

The Context of Woman's Clothes Verses and It's Influence on the Concept of Woman's Dressing (A Comparison of Four Indonesian Exegeses)

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Abstract

This paper will compare the commentaries of the verses which tell about women's dressing, where the explanation focuses on four Indonesian quranic commentaries made at different times; the classical dan medieval period. The four books are Turjuman al-Mustafid Interpretation, Qur'anul Karim Interpretation, Al-Nur Interpretation, and Al-Misbah Interpretation. This study is a qualitative research in which the data taken in this study are derived from some literatures or books. The results of the study reveal that the differences of commentaries are; Turjuman al-Mustafid regulated women to cover their whole body except face and palms, Quranul Karim required women not to be look like wanton women, Al-Nur told women to cover up their body and to wear a scarf on the head, while Al Misbah asked women to dress in a respectable manner (though not wearing jilbab). These differences are caused by the differences in the time of writing, the background of the life of commentators and the books used as references in commenting the verse.

Keywords: Quranic Commentaries, Woman's Dressing, Cause and Effect.

Abstrak

Makalah ini akan membandingkan komentar-komentar dari ayat-ayat yang menceritakan tentang cara berpakaian wanita, di mana penjelasannya berfokus pada empat komunitas quranic Indonesia yang dibuat pada waktu yang berbeda; periode klasik dan pertengahan. Keempat buku tersebut adalah Tafsir Turjuman al-Mustafid, Tafsir Qur'anul Karim, Tafsir Al-Nur, dan Tafsir Al-Misbah. Penelitian ini merupakan penelitian kualitatif dimana data yang diambil dalam penelitian ini berasal dari beberapa literatur atau buku. Hasil penelitian ini mengungkapkan bahwa perbedaan komentar adalah Turjuman al-Mustafid yang mengatur wanita untuk menutupi seluruh tubuh mereka kecuali wajah dan telapak tangan, Quranul Karim meminta wanita untuk tidak terlihat sama seperti wanita nakal, Al-Nur mengatakan kepada wanita untuk Menutupi tubuh mereka dan memakai syal di kepala, sementara Al Misbah meminta wanita berpakaian dengan sopan (meski tidak memakai jilbab). Perbedaan ini disebabkan oleh perbedaan waktu penulisan, latar belakang kehidupan para komentator dan buku yang dijadikan referensi dalam mengomentari ayat tersebut.

Kata kunci: Komentar Al Quran, Tata Busana Wanita, Sebab dan Akibat.

Introduction

Clothes are main necessity for human, but the scientists argued that the clothes are known by the human approximately 72.000 years ago. According to them *homo sapiens* (our ancetors)came from a steamy Africa, ten some of them move to cooler area. Here they started to use animal skin as clothe for the sake of keeping the warmth of body. About 47.000 years afterward found a way to sew te lether, and from here the eginning clothing development.¹

Appear a queston, how is the origin of clothes tradition in Indonesia? In Researcher's perspective, based on historical evidience in before 17th century Indonesian women yet wears clothes that closed entities wholly, but only wear cloth wrapped to their bodies on the part of bottom only. This is illustrated by Borobudur² below;



Source: the picture is taken diectly on January 2017

Borobudur Temple is believed by most of society as an illustration from human life in the past.³In the picture above shows as an embodiment woman's

¹ Muhammad Quraish Shihab, *Jilbab Pakaian Wanita Muslimah*, (Jakarta; Lentera Hati, 2014), h.33.

² A theory which accepted widely states that Borobudur was built around the 8th century or the 9th century. There is no historian or archaeologist who deny or refute this theory. Why so? Because there is strong evidence that supports the theory. The strongest evidence is the inscription carved in hidden reliefs hidden at the temple feet. There is no written document concerning Borobudur temple built that survived, and also there is no reference who built it and what is the purpose of construction. However, the inscription carved above the relief at the 'hidden feet' foot monument has graphic characteristic similar to writing that is commonly used in kingdom epigraphy between the end of the 8th century and early 9th century. The obvious conclusion is that Borobudur temple most likely founded around the year 800. (Seno Panyadewa, 2014:25).

³ Ima Kusumawati Hidayat, ed, "Mengenal Relief, Mudra dan Stupa Candi Borobudur untuk Anak-Anak Usia 9-12 Tahun Melalui *Edugame*" *J. Vis. Art & Des*, Vol.6, No.1, 2014; 5

clothing in the past only wears cloth wrapped to body on the part of bottom.

Basically, in the 7th century muslim traders from Arabia, Persia, and India began to come to Indonesia just for trading.⁴ But gradually trading became means of *da'wah* to the end of the 13th century, until to the 14th century and 15th start popping up Islamic kingdoms in Indonesia so that Islam advanced very rapidly. In this century, there is also the appearance of clothes that cover up body in better progress, especially around the 15th century, Indonesian woman used *kebaya* that is actually also influence of Islamic culture.⁵

Continued to the 19th century, the wearing of *jilbab* has been championed in community. This thing we can observe from history of *Paderi* Movement in Minangkabau. This revolutionary movement, also struggle for wearing *jilbab* in the public.⁶

In spite of that, actually the functions of clothes are not only as a cover the human's body, but the Quran explained that the function of the clothes are also as a beauty, a patron from the warm or cool of the weather, and showing the identity of the wearer which is differentiating among ones' and the other, or a group with the other groups.⁷

The holy Quran consist of 30 Juz and 6236 verses. It explains various kinds of human life issues. Muslims believe that the Koran is the primary reference source.⁸ The Koran gives guidances for everything, such as creed, *syari'ah*, and moral, by putting down basic foundations of concerned issues, and then Allah chose Rasulullah to give a complete information on the basics.⁹ God said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ٤٤

Meaning: *With clear arguments and scriptures; and We have revealed to you the reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.. (an-Nal [16]: 44).*

⁴ Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta; Rajawali Press, 2008), p.191.

⁵ D. Lombard, *Silang Budaya*, (Jakarta; Gramedia Pustaka Utama, 2005), p.318.

⁶ Ali Tantowi, "The Quest of Indonesian Muslim Identity, Debates on Veiling from the 1920s to 140s" *Journal of Indonesian Islam*, Vol.4, No.1, 2010; 69.

⁷ Muhammad Quraish Shihab, *Secercah Cahaya Ilahi*, (Bandung; Mizan Pustaka, 2013), p.214.

⁸ Muhammad Quraish Shihab, *Wawasan Al-Quran*, (Bndung; Mizan Pustaka, 2013), h.6.

⁹ Muhammad Quraish Shihab, *Membumikan Al-Quran*, (Bandung; Mizan Pustaka, 2014), p.45.

The verse above tells us that prophet Muhammad as the information giver of the Koran verses, but the problem is the period of prophet Muhammad's life is not the same with us, means Rasulullah is not life in this era while the Koran still needs a proper explanation so that does not caused the controversy in life.

One of issues which is significant to be discussed to the present time particularly in Indonesia is women's dressing. Basically, Islam through Quranic verses have mentioned the way to dress, especially for woman, but these verses can't be understood directly. Re-explanation needed to get the appropriate interpretation. Moslems refer to *tafsīr* book that either the Middle East *tafsīr* books or other Indonesian *tafsīr* books.

In this research, researcher will focus on the interpretation from Indonesian *tafsīr* books, this is because we as Indonesia Moslems as known have different civilizations with Middle East Moslems means this research also wants to know whether writing the *tafsīr* books also sees the context of Indonesia life or fully refer to tafseer books from the Middle East.

However, in this case, researcher will not only describe from each interpretation but also will compare the *tafsīr* books to get the exegetical development of the interpretations. Indonesia has so many interpretation works that are written by Indonesian Moslems fully, thematic, or interpreting one or some *surah* of the Koran, so that why the researcher chose the Indonesian Quranic Commentaries or Indonesian *tafsīr* books which are written in 30 *juz*.

There are 10 books of *tafsīr* from time to time which complete written 30 *Juz* and researchers took four among them are *Tarjumân al-Mustafid*, *Tafsīr Qur'ân Karim*, *Tafsīr an-Nur* and *Tafseer Al-Misbah*. As for the reason why the researcher chose the tafseer books because they were written in different era namely classical era, medieval era (which is divided into two that are when still in Netherlands colonization and just free colonization) and the last is contemporary era.

The reason why this topic is very interesting to be discussed, because as we know that in Indonesia, the problem of *Moslemah's* dressing is not yet getting the finish, it because there are some controversies of the Quranic interpretation which the verse mentioned about this issue, one of them is the interpretation of Muhammad Syahrur about the verses that the women's dressing is adapted to the situation and local conditions, it means the woman should not cover all of their body like Arabian woman because there are differences between Arabian context and another countries, so that why he explained that there are

minimum and maximum limits of *aurah*.¹⁰ Because of that, the researcher chose Indonesian Quranic Commentaries from different time to be compared because we live in Indonesia which are so many differences with Arabian context so are the tafseer books from each time interpret the verses by seeing Indonesian context at the time?

Based on the question above the paper will use socio-history approach that will be seeing, is the different time of *mufassir's* life affects to the interpretation of them, is the background of the *mufassir* is be one of caused the influence of the interpretation? So this paper will discover wherein lies of the differences and what are the causes of these differences in interpreting the verses.

The Four Indonesian Commentaries

Concern about tafseer book written by the Indonesian *Mufassir* belongs to quite a lot, there are some kinds of interpretation such as interpreting composition of some surah in the Koran, thematic interpretation as well as interpretation thoroughly. Based on observation of the researchers, tafseer book written extensively by Indonesian *Mufassir* amounted to 10 tafseer books which are divided into 4 periods, namely: 1st; *Tarjumân al-Mustafid*, 2nd; *Tafsîr Munîr Li Ma'alim al-Tanzîl*, *Tafsîr Qur'ân Karim*, *Fayd al-Rahmân*, 3rd; *Tafsîr an-Nûr*, *Tafsîr al-Azhar*, 4th; *Al-Qur'an dan Tafseernya*, *Tafseer al-Misbah* and *Tafseer al-Lubâb*. It period division based on the *mufassir* life time, but there's one tafseer book that the *mufassir* life time is unknown and when the book was written, namely *Ayat Suci dalam Renungan*.

Based on the period division above, then researcher in this case will only take one representative from each periods to be used as the main reference in this research, as for those books that have been selected on its period as follows:

1st Period (*Tarjumân al-Mustafid*)

Tarjumân al-Mustafid is a Malay earliest work in the field of religion, even a complete interpretation earliest works in the Malay world.¹¹ This tafseer book is written by 'Abd al-Rauf Al-Singkilî. He was born in Singkel in 1035 H/1615 M. His original name was 'Abd al-Rauf Al-Fansurî. He is a theologian from Aceh who first brought the *Sattârîyâ* congregation in Indonesia. Is about in 1064

¹⁰ M. Alim Khoiri, "Rekonstruksi Konsep Aurat: Analisis Pemikiran Syahrur" *Universum*, Vol.9, No.2, 2015: 115.

¹¹ Zulkifli Mohd Yusof ed, "Tarjuman Al-Mustafid: Satu Analisis Terhadap Karya Terjemahan" *Jurnal {engajian Melayu}*, Vol.16, 2005: 156.

H/1643 M, Al-Singkilī studied to MiddleEast to study the religion science such as *Al-Qur'ân*, *Hadīts*, *Fiqih*, *Tafsīr dan Tasâwuf*. Al-Singkilī also learned *Sattârîyâ* congregation to Ahmad Qusairî (1583-1650 M) and Ibrâhîm al-Qurânî. Then Al-Singkilī returned to Aceh in 1662 M and developed this congregation.¹²

Tarjumân al-Mustafid was written using Arabic Malay and complete 30 juz, but this book is not a pure essay Abd al-Rauf Al-Singkilī, but has got additional explanation by his disciple named Dawud Rumî in the form of stories and *Qirâ'ât* difference with ' Abd al-Rauf Al-Singkilī approval as his teacher. Many observers stated that the book is a translation of *Tafsīr al-Baydâwî*, but some other observers, such as Peter Riddel and Salman Harun argued that in general this book is a translation of *Tafsīr al-Jalâlayn*, with additional reference to *Tafsīr al-Baydâwî*, *Tafsīr al-Khâzin* and a few other tafseer books.¹³

Based on the *mufassir* history of this book, note that the book is presented at the 17th century where Indonesia at that time not yet colonized by Netherland or Japan, but the Islamization activity in Indonesia through trading already progressed.¹⁴

When Al-Singkilī explains a surah, he begins by explaining chronology of the verse first, it means that he explains the name of surah, amount of the surah's verses, the place which is revealed of the verse, then explaining the verse by using some references such as *Tafsīr al-Baydâwî*, *Tafsīr al-Khâzin*, *Tafsīr al-Jalâlayn*, etc.¹⁵ After that when Al-Singkilī explains a verse, he always begins by *basmallah* first, then explaining the meaning of the verse. In giving explanation of the verses, Al-Singkilī explains sequentially then discovering the meaning of the verse in literal, but his explanation does not use *Hadith* or *Munâsabah al-âyah*.¹⁶

Generally, Al-Singkilī does not mention directly about the method on writing of his tafseer book, but in perspective of the researcher by looking for two sides of his interpretation that *Tarjumân al-Mustafid* can be called as a tafseer book which is using the method of *tahlili*, it because the *mufassir* explained verse by verse using some aspects such as *Qirâ'at* and *al-Asbâb al-Nuzl*. But this tafseer book can be called also as a tafseer book which is using the method of *ijmali*, it can

¹² Taufikurrahman, "Kajian Tafsir di Indonesia" *Jurnal Keilmuan Tafsir Hadis*, Vol.2, No.1, 2012: 9.

¹³ Taufikurrahman, ..., p.9-10.

¹⁴ Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: Rajawali Press, 2008), p.201.

¹⁵ A. H. Johns, "The Qur'ân in the Malay World: Reflections on 'Abd Al-Ra'ûf of Singkel (1615-1693)", *Journal of Islamic Studies*, Vol.9, (2) 1998: 125.

¹⁶ Suarni, "Karakteristik Tafsir Tarjuman Al-Mustafid" *Ijurnal Substantia*, 17 (10) 2015: 16

be known by the interpretation that is very concise and easy to be understood.

Al-Singkilî in expanding Quranic verses does not focus on one pattern only such as *Fiqh, Philosophy or adâb bi al-Ijtimâ'I*, but in his interpretation includes some patterns which is adjusted to the content of the verse. If a verse talks about *fiqh*, he will discover the verse by the laws of *fiqh*, and if a verse talks about theology, he will explain more enough about *akidah* until there is not misunderstanding of the verse, and then if a verse talks about *qishah*, he will explain by approachment of history. It because Al-Singkilî is expert in so many filed of sciences such as *fiqh*, philosophy, logic, theology, history, 'ilm al-Falaq, and politics.¹⁷

2nd Period (*Tafsîr Qur'ân Karim*)

This tafseer is written by Mahmûd Yunus who was born on Ramadhan 30th in 1316 M/10th Feb 1899 M in the Sunggayang village, Batusangkar, West Sumatra. Mahmûd Yunus grew up among the devout religious family. His father's name is Yunus b. Incek, was a teacher at surau, and his mother's name is Hafsa bint. Imam Samiun was the son of Engku Gadang M. Tahir b. Ali, a founder and a surau nanny in that region.¹⁸

In 1923 Mahmûd Yunus hajj to Mecca, and afterwards Mahmûd goes straight to Egypt to study the religion science at Al-Azhar University and the Dâr al-'Ulûm Ulyâ Cairo until in 1930. Mahmûd Yunus started writing this tafseer book on November in 1922 and was completed in 1938.¹⁹ The tafseer book is written using Indonesia language different with previous tafseer book that used *Arabic Malay*.²⁰

Based on the *mufassir* history of this book, then note that the book is presented at the beginning of the 20th century in which Indonesia is currently in the Netherland colonial time.

Tafseer Qur'an Karim has composition which is simple enough. Yunus begins his tafseer book with introduction includes about the background and giving a few information about revision of his tafseer on some parts. This section is not the same with another tafseer which are explaining about the history of

¹⁷ Suarni, ..., p.163.

¹⁸ Herry Mohammad ed, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*, (Jakarta: Gema Insani Press, 2006), p.85-86

¹⁹ Iskandar, "Tafsir Quran Karim Karya Mahmud Yunus, Kajian atas Karya Tafsir Nusantara" *Suhuf*, Vol.3, No.1, 2010: p.2

²⁰ Taufikurrahman, ..., p.12-13.

Koran revelation, the history of codification, how to read the verse *qirā'ah*, and the virtue of the verse as usual.²¹

The method of interpretation of Mahmud Yunus in *Tafseer Qur'an Karim* has been using relatively rare *ijmālī* the previous commentators. In addition to an explanation of the meaning of paragraph briefly, this interpretation also presents a description of the *asbab al-nuzul* that characterize the formal interpretation of Koran. The source interpretation material used by Mahmud Yunus is more likely patterned mixture, ie using the method of interpretation between interpretation combined between *bi al-ma'tsur* and *bi al-ra'y*.²²

Nasrudin Baidan gives plus point on this tafseer book, because this tafseer book is different with another five in their time. There are the thoughts of Indonesian Moslem Scholars which are not owned by another tafseer for example on the verse of woman's dressing on surah al-Nūr [24]: 31.²³

Researcher opines that the pattern of the tafseer book is *'ilmi*, it based on the way of *mufassir* interprets the Quranic verses which is so rationally as the verses that will be discussed in this paper. And then it can be known by seeing the last part of the tafseer book Yunus established the index of the verses relates with sciences and technology.

3rd Period (*Tafsīr an-Nūr*)

This tafseer is written by Teungku Muhammad Hasbi b. Muhammad Husein b. Muhammad Mas'ud b. 'Abd al-Rahmān Ash-Shiddeqy. Was Born on Jumād al-Akhiin 1321 Ah/on March 10 in 1907 M in Lhokseumawe more less 273 km in the east of Banda Aceh. Hasbi Ash-Shiddeqy studied from theologians in some famous boarding schools in Dayah, Blangkabu, Gendong, Krueng Mane, Kutaraja, etc. Then Ash-Shiddeqy wrote this *Tafsīr an-Nūr* published in 1956.²⁴

Based on the *mufassir* history of this book, then note that the book is presented on the 20th century where Indonesia has independence from the colonial rule of Netherland and Japan.

The method of this tafseer is *ijmālī* and using approachment of *bi al-ma'thūr*. The interpretation of the Quranic verses is begun by word "*ya'ny*". Hasbi

²¹ Iskandar, ..., p.6-7

²² Muhammad Anwar Syarifuddin, "Mahmud Yunus Pelopor Baru penulisan Tafsir Al-Quran Indonesia" *Ilmu Ushuluddin*, Vol.2, No.3, 2015: p.328.

²³ Taufikurrahman, ..., p.14-15.

²⁴ Taufikurrahman, ..., p.15-16

in interpreting the verses uses *munâsabah al-Ayah*, it means he explains a verse with other verse that is similar.²⁵

4th (*Tafseer al-Misbah*)

The author of this tafseer is Muhammad Quraish Shihab was born in Rampang, South Sulawesi in 1944. Quraish received his academic title M.A for specialization field of the Koran tafseer at Al-Azhar University Cairo, Egypt in 1969. In 1982, earned a doctorate title in the field of Koran sciences with *Cum Laude* predicate and first degree appreciation at the same university.²⁶

Basically, before Shihab wrote this tafseer, he has written previous the Korantafseer which thematic nuance, and then Shihab continued to write the tafseer book in 30 juz named *Tafseer al-Misbah*.²⁷ *Tafseer al-Misbah* is the monumental work of Quraish Shihab. There are 15th volumes which are including 30 Juz of Koran. The writing of this tafseer is using the method of *tahlili*. It means the *mufassir* interprets verse by verse as in *mushaf*. The first volume of this tafseer is printed on 2000, and the last volume of this tafseer is printed on 2003. Shihab admits that he finished this work during 4 years started in Egypt on Friday 4th *Rabûlawâl* 1420 H/ 18th June 1999 then finished in Jakarta on Friday 5th September.²⁸

Based on the author history of the book, then it is known that this book came in the end of the 20th century and more developed in the 21st century, where Indonesia has been in contemporary era.

There are some principles held by Shihab on his interpretation work, one of them is about Koran as a unity that can't be separated. It because he never forgets to explain about *munâsabah al-Ayah* on his tafseer reflected in six areas: harmony verbatim in one surah; harmony between the content and the closing of the verse. Harmonious relationship the verse with the next verse; harmony initial description with the closing of the surah; harmony the closing surah with the initial description of the next surah; and harmony the theme of surah with the name of surah.

²⁵ Taufikurrahman, ..., p.18.

²⁶ Muhammad Quraish Shihab, *Secerca Ilahi*, (Bandung: Mizan Pustaka, 2013), About the Author.

²⁷ Taufikurrahman, ..., p.22-23.

²⁸ Muhammad Iqbal, "Metode Penafsiran al-Quran M. Quraish Shihab" *Jurnal Tsaqofah*, Vol.6, No.2, 2010: p.258.

Tafseer al-Misbah is certainly not purely the result of the interpretation of Quraish Shihab only. As his own admission, many once he cites and quotes the opinions of the scholars, both classic and contemporary. The most dominant course *Tafseer Nazm al-Durar* works of medieval scholars *Ibrahim ibn 'Umar al-Biqâ'i* (w. 885/1480). This is natural, because the scholar is the object of Quraish's research while completing a Ph.D. at the University of Al-Azhar. Muhammad Husein Thabathab'i is a modern Shiite cleric who wrote the book of *Tafseer al-Mizân* complete 30 Juz is also to be a reference of Quraish in his tafseer book. These two figures seem very much attention in *Tafseer al-Misbah*. Besides al Biqa'i and Thabathab'i, Quraish cited so many thoughts of Muhammad at-Thantawi, Mutawalli as-Sha'rawi, Sayyid Qutb and Muhammad Tahir ibn Assyria.²⁹

The Interpretation of Woman's Clothes Verses on the Four Exegeses

Talk about clothes then indirectly will also related to genital, because basically the function of clothes is as genital cover. According to Quraish Shihab there are 5 parts of the Koran verses which explained about genital to woman, two of them became *dalil* dress principle to them.

First part: that became a main discussion about woman's clothes, Allah has once said in sura al-Ahzâb [35]: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبًا أَنْ يُعْرَفْنَ
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

Meaning: O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when out of doors): that is most convenient, that they should be known (as such) and not molested. And Allah is The most forgiven, Most Merciful.

Abdul Ralif Al-Singkili in *Tarjumân al-Mustafid* book. Explained that Muhammad was ordered to explain to wives, daughters, and the moslems wives to extend cloth to all over body, so cover up the body and face part, because that will make it easier to become known that they are independent women and not to be hurt because their genital do not visible.³⁰

Refers to the *khâzin* book Abdul Ralif Al-Singkili added his explanation that people (man) who loves to commit adultery in Madina walks in every

²⁹ Muhammad Iqbal, ..., p.260.

³⁰ Abdu al-Rauf al-Jawi, *Tarjumân al-Mustafid*, (Beirut:LB. Dâr al-Fikr, 1990), p.427.

Madina to commit molest when there is any woman who comes out at night. At one time there was a woman got outhome at night because there was an affair (*hâjat*), then the woman followed by fornicators male because presumed that the woman was a slave this case because at the time between slave outfit and the independent people were same, therefore Allah sent down this verse. Then also explained that Allah is Allah is the most forgiven that forgives them whose left to cover the genital (face) at the last time.³¹

Mahmūd Yunus also explained that, this verse tells about women habit in *jahiliyah* era (before Islam come) who likes wearing clothes that are not honored, which like a slave outfit (open genital). At that time, there were some naughty man who likes to harm women on the streets, it means is when there are those women who walk into the garden into farm at night, the naughty men like to harm them and sometimes they are interfered with independent woman, this occurred because they think they are slaves between independence woman dress and slave. Therefore, Allah told the independent women, to close her chest, head with clothes, so different with the slave. By this bright way that the woman is an honored woman, not a naughty slave. Mahmūd Yunus concluded that this verse intended so that the honored women to wear honorable clothes anyway, not like a naughty woman outfit, so she is known by people and not plagued by the mischievous man.³²

Hasbî Al-Shiddeqy in the *Tafsîr an-Nur* book explained that women are obedience to cover their body with a large scarf when out on their house.

As others mufassir, Ash-Shiddeqy also tells us that independent woman and woman slave (at the beginning of Islam) out at night for urinating in gardens, and between independent woman clothing and slave clothing were no different. In Madina at that time still stroll people who love to harm woman slaves and sometimes they also interfere with the independent woman. When asked why they also did interfere with the independent woman, then the answer is, because there is no different between them how to dress. Then religion told independent woman made different from the slave woman in the matter of clothes, that is by cover all the whole body with well. Close the head, next to cover all the whole of the body.³³

³¹ Abdu al-Rauf al-Jawi, ..., p.427.

³² Mahmud Yunus, *Tafseer Qurân Karim*, (Jakarta: Hidakarya Agung, 2004), p.625.

³³ Muhammad Hasybi Ash-Shiddieqy, *Tafsîr An-Nur*, (Semarang: Pustaka Rizki Putra, 2000), p.3307.

Ash-Shiddeqy added that there are some mufassir who interpret this verse as a basis on obligation wearing the veil, but according to Ash-Shiddeqy this verse only commands the women to wear polite clothes, because there is no information which proves that the women at the beginning of the of Islam to close her face as a religion obligation. In fact, the histories prove that the women of the time mixed with the men do every job exposed face and hand situation.³⁴

Also too with Muhammad Quraish Shihab in the *Tafsir al-Misbah* book explains that the story behind this verse is tantamount with stories that have been described on mufassirs above. Then Quraish describes back that on this verse the Prophet was ordered to instruct his wives, his daughters, and believers women, that stretched out *Jilbâb* over them whole of their body. The word '*alaihinna* (over them) impresses that entire their body covered by clothing. Prophet SAW count out face and palms or and some other parts of the woman body.³⁵

The verse above does not instruct muslim woman wears *Jilbâb* because presumably when that time most of them have been wearing it, it's just how to wear it yet support what is desired by this verse. This effect is obtained from editor stating verse above which clarify the *their Jilbâb* and that was ordered was that they should cast their outer garments. It means they have been wearing *jilbâb* but not yet to pay it out.³⁶

Second part: who also became a staple discussion about women's clothing, Allah has once said in sura an-Nūr [24]: 31.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ
غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ
مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

Meaning: And say to the believing women that they should lower their gaze and guard their modesty; that they should not play their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, of

³⁴ Muhammad Hasybi Ash-Shiddieqy, ..., p.3307-3308.

³⁵ Muhammad Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta:Lentera Hati, 2012), p.533.

³⁶ Muhammad Quraish Shihab, ..., p.534.

their women, or the slaves whom their right hands possess, or male attendants free of sexual desires. Or small children who no carnal knowledge of women; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah in repentance that ye may be successful.

Based on the Rauf Al-Singkili interpretations in *Turjumân al-Mustafid* book explained that in this verse Prophet Muhammad is told to explain to the muslim to close the vision from a thing that should not be seen by them, also they told to keep genitals and not to do adultery. And they are forbidden to reveal their ornaments but commonly looks like face and palm, were due in an emergency situation. And woman required to cover head and neck up to the chest by wearing *telekung*, and do not exhibit ornaments except to the husband, father, parent in law, children, stepchildren, brothers, child from brother or child from sister, Islam women, or the slaves they owned, or servants who have not desire (to women) or children who do not understand about the woman genital. And do not you (woman) to stamp your feet so that known about your ornaments such as *Gerincing*. then Allah with it order to repent from all sin.³⁷

According to Mahmud Yunus in the *Tafsîr Qur'ân Karim* book explains that this verse tells the women to keep their view from haraam things, because it is the beginning of the incidence of crime, especially in the Eastern country that heat weather. Then woman forbidden to open their onaments or their body to men who are not family, except from the usual open, for working, as described in Hanafi mazhab that can be seen when work was face, palm up to the wrist, and soles to ankles. Even there were said to be seen half of palms and soles of feet, because those all very commonly seen while working.³⁸

Mahmud Yunus also explains that the woman should close the head, occipital, and her chest with *kudung* But Yunus viewed from the other side that the instruction to close the head it is telling about the woman clothing civilization which commonplace in the Arab land.³⁹

Hasbi Ash-Shiddieqy explains again that woman prohibited from seeing the part sections from men who are not their husband. Then woman also told do not visible their ornaments who worn on the forbidden body parts to open. Clearly they do not show the parts of the body where the ornaments, such as necklace use place, except the usual jewelry looks that is ornament which found

³⁷ Abdu al-Rauf al-Jawi, ..., p.354.

³⁸ Mahmud Yunus, ..., p.515.

³⁹ Mahmud Yunus, ...,p.516-517.

on the face and palm, in other words Ash-Shiddieqy opinions that the genital woman is the whole of body except the face and palm.⁴⁰

Based on the editorial verse by M. Quraish Shihab explained that the verse forbid a woman to show her ornaments beauty body to men who are not her husband, except the usual appears as face and palm.⁴¹

But here Quraish Shihab argued another in this case based on the argument cited Quraish from the big theologian Tunis M. Thâhir Ibn 'Âsyūr that between one traditions from a nation can not be forced to apply to other nation. Thâhir sets an example from al-Ahzâb [35]: 59 which told the muslim women to pay out their veil. Here the theologians commented; This is a doctrine which tradition Arabians so other nations who do not use veil, do not prevail for them in this stipulation. Then theologian interpreted al-Ahzâb [35]: 59 it is that “ How using veil have different, depend with the different woman situation and their custom. But, the purpose of this command is such as sounds verse that is *that is most convenient, that they should be known (as such) and not molested.*⁴²

Based on the argument above Quraish concludes that we can say that cover the whole of body except the face and the palm running sound the verse, even perhaps excess. However, in the same time, we are not natural states to them who do not wear the veil, or reveals some from her hand, that they are certainly has violated religious instruction.⁴³

The Context of the Interpretation and It's Influence on the Concept of Woman's Dressing

Basically the Koran only gives information generally related clothes concept as a cover of genital especially for woman, this research, as has already been explained, analyze the interpretation development of Koran verses which talk about woman's clothing that is QS al-Ahzâb [35]: 59 and an-Nūr [24]: 31.

That became the main sentence from the first verse “*That they should cast their outer garments over their persons (when out of doors): that is most convenient.*” *Jalâbîb* word is plural from *Jilbâb* which mean assortment, Abdul Ra'îf Al-Singkili defined with the term *kain*, Mahmud Yûnus defined *Jilbâb* word with *baju mantel*, then Hasbî Ash-Shiddieqy defined by the term *selendang*, whereas Quraish Shihab

⁴⁰ Hasybi Ash-Shiddieqy, ..., p.2815.

⁴¹ Muhammad Quraish Shihab, ..., p.526.

⁴² Muhammad Quraish Shihab, ..., p.533.

⁴³ Muhammad Quraish Shihab, ..., p.534.

defined permanent with the *Jilbab* word.

All meanings above, let's see definition of words and connect with the related verse. *First*: Fabric in KBBI translated as material which use to make clothe or using for anything else.⁴⁴ Based on the meaning then is meant fabric by Al-Singkilî is a width fabric is used to cover the whole of body include face and palm. *Second*: KBBI translated as the thick long clothe to cover the entire body (not include the head)⁴⁵, in other words is meant by *Jilbâb* here is the command to cover body so that not visible beauty (the body). *Third*: the Shawl in KBBI translated as fabric is used to cover part of the neck, but the author opinions that based from Ash-Shiddieqy interpretation that is meant shawl here is long fabric which use to the head (like veil but not same) up to close chest part.⁴⁶ *Fourth*: Veil in KBBI translated as wide veil which used by muslim woman to cover their head, neck to chest.⁴⁷

On the second verse into the main sentence is "*That they should not display their beauty and ornaments except what (ordinary) appear theoreof.*" On this verse, Al-Singkilî did not mention what did it mean by ornaments, but by author's perspective base on his interpretation from the first verse is the meaning with ornaments here is the beauty ornaments of woman body, then Al-Singkilî interpreted that woman prohibited open part of their body except usual look like face and palm because perforce. Probably Al-Singkilî understands *illâ* word or in terms of *but* or in term of Arabic is *istisna' munqathi'* in terms of the excluded is not part or any kind previously mentioned. This means: That they should not display their beauty and ornaments; but what appear (perforce or unintentionally as blow of wind and other things), it's excusable.

On the main sentence, Yunus interpreted that women forbidden to visible their jewelry that is body part except usual appears to work or in activity as face and palm till the wrist, and soles of the feet until the ankles by this reason this is usual case when do activities, in other words Yunus understands this verse textually i.e. *except what (ordinary) appear theoreof* then realized to the community life, especially Indonesia, that parts of body must be opened that will be difficult when do not opened as previously mentioned, in other words Yunus applied this verse by adjusting Indonesia community situation because

⁴⁴ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2001), hlm.489.

⁴⁵ Departemen Pendidikan Nasional, ..., hlm.713.

⁴⁶ Departemen Pendidikan Nasional, ..., hlm.1019

⁴⁷ Departemen Pendidikan Nasional, ..., hlm.473.

think that message to cover head is a message about women clothing civilization which are in commonplace in Arabic land.

Move to Ash-Shiddieqy understands the sentence *except what (ordinary) appear theoreof* is accordance with the text i.e., the women should not be revealing jewels mounted in the body become as aurat like necklace mounted in the neck so it can shows neck and chest part, it is meant by *except what (ordinary) appear* is jewelry worn in the part which does not become aurat such a ring worn on the fingers. In other words, Ash-Shiddieqy really understands this verse textually.

Shihab understands the main sentence from this verse it seems more look at culture social context of a society, Quraish understanding that the meaning by *except what (ordinary) appear theoreof* is part of head, and palm up to the elbow because it's so commonly seen in Indonesia society, but Quraish gives important point that cover the whole body except the face and the palm running up the sound, even possible excess. However, in the same time, we are not natural states to them who do not wear the veil, or reveals some part of their hand, that they are certainly have violated religion instructions.

From analyzing the interpretations, we can know that in interpreting the verses that talk about women's clothing are divided into two camps, first camp was obliged veil and the second camp did not obligate veil by reason as described previously.

The first period mufassir Abdul Ra'uf Al-Singkilī required to wear veil even with the cover of the face (niqof), Al-Singkilī lived in a time when Islam in Indonesia just want to start developing, Al-Singkilī from a religious family that also long enough to learn various religious studies in the Middle East, so the author opinion does not close the possibility that his background influenced in interpreting the Quran is evident from the books that became the main reference in his interpretation, namely *Tafsīr al-Jalālayn*, *Tafsīr al-Baydāwīm* and *Tafsīr al-Khāzin*, the three books are the bouquet from mufti of Middle Eastern who interpreted the Quran based on the Middle East civilization.

The second period mufassir Mahmud Yunus based on his interpretation that he does not require to use veil, it is openly mentioned in his tafsir book that the wearing veil for women is order to women who lived in Saudi because of that duly done by women in Saudi. According to the author based on Yunus life background i.e. He was born in religious circle he also had studied in Middle East so that he very knows about the civilization of Middle East, but he lived in a time where Indonesia was in colonization, then does not close the possibility

that his interpretation was influenced by Indonesia situation in the past, it is also based on Yunus ways to interpret other Quran verses that is not only to understand the textual basis but also by looking Indonesia itself so religious teachings do not complicate but simplify.

The third period mufassir Hasbi Ash-Shiddeqy opinions that women obliged to wear the headscarf in terms of *kerudung*, Ash-Shiddeqy based on the author knowledge only studied religion studies in Indonesia through the great muftis of the time, so according to the author in interpreting this verse little bit influenced by the context Indonesia at that time, i.e. the time where Indonesia had recently become independent from other nations colonization and Islam could be said was already developed. In his interpretation, he indeed require closing the head, but here the meaning is not using the veil (which is well understood by now) but *kerudung* that is capable covering the head, neck and chest because the use of the *kerudung* at that time indicated the moslem identity.

The fourth period mufassir is M. Quraish Shihab, he assumed that people who wear veil it is nice in terms of running the appropriate content verse, however we can not judge people who don't wear a veil as a violator of religious guidance, because basically AlQuran did not give more explanation clearly about aurat limitation therefore Quraish more understand the verse based on the life context at present that is commonplace things women don't use the veil and look some of her hands and feet with the reason so do not invite appetite because basically one of the clothing use is to protect from lust of opposite sex, the point is women should dress decently.

Based on the explanation above, the researcher wants to comment that it is true if every country has customs and culture different civilization. In every country has a different way of dressing but for running our religion we must have a principle in dressing, If the Koran is understood by adjusting the state of a nation, the opinion of the researcher may will be going wrong use of the proposition, for example, Indonesia could be considered a matter of course that the women shows part of his head, arguably also will not cause a scandal among the Indonesian people but let's see the Irian Jaya, they dressed using *Koteka*, the use of *Koteka* makes some parts of their bodies which become visible is shown but it is common thing for them, so it was fixed in accordance with the clothing principles in Islam? Of course not, therefore it's true the point of clothe is estrange slander between the opposite sex that is not permissible, but need one principle to make unity get dressed in, his case the author argue based on

moslem woman is wearing clothe which cover all body except the face and the palm, no matter how the model used as long as it remains principle guidance so it's fine to wear. *Wallahu A'lam*

Conclusion

Based on the explanation that has been presented in this paper then we can know that, the dressing tradition in Indonesia in the past only use a sheet of cloth, this has been evidenced through the illustration from reliefs Majapahit Temple, but slowly the dressing tradition in Indonesia also developed, it is influenced by the other nations that ever once stopped and lived in Indonesia for trading.

Islam basically has given guidance about clothing principle by verses in the Koran, but the verses still need more explanation which klik characteristic by getting appropriate comprehension, we can achieve it by looking the tafsir books written by Indonesia scholars.

Tafsir books which existing in Indonesia are divided into four periods: 1st period *Tarjumân al-Mustafid*, 2nd period; *Tafsîr Munîr Li Ma'alim al-Tanzîl*, *Tafsîr Qur'ân Karim*, *Fayd al-Rahmân*, 3rd period; *Tafsîr an-Nûr*, *Tafsîr al-Azhar*, 4th period; *Al-Qur'an dan Tafsirnya*, *Tafsir al-Misbah*. The the division of the periods based on the its mufasssir life time, but there's one tafsir book that is unknown the mufasssir life time and when his book was written, namely *Ayat Suci dalam Renungan tafseer* book.

Concerning the woman clothes verse interpretation from each mufasssir in every periods there are different, there is a veil compulsory and not, but important to know that in dressing need to have principle that appropriate with religion direction, no matter what will use but still in corridor principle and it is fine.

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