

The Concept of Muslim Women's Clothing in *Tafsir al-Munir* and Its Relevance to the Protection of Women

Aninda Luqyana Maghfira

Sekolah Tinggi Ilmu Al-Qur'an Isy-Karima
anindaluqyana@gmail.com

Faridah

Sekolah Tinggi Ilmu Al-Qur'an Isy-Karima
faridahsafir@gmail.com

Indri Astuti

Sekolah Tinggi Ilmu Al-Qur'an Isy-Karima
indriastuti@stiqisykarima.ac.id

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep pakaian Muslimah dalam *Tafsir al-Munir* karya Wahbah Az-Zuhaili, serta relevansinya dalam kehidupan kontemporer. Pakaian Muslimah dalam Islam tidak hanya berfungsi untuk menutupi aurat, tetapi juga mencerminkan identitas agama dan kesalehan. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan studi kepustakaan, menganalisis *Tafsir al-Munir* dan ayat-ayat Al-Qur'an terkait pakaian Muslimah. Hasil penelitian menunjukkan bahwa *Tafsir al-Munir* menekankan pentingnya pakaian yang longgar, tidak transparan, dan tidak ketat untuk menjaga *modesty* dan kehormatan perempuan, serta melindungi mereka dari fitnah dan kekerasan seksual. Tafsir ini juga menggabungkan pendekatan tafsir *bi al-ra'yi* dan *bi al-riwayah* untuk memberikan penafsiran yang aplikatif terhadap tantangan zaman modern, termasuk pengaruh globalisasi dan tren mode. Penelitian ini juga menunjukkan adanya tantangan besar yang dihadapi oleh perempuan Muslimah dalam menerapkan pakaian yang sesuai syariat, yaitu pengaruh budaya luar, mode global, dan tekanan sosial. Konsep pakaian Muslimah dalam *Tafsir al-Munir* sangat relevan dalam kehidupan perempuan Muslimah modern, dengan menekankan pentingnya penerapan pakaian yang sesuai syariat untuk melindungi kehormatan diri dan menjaga identitas keislaman. Penelitian ini berkontribusi dalam menawarkan pendekatan tafsir kontekstual yang relevan untuk menghadapi objektifikasi terhadap perempuan melalui penguatan identitas dan perlindungan melalui etika berpakaian Muslimah.

Kata Kunci: *Pakaian Muslimah; Perlindungan Perempuan; Relevansi; Tafsir al-Munir*

Abstract

This study aims to analyze the concept of Muslim women's clothing in Wahbah Az-Zuhaili's *Tafsir al-Munir*, as well as its relevance in contemporary life. Muslim women's clothing in Islam not only serves to cover the aurat, but also reflects religious identity and piety. The method used in this study is a qualitative approach with a literature review, analyzing *Tafsir al-Munir* and related Quranic

verses on Muslim women's clothing. The results of the study show that *Tafsir al-Munir* emphasizes the importance of loose, non-transparent, and non-tight clothing to maintain modesty and honor for women, as well as to protect them from slander and sexual violence. This tafsir also combines the *tafsir bi al-ra'yi* and *bi al-riwayah* approaches to provide an applicable interpretation of modern challenges, including the influence of globalization and fashion trends. This study also shows that Muslim women face significant challenges in applying clothing that is in accordance with sharia, namely the influence of foreign cultures, global fashion, and social pressure. The concept of Muslim women's clothing in *Tafsir al-Munir* is highly relevant to the lives of modern Muslim women, emphasizing the importance of wearing clothing that complies with Islamic law to protect one's honor and maintain Islamic identity. This research contributes to offering a relevant contextual interpretive approach to address the objectification of women through the strengthening of identity and protection through Muslim women's dress ethics.

Keywords: *Muslim women's clothing; Women's protection; Relevance; Tafsir al-Munir*

INTRODUCTION

Muslim clothing in Islamic teachings not only serves to cover the aurat, but also as a symbol of identity and respect for Allah's sharia. In Islamic teachings, clothing is an important element that serves to protect women's honor and protect them from slander. Allah SWT says in QS. an-Nur [24]: 31 that women should cover their aurat with a khimar and jilbab.¹ Similarly, in QS. Al-Ahzab [33]: 59, Allah SWT commands Muslim women to wear the jilbab as part of their identity and to protect themselves from social harassment.² However, despite clear teachings in Islam regarding clothing, the reality is that many Muslim women wear clothes that are not in accordance with the principles of Sharia, whether due to the influence of global culture, fashion trends, or a lack of deep understanding of religious teachings.³ This phenomenon is increasingly worrying because it is linked to the rising rate of sexual violence against women.

According to data from the 2016 National Women's Life Experience Survey (SPHPN), published by the Ministry of Women's Empowerment and Child

¹ M. Hendrik Pratama, "Kontekstualisasi Penafsiran Qs Al-Nur [24]: 31 (Aplikasi Hermeneutika Ma'na Cum Maghza)," *REVELATIA Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (November 21, 2022): 127–43, <https://doi.org/10.19105/revelatia.v3i2.6788>; Evi Febriani et al., "Moral Education for Women (an Analysis of Qur'an Surat An-Nur Verse 31)," *Education Achievement: Journal of Science and Research*, January 3, 2025, 132–42, <https://doi.org/10.51178/jsr.v6i1.2263>; Fida Layly Maisurah et al., "The Word Hijab and Khimar in the Qur'an," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 7, no. 1 (October 16, 2024): 178–92, <https://doi.org/10.58223/al-irfan.v7i1.288>.

² Moh. Husaeni, Abd. Muid N, and Muh. Adlan Nawawi, "Fenomena Jilboobs Di Kalangan Remaja: Studi Pemaknaan Hijab Dalam Perspektif Tafsir Modern," *Guruku: Jurnal Pendidikan Dan Sosial Humaniora* 1, no. 3 (July 5, 2023): 49–63, <https://doi.org/10.59061/guruku.v1i3.202>.

³ Nurul Afifah, "Pakaian Syar'i, Media Dan Konstruksi Kesalehan Perempuan," *Jurnal Sosiologi Reflektif* 13, no. 1 (March 12, 2019): 61–73, <https://doi.org/10.14421/jsr.v13i1.1544>.

Protection (KemenPPPA) and the Central Statistics Agency (BPS), approximately 4.66% of Indonesian women aged 15 to 64 experienced sexual violence by someone other than their partner in the last 12 months.⁴ The data shows that women who have never had a partner experience sexual violence at a higher rate, namely 19.04%, while women who have had or currently have a partner experience sexual violence at a rate of only 2.16%. However, more recent data from SPHPN 2021 shows an increase in sexual violence against women. In 2021, the proportion of women who experienced sexual violence in the last 12 months increased to 5.23%, with higher rates of sexual violence among women who have never had a partner, namely 16.57%, compared to women who already have a partner, namely 3.04%.⁵

One of the causes of the increase in sexual violence can be attributed to indifference towards clothing that complies with Islamic law. Clothing that does not cover the aurat or does not comply with Islamic rules can be one of the factors that trigger violent behavior, because clothing is often the object of attention in society that can influence the behavior of the opposite sex. Several studies show that tight, transparent, or body-hugging clothing increases the risk of sexual harassment or violence against women.⁶ Thus, awareness of the importance of clothing that complies with Islamic teachings can play a role in preventing sexual violence against women.

Tafsir al-Munir by Wahbah Az-Zuhaili is a contemporary interpretation that provides an in-depth understanding of Islamic teachings, including in terms of dressing in accordance with Sharia law. This interpretation has an approach that combines aspects of fiqh, social, and modern culture, making it relevant to be applied in the context of Muslim women's lives today.⁷ Therefore, this study aims to

⁴ BPS, "Proporsi Perempuan Dewasa Dan Anak Perempuan (Umur 15-64 Tahun) Mengalami Kekerasan Seksual Oleh Orang Lain Selain Pasangan Dalam 12 Bulan Terakhir, 2016," 2016, <https://www.bps.go.id/id/statistics-table/2/MTM2MiMy/proporsi-perempuan-dewasa-dan-anak-perempuan--umur-15-64-tahun--mengalami-kekerasan-seksual-oleh-orang-lain-selain-pasangan-dalam-12-bulan-terakhir.html>.

⁵ BPS, "Proporsi Perempuan Dewasa Dan Anak Perempuan (Umur 15-64 Tahun) Mengalami Kekerasan Seksual Oleh Orang Lain Selain Pasangan Dalam 12 Bulan Terakhir, 2021," 2021, <https://www.bps.go.id/id/statistics-table/2/MTM2MiMy/proporsi-perempuan-dewasa-dan-anak-perempuan--umur-15-64-tahun--mengalami-kekerasan-seksual-oleh-orang-lain-selain-pasangan-dalam-12-bulan-terakhir.html>.

⁶ Sinduja, "Legal Reforms Addressing Sexual Harassment in India: Examining the Role of Women's Dress as a Contributing Factor," *International Journal For Multidisciplinary Research* 6, no. 5 (October 3, 2024), <https://doi.org/10.36948/ijfmr.2024.v06i05.28257>; Maryam Akbari, Mohammad Hossein Kaveh, and Rosanna Cousins, "Women's Experiences of Sexual Harassment in the Retail Clothing Industry: A Grounded Theory Study," *Frontiers in Psychology* 15 (June 4, 2024), <https://doi.org/10.3389/fpsyg.2024.1374188>; Ananya Ramesh et al., "An Assessment of the Perceptions in the General Population of Sexual Harassment," *Medico-Legal Update* 18, no. 2 (2018): 132, <https://doi.org/10.5958/0974-1283.2018.00144.5>.

⁷ Ahmad Jamil, "Kontekstualisasi Ayat-Ayat Infâq Dalam Tafsir Al-Munir Karya Prof. Dr. Wahbah Zuhaili," *AT-TAISIR: Journal of Indonesian Tafsir Studies* 2, no. 1 (January 18, 2023): 21–32,

explore more deeply the concept of Muslim women's clothing in the *Tafsir al-Munir* and analyze how this concept can help reduce sexual violence against women.

This study analyzes the concept of Muslim women's clothing in Wahbah Az-Zuhaili's *Tafsir al-Munir*, focusing on the interpretation of verses related to clothing and their application in modern life. The aim is to explore the challenges faced by Muslim women in applying sharia clothing and to understand the role of clothing in protecting women from sexual violence. *Tafsir al-Munir* emphasizes that Muslim women's clothing not only covers the aurat, but also reflects modesty that must be embodied in daily life. Az-Zuhaili stresses the importance of understanding Islamic teachings in a contextual and dynamic manner, while maintaining the principles of sharia amid social change, globalization, and fashion trends. Therefore, *Tafsir al-Munir* provides a broader and more relevant perspective in interpreting Muslim women's clothing, covering not only fiqh aspects but also social, cultural, and contemporary life contexts.⁸

Although there have been many studies examining Muslim women's clothing in the context of interpretation, most of these studies are still limited to classical interpretations such as Al-Maraghi and Al-Mishbah, or focus more on fiqh aspects and cultural contexts without linking them to contemporary social phenomena. For example, Wijaya et al.'s (2023) study, which examines the concept of clothing in Islam through Maudhu'i interpretation, focuses on the veil, hijab, and burqa, but does not explore the relevance of this interpretation in a modern context, such as sexual violence or the challenges of Muslim women's clothing in a world increasingly influenced by global culture.⁹ Similarly, Rahmi & Hafizzullah (2024) discuss various terms for clothing in the Qur'an, such as *libas*, *tsiyab*, *sarabil*, *zinah*, and *jalabib*, as well as the interpretation of sharia related to clothing in tafsir, but do

<https://doi.org/10.51875/attaisir.v2i1.83>; Azizatul Qoyyimah and Abdul Mu'iz, "Tipologi Moderasi Keagamaan: Tinjauan Tafsir Al-Munir Karya Wahbah Az-Zuhaili," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 6, no. 1 (April 30, 2021): 22-49, <https://doi.org/10.30603/jiaj.v6i1.2059>; Damanhuri Damanhuri, "The Existence and Form of Tafsir Al-Munir by Wahbah Al-Zuhaili," *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (April 25, 2023): 230, <https://doi.org/10.22373/jim.v20i1.17577>; Eko Zulfikar and Ahmad Zainal Abidin, "Kecenderungan Tekstual Pada Tafsir Ayat-Ayat Gender: Telaah Penafsiran Wahbah Az-Zuhaili Dalam Kitab Tafsir Al-Munir," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 3, no. 2 (November 25, 2019): 135, <https://doi.org/10.29240/alquds.v3i2.829>.

⁸ Nabila Fajriyanti Muhyin and Moh. Jufriyadi Sholeh, "Tabarruj Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 7, no. 2 (October 4, 2022): 141-60, <https://doi.org/10.30603/jiaj.v7i2.3080>.

⁹ Agung Wijaya et al., "Islam Dan Penutup Aurat: Kajian Tafsir Maudhu'i Tentang Cadar, Jilbab, Dan Burqa," *Journal of Society and Development*, 2023, <https://doi.org/10.57032/jsd.v3i2.202>.

not connect it to contemporary social implications related to modesty and the prevention of violence against women.¹⁰

The concept of Muslim clothing in Islam has a strong foundation in the teachings of the Qur'an, which emphasizes the importance of covering the aurat as a form of obedience to Allah SWT. Several verses in the Qur'an clearly explain the obligation for women to cover their aurat, using terms such as *libas*, *khimar*, *tsiyab*, *jilbab*, and *aurat* itself. In QS. Al-A'raf [7]: 26, Allah explains that clothing serves to cover the aurat and also as adornment.¹¹ The term *libas* is used to refer to general clothing that serves to cover the body. In addition, QS. An-Nur [24]: 31 and QS. Al-Ahzab [33]: 59 emphasize the importance of *khimar* and *jilbab* as coverings for women's aurat, which also protect them from slander. *Khimar* is a head covering used by women to cover their chests, while *jilbab* is outer clothing that covers the entire body except the face and hands.¹²

These garments are not only meant to cover the body, but also to preserve the dignity and identity of Muslim women. By examining the relevance of the concept of Muslim women's clothing in *Tafsir al-Munir* to modern social and cultural challenges, this research is important and worthy of further study. Unlike previous studies that generally focus on classical interpretations or are limited to *fiqh* and symbolic aspects, this study highlights Wahbah Az-Zuhaili's contextual approach in understanding Muslim clothing as moral and social protection in the contemporary era. This research contributes to offering an applicable modern interpretive perspective that not only addresses the issue of dress codes but also emphasizes the urgency of clothing as a preventive instrument against the objectification and sexual violence against women.

RESEARCH METHOD

This study uses a qualitative method with library research that emphasizes analysis of Wahbah Az-Zuhaili's *Tafsir al-Munir* and verses from the Qur'an related to Muslim women's clothing. The aim is to gain a deep understanding of the concept of Muslim women's clothing in Islam and its relationship with the contemporary social and cultural context. The primary data source is taken from *Tafsir al-Munir*,

¹⁰ Aufa Muthia Rahmi and Hafizzullah Hafizzullah, "Konsep Pakaian Menurut Al-Quran Dan Tafsirnya Karya Departemen Agama RI," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 6, no. 1 (June 30, 2024): 53, <https://doi.org/10.31958/istinarah.v6i1.10429>.

¹¹ Wijaya et al., "Islam Dan Penutup Aurat: Kajian Tafsir Maudhu'i Tentang Cadar, Jilbab, Dan Burqa"; Rahmi and Hafizzullah, "Konsep Pakaian Menurut Al-Quran Dan Tafsirnya Karya Departemen Agama RI."

¹² Rusjdi Ali Muhammad and Dedy Sumardi, "The Discourse Of Dress Code In Islamic Law," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 4, no. 2 (November 28, 2019), <https://doi.org/10.22373/petita.v4i2.18>.

while secondary data sources include books, articles, journals, and relevant literature. This study applies the *maudhu'i* (thematic) interpretation method to categorize and analyze verses about clothing from the perspective of Islamic law and its implementation in society. The main focus is to analyze how *Tafsir al-Munir* provides a contextual and practical interpretation of the teachings on Muslim women's clothing in the face of modern challenges. The data analysis technique used is descriptive-analytical, which involves identifying, classifying, and interpreting the contents of relevant interpretations and literature to discover their meaning, context, and relevance in contemporary life.

RESULT AND DISCUSSION

Wahbah Az-Zuhaili's Interpretation of Muslim Women's Clothing

Wahbah Az-Zuhaili's *Tafsir al-Munir* provides an in-depth and comprehensive interpretation of Muslim women's clothing, especially in the context of Islamic teachings governing modesty and covering the aurat. In this interpretation, Az-Zuhaili combines the approach of *tafsir bi al-ra'yi* (based on reasoning) with *tafsir bi al-riwayah* (based on narrations or hadith), making this interpretation more relevant and applicable in the context of modern life, especially regarding the clothing that Muslim women must wear.¹³ Az-Zuhaili emphasizes that Muslim clothing in Islam is not only intended to cover the aurat, but also serves as a symbol of religious identity and honor, which protects women from temptation and maintains their morality in society.

Az-Zuhaili states that Muslim women's clothing should reflect modesty, cleanliness, and balance in appearance, in accordance with the teachings found in the Qur'an and Hadith. One of the main concepts discussed in this interpretation is the obligation for women to cover their aurat, not only with clothing that covers the body, but also with a sincere intention to protect themselves from inappropriate views. This is in line with the teachings in QS. an-Nur [24]: 31 and QS. al-Ahzab [33]: 59, where Allah SWT commands women to wear the jilbab or outer garment as protection and identity.

1. Interpretation of QS. al-A'raf [7]: 26

In Surah al-A'raf verse 26, Allah SWT says, "*O children of Adam! We have provided you with clothing to cover your nakedness and as adornment for you. But the clothing of righteousness is better.*"¹⁴ This verse emphasizes the importance of clothing in Islam, both as a means of covering the nakedness and as an adornment to beautify

¹³ Moch. Yunus, "Kajian Tafsir Munir Karya Wahbah Az-Zuhayli," *HUMANISTIKA : Jurnal Keislaman* 4, no. 2 (June 15, 2018): 162–72, <https://doi.org/10.36835/humanistika.v4i2.37>.

¹⁴ Lajnah Pentashihan and Istiqlal, *Al Quran Al Karim* (Kementerian Agama Republik Indonesia, 2022), <https://quran.kemenag.go.id/>.

oneself. According to Wahbah Az-Zuhaili, the clothing mentioned in this verse has two main functions: first, as a cover for the private parts, which shows that clothing has a practical and spiritual purpose to protect the body from the gaze of others, and second, as adornment, which indicates that clothing also functions as an aesthetic element that provides beauty without violating the principle of modesty.¹⁵

Az-Zuhaili emphasizes that pious clothing, which is better than worldly clothing, is clothing that not only physically covers the body but also reflects purity of heart and piety towards Allah SWT.¹⁶ This pious clothing involves an attitude of the heart that always guards against all temptations and tabarruj (excessive adornment) which is prohibited in Islam. According to this interpretation, clothing that is in accordance with Sharia law should not only be loose and opaque, but also reflect the humility and dignity of a Muslim woman, so that the clothing does not attract the attention of the opposite sex in an inappropriate manner.

Through this interpretation Az-Zuhaili shows that Muslim women's clothing in Islam is more than just physical covering of the body, but also a manifestation of piety, devotion, and moral integrity that should be part of a Muslim woman's identity. Piety clothing is clothing that reflects deep faith and obedience to Allah's rules, which can be seen not only in physical appearance but also in daily attitudes and behavior.

2. Interpretation of QS. an-Nur [24]: 31

Surah an-Nur verse 31 provides clear guidelines regarding the obligation of women to cover their aurat as part of purity and modesty in Islam. This verse reads: *"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof. And let them draw their veils over their bosoms, and not display their adornments (private parts) except to their husbands, or their fathers, or their husbands' fathers, or their sons..."*¹⁷

In *Tafsir al-Munir*, Wahbah Az-Zuhaili interprets this verse by emphasizing that Muslim women's clothing must fulfill the obligation to cover the aurat, which is intended not only in a physical context, but also in a moral and spiritual context. The clothing worn must be loose, opaque, and not tight, so as not to reveal the curves of the body and to maintain women's modesty. In addition, the veil or khimar is an important symbol in covering the chest, reminding women to maintain their honor by covering parts of the body that may attract attention.¹⁸

¹⁵ Zuhaili Wahbah, *Tafsir Al-Munir* (Depok: Gema Insani, 2003).

¹⁶ Wahbah.

¹⁷ Lajnah Pentashihan and Istiqlal, *Al Quran Al Karim*.

¹⁸ Wahbah, *Tafsir Al-Munir*.

Az-Zuhaili also emphasized that the face and palms of the hands are permitted to be visible, provided that there is no potential for slander arising from such appearance. If there is concern that showing the face or other parts of the body could attract inappropriate attention or tempt the opposite sex, then covering the face becomes a must for women in such circumstances. This refers to the principle of modesty that must be maintained in all aspects of a Muslim woman's life.

This interpretation shows that Muslim women's clothing is not only a physical obligation to cover the body, but also has moral and social dimensions that must be taken seriously. If there is the potential to cause slander or unwanted attraction, then the obligation to cover the face and body more completely becomes part of the effort to maintain honor and avoid temptation or actions that are not in accordance with Islamic teachings. Thus, clothing that is in accordance with Sharia law not only serves to cover the aurat, but also protects women from potential slander and maintains their honor in society.

3. Interpretation of QS. al-Ahzab [33]: 59

Surah Al-Ahzab verse 59 provides clear guidance regarding the hijab as an important part of modesty for Muslim women. This verse reads: *"O Prophet! Tell your wives, your daughters, and the wives of the believers to draw their cloaks around them. That is so they may be more easily recognized and not be molested. And Allah is Forgiving and Merciful."*¹⁹

In *Tafsir al-Munir*, Az-Zuhaili interprets this verse by emphasizing that the hijab serves as a cover for the aurat as well as an identity for Muslim women. Az-Zuhaili explains that the veil not only serves to cover the body from the gaze of those who are not entitled to see it, but also to distinguish Muslim women from women who do not obey the rules of Sharia. By wearing the veil, Muslim women show their commitment to Islamic teachings and their awareness of the need to maintain their dignity.²⁰

Az-Zuhaili mentions that in this context, the hijab serves to distinguish free women from female slaves, who at that time were not required to wear similar clothing that covered their aurat. The hijab provides a clear identity that the woman wearing it is a respectable woman, not a woman who is free or involved in behavior that is not in accordance with Sharia law. Therefore, the hijab becomes a symbol of honor, purity, and social identity for a Muslim woman.

Furthermore, in this interpretation, Az-Zuhaili emphasizes that the hijab also serves to protect Muslim women from harassment and slander. Clothing that covers the entire body, including the head and chest, makes women more easily

¹⁹ Lajnah Pentashihan and Istiqlal, *Al Quran Al Karim*.

²⁰ Wahbah, *Tafsir Al-Munir*.

recognizable as women who protect themselves and their honor. By wearing the hijab, Muslim women not only protect their modesty, but also protect themselves from potential social harassment, both directly and indirectly. This underlines that the hijab has a preventive function in maintaining the dignity and honor of women in society.

In addition, Az-Zuhaili reminds us that the beauty of a Muslim woman's clothing is not in clothing that attracts the attention of others, but in clothing that is in accordance with Sharia law and reflects obedience to Allah. The clothing worn by Muslim women must be loose, not transparent, and not tight, and must not reveal the curves of the body or enhance appearance in a way that attracts the attention of the opposite sex.²¹ *Tafsir al-Munir* emphasizes that the hijab is more than just a cover for the aurat; it is a symbol of Muslim identity that protects and preserves honor, as well as being a manifestation of modesty in line with Islamic teachings. Clothing that properly covers the aurat is not only a physical obligation, but also a manifestation of a Muslim woman's spiritual obedience and moral awareness of Allah's commands.

Implementation of the Concept of Muslim Clothing in Contemporary Life

1. The Relevance of the Concept of Muslim Clothing in Modern Society and Culture

The concept of Muslim clothing in Islam, as described in Wahbah Az-Zuhaili's *Tafsir al-Munir*, provides highly relevant guidance in facing modern social and cultural challenges. In this interpretation, Az-Zuhaili emphasizes that clothing is not merely a cover for the aurat, but also a means of maintaining modesty and honor for Muslim women. Although globalization and fashion trends often encourage many women to wear more revealing clothing or clothing that accentuates the curves of the body, this interpretation reminds us that clothing in Islam must meet standards of modesty, which involve loose-fitting, non-transparent, and non-tight clothing.²²

The *Tafsir al-Munir* views clothing as a form of spiritual identity that also reflects obedience to Allah SWT. Thus, for Az-Zuhaili, Muslim women's clothing not only serves as physical protection from the gaze of unauthorized persons, but also has a deeper meaning, namely as a form of respect for oneself and religious teachings. In the modern context, where women are often under pressure to follow fashion trends that may not be in line with Islamic principles, this interpretation provides a perspective that emphasizes that modesty must remain a core value in dressing, regardless of external cultural influences.

²¹ Wahbah.

²² Muhyin and Sholeh, "Tabarruj Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir."

Furthermore, *Tafsir al-Munir* offers solutions for Muslim women living in this increasingly connected and globalized world. Az-Zuhaili teaches that clothing that complies with Sharia law is not only intended to physically cover the aurat, but also to protect women from slander or social harassment that may arise as a result of appearances that are considered incompatible with religious values. Clothing that properly covers the aurat can provide a sense of security and confidence for a Muslim woman, while also reinforcing her Islamic identity amid the dominance of global culture that often challenges the principle of modesty.²³

Overall, this interpretation teaches that Muslim women's clothing is not merely a matter of following fashion or trends, but rather a manifestation of piety, righteousness, and self-respect. In a world that is often trapped in hedonism and individualism, the message of *Tafsir al-Munir* is highly relevant as a moral and spiritual guide, which not only protects women from potential social disturbances but also strengthens their relationship with God and society. This interpretation emphasizes that wearing clothing that is in accordance with Islamic teachings is the first step in maintaining self-respect and facing the challenges of an increasingly complex era.

2. Challenges Faced by Muslim Women in Complying with Islamic Dress Codes

The application of Islamic law in terms of Muslim women's clothing faces various challenges in this modern era. One of the biggest challenges is the influence of foreign cultures that increasingly dominate the lifestyle of global society, especially through social media and the fashion industry. The influence of pop culture and international fashion trends often conflicts with the principles of modesty taught in Islam. In this context, Muslim women are often faced with the dilemma of following ever-evolving fashion trends or adhering to the principles of modesty prescribed by Sharia law. This phenomenon is exacerbated by the abundance of fashion products that emphasize aesthetics over meeting Sharia standards, such as tight, transparent, or body-hugging clothing, which should be avoided in Islam.²⁴

Lifestyle changes influenced by technological advances and globalization have led to shifts in social norms, including perceptions of clothing. In some Muslim-

²³ Muhyin and Sholeh, "Tabarruj Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir."

²⁴ Romana B. Mirza, "Women Undercover: Exploring the Intersectional Identities of Muslim Women through Modest Fashion," May 23, 2021, <https://doi.org/10.32920/ryerson.14655060.v1>; Shamima Raihan Manzoor et al., "Advancing Muslim Modest Fashion Clothing," *Journal of Comparative Asian Development* 20, no. 1 (August 9, 2024): 1-26, <https://doi.org/10.4018/JCAD.346369>; Sopi Nurirvan et al., "Busana Islami: Keseimbangan Antara Modestisme Dan Kreativitas Fashion," *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 1 (May 22, 2024): 35-49, <https://doi.org/10.30863/attadib.v5i1.6120>.

majority countries, Muslim women face social pressure from their communities to wear clothing that follows global fashion standards rather than those taught in Islam.²⁵ This also occurs in non-Muslim countries where Muslim clothing is often seen as a symbol of traditionalism or conservatism, which is often shunned by the younger generation. Some women may feel marginalized or less accepted in society if they wear clothing that complies with Islamic law, such as the hijab or *burqa*.

Public perception also plays a big role in this challenge. Many people, including within the Muslim community itself, often view Islamic clothing as outdated or too strict in its dress code. In addition, with the rise of “fast fashion” culture and an emphasis on individualism in clothing, there is strong pressure for women to physically stand out in order to be accepted in society, which often conflicts with the values of modesty in Islam.²⁶

However, Wahbah Az-Zuhaili's *Tafsir al-Munir* provides relevant guidance in facing these challenges. In his interpretation, Az-Zuhaili emphasizes that even though changing times and global culture influence clothing styles, the basic principle of modesty in Islam must still be upheld. Muslim women's clothing must reflect piety, devotion, and religious identity, without being influenced by fashion trends that could lead to slander or indecent behavior.²⁷ Az-Zuhaili also emphasizes that in the modern context, Muslim women's clothing that complies with Sharia law must be able to maintain dignity and honor, and not attract the attention of the opposite sex in an inappropriate manner.

The biggest challenge for Muslim women today in complying with Islamic dress codes is the ability to balance the demands of globalization and fashion culture with the principles of modesty in Islam. However, through a deep understanding of Islamic teachings as conveyed in *Tafsir al-Munir*, Muslim women can maintain their identity as religious women without having to sacrifice their desire to keep up with global fashion trends.

3. The Role of Education and Socialization in Implementing Islamic Dress Code Ethics

The implementation of dress code ethics in accordance with Islamic law among Muslim women does not only depend on individual understanding of religious teachings, but is also greatly influenced by education and socialization in society. In this context, the role of religious education is very important in instilling

²⁵ Saskia Warren, “#YourAverageMuslim: Ruptural Geopolitics of British Muslim Women’s Media and Fashion,” *Political Geography* 69 (March 2019): 118–27, <https://doi.org/10.1016/j.polgeo.2018.12.009>.

²⁶ Aprilia Putri Hapsari, “The Dialectic of Muslim Clothing,” *JURNAL PENELITIAN KEISLAMAMAN* 20, no. 1 (June 30, 2024): 61–78, <https://doi.org/10.20414/jpk.v20i1.9748>.

²⁷ Wahbah, *Tafsir Al-Munir*.

a correct understanding of sharia clothing and modesty as taught in Islam. In addition to formal education through schools or colleges, informal education such as teaching within families and communities also has a significant influence.²⁸

One strategic step that can be taken is through teaching that emphasizes spiritual awareness, where women are taught to understand the importance of dressing in accordance with Islamic law as part of their obedience to Allah SWT. In this case, religious education based on the Qur'an and Hadith provides a strong foundation for wearing clothing that not only covers the aurat, but also reflects obedience, piety, and spiritual identity.²⁹ Through education, especially at an early age, the community can be equipped with an understanding of religious values that uphold the principles of modesty, rather than simply following fashion trends or developing social norms.

In addition to formal and informal education, socialization within the community also plays a major role in implementing Islamic dress codes. Muslim communities, whether in the family, school, or society, act as agents of change that can have a positive influence on Muslim women in wearing clothing that is in accordance with Islamic law. Social media also plays an important role in disseminating information and education about modest fashion that is in accordance with the principles of modesty in Islam. The use of social media platforms by Muslim influencers who voice the importance of dressing in accordance with Islamic law can be a positive example for many people, especially the younger generation. Education that emphasizes Islamic values in dressing can shape collective awareness in Muslim communities, where women are empowered to dress with full awareness and responsibility towards their religious teachings. Through effective educational approaches, consistent religious guidance, and positive use of social media, it is important to promote a better understanding of the obligation to dress in accordance with Islamic law in everyday life.

CLOSING

This study shows that the concept of Muslim women's clothing in Wahbah Az-Zuhaili's *Tafsir al-Munir* has a broad dimension, covering not only the legal (fiqh) aspect, but also the moral, spiritual, and social aspects. Muslim women's clothing is not merely an obligation to cover the aurat, but also reflects Islamic identity and piety, and serves as a form of protection from slander and sexual violence. Az-

²⁸ Rismayanti Lubis, M. Kholil Nawawi, and Hilman Hakiem, "Penerapan Etika Bisnis Islam Dalam Transaksi Jual Beli Pada Wirausaha Muslim," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 4, no. 2 (October 31, 2021): 246–55, <https://doi.org/10.47467/elmal.v4i2.622>.

²⁹ Rana M. Zaki, Amr Kheir El Din, and Reham I. Elseidi, "Islamic Apparel Brand Personality Model," *Journal of Islamic Marketing* 14, no. 2 (January 26, 2023): 484–503, <https://doi.org/10.1108/JIMA-07-2020-0203>.

Zuhaili emphasizes that clothing that complies with sharia must be loose, opaque, and not reveal the shape of the body. Interpretations of verses from the Qur'an, such as QS. al-A'raf [7]: 26, QS. an-Nur [24]: 31, and QS. al-Ahzab [33]: 59, affirm the significance of modesty and dignity for Muslim women. *Tafsir al-Munir* also offers a contextual interpretation of the challenges of dressing in the era of globalization and modern culture, so that it remains appropriate for Muslim women today.

This study shows that the implementation of Islamic dress codes for Muslim women not only serves as a form of compliance, but also as a preventive measure to protect women from sexual harassment and violence. However, challenges such as the impact of foreign cultures, international fashion trends, and social pressure require active involvement from education and socialization, both through official institutions and social media platforms. Therefore, understanding relevant interpretations such as those in *Tafsir al-Munir* is crucial to enhancing religious awareness, protecting the identity of Muslim women, and addressing contemporary challenges.

REFERENCES

- Afifah, Nurul. "Pakaian Syar'i, Media Dan Konstruksi Kesalehan Perempuan." *Jurnal Sosiologi Reflektif* 13, no. 1 (March 12, 2019): 61-73. <https://doi.org/10.14421/jsr.v13i1.1544>.
- Akbari, Maryam, Mohammad Hossein Kaveh, and Rosanna Cousins. "Women's Experiences of Sexual Harassment in the Retail Clothing Industry: A Grounded Theory Study." *Frontiers in Psychology* 15 (June 4, 2024). <https://doi.org/10.3389/fpsyg.2024.1374188>.
- Ali Muhammad, Rusjdi, and Dedy Sumardi. "The Discourse Of Dress Code In Islamic Law." *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 4, no. 2 (November 28, 2019). <https://doi.org/10.22373/petita.v4i2.18>.
- Arshad, Zaleha, Asliza Aris, Zainuddin Md. Nor, and Arasinah Kamis. "Women's Islamic Shariah Compliant Dress: An Overview." *Advances in Humanities and Contemporary Studies* 5, no. 2 (June 30, 2024): 9-16. <https://doi.org/10.30880/ahcs.2024.05.02.002>.
- Azizatul Qoyyimah, and Abdul Mu'iz. "Tipologi Moderasi Keagamaan: Tinjauan *Tafsir Al-Munir* Karya Wahbah Az-Zuhaili." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 6, no. 1 (April 30, 2021): 22-49. <https://doi.org/10.30603/jiaj.v6i1.2059>.
- BPS. "Proporsi Perempuan Dewasa Dan Anak Perempuan (Umur 15-64 Tahun) Mengalami Kekerasan Seksual Oleh Orang Lain Selain Pasangan Dalam 12 Bulan Terakhir, 2016," 2016. <https://www.bps.go.id/id/statistics-table/2/MTM2MiMy/proporsi-perempuan-dewasa-dan-anak-perempuan-->

- umur-15-64-tahun--mengalami-kekerasan-seksual-oleh-orang-lain-selain-pasangan-dalam-12-bulan-terakhir.html.
- — —. "Proporsi Perempuan Dewasa Dan Anak Perempuan (Umur 15-64 Tahun) Mengalami Kekerasan Seksual Oleh Orang Lain Selain Pasangan Dalam 12 Bulan Terakhir, 2021," 2021. <https://www.bps.go.id/id/statistics-table/2/MTM2MiMy/proporsi-perempuan-dewasa-dan-anak-perempuan--umur-15-64-tahun--mengalami-kekerasan-seksual-oleh-orang-lain-selain-pasangan-dalam-12-bulan-terakhir.html>.
- Damanhuri, Damanhuri. "The Existence and Form of *Tafsir Al-Munir* by Wahbah Al-Zuhaili." *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (April 25, 2023): 230. <https://doi.org/10.22373/jim.v20i1.17577>.
- Febriani, Evi, Rahma Aulia, Oktavina Rahmatusiam, Nurul Halisah, Putri Andriani Agustina, and Nursila Fiqi Alia Fedrotul Janah. "Moral Education for Women (an Analysis of Qur'an Surat An-Nur Verse 31)." *Education Achievement: Journal of Science and Research*, January 3, 2025, 132-42. <https://doi.org/10.51178/jsr.v6i1.2263>.
- Hapsari, Aprilia Putri. "The Dialectic of Muslim Clothing." *JURNAL PENELITIAN KEISLAMAN* 20, no. 1 (June 30, 2024): 61-78. <https://doi.org/10.20414/jpk.v20i1.9748>.
- Jamil, Ahmad. "Kontekstualisasi Ayat-Ayat Infâq Dalam *Tafsir Al-Munir* Karya Prof. Dr. Wahbah Zuhaili." *AT-TAISIR: Journal of Indonesian Tafsir Studies* 2, no. 1 (January 18, 2023): 21-32. <https://doi.org/10.51875/attaisir.v2i1.83>.
- Lajnah Pentashihan, and Istiqlal. *Al Quran Al Karim*. Kementerian Agama Republik Indonesia, 2022. <https://quran.kemenag.go.id/>.
- Lubis, Rismayanti, M. Kholil Nawawi, and Hilman Hakiem. "Penerapan Etika Bisnis Islam Dalam Transaksi Jual Beli Pada Wirausaha Muslim." *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 4, no. 2 (October 31, 2021): 246-55. <https://doi.org/10.47467/elmal.v4i2.622>.
- M. Hendrik Pratama. "Kontekstualisasi Penafsiran Qs Al-Nur [24]; 31 (Aplikasi Hermeneutika Ma'na Cum Maghza)." *REVELATIA Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (November 21, 2022): 127-43. <https://doi.org/10.19105/revelatia.v3i2.6788>.
- Maisurah, Fida Layly, Habibur Rahman, Delta Yaumin Nahri, and Ali Mahmud Asma'i. "The Word Hijab and Khimar in the Qur'an." *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 7, no. 1 (October 16, 2024): 178-92. <https://doi.org/10.58223/al-irfan.v7i1.288>.
- Manzoor, Shamima Raihan, Abdullah Al-Mahmud, Arnifa Asmawi, and Shahida Raihan Manzoor. "Advancing Muslim Modest Fashion Clothing." *Journal of Comparative Asian Development* 20, no. 1 (August 9, 2024): 1-26.

- <https://doi.org/10.4018/JCAD.346369>.
- Mirza, Romana B. "Women Undercover: Exploring the Intersectional Identities of Muslim Women through Modest Fashion," May 23, 2021. <https://doi.org/10.32920/ryerson.14655060.v1>.
- Moch. Yunus. "Kajian Tafsir Munir Karya Wahbah Az-Zuhayli." *HUMANISTIKA : Jurnal Keislaman* 4, no. 2 (June 15, 2018): 162–72. <https://doi.org/10.36835/humanistika.v4i2.37>.
- Moh. Husaeni, Abd. Muid N, and Muh. Adlan Nawawi. "Fenomena Jilboobs Di Kalangan Remaja: Studi Pemaknaan Hijab Dalam Perspektif Tafsir Modern." *Guruku: Jurnal Pendidikan Dan Sosial Humaniora* 1, no. 3 (July 5, 2023): 49–63. <https://doi.org/10.59061/guruku.v1i3.202>.
- Muhyin, Nabila Fajriyanti, and Moh. Jufriyadi Sholeh. "Tabarruj Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 7, no. 2 (October 4, 2022): 141–60. <https://doi.org/10.30603/jiaj.v7i2.3080>.
- Nasaie, Nasaie. "Peran Guru Pendidikan Agama Islam Dalam Mensosialisasikan Qanun Nomor 11 Tahun 2002." *DAYAH: Journal of Islamic Education* 3, no. 1 (January 27, 2019): 121. <https://doi.org/10.22373/jie.v3i1.5206>.
- Nurirvan, Sopi, Fadhila Indana Sulfa, Laela Citra Ayu, Saskia Praja Gumulya, and Muhamad Parhan. "Busana Islami: Keseimbangan Antara Modestisme Dan Kreativitas Fashion." *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 1 (May 22, 2024): 35–49. <https://doi.org/10.30863/attadib.v5i1.6120>.
- Rahmi, Aufa Muthia, and Hafizzullah Hafizzullah. "Konsep Pakaian Menurut Al-Quran Dan Tafsirnya Karya Departemen Agama RI." *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 6, no. 1 (June 30, 2024): 53. <https://doi.org/10.31958/istinarah.v6i1.10429>.
- Ramesh, Ananya, Sagarika Kamath, Rajesh Kamath, and Bryal D'souza. "An Assessment of the Perceptions in the General Population of Sexual Harassment." *Medico-Legal Update* 18, no. 2 (2018): 132. <https://doi.org/10.5958/0974-1283.2018.00144.5>.
- Sinduja. "Legal Reforms Addressing Sexual Harassment in India: Examining the Role of Women's Dress as a Contributing Factor." *International Journal For Multidisciplinary Research* 6, no. 5 (October 3, 2024). <https://doi.org/10.36948/ijfmr.2024.v06i05.28257>.
- Wahbah, Zuhaili. *Tafsir Al-Munir*. Depok: Gema Insani, 2003.
- Warren, Saskia. "#YourAverageMuslim: Ruptural Geopolitics of British Muslim Women's Media and Fashion." *Political Geography* 69 (March 2019): 118–27. <https://doi.org/10.1016/j.polgeo.2018.12.009>.
- Wijaya, Agung, Ahmad Subhan Subhan, Ahmad Affandi Khaerul Fatihin, and Asep

- Abdul Muhyi. "Islam Dan Penutup Aurat: Kajian Tafsir Maudhu'i Tentang Cadar, Jilbab, Dan Burqa." *Journal of Society and Development*, 2023. <https://doi.org/10.57032/jsd.v3i2.202>.
- Zaki, Rana M., Amr Kheir El Din, and Reham I. Elseidi. "Islamic Apparel Brand Personality Model." *Journal of Islamic Marketing* 14, no. 2 (January 26, 2023): 484–503. <https://doi.org/10.1108/JIMA-07-2020-0203>.
- Zulfikar, Eko, and Ahmad Zainal Abidin. "Kecenderungan Tekstual Pada Tafsir Ayat-Ayat Gender: Telaah Penafsiran Wahbah Az-Zuhaili Dalam Kitab Tafsir Al-Munir." *AL QUDS : Jurnal Studi Alquran Dan Hadis* 3, no. 2 (November 25, 2019): 135. <https://doi.org/10.29240/alquds.v3i2.829>.