

Interpretation of *Tabarruj* According to M. Quraish Shihab and Its Relevance to the Phenomenon of Self-Expression on Social Media

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Abstract

It is undeniable that the frequency of social media access by individuals, especially women, has a significant impact on the social aspects of their lives, particularly in terms of dress and behavior. This is because social media provides individuals with the opportunity to interact with one another without the constraints of time or location. This study aims to explore the understanding and concept of *tabarruj* according to M. Quraish Shihab's *Tafsir al-Mishbah* and its relevance to self-expression on social media. This study was conducted using qualitative methods and employed a library research approach along with descriptive-analytical data analysis. The findings of this study indicate that M. Quraish Shihab defines *tabarruj* as the attitude or behavior of a woman who displays her jewelry and attractive body parts to men who are not mahram, such as showing her chest and neck area, or wearing a headscarf but allowing it to hang down and be open. According to Quraish Shihab, dressing in modern fashion is similar to the clothing worn during the Jahiliyyah period. This interpretation is relevant to women who express themselves through photos or videos posted on social media, which often show parts of the body that, in Islam, should be covered or concealed from the view of non-mahram men. Dressing in a way that exposes the body or adopting a seductive style, even through a screen, can be seen as a form of contemporary *tabarruj*—a repetition of old patterns in new forms, according to Quraish Shihab's interpretation.

Keywords: *Self-Expression, M. Quraish Shihab, QS. al-Ahzab verse 33, Tabarruj, Social Media*

Abstrak

Tidak dapat disangkal bahwa frekuensi akses media sosial oleh individu, terutama oleh perempuan, memiliki dampak besar terhadap aspek sosial kehidupan mereka, khususnya dalam hal cara berpakaian dan perilaku. Ini terjadi karena media sosial memberikan kesempatan bagi individu untuk berinteraksi satu sama lain tanpa batasan waktu atau lokasi. Penelitian ini bertujuan untuk menggali pemahaman dan konsep *tabarruj* menurut *Tafsir al-Mishbah* karya M. Quraish Shihab serta relevansinya terhadap ekspresi diri di media sosial. Penelitian ini dilakukan dengan metode kualitatif dan menggunakan pendekatan *library research* serta analisis data secara deskriptif-analitis. Temuan dari penelitian ini menunjukkan bahwa M. Quraish Shihab mengartikan *tabarruj* sebagai sikap atau perilaku seorang perempuan yang memperlihatkan perhiasan dan bagian menarik dari tubuhnya kepada pria yang bukan mahram, seperti memperlihatkan area dada dan leher, atau mengenakan kerudung namun membiarkannya menjuntai dan terbuka. Cara berpakaian dengan menggunakan fashion modern ini, menurut Quraish Shihab, mirip dengan pakaian pada zaman jahiliyah. Penafsiran ini relevan dengan perempuan yang mengekspresikan dirinya melalui unggahan foto atau video di media sosial, yang

tidak jarang memperlihatkan bagian-bagian tubuh yang dalam pandangan Islam seharusnya ditutup atau disamarkan dari pandangan non-mahram. Cara berpakaian yang mengumbar aurat atau gaya bergaya yang menggoda meski melalui layar, dalam tafsir Quraish Shihab, bisa dipandang sebagai bentuk *tabarruj* kontemporer—sebuah pengulangan pola lama dalam bentuk baru.

Kata Kunci: *Ekspresi Diri, M. Quraish Shihab, QS. al-Ahzab ayat 33, Tabarruj, Media Sosial*

Introduction

Dressing up is beautifying oneself with clothes or jewelry that are pleasing to the eye. Dressing up is not prohibited in Islam, which means it is permissible to do so. In fact, religion also encourages dressing up as long as it does not exceed limits.¹ As stated by Allah in His words in QS. al-A'raf verse 31:

يٰۤاَيُّهَا اٰدَمُ خُذْ اٰدَمَ زَيْنَتَكَمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

“O children of Adam, wear your beautiful clothes whenever you enter the mosque, and eat and drink, but do not be excessive. Indeed, He does not like those who are excessive.”

The rapid advancement of technology, especially in the field of communication, has brought about significant changes. The abundance of available facilities and ease of access has led people to increasingly interact within the realm of technology. Platforms such as Twitter, Facebook, TikTok, Instagram, and YouTube are just a few examples of social media networks that are now rapidly expanding within society.²

There is no doubt that frequent interactions through social media will influence users' social lives, especially regarding the negative impact of others. If individuals are unable to filter their social interactions on social media, it is clear that such facilities will have adverse effects on them. One of the negative consequences of such interactions is that many people showcase the beauty of their bodies and flaunt their wealth on social media, which can lead to negative outcomes for the individuals involved.³

Tabarruj can also be understood as the act of a woman stepping beyond the boundaries of modesty by revealing certain parts of her body or jewelry in public. If noticed by the opposite sex, this can arouse desire and lead to temptation. Other behaviors that attract men's attention include the way one dresses, speaks, walks, uses perfume, and more. Thus, these actions fall under the category of *tabarruj*.⁴

¹ Mahfidhatul Khasanah, “Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang Tabarruj Dalam QS Al-Ahzab 33,” *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 2 (2021): 171–84, <https://doi.org/10.37680/adabiya.v16i2.920>.

² Misi Angraini and Rozalinda, “Pengaruh Influencer, Follower Instagram Dan Youtuber Dalam Jual Beli Baju Bekas Branded,” *Jurnal Ilmu Hukum & Ekonomi Syariah* 8, no. 2 (2022): 187–205, <https://journal.iainlangsa.ac.id/index.php/muamalat/article/view/5239>.

³ Eka Wahyu Hidayati and Devi Anggraini, “Dampak Penggunaan Media Sosial Tik-Tok Terhadap Perilaku Mahasiswa Program Studi Pai Sekolah Tinggi Agama Islam Daruttaqwa Gresik,” *At Taqwa : Jurnal Ilmu Pendidikan Islam* 2, no. 2 (2022): 170–79, <https://doi.org/https://doi.org/10.54069/attaqwa.v18i2.97>.

⁴ Wiwin Sulastri, Muhajirin, and Hedhri Nadhiran, “Tabarruj Dalam Persepektif Hadis: Studi Pemahaman Mahasiswi UIN Raden Fatah Palembang,” *El-Sunnab: Jurnal Kajian Hadis Dan Integrasi Ilmu* 1, no. 1 (2020): 67–81, <https://doi.org/10.19109/elsunnah.v1i1.7412>.

Tabarruj that is prohibited in Islam is *tabarruj jahiliyah*, which refers to actions that can cause temptation for the opposite sex.⁵ The term *jahiliyah* refers to attitudes that do not understand good norms or morals. This is because in the *jahiliyah* era, women performed *tawaf* naked, just as they were born. From this, it is evident that *tabarruj* during that time caused women to lose their sense of modesty in public. Therefore, Muslim women must not behave like those of the *jahiliyah* era.

Tabarruj is a major danger that can lead to a lot of abuse against women and can also cause divorce in households. How many cases of *tabarruj* have caused conflicts between brothers and sisters? How many cases of *tabarruj* have led to divorce between husbands and wives, affecting their children?⁶ Given these issues, this study will focus on explaining *tabarruj* based on the *Tafsir al-Mishbah*. Furthermore, it will examine the impact of social media on *tabarruj* behavior, the legal aspects, and methods to prevent such behavior in the current era.

Previous studies have discussed the phenomenon of *tabarruj* from classical and social perspectives. For example, Jamilah's study examined *tabarruj* from a *fiqh* legal perspective and concluded that such actions undermine social moral order when performed in public spaces.⁷ Meanwhile, Aulia Anisah's research highlighted the role of social media in shaping the body image of Muslim women, which often conflicts with *sharia* norms.⁸ However, neither study specifically links contemporary interpretations, particularly Quraish Shihab's *Tafsir al-Mishbah*, to the reality of digital *tabarruj* today. This is where the novelty of this study lies: combining a thematic interpretation approach with a social analysis of digital media in order to understand the dynamics of *tabarruj* among modern Muslim women.

The selection of *Tafsir al-Mishbah* as the main reference in this study is not without reason. Compared to other contemporary *tafsir* works such as *Fi Zilalil Qur'an* by Sayyid Qutb or *Tafsir al-Manar* by Muhammad Abduh and Rasyid Ridha, *Tafsir al-Mishbah* stands out for its contextual, communicative, and relevant approach to the lives of modern Indonesian society. Quraish Shihab interprets the verses of the *Qur'an* not only from a linguistic and historical perspective but also relates them to the socio-cultural issues faced by Muslims today.

⁵ Tri Angraeni and Siti Aisyah, "Analisis Tabarruj Terhadap Profesi Model Muslimah ; Studi Komparatif Ulama Klasik Dan Ulama Kontemporer," *SHAUTUNA : Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 04, no. 1 (2023): 133–48, <https://doi.org/https://doi.org/10.24252/shautuna.vi.29871>.

⁶ Khasanah, "Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang Tabarruj Dalam QS Al-Ahzab 33."

⁷ Inna Jamilah Jamilah, "Batasan Aktifitas Wanita Di Sektor Publik Dalam Konteks Tabarruj: Studi Komparasi Penafsiran Asy-Sya'rawi Dan Wahbah Az-Zuhaili Dalam Surah Al-Ahzab Ayat 33" (Universitas Negeri Sunan Ampel, 2021), http://digilib.uinsby.ac.id/id/eprint/48248%0Ahttp://digilib.uinsby.ac.id/48248/3/Inna%0AWardatun%0AJamilah_E03217022.pdf.

⁸ Aulia Nisa, "Budaya Tabarruj Di Kalangan Wanita Islam (Studi Pada Mahasiswi Fakultas Dakwah Dan Komunikasi)," \ (Universitas Islam Negeri Ar-Raniry, 2019), <https://repository.ar-raniry.ac.id/id/eprint/14881/%0Ahttps://repository.ar-raniry.ac.id/eprint/14881/1/Aulia+Nisa%2C+140402017%2C+FDK%2C+BKI%2C+082364533743.pdf>.

This research is a literature review or library research on the thoughts of figures in the field of tafsir. The method used in this study is a qualitative method. The approach used is an interpretive approach that combines *tafsir tablili* with *tafsir maudhu'i*. The data in this study is divided into primary and secondary data obtained through literature research. The primary data consists of *Tafsir al-Mishbah* and several works by M. Quraish Shihab related to the research topic. Secondary data consists of books, journals, research results, and articles related to the research theme. The data analysis technique used is content analysis. The research framework is based on a descriptive qualitative approach, focusing on the analysis of texts and social phenomena related to the concept of *tabarruj* in the perspective of *Tafsir al-Mishbah* by M. Quraish Shihab. This research uses secondary data as the primary source, namely tafsir books, Islamic books, scientific articles, previous research results, and relevant academic journals. *Tafsir al-Mishbah* is the center of analysis because it offers a communicative contextual approach in interpreting the verses of the Qur'an, including verses that discuss the ethics of dress and behavior of Muslim women. In addition, other sources such as *Tafsir Ibn Katsir*, *al-Qurthubi*, and *Fi Zhilalil Qur'an* are used as comparative materials to examine the dynamics of classical and contemporary interpretations.

Results and Discussion

Definition of *Tabarruj*

In this era of rapid development, marked by various factors including the advancement of science and technology, we have seen the emergence of a generation of people with poor morals (backwardness). The most obvious influence is the change in lifestyle, attitudes, habits, views, behavior of women, and the image of women in the world. Women's issues have become a trending topic in modern times.⁹

With the emergence of various opinions about women, such as women's liberation (emancipation), eliminating the injustice faced by women (feminism), and achieving equality between men and women—or obtaining the same status and equal treatment between men and women (gender equality). Although this movement initially aligned with religious struggles, particularly within Islam, to elevate the status of women and advocate for their rights, it is regrettable that it has evolved into highly liberal movements that directly contradict religious values.¹⁰

Tabarruj is one of the issues facing women today, where *tabarruj* refers to a woman's behavior or attitude of displaying her jewelry and charm to men. When a woman reveals the charm of her neck and face, it is said that she has engaged in *tabarruj*. It is also said that *tabarruj* involves displaying jewelry and anything else that arouses men's desires. In the hadith,

⁹ Fililmitasari, "Kontekstualisasi Makna Tabarruj Dalam Al-Qur'an: Studi Komparatif Tafsir Al-Thabari Dan Tafsir Al-Mishbah" (Universitas PTIQ Jakarta, 2021).

¹⁰ Sahnaz Kartika and Dhiauddin Tanjung, "Wanita Karir Sebagai Emansipasi Wanita Perspektif Hukum Islam," *Journal of Gender And Social Inclusion In Muslim Societies* 3, no. 2 (2022): 80–99, <http://jurnal.uinsu.ac.id/index.php/psga/article/view/14563/6938>.

the Prophet disliked ten things, one of which is *tabarruj*, which is displaying jewelry to those who are not mahram.¹¹

In terms of language, *tabarruj* means to adorn oneself and behave in a certain way. QS. al-Ahzab (33): 33, explains about *tabarruj*. The prohibition in question refers to the prohibition against the wives of Prophet Muhammad, peace be upon him, from adorning themselves and behaving (by revealing or exposing their private parts) in the manner of adornment and behavior of the women of the Jahiliyyah era. Thus, Muslim women should emulate what has been taught.¹²

As times have evolved, more and more women have engaged in *tabarruj* without realizing it, as current fashion trends and clothing styles have begun to resemble those of the pre-Islamic era, where women competed to display their physical forms to the opposite sex. Additionally, there is a trend where women today are eager to showcase their beauty and jewelry by posting them on social media under the pretext of learning to love themselves. Unbeknownst to them, this has a detrimental effect on themselves, as viewing what we post about ourselves can arouse desire in the opposite sex who see those posts.¹³

The Law of *Tabarruj*

In Islam, the law of *tabarruj* is absolutely forbidden, as explained above in Surah al-Ahzab verse 33 and confirmed by other verses such as Surah an-Nur verse 60 and other verses, as well as other hadiths.¹⁴ One of the hadiths that mentions the prohibition of *tabarruj* is:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَّاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا

"It is narrated from Abu Hurairah, may Allah be pleased with him, that he said: The Messenger of Allah, peace be upon him, said, "There are two groups of people in Hell whom I have not yet seen: 1) People who carry whips like the tails of cows, which they use to strike others; 2) Women who wear clothing but whose modesty is exposed, who entice men's hearts and walk in a seductive manner (enjoying to flirt). Their hair is styled like the hump of a camel, swaying back and forth. They cannot enter

¹¹ Sania Alfani, "Perspektif Al-Qur'an Tentang Konten Tarian Viral Para Muslimah Pada Aplikasi Tik Tok," *Al-Mutsala : Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 3, no. 1 (2021): 44–53, <https://doi.org/DOI:10.46870/jstain.v3i1.45>.

¹² Muhamad Nur Asikh, "Makna Tabarruj Menurut M. Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Di Era Sekarang" (Universitas islam Negeri Walisongo, 2018).

¹³ Muhammad Quraish Shihab, *Tafsir Al-Misbah, Jilid 10* (Jakarta: Lentera Hati, 2002).

¹⁴ Irma Sulista Silaen, "Kolaborasi Guru Dan Orangtua Dalam Mengatasi Prilaku Tabarruj Pada Siswa MAS Islamiyah Gunting Saga Kabupaten Labuhan Batu Utara" (Universitas Islam Negeri Sumatera Utara, 2023).

Paradise nor smell its fragrance, even though the fragrance of Paradise can be smelled from a great distance.”

In a quotation, this hadith is one of the most popular hadiths among Muslims, and it is considered authentic by scholars because its narrators have an unbroken or continuous chain of transmission. Additionally, the narrators are known for their fairness and reliability, which is why scholars agree that this hadith is authentic. Imam Nawawi offers his opinion on the hadith mentioned above, stating that the meaning of “like the hump of a camel” refers to a woman who intentionally makes her head appear larger at the back by using a larger hair tie, a turban, or similar items, which makes her resemble the hump of a camel.¹⁵

It can be seen how dangerous *tabarruj* is for a woman, whether she is still a virgin or already married. The purpose of Allah SWT's prohibition against women adorning themselves excessively, using excessive perfumes, and behaving inappropriately toward the opposite sex, as well as reducing communication with the opposite sex, is clearly a form of Allah SWT's mercy toward women, so that women may avoid unwanted situations and be further honored. Therefore, Allah SWT has prohibited *tabarruj* by revealing several verses and hadiths from the Prophet Muhammad (peace be upon him).

Interpretation By M. Quraish Shihab Regarding *Tabarruj* in the *Tafsir al-Mishbah*

In the *Tafsir al-Mishbah*, one of the writings of an Indonesian exegete, M. Quraish Shihab, explains *tabarruj* in Surah al-Ahzab verse 33:

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

“And stay in your homes and do not display yourselves like the women of the Jahiliyyah did, and perform prayer and pay zakat, and obey Allah and His Messenger. Indeed, Allah intends to remove from you all impurity, O people of the household, and purify you thoroughly.”

In this verse, M. Quraish Shihab explains that after the previous verse addressed the wives of Prophet Muhammad, peace be upon him, regarding speech, the subsequent verse continues with guidance concerning actions and behavior. Allah, the Exalted, states: And, besides that, remain in your homes except when there is a legitimate need to go out, as permitted by custom or religion, and pay great attention to your household affairs. Do not adorn yourselves like the women of the pre-Islamic era, and perform the prayer consistently, properly, and sincerely, both obligatory and recommended, and fulfill the obligation of zakat completely, and obey Allah and His Messenger in all His commands and prohibitions. Verily, Allah, with these demands, has no interest whatsoever, but His sole purpose is to remove from you sin, impurity, and moral corruption, O Ahl al-Bayt, and to purify you completely.

¹⁵ Vera Nur Azmi, “Makna Tabarruj Perspektif Hadits Dalam Kitab Syarah Shahih Muslim Karya Imam An-Nawawi (631-676 H.),” *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (2022): 218–34, <https://doi.org/10.15575/jpiu.v2i2.13591>.

Ibn 'Athiyyah argues that the word *qirna* is derived from the word *waqar*, meaning dignity and respect. This means that you are commanded to stay at home because it brings dignity and respect to you. Meanwhile, the words *tabarrajna* and *tabarruj* are derived from the word *baraja*, meaning to appear and to rise. From this, it is also understood to mean clarity and openness, as that is the state of something that is visible and elevated. The prohibition against behaving in a manner of “*tabarruj*” means the prohibition against displaying “ornaments” in their general sense, which are typically not displayed by virtuous women, or wearing something that is not appropriate to wear, such as excessive makeup, or walking in a provocative manner, and so on.

On the other hand, Al-Qurtubi also interprets verse 33 of Surat al-Ahzab as a command for women to always stay at home. This command is not only directed at the Prophet's wives but to all believers. Imam Al-Qurtubi also emphasizes that religion encourages women to stay at home and only go out in emergencies. This is a way to honor women and protect them from the elements of *tabarruj*.¹⁶

Recently, a new word has emerged in the world of Islamic fashion: “*hijabista*.” It is a combination of the words ‘*hijab*’ and “*style*.” This fashion style is highly popular among Malaysian fashion enthusiasts. Some designers have created clothing inspired by the fashion styles of Western Asian women, which do not align with authentic Islamic clothing styles. Islamic attire such as *hijabista*, *style*, *jilbab*, and others often feature extreme colors and bold designs inspired by Western culture, under the pretext of making Muslim women appear elegant, attractive, and bold.¹⁷

The concern is that this will lead to misunderstandings among the general public about the principles of Islamic dress ethics, which are clearly established in the Quran and Sunnah and agreed upon by the majority of scholars. The primary purpose of the code of conduct for compliance with Sharia law in the ready-to-wear clothing industry is based on *Maqashid al-Shariah*. The current fashion phenomenon has deviated from the original purpose of Islamic clothing, which is to preserve the dignity and honor of women. However, the emergence of various fashion styles that are far removed from Islamic teachings has significantly altered the way women dress today, bringing it closer to the clothing styles of people during the pre-Islamic era.

Ibn Hajar al-Asqalani also offered his opinion on *tabarruj*, defining it as wearing heavy makeup or adorning oneself with the intention of showcasing one's beauty to attract others' attention. Meanwhile, the classical exegete Ibn Kathir opined that *tabarruj* is a woman who goes out of her house and walks in front of a crowd of men with the intention or desire to

¹⁶ Evi Berliana Sofa and Faridah, “Studi Penafsiran Makna Tabarruj Dalam Tafsir Ath-Thabari Dan Al-Jami’ Li Ahkam Al-Qur’an,” *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 4, no. 2 (2021): 1, <https://doi.org/10.58438/alkarima.v4i2.28>.

¹⁷ Siti Zanariah Husain and Muhammad Adib Samsudin, “Konsep Fesyen Menurut Syarak Dan Kaitan Dengan Tabarruj: Satu Tinjauan Literatur,” *Journal of Contemporary Islamic Law* 1, no. 2 (2021): 114–26, <https://doi.org/10.26475/jcil.2021.6.2.12>.

be looked at, which in modern terms is seeking attention from non-mahram men. Ibn Qathadah also offers his opinion on *tabarruj*, stating that it is a woman walking with a swaying gait and moving in a flirtatious and seductive manner solely to attract men's attention.

The Relevance of Quraish Shihab's Interpretation of *Tabarruj* to the Phenomenon of Self-Expression on Social Media

In today's era of technological and informational advancement, social media has become an integral part of human life.¹⁸ One of the most popular platforms with a wide reach is TikTok. Unlike other apps such as Shopee or Ruangguru, which have specific service objectives, TikTok offers highly flexible audio-visual entertainment content that relies on user performance. This app, which originated in China, is able to reach various segments of society—from children to adults—due to its attractive appearance and short duration, only about 15 seconds to 1 minute. TikTok provides ample space for its users to showcase their creativity, from dancing and lip-syncing to promoting their image through fashion and makeup.¹⁹ However, behind all this, a rather worrying phenomenon has emerged, namely digital *tabarruj* behavior, especially among young women and college students.

As the future leaders of the nation, students undoubtedly play a crucial role in driving social change and promoting moral values within society. However, instead of utilizing social media as an educational or empowering tool, many students find themselves caught up in excessive self-exposure practices, driven by the pursuit of popularity or social validation through comments and follower counts. In this context, *tabarruj* is no longer merely a matter of how one dresses in physical public spaces, but also a form of self-display in virtual public spaces that can lead to slander or disproportionate attention from the opposite sex. TikTok content that highlights clothing styles inconsistent with Islamic law, displays body parts, or imitates the clothing styles of idols in Korean dramas are concrete examples of contemporary *tabarruj* behavior.²⁰

In *Tafsir al-Misbah*, Quraish Shihab explains that *tabarruj* is the act of displaying jewelry and body parts that can attract the attention of the opposite sex, which should be covered. He gives examples such as women exposing their chest and neck areas, wearing a headscarf but letting it hang loosely and remain open, and following fashion trends resembling those of women in the pre-Islamic era. According to Quraish Shihab, *tabarruj* is a symbol of the loss of modesty and values of decency that form the moral foundation of Muslim women. This interpretation does not only refer to classical society but has strong relevance to contemporary phenomena, especially in the context of social media.

¹⁸ Danial Rahman, "Pemanfaatan Internet Sebagai Sumber Belajar Dan Informasi," *Maktabatun: Jurnal Perpustakaan Dan Informasi* 1, no. 1 (2021): 10. <https://ummaspul.e-journal.id/RMH/article/view/1391>.

¹⁹ Maria Ulfa Batoebara, "Aplikasi Tik Tok Seru-Seruan Atau Kebodohan," *Jurnal Network Media* 3, no. 2 (2020): 60. <https://jurnal.dharmawangsa.ac.id/index.php/junetmedia/article/view/849>.

²⁰ Almunadi Almunadi, Eko Zulfikar, "Pemahaman Hadis Tabarruj Dan Korelasinya Dengan Narsis Di Media Sosial Tik-Tok," *FiTUA: Jurnal Studi Islam* 4, no. 2 (2023): 181-197.

What is interesting about Quraish Shihab's interpretation is his moderate yet firm approach. He does not only blame physical appearance, but also criticizes the intention behind it: does a woman dress or appear in a certain way to respect herself, or to attract the attention of others? In this case, social media reflects these motivations. When a woman uploads content that highlights sensuality, which then receives praise or validation from other users, this action aligns with the meaning of *tabarruj* as explained in the interpretation. This demonstrates that Quraish Shihab's interpretation is highly relevant for understanding and interpreting *tabarruj* in new forms not found in classical interpretations.

Furthermore, Quraish Shihab also reminds us that *tabarruj* not only has the potential to lead women into personal sin but also becomes a social factor that undermines societal order. Social media today turns the body into a commodity on display, which is deeply at odds with Islamic principles regarding *hifz al-'irdh* (preserving one's dignity). In fact, the phenomenon of digital *tabarruj* often triggers cases of harassment, bullying, or crime against women.

By linking Quraish Shihab's interpretation in *Tafsir al-Mishbah* with the reality of social media today, it is clear that there is a new approach to Islamic studies. While classical interpretations only address physical social spaces, Quraish Shihab's interpretation opens up a broader space for interpretation, namely how Islamic teachings address contemporary challenges such as digital media. Therefore, this research not only reconstructs the meaning of *tabarruj* but also builds a new understanding of Muslim women's digital ethics based on a moderate and relevant contextual interpretation approach.

Not to be outdone by the virtual world, there is one type of platform that is capable of attracting all segments of society around the world to stare at the same screen. Unlike other platforms, this one is extremely viral and is used by almost everyone, from children to the elderly. Unlike other apps like Ruangguru or Shopee, which clearly provide services not just for enjoying the digital world but also for other purposes, this app remains unmatched by others. Recently, one of the apps that has been gaining popularity is TikTok. This app is a platform created by Chinese developers, featuring videos ranging from 15 seconds to 1 minute in length. The app offers various features such as videos, music, stickers, and more, allowing users to showcase their style and creativity, from celebrities to ordinary people who want to share their creative videos.²¹

In this era of technological and informational advancement, especially among students today, many have become familiar with technology and use it for positive purposes, such as facilitating the sharing of information, fostering critical thinking, and building good relationships among social media users. Students are the next generation that this nation is waiting for. This nation needs a role that can bring about change in society. The role of students as agents of change and social control requires them to be aware and care about

²¹ Hidayati and Anggraini, "Dampak Penggunaan Media Sosial Tik-Tok Terhadap Perilaku Mahasiswa Program Studi Pai Sekolah Tinggi Agama Islam Daruttaqwa Gresik."

their fellow human beings. The phenomenon of TikTok among students should be a shared concern.

Students have become indifferent to God's supervision, especially during times like now, during the pandemic, when many students often neglect their responsibilities in order to create content on TikTok. TikTok can actually have a positive impact if used as a platform for creativity, imagination, or expanding social networks. This platform is designed to be a medium for creativity for young people who want to participate in the content revolution. However, many young people also use TikTok for negative content. Many of them appear in inappropriate clothing and even disrespect religious symbols.²²

Tabarruj, as explained by Quraish Shihab, has a significant impact on social media users, especially women who sometimes intentionally post images of their bodies to seek self-satisfaction from others' praise on the same social media platform. Various comments from netizens can lead to self-satisfaction, but we often forget that such actions can sometimes result in criminal consequences for themselves. In addition to showcasing themselves in posts, watching Korean dramas has also become one of the causes of many women engaging in *tabarruj*, as they follow the fashion styles featured in these dramas. By adopting such fashion, they feel they resemble the idolized characters in the dramas, even though the fashion depicted in these dramas does not align with Islamic teachings.²³

Prevention and Solutions for *Tabarruj* Against Women

Currently, most of women's attitudes or behaviors and the way women act are slanderous to themselves, whether it be the way women dress, groom themselves, speak, or behave, which is very much in line with *tabarruj*. This has led to an increase in crimes against women, including harassment by other men, and sometimes even by their own families. In the Quran, Surah An-Nur, verse 61, it is clearly stated that engaging in *tabarruj* is forbidden. Therefore, to avoid *tabarruj*, women are advised to stay at home and only go out for necessary reasons.²⁴

Harassment is one of the most significant consequences for women who engage in *tabarruj*.²⁵ However, there are other consequences for women who engage in *tabarruj*, such as infidelity between a wife and another man, as the wife's excessive behavior or attitude may attract another man, leading to infidelity between the two. Such cases are prevalent in households, whether it involves infidelity with another person or with someone close to the

²² Yohana Noni Bulele and Tony Wibowo, "Analisis Fenomena Sosial Media Dan Kaum Milenial: Studi Kasus Tiktok," *Conference on Business, Social Sciences and Innovation Technology* 1, no. 1 (2020): 570. <https://journal.uib.ac.id/index.php/cbssit/article/view/1463>.

²³ Irvan Ahmad Fauzi, "Pengaruh INTensitas Menonton Drama Korea True Beuty Terhadap Budaya Tabarruj Siswi Kelas IX Mts Negeri Bantul Yogyakarta" (Universitas Islam Negeri Sunan Kalijaga, 2024).

²⁴ Aflah and Ahmad Hafid Safrudin, "Analisis Hukum Islam Tentang Tabarruj Pengantin Wanita Di Pesta Pernikahan Desa Bukaan Keling Kepung Kediri Aflah," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 7, no. April (2021), <https://ejournal.iaifa.ac.id/index.php/faqih>.

²⁵ Wahyu Wijayanto, "Konsep Pencegahan Pelecehan Seksual Dalam Al-Qur'an Perspektif Tafsir Al-Azhar" (Institut Agama Islam Negeri Ponorogo, 2024).

husband. This can occur due to the issue of *tabarruj* within the wife herself, who uses excessive adornment on herself, wears clothing that does not comply with Islamic law, and behaves inappropriately toward others. Some solutions to prevent *tabarruj* against oneself are:

1. Reducing the use of cell phones and social media because increasingly sophisticated devices make it easier for someone to engage in *tabarruj*, and there are also several applications that invite someone to engage in *tabarruj*.²⁶
2. Using makeup sparingly, as the use of makeup is one of the causes of a woman engaging in *tabarruj*, where makeup has the potential to alter a person's face or appearance from its natural form to another form using cosmetic tools. Therefore, it is highly recommended to use makeup sparingly.²⁷
3. Wearing clothing that is in accordance with Islamic law, as this is one way for a woman to protect herself from the effects of *tabarruj*. Why is this so? Because one of the main groups affected by the consequences of *tabarruj* are those who wear clothing that does not comply with Islamic law.²⁸
4. Cultivating faith and a sense of modesty within oneself, as this is a crucial aspect to instill in oneself. It is essential to believe that Allah's prohibitions are for the benefit of His servants. For a woman, it is imperative to cultivate a sense of modesty.

The above are some solutions to avoid *tabarruj* and its effects on oneself. If a woman is able to avoid these things, she will certainly be protected from *tabarruj*. Technological developments and digitalization have brought about major changes in various aspects of human life, including in terms of clothing and appearance. One of the impacts of the digital age is the emergence of social media as an open space that is not only a means of communication but also a place for self-expression, including in terms of lifestyle and fashion. In this context, the phenomenon of *tabarruj*—that is, the behavior of adorning or beautifying oneself excessively in a manner contrary to the principle of simplicity in Islamic teachings—has become increasingly prevalent among Muslim women, particularly the younger generation.

Tabarruj was originally a term used in classical Islamic texts to describe the behavior of women who displayed their jewelry and beauty to the public in a way that attracted the attention of non-mahram men. In the Qur'an, Allah SWT states: “*And stay in your homes and do not display yourselves like the times of ignorance...*” (QS. al-Ahzab verse 33)

This verse serves as the primary reference for scholars in explaining the boundaries of adornment and attire for Muslim women. In the context of modern life, especially with the presence of social media such as Instagram, TikTok, and Facebook, these boundaries have become increasingly blurred. Social media encourages users, including Muslim women,

²⁶ Wijayanto.

²⁷ Puri Tasya Rahmawani, “Pembentukan Citra Diri Dan Perilaku Konsumtif Dari Penggunaan Skincare Di Kalangan Mahasiswi” (Universitas Islam Negeri Ar-Raniry, 2023).

²⁸ Maulida Rohmah, “Etika Berbusana Muslim Mahasiswi IAIN Kediri Program Studi Pendidikan Agama Islam (Studi Analisis Hukum Islam Dan Budaya)” (Institut Agama Islam Kediri, 2016).

to post photos and videos of themselves in various styles of clothing, makeup, and poses that can indirectly lead to the practice of *tabarruj*.

This phenomenon cannot be separated from the global trend of cultural globalization and digital capitalism, which emphasizes visual aesthetics, social recognition (likes, comments, followers), and self-existence in the virtual world. Many women feel compelled to look attractive in order to gain social validation, even in environments that previously upheld the values of modesty and honor. This is a serious issue because it can lead to a shift in religious values, understanding of Islamic identity, and even cause fitnah or temptation that contradicts the objectives of Islamic law, which is to preserve personal and societal honor.

Furthermore, the emergence of hijab-wearing Instagram celebrities and influencers who combine Islamic identity with a modern lifestyle also adds a new dimension to this discourse. On one hand, they demonstrate that Muslim women can confidently appear in public spaces; however, on the other hand, the styles they present often approach or even exceed the boundaries of *tabarruj*, such as tight clothing, bold makeup, and attention-grabbing fashion choices. This phenomenon influences the thinking and behavior of their followers, especially young women, in shaping their self-image in the real and virtual worlds.

This situation highlights the need for in-depth and contextual research on the concept of *tabarruj* in Islam, its forms in the social media era, and its impact on the behavior of Muslim women. This study is important not only to provide normative Islamic understanding but also to formulate a more relevant approach to da'wah in nurturing a generation of Muslim women who are intelligent, ethical, and virtuous according to sharia values, without losing their self-confidence in the digital age.

Conclusion

M. Quraish Shihab's interpretation of *tabarruj* has interesting relevance when linked to the phenomenon of women's self-expression on social media today. In his view, *tabarruj* is not merely a matter of physical dress, but more deeply concerns women's attitudes and behavior in displaying parts of their bodies or jewelry to non-mahram men in an excessive and attention-seeking manner. This includes, for example, exposing the chest or neck area, or wearing a headscarf that is left open, thereby diminishing its primary function as a covering for modesty. When this meaning is applied to the reality of today's social media—such as Instagram, TikTok, or other platforms—where women frequently share photos or videos of themselves, the concept of *tabarruj* becomes highly relevant. Many women use social media as a means of expressing their identity, lifestyle, and freedom of dress. This expression is often manifested through posts that highlight physical beauty, modern fashion, or even specific body parts to attract the attention of a wide audience, including non-mahram men who are their followers or viewers. Quraish Shihab warns that such behavior risks dragging women back into the cultural patterns of the pre-Islamic era, where women's bodies and jewelry were used as tools for display to gain recognition or attract public attention. In this

context, self-expression through social media may, without realizing it, resemble the form of *tabarruj* if its purpose is to attract the attention of the opposite sex or disregard the etiquette of modesty taught in Islam. Thus, Quraish Shihab's interpretation conveys an important message that in the digital age, Muslim women's awareness of maintaining proper conduct and etiquette in their appearance must not wane, even as the space for interaction has shifted to the virtual world. This attitude serves as a balance between the need for self-actualization and spiritual demands that emphasize the dignity and honor of women in Islam.

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