbi Ash Shiddieqy, the command to close his eyes in this verse is implied by an order to abstain from all things that can cause slander. Believers, both men and women are ordered to maintain good manners (ethics, adab), and stay away from behavior that is contrary to ethics, such as looking at the opposite sex by bulging eyes or other inappropriate ways (Ash Shiddieqy, 1996

وَيَحْفَظُوا أَعْيُنَهُمْ

The next order is to cover the genitals so that they are not seen by

other people and are also ordered to abstain from adultery (Ash Shiddieqy, 1996).

تِلْكَ أَرْكَى لَهُمْ

The command to close your eyes from seeing the genitals of the opposite sex, to cover the limbs that are forbidden for others to see and to abstain from adultery is a holy act that can prevent immoral acts (Ash Shiddieqy, 1996).

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

In fact, Allah knows everything that humans do, all things including those that are done by sight, senses, and gestures (Ash Shiddieqy, 1996).

Interpretation of the 31st verse

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

In the previous verse, the command to close the eyes is for the believers, which includes both men and women. However, in this verse, the command to close (close) the gaze is conveyed specifically to believing women. They are prohibited from seeing male genitalia that are open or accidentally exposed (Ash Shiddieqy, 1996). They were also ordered to protect their private parts and private parts and to protect themselves from adultery (Ash Shiddieqy, 1996)

وَيَحْفَظْنَ فُرُوجَهُنَّ

They were also ordered to protect their private parts and private parts and to protect themselves from adultery (Ash Shiddieqy, 1996).

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

In this verse, women are prohibited from showing jewelry worn on body parts that are prohibited from being exposed -such as necklaces- except for jewelry that is normally visible (jewelry on the face and palms) (Ash Shiddieqy, 1996).

وَأَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

Let the women lower the ends of their headscarves to their chests to cover the closed parts of their chests. Here, Hasbi Ash Shiddieqy quotes Az Zamakhsyari's explanation that in ancient times, Arab women's clothes were so wide that they exposed their chests and they lowered the ends of their headscarves backwards. So then this verse came down which ordered her to lower the ends of her veil forward so that her chest would be covered.

The word *juyyub* is interpreted as chest, so what is ordered to be

covered is the chest. Covering the chest can be done by lowering the end of the veil or by wearing a shirt that covers the chest. In this verse, there is no stipulation that women must cover their neck (Ash Shiddieqy, 1996).

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

Women are also allowed to open the body which is a place of decoration including necklaces- except for the part between the navel to the knee to their father or husband's father (in-law) or their children, husband's children (stepchildren) or siblings or children brother or sister's children (nephews). This is because all of them are mahrams who are not worried about slander and interaction or association with them too often or too tightly (Ash Shiddieqy, 1996).

أَوْ نِسَائِهِنَّ

They (women) are also allowed to show the part that is a place of decoration to other women, both believing women and not (Ash Shiddieqy, 1996).

أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

They are also allowed to show it to their slaves, both female and male slaves.

Here, Hasbi Ash Shiddieqy and other scholars do not justify this for maleslaves, although in this case some friends equate male slaves and female slaves (Ash Shiddieqy, 1996).

أَوْ التَّبَعِينَ غَيْرَ أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ

They (women) are also allowed to show body parts -which become places of jewelry- to servants who are old or who do not understand anything or who have beencastrated (Ash Shiddieqy, 1996).

أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ

They may also show the genitalia to children who cannot yet distinguish between what is genitalia and what is not. Namely children who do not know about sex, such as children under the age of 5 years (Ash Shiddieqy, 1996).

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

After the order to hide jewelry that was on the forbidden body parts was opened, then Allah also forbade women to stamp their feet when

walking with the aim of hearing the tinkling of their anklets. Because this can attract men's attention and can lead to prejudice that the act gives a certain signal (Ash Shiddieqy, 1996).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Repent all of us to Allah, do all that is His command and stay away from His prohibitions. Because it can guide our faith in order to obtain happiness in the afterlife (Ash Shiddieqy, 1996).

QS Interpretation Analysis. An-Nur [24] : 30-31 T.M Hasbi Ash Shiddieqy

The results of the interpretation of QS. An-Nur [24] : 30-31 in the interpretation of An-Nur by T.M Hasbi Ash Shiddieqy explains several commands given by Allah to believers, both men and women. The first command is not to look at the genitals of the opposite sex and immediately close your eyes if you see them (look away if the genitals are accidentally exposed). Second, protect one's private parts and protect oneself from all actions that encourage adultery. Allah's command contained in the 30th verse is given to believers, both men and women. Then in the next verse, an order from Allah is specifically given to women namely; first, the prohibition to see the private parts of men, whether intentionally or unintentionally exposed. Second, the command to cover the genitals and other parts of the genitals and protect oneself from adultery.

The third commandment is the prohibition to show the jewelry worn in parts of the body that are forbidden to be exposed except for the parts that are usually visible. Implicitly this prohibition reaffirms not to show a woman's genitals to men who are not her mahram. And they are still allowed to show their jewelry which is located in parts that are not genitals, such as the palms of the hands and face. The fourth commandment is to lower the edge of her veil to the chest to cover the closed part of the chest. Hasbi Ash Shiddieqy quotes an explanation from az zamakhsyari, explaining that in ancient times, the neck of Arab women's clothes was so wide that the chest was visible. And they lowered the ends of their veils back. So this verse was revealed which instructs them to lower the ends of their headscarves forward so that their chests are covered.

Here, Ash Shiddieqy underlines the word *juyyub* which can be interpreted as chest. According to him, covering the chest can be done by lowering the ends of the veil or you can also wear clothes that cover the chest. According to Ash Shiddieqy, in this verse there is no stipulation that women must cover their necks, because what is ordered is to lower the ends of their headscarves over their chests, bearing in mind that Arab women in ancient times wore clothes whose necks were wide open to reveal their breasts. Those

parts of women's bodies that are forbidden to be shown to other people can only be shown to their husbands. Women are also allowed to open their bodies which are usually used as places of decoration - except between the navel and the knees - for their mahrams, fellow women, owned slaves, men who accompany them - such as servants who are old and do not understand anything or those who have been castrated, and children who cannot distinguish between genitalia and what is not.

The fifth commandment, namely not to stamp your feet when walking with the aim of hearing the clatter of the jewelry you are wearing (anklet), this is because it can arouse men's attention and can lead to prejudice that this act gives a certain signal. Allah commands His servants to repent, carry out everything that is ordered and stay away from all His prohibitions in order to strengthen our faith so that it will lead to happiness in this world and the hereafter.

An important aspect that becomes the theme of the discussion of this paper is Ash Shiddieqy's thoughts on fashion styles. In his explanation regarding the word *juyyub* which means chest, so in that verse what is ordered is only to cover the chest, and covering the chest can not only be with the end of the veil, but also with clothing. Thus, according to Ash Shiddieqy this verse does not contain an order to close the neck. So if this is correlated with the cultural context in Indonesia, then something that becomes important in dress is the aspect of modesty so as not to attract the opposite sex. Because not a few Muslim women who do not wear headscarves, but look polite. There is no *syar'i* obligation for Indonesian Muslim women to wear robes, robes, clothes in brackets, and the like in the Arab style, because the culture and traditions in Indonesia are very different from those of the Arabs. What is in Arabic is not required to be transported here, because Indonesian Muslims have the same right to create their own forms and models of clothing that are more suitable for Indonesian culture and traditions (Iyubenu, 2015).

So, even though Islam gives creative freedom to its people, both men and women in terms of dress, Muslims should pay attention to the Shari'a that can be used as a parameter in dress. At least at least three functions of dress have been fulfilled, including (Shihab, 1998):

1. Can protect the wearer from hot and cold stings and everything that can disturb the body (QS. 16:18)
2. Shows identity so that the wearer can be protected from distractions and teases (QS. 33:59)
3. Covers what is visible (including genitals) and adds to the beauty of the wearer (QS. 7:26)

Conclusion

Fashion is one form of development that cannot be avoided. As millennials, of course there are not a few of them who want to be able to follow them so that they always appear trendy, up to date, and not out of date. For this reason, it is necessary to have a criterion in fashion so that it is always in harmony with Islamic law. From the interpretation of T.M Hasbi Ash Shiddieqy in QS. An-Nur [24] 30-31, he gives the view that being in fashion - especially dressing- for both men and women is polite. Because polite clothing is considered not to attract the attention of the opposite sex which can lead to immorality. In this verse it is also ordered to the believers to always keep their eyes away from seeing the genitals of the opposite sex, orders to protect their private parts and avoid adultery, orders not to reveal jewelry on parts of the body that are forbidden to be exposed (such as necklaces), and prohibitions to stamp their feet when walking (with The goal is to hear a clattering sound from her anklets).

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