

Analysis of Qur'anic Verses Regarding the *Hijab* and the Adoption of the Clean Style *Hijab* in the Post-Modern Era

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Abstract: In the late 1990s, the term *jilbabers* emerged, referring to individuals who consistently wore the *hijab* in their daily lives. The lifting of the ban on the *hijab* in the 1980s marked a significant turning point, providing an opportunity for society to explore various styles of the *hijab*, including the *kerudung gaul* and *celebrity-style hijab*. Over time, the *hijab* among Muslim women in Indonesia has evolved beyond its role as a modest covering to become a widely popular fashion trend. This study focuses specifically on the *clean* style *hijab*, characterised by a simple back-tie fastening. The primary aim of this research is to contribute to the scholarly understanding of this phenomenon, particularly in the fields of social, cultural, and religious studies. Using a qualitative approach through a literature review, this study seeks to explore the extent to which this particular *hijab* style influences social and cultural dynamics and to provide insights into the development of fashion trends within the Muslim community. The research methodology involves an in-depth analysis of relevant literature, historical documents, and cultural artifacts related to the evolution of *hijab* styles in Indonesia. This approach enables a comprehensive understanding of the societal shifts and cultural implications associated with the adoption of the *clean hijab* style. It is hoped that the findings of this research will not only deepen the understanding of the transformation in *hijab* usage but also offer practical contributions to enriching the social and cultural life of the Muslim community in Indonesia.

Keywords: Clean Style *Hijab*, Post-Modern, Surah Al-Ahzab 59, Surah An-Nur 31, Fashion.

Abstrak: Pada akhir tahun 1990-an, istilah *jilbabers* mulai dikenal, merujuk pada individu yang secara konsisten mengenakan jilbab dalam kehidupan sehari-hari. Keputusan untuk mencabut larangan jilbab pada tahun 1980-an menjadi titik balik yang penting, membuka ruang bagi masyarakat untuk mengeksplorasi



berbagai gaya jilbab, termasuk *kerudung gaul* dan *jilbab gaya selebritis*. Seiring berjalannya waktu, jilbab di kalangan perempuan Muslim Indonesia tidak hanya berfungsi sebagai penutup *aurat*, tetapi juga berkembang menjadi elemen mode yang sangat populer. Penelitian ini memfokuskan perhatian pada gaya jilbab clean atau pengikatan ke belakang. Tujuan utama dari penelitian ini adalah memberikan kontribusi terhadap pemahaman ilmiah, khususnya dalam bidang studi sosial, budaya, dan agama. Dengan menggunakan pendekatan kualitatif melalui studi pustaka, penelitian ini bertujuan untuk mengeksplorasi sejauh mana model jilbab tersebut mempengaruhi dinamika sosial dan budaya serta memberikan wawasan tentang perkembangan tren mode di kalangan masyarakat Muslim. Metode penelitian yang digunakan adalah analisis mendalam terhadap literatur yang relevan, dokumen sejarah, serta artefak budaya yang berkaitan dengan evolusi gaya jilbab di Indonesia. Pendekatan ini memungkinkan pemahaman yang lebih komprehensif mengenai perubahan sosial dan implikasi budaya terkait dengan adopsi gaya jilbab clean. Diharapkan, hasil penelitian ini tidak hanya memperdalam pemahaman mengenai transformasi penggunaan jilbab, tetapi juga memberikan kontribusi praktis yang dapat memperkaya kehidupan sosial dan budaya masyarakat Muslim di Indonesia.

Kata Kunci: Jilbab Gaya Clean, Post-Modern, Surah Al-Ahzab 59, Surah An-Nur 31, Mode.

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Introduction

In Islam, the female body is considered to have a special status compared to the male body, as it is seen as a source of temptation (*fitnah*) and therefore must be concealed and not exposed. Currently, many issues affect women, most of which are linked to the perception of women as sexual objects, often triggered by the shape of their bodies. For this reason, a woman's body must be covered with the *hijab* or headscarf (Arafah, 2019).

The *hijab*, in the context of Islamic teachings, is a garment that women are required to wear to cover their *aurat*, including the hair, chest, and other parts of the body, as outlined in the Qur'an, Surah An-Nur, verse 31: "...and let them draw their veils (*khumur*) over their chests" (Nurdianik et al., 2022). The

use of the *hijab* as a covering for the *aurat* has evolved over time, and in recent years, the *hijab* has become a fashion trend (Arafah, 2019), allowing women to appear stylish and trendy while remaining compliant with Islamic principles (Mahmud, 2020).

Today, there are various styles of wearing the *hijab* that Muslim women can adopt in their daily lives. Furthermore, with the emergence of the *jilbaber* community, Muslim women have become more acquainted with modern *hijab* trends. The presence of this community has captivated many women, especially young women, encouraging them to follow these modern *hijab* styles. Their motivation for wearing modern *hijab* styles is often to appear fashionable in public, aligning with contemporary trends, while still adhering to Islamic teachings. However, unbeknownst to many, these modern *hijab* trends have sparked significant debate and differing opinions. One such controversial style is the *hijab* that is tied at the back.

The style of the *hijab* tied at the back exposes the front of the woman's body, which can certainly lead to arousal from the opposite sex. Referring to the normative legal source, namely the Qur'an, Surah An-Nur, verse 31, it is stated that a woman should lower her veil to cover her chest. Based on this verse, it appears that the style of tying the *hijab* at the back contradicts the Islamic guidelines on the proper way for women to wear the *hijab*.

The adoption of the *hijab* style tied at the back raises several questions regarding its conformity with Islamic legal provisions on dress for Muslim women. Therefore, this issue presents an intriguing subject for further study and investigation. Through a careful analysis of Qur'anic verses related to the *hijab*, this article aims to provide Muslim women with an understanding of the implications of wearing the style of the *hijab* tied at the back.

Method

The researcher selected the clean *style hijab*, or the *hijab* model with the fastening tied at the back, as the subject of this study due to its potential

contribution to the advancement of knowledge, particularly within the fields of social, cultural, and religious studies. This study employs a qualitative approach through library research. Library research is a type of study in which data is collected by reviewing and analysing various theories from relevant literature related to the research topic (Adlini et al., 2022, p. 974). The research activities were carried out systematically to gather, process, and synthesise data using specific methods or techniques in order to elucidate the interpretations of *mufassirun* concerning Qur'anic verses related to the *hijab*. Data sources were drawn from academic journal articles related to the topic of this research. Data analysis in this study utilised content analysis. The researcher examined all literature connected to the concept of tolerance education from the perspectives of the Qur'an and Hadith. To ensure the validity of the data, source triangulation was employed, whereby the researcher cross-checked various sources. If the data from different sources corroborated, it was considered valid.

Results and Discussion

The societal perspective on the use of the *hijab* in daily life is influenced by the views of scholars regarding its significance (Pongsibanne, 2017). Scholars' views on the *hijab* are not merely human constructs but rather attempts to understand the will of Allah as expressed in the sacred texts. The differences in scholars' interpretations regarding the *hijab* result in diverse public views on its practice. Individuals tend to follow the opinion of the scholar they trust, contextualising it within the postmodern era. Despite these differences, every scholar contributing their perspective on the *hijab* offers sound arguments based on religious principles, thus providing a valid guide for the Muslim community.

Ibn Mas'ud contends that the *hijab* is a loose garment that covers the entire body, from the head to the rest of the body (Hasyim, 2017). Conversely, M. Quraisy Shihab argues that the *hijab* is a garment that covers the entire female

body except for the face and both palms (Kammala, 2019). When elaborating on these two views, the *hijab* can be understood as clothing that a woman wears to cover parts of her body that must be concealed from non-mahram individuals. Mahram refers to a person with whom marriage is prohibited due to blood relations, breastfeeding, or marital ties, or, in other terms, a close relative (such as a father, brother, or son) with whom marriage is forbidden.

The *hijab* is a garment that Muslim women should wear. By wearing the *hijab*, a Muslim woman safeguards her dignity from the potential harassment of immoral men. This aligns with the view of Fuad Mohd Fachruddin, who suggests that the *hijab* functions as a protective barrier, akin to a home, shielding the woman—particularly the Muslim woman who wears the *hijab*—from the potential disturbances and temptations of irresponsible men (Hartini, 2019).

In addition to being a tool for self-protection, the *hijab* also serves as a means of preserving modesty in the presence of the opposite sex. As articulated by Yusuf Al-Qaradawi (Qadrijal, 2019), the *hijab*'s fundamental role is to cover the body and maintain modesty. Therefore, in daily life, Muslim women are encouraged to wear the *hijab* to earn respect and esteem from the opposite sex.

From a moral standpoint, the *hijab* plays a crucial role in reflecting the character and personality of a devout Muslim woman. Wearing the *hijab* is interpreted as an act of obedience to Allah. Additionally, the *hijab* embodies the value of modesty. Consequently, it is expected that a Muslim woman who wears the *hijab* demonstrates religious character and a devout personality.

Thus, the *hijab* is not merely a garment for covering a woman's body but also a reflection of the wearer's self, aligning with Islamic principles. A Muslim woman who wears the *hijab* is expected to embody behaviour that is consistent with the teachings of Islam. This is particularly pertinent, as there are instances where many Muslim women wear the *hijab* but do not act in accordance with Islamic teachings. This is contrary to the view of Abu Al-

Ghifari, who asserts that the *hijab* is a manifestation of a woman's high moral standing and character, and should reflect inner virtue while always seeking Allah's approval (Hasan et al., 2018).

Currently, the *hijab* has become a lifestyle choice for many Muslim women (Mahmud, 2020). This phenomenon is evident on streets and in specific locations, where the number of women wearing the *hijab* far exceeds those who do not. Indirectly, this indicates the growing enthusiasm for wearing the *hijab* in daily activities.

Historically, the *hijab* was considered outdated and old-fashioned (Mahmud, 2020), and women who wore it were often viewed as less fashionable or attractive. However, this perception has significantly changed in the present era, where the *hijab* has become a primary choice for many women, particularly Muslim women, who wish to appear stylish and attractive. This shift can be attributed to the emergence of the *jilbabers* community, which introduced modern styles of wearing the *hijab*. Through the *jilbabers* community, *hijab* styles have become more varied and creative, motivating young Muslim women to compete in wearing these new, trendy designs.

Nevertheless, there is a crucial consideration: among the various *hijab* styles introduced by the *jilbabers* community, some models do not align with Islamic principles. One such style is the *hijab* tied at the back, often referred to as *jilbab gaul*. When worn, this style appears shorter than the *hijab* prescribed by Islamic law, covering only part of the head and not extending to cover the chest. Although this *jilbab gaul* model is seen as non-compliant with Islamic standards, many Muslim women wear it. The reasons cited for wearing this style include the desire to appear fashionable, the practicality of wearing it, and keeping up with contemporary trends (Arafah, 2019).

The back-tied *hijab* model is considered non-compliant with Islamic law because it may reveal the contours of a woman's body. This assertion is consistent with the research conducted by Yunita Sari (Sari, 2016), which found that the back-tied style exposes the body's shape and contours. For

example, in several Islamic universities in Indonesia, many female students wear the back-tied *hijab* combined with tight and transparent clothing, unintentionally revealing their body shape (Mahmud, 2020). This situation can stimulate attraction in the opposite sex, as a woman's body has a certain allure when compared to a man's. Hence, the *hijab* should be worn to cover the body in accordance with Islamic standards.

Islamic teachings have already established guidelines for wearing the *hijab*, based on interpretations of verses related to the *hijab*. These verses include Surah Al-Ahzab: 59 and Surah An-Nur: 31. Scholars hold different interpretations of these verses, which has led to ongoing debates regarding the correct manner of wearing the *hijab* in accordance with Islamic law. These interpretative differences concern the extent of a woman's *aurat*, which serves as the foundation for scholarly arguments about the proper way to wear the *hijab*. To assess the legality of wearing a back-tied *hijab*, it is necessary to analyze these verses and refer to the interpretations of scholars.

Firstly, Surah Al-Ahzab, verse 59, instructs women to extend their *hijabs* over their bodies. This directive aims to distinguish Muslim women from women of the pre-Islamic period and from slaves (Nuronoyah, 2017, p. 271). Classical scholars such as Az-Zamakhshari, At-Tabataba'i, and At-Thabari agree that this command is obligatory and timeless. Therefore, based on these classical scholars' views, Muslim women are required to wear the *hijab*.

However, this view differs from that of contemporary scholars like M. Quraisy Shihab and Al-Asymawi, who argue that this verse was specific to the time of the Prophet, when slavery was still prevalent. They contend that the command to extend the *hijab* does not apply in the present day, as slavery no longer exists (Thohari, 2011, p. 79). In his interpretation in *Al-Misbah*, Quraisy Shihab asserts that this verse is not obligatory for women who have not yet worn the *hijab*, but rather for those who wear it but have not extended it as prescribed in the verse (Wahyuni & Harahap, 2021, p. 20).

Al-Asymawi (Nasir, 2019) posits that the *hijab* is a cultural practice, not a religious obligation. He asserts that women should wear the *hijab* out of personal conviction, not under external compulsion, as the *hijab* is seen as limiting women's freedom in daily activities.

Regarding the back-tied *hijab* model, the author believes that Muslim women may wear this style, provided it is paired with loose and modest clothing that does not reveal the shape of the body. Modest clothing is that which does not accentuate the body's contours, and the back-tied *hijab* should be paired with attire that conforms to Islamic principles.

Secondly, Surah An-Nur, verse 31, instructs women to lower their gaze, guard their chastity, and wear the *khimar* (headscarf) to cover their chests. This verse also prohibits women from displaying their adornments to non-mahram men and from making sounds with their feet that would attract attention to their jewelry. Scholars differ in their interpretations of which parts of a woman's body may be exposed.

Some scholars argue that the only parts of a woman's body that can be exposed are the face, both hands, and feet (Zaenudin, 2017, p. 174). However, Quraisy Shihab contends that the limits of *aurat* are not absolute, and national or cultural attire that does not cover the *hijab* may not violate Islamic law, as long as it does not contradict the core teachings of Islam and social norms (Yulikhah, 2016). What is crucial is that women should wear clothing that is modest, non-transparent, and does not accentuate the body's shape (Latifa & Aprison, 2023, p. 23).

In relation to the back-tied *hijab*, Muslim women are permitted to wear this style, provided they do not intend to be immodest or draw undue attention to themselves. All scholars agree that women are prohibited from *tabarruj* (displaying their beauty to attract attention), as it may lead to undesirable consequences. Therefore, when wearing the back-tied *hijab*, Muslim women must understand the essence of the *hijab* and not use it to display their beauty or allure.

Conclusion

Differences of opinion regarding the definition of a woman's *aurat* have resulted in a variety of forms and styles of dress for women. Therefore, it is not incorrect for the *jilbabers* community to introduce modern *hijab* styles, allowing Muslim women in the contemporary era to appear fashionable and beautiful in public while adhering to the principles of Islamic law. Accordingly, Muslim women should be able to select and choose *hijab* styles that are appropriate for daily activities, without violating the requirements of Islamic law. In relation to the back-tie *hijab* style, provided that it remains modest and is paired with loose, non-tight clothing, and the front is not overly accentuated, such a style does not pose any issue. This is because one of the primary objectives behind the obligation of the *hijab* is to protect women from the temptation of men whose desires may be aroused by the intentional display of a woman's body.

Given the ongoing dynamics of understanding and controversy surrounding *hijab* styles, it is hoped that Muslim women will comprehend the essence of wearing the *hijab* in line with religious values and avoid the intention of *tabarruj* (excessive adornment). The debate over *hijab* styles presents a challenge to the Muslim community to reflect upon and reinterpret religious guidelines in the context of evolving societal norms. The diverse interpretations of the *hijab* have led to dynamic debates regarding the selection of *hijab* models and styles. Despite differing perspectives, the alignment of morality, modesty, and obedience to religious teachings remains a key guide for Muslim women in choosing and selecting *hijab* styles that are consistent with the values they uphold.

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