

Cadar and Women's *Awrat* In Indonesian Qur'an Literature

Cadar dan Aurat Perempuan dalam Literatur Al-Qur'an di Indonesia

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Abstract

The use of *cadar* becomes a controversial discussion in Indonesia. However, the majority of scholars consider the *cadar* is not an obligation in religion. Bearing in mind, there are differences in the limits of women's genitalia or *awrat*. It shows in the Quranic interpretation of literature in Indonesia that *cadar's* views lie in the different scholars in interpreting and determining the limits of women's genitalia. This paper uses a comparative method to compare the interpretations of Hasbi Ash-Shiddieqy and Quraish Shihab in understanding verses about the *cadar* and the limits of women's *Awrat* (genitalia) in both interpretations. This research method is qualitative and library research. Hasbi Asy-Syiddieqy, in his interpretation of An-Nur, explains that women are obliged to cover their jewelry, while Quraish Shihab considers the *cadar* is not an obligation in religion because, for him, the face is not part of the *awrat* (genitalia) that must be covered. The difference can be seen from their educational and scientific backgrounds. Hasbi Asy-Syiddieqy has a background in Islamic law (*Fiqh*), so the style of interpretation in the book of An-Nur is more nuanced in *fiqh*. However, Quraish Shihab highlights the nuances of interpretation in the book of Al-Misbah, which tends to imitate the model or style of interpretation of Muhammad Abduh and Rashid Rida. This *cadar* is part of the need for *tahsiniyat* (Luxuries). The need for *tahsiniyat* is a need which if not fulfilled, does not threaten the existence of one of the *maqashid ash-shariah* (objectives of sharia) and does not cause difficulties.

Keywords: *Cadar*, *Awrat*, Woman, Tafsir, Tafsir al-Misbah, Tafsir an-Nur

Abstrak

Penggunaan *cadar* menjadi pembahasan yang menimbulkan kontroversi di kalangan intelektual Indonesia. Namun, mayoritas ulama menilai *cadar* bukan sebuah kewajiban dalam agama. Mengingat, terdapat perbedaan dalam batasan aurat perempuan. Perbedaan penafsiran ini juga terdapat dalam literatur tafsir Al-Qur'an di Indonesia. Letak perbedaan pandangan tentang penggunaan *cadar* ini ada pada berbedanya para ulama dalam menafsirkan dan menentukan batasan aurat perempuan. Tulisan ini akan meneliti dengan metode perbandingan (komparasi), yaitu membandingkan penafsiran Hasbi Ash-Shiddieqy dan Quraish Shihab dalam menafsirkan ayat tentang *cadar* dan batasan aurat perempuan dalam karya tafsir keduanya. Metode penelitian ini adalah penelitian kualitatif, dengan jenis penelitian studi pustaka (library research). Hasbi Asy-Syiddieqy dalam tafsir An-Nur-nya menjelaskan bahwa perempuan wajib menutup perhiasannya, sedangkan Quraish Shihab menganggap *cadar* bukan sebagai kewajiban dalam agama, karena baginya wajah bukan bagian aurat yang wajib ditutupi. Perbedaan terlihat dari latar belakang pendidikan dan keilmuan keduanya. Hasbi Asy-Syiddieqy berlatar belakang hukum Islam (*Fiqh*), maka corak penafsiran dalam kitab An-Nur lebih



kental nuansa fiqh. Berbeda dengan nuansa penafsiran dalam kitab *Al-Misbah*, yang cenderung meniru model atau corak penafsirannya Muhammad Abduh dan Rasyid Ridha. *cadar* ini termasuk dari kebutuhan tahsiniyat. Kebutuhan tahsiniyat adalah kebutuhan yang jika tidak terpenuhi tidak mengancam eksistensi salah satu dari maqashid asy-syariah dan tidak menimbulkan kesulitan.

Kata kunci: *Cadar*, Aurat, Perempuan, Tafsir, Tafsir *Al-Misbah*, Tafsir *An-Nur*

Introduction

Based on *Chancellor's letter* No. B-1301/Un02/R/AK.00.3/ 02/2018 concerning the development of wearing *cadar* of female students by UIN Sunan Kalijaga Yogyakarta, has led to pros and cons in society. The argue of pro groups that *cadar* is a reflection of the decline of Muslims and if it is allowed to grow the seeds of radicalism. Those who contra argue that the ban of *cadar* is a form of coercion of will and thoughts and violates women's rights in the practice of belief. *Ulama Tafsir* differ in their view of the law of *cadar*. In Classic of *Ulama Tafsir*, especially among salafist, *cadar* is mandatory. Meanwhile, for Contemporary of *Ulama Tafsir*, especially among modernist of *ulama*, the law of *cadar* is not mandatory.

This difference in interpretation can also be found in Indonesian *tafsir* of al-Qur'an, like *Tafsir al-Qur'anul Majid an-Nur* by M. Hasbi Ash-Shiddieqy and *Tafsir al-Misbah* by M. Quraish Shihab. Social factors, historically, until the political was allegedly affecting the practice of *tafsir*. In *al-Qur'anul Majid an-Nur's Tafsir*, ash-Shiddieqy did not explicitly mention the law of *cadar*. When interpreting Surah al-Ahzab: 59, ash-Shiddieqy argues that the general law shown in the verse is required for women to abstain from anything that can cause slander/*fitnah*. One way is to dress appropriately and politely.¹ From this statement, He want says that if *cadar* can prevent women from slander, so *cadar* is required. ash-Shiddieqy strengthened this statement by saying that referend of the *cadar* is covers the head to the chest.²

M. Quraish Shihab argues that wearing closed clothes for Muslim women, including *cadar*, is not a monopoly of Arab society, nor is it a part of their culture.³ However, this tradition has existed since pre-Arab culture. He does not support the opinion that obliges women to cover up their body on the basis that the entire woman's body is *awrat*.⁴ He also said that the *cadar* in the early days of Islam was more due to the slander received by women at that time. In addition, the *cadar* that has been outlined in the Qur'an is intended so that women are not distrubed and

1 M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur* (Semarang: Pustaka Rizki Putra, 2016), 46.

2 Ibid, 193.

3 M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah* (Jakarta: Lentera Hat, 2018), 37.

4 U Sidiq, "Diskursus Makna Jilbab Dalam Surat Al-Ahzab Ayat 59: Menurut Ibnu Kathir Dan M. Quraish Shihab," *Kodifikasia* 6, no. 1 (2012): 178.

have an identity as Muslimah.⁵ Shihab emphasized that the way to wear the *cadar* varies according to the different circumstances of women and their customs. Shihab interpreted the behavior of jilbab as a rule that was in effect at the time of the Prophet, where at that time there was a lot of slavery and as a differentiator between free and non-free women.⁶

This difference in interpretation has implications for the understanding of some Muslims in practicing of *cadar*. Some of them consider *cadar* as a commandment from Allah SWT that has been listed in the al-Qur'an. Some others think that *cadar* is a culture and it is not a religious order to cover *awrat*. Therefore, this paper will analyze the different interpretations of *cadar*. In addition, the two interpretations of the *Nusantara* were written at different times. Thus, it can be seen the response of *mufasir* to the phenomenon of *cadar* and *awrat* of women in their time.

Cadar: Between Culture and Religious Doctrine

Awrat (awrat) is something that is open from the body, so religion orders to cover it. *Awrat* as something that is covered because of shame or inferiority complex. Normatively, the standard legal rules regarding the order to dress and cover the *awrat* along with the limitations are explicitly revealed in Qur'an. Closing one's private parts is required for every mature and intelligent Muslim, both male and female.

When men and already baligh, they are obliged to cover their *awrat*. *Ulama of Fiqh* have determined the limits of male and female *awrat*. *Ulama* agree on the limitations of male *awrat* between the navel and the knees. However, *Ulama of Fiqh* have different opinions regarding the limits of female *awrat*. The difference has implications for the parts of a woman's body that must be covered. It's because the majority of *Ulama fiqh* argue that the face and the palms of the hands are not part of a female *awrat*. Therefore, wearing a *cadar* is not required in the context of covering one's *awrat*.

Jilbab and *hijab* that were known for hundreds of years before the arrival of Islam. It has many forms. Hijab for Greek society has different characteristics from Roman society. Its also was the case with the hijab in pre-Islamic Arab societies. The three societies had experienced a golden age in civilization long before the arrival of Islam. This at the same time breaks the notion that the hijab is only known in the Islamic tradition and is only worn by Muslim women. In Greek society, has become

5 M. Quraish Shihab, "Wawasan Al-Qur'an, Bandung: PT," *Mizan Pustaka*, 2007, 172.

6 Atik Wartini, "Nalar Ijtihad Jilbab Dalam Pandangan M. Quraish Shihab: Kajian Metodologi," *Musāwāwa Jurnal Studi Gender Dan Islam* 13, no. 1 (2014): 35.

a tradition for the women to cover her face with the tip of her shawl, or using special *hijab* made of certain materials, thin and very well shape.⁷

The phenomenon of *cadar* is a continuation of the phenomenon of widespread use of *cadar* is tight. Regardless of the pros and cons, *cadar* was born from the socio-geographical conditions of a group of people. The face covering model existed before Islam was born. *Cadar* is also used by various religious communities, and is not a distinctive sign of a *Muslimah*. Asghar Ali Engineer said, the understanding of Muslims towards *cadar* is still different.⁸ Some consider it a commandment of Allah. Islam that has an orthodox-textual perspective considers that *cadar* as an absolute woman's need. However, the majority consider that *cadar* for women to be an oddity and have no relevance at all to modern times.

Cultural Anthropology of King Fahd University of Petroleum and Minerals Dhahran Saudi Arabia, Sumanto al-Qurtuby explained that the ban on *cadar* at UIN Sunan Kalijaga is a sensible and practical reason for security. He continued, UIN Sunan Kalijaga Yogyakarta wanted to show the world that the morality, spirituality, and maturity of a Muslim woman's faith, did not depend on whether she gets *cadar* or not. On the other hand, wearing *cadar* can build a negative paradigm like about that behind *cadar* are violence and radicalism.⁹

The use *cadar* is mostly worn by Middle Eastern women. It can be understood that geographic factors and hot weather climates require them to wear it. In Indonesia, the factor wearing *cadar* is from religious motivations that influence her, both from family, friends, and organizations. Before the arrival of Islam, women in the *Jazirah Arab* used to wear clothes that attracted the admiration of men. They are also accustomed to wearing a headscarf, but the *cadar* is simply put on the head and usually stretches backwards. Hence, the chest and necklaces that adorn their necks are clearly visible.¹⁰

Murtadha Mutahhari revealed that *cadar* is including the hijab, had been known among ancient nations long before the arrival of Islam. Some even argue, the Arabs imitated the Persians who followed the Zardasyt religion. There are also those who consider women to be impure, so women are required to cover their mouths and noses with something so that their breath does not pollute the holy fire

7 Muhammad Farid Wajdi, *Dairat Al-Ma'arif al-Qarn al-Isyryn* (Beirut: Dar al Ma'rifah, 1991), 335.

8 Asghar Ali Engineer, *Pembebasan Perempuan*, Terj. Agus Nuryatno (Yogyakarta: Elks, 1999), 83.

9 Lisa Aisyah Rasyid and Rosdalina Bukido, "Poblematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah* 16, no. 1 (2018): 77.

10 Hasan 'Audah, *Al-Mar'ah Al-Arabiyah Fi Ad-Din Wa Al-Mujtama'* (Beirut: Al-Ahaly, 2000), 101-2.

which is the worship of the ancient Persians.¹¹ In Saudi Arabia, if women who leave without wearing *cadar* can be severely punished. In Iran, women also have to wear a *chador*. The clothes that are long and loose to cover the head and *slings* that cut off the upper body, or at least the scarf used to cover the head.¹²

In several other Arab countries, various types of *cadar* are worn by local-traditional women. This means that women who are in the village or away from the contemplation of modern life are usually strict in wearing *cadar*. Engineers said that some of *cadar* models are cover the entire face and head, except eyes.¹³ Other models, it cover the head and nose but some parts of face and eyes are exposed. Therefore, there is no similarity in the practice of wearing *cadar* in Middle Eastern countries such as Egypt, Tunisia, Algeria, Morocco, and Iraq. Therefore, the practice of wearing *cadar* in various modern countries cannot be enforced

In the Islamic countries of Southeast Asia, especially in the *Nusantara*, the situation is very different with Middle East. *Nusantaran* women have played an important role in the economic sector. Many women in Southeast Asia are accustomed to doing activities in public life. Therefore, traditionally there are no local Muslim women who wear *cadar*. With this, Engineer concluded, wearing *cadar* is more of a socio-cultural practice than purely religious.¹⁴ This opinion was followed by moderate Muslim scholars including the expert of Indonesian *tafsir*, M. Quraish Shihab. They see *cadar* phenomenon as broader and more comprehensive and are not trapped in the formalization of religion.

After Islam came, the wearing *cadar* for Muslim women was neither ordered nor prohibited. Islam recognizes *cadar* and allows it to provide space for a group of believing women who make it their fashion. On the other hand, *cadar* does not interfere with the interests of religious teachings, religious practices, or the interests of others.¹⁵

Subsequent developments, *cadar* turned into a symbol in three historical moments. In 1979, *cadar* was a symbol of resistance to Shia. Finally, during the construction of the Islamic Republic, the imposition of *cadar* was a symbol of progress from the Islamic side and a setback for others. At other times, wearing or not wearing *caadar* is a matter of personal choice, whether for reasons of religion or poverty, habits,

11 Murtadha Muththahari, *Gaya Hidup Wanita Islam, Terj* (Bandung: Mizan, 1990), 34.

12 Engineer, *Pembebasan Perempuan, Terj. Agus Nuryatno*, 83–84.

13 Ibid., 84.

14 Ibid., 85.

15 Abu Syuqqah and Abdul Halim, "Kebebasan Wanita, Terj. As' Ad Yasin" (Jakarta: Gema Insani Press, 1997), 290.

suitability, etc. (Asghar Ali Engineer, 2003: 45).¹⁶

The negative stigma about women with *cadar* started when the suicide bombing occurred. The incident occurred on October 12, 2002 in the Legian area of Bali. The mass media at that time not only reported about the perpetrators of the Bali bombing, but also featured the figures of their wives who were all wearing *cadar* (Liputan6.com on 07/05/2017 at 22.59 WIB). After this news, the public was again shocked by other news related to acts of terrorism, and also reported that the wives of the suspects, all of whom wearing *cadar*.³¹ These incidents have led to public opinion that *cadar* is identical with radicalism.

Mufasir and his Tafsir Book

Hasbi ash-Shiddieqy in Tafsir an-Nur

Muhammad Hasbi ash-Shiddieqy was born in Lokseumawe on March 10, 1904. His real name is Muhammad Hasbi ash-Shiddieqy. The word *ash-Shiddieqy* attributed his name to a companion of the Prophet named Abu Bakr as-Shiddieqy. Hasbi has a lineage relationship with the Prophet's most important friend through his father, Teuku Kadi Sri Maharaja Mangkubumi Husein ibn Mas'uf. His mother was named Teuku Amrah bint Teuku Sri Maharaja Mangkubumi Abdul Aziz. He is a *Ulama* and scholar muslim, expert in *fiqih*, *hadist*, *tafsir*, and the science of *kalam*. Besides that, he is a productive writer, it can be seen from the many works of his papers.¹⁷

Hasbi received his first education at an Islamic Boarding School (*Pesantren*) which was led by his own father until he was 12 years old. Then, he studied at several other Islamic Boarding Schools (*Pesantren*) in Aceh until he met a *Ulama* Muhammad bin Salim al-Kalali. From this *ulama*, he received a lot of guidance in studying *Kitab Kuning*. In 1926, he went to Surabaya to study at the al-Irsyad Islamic Boarding School (*Pesantren al-Irsyad*) led by KH Umar Hubeisy. With the knowledge he has acquired in Aceh, in only one year he has been able to complete his studies at the *pesantren*.

In 1928, he had led the al-Irsyad School in Lhokseumawe. Two years later, he was appointed head of the al-Huda School in Kruengmane, Aceh Utara, while teaching at HIS (Hollandsch Inlandsche School, SD level) and MULO (Meer Uitgebreid Lager Onderwijs, SMP level) Muhammadiyah. His career as an educator later he devoted himself as Director of Darul Mu'allimin Muhammadiyah in Kutaraja

¹⁶ Asghar Ali Engineer, *Pembebasan Perempuan* (Yogyakarta: PT LKiS Pelangi Aksara, 2003), 45.

¹⁷ D Sirojudin, *Ensiklopedia* (Jakarta: PT Ichtiar Baru Van Hoeve, 1993), 94.

(now Banda Aceh) from 1940-1942. In addition, he also opened an Arabic Language Academy. As a thinker who exerted a lot of his thoughts in the field of Islamic law, during the Japanese era he was appointed a member of the Highest Religious Court in Aceh (*Pengadilan Agama Tertinggi di Aceh*).¹⁸

He wrote many books and scientific works related to various fields of science such as interpretation, hadith, kalam and fiqh. In the field of Tafsir, Hasbi has written an interpretation (*tafsir*) most complete first interpretation in Indonesian, namely *Tafsir an-Nur* (1952).¹⁹ His other works in this field include *Tafsir al-Bayan*, *Sejarah dan Pengantar Ilmu al-Qur'an/Tafsir*, dan *Pokok-Pokok Ilmu al-Qur'an*. From his expertise in this field, he was elected as deputy chairman of the Institute for Translation and Interpretation of al-Qur'an, Ministry of Indonesian Religion Republic. And in the field of *Hadist*, he wrote *Sejarah dan Pengantar Ilmu Hadist*, *Sejarah Perkembangan Hadist*, *Problematika Hadist*, *Mutiara Hadist*, *Pokok Pokok Ilmu Dirayah Hadist*, dan *Koleksi Hadist-Hadist Hukum*. In this last book, he plan published in eleven volumes, because he death the book can only be published in six volumes.

One of Hasbi's works in the field of *tafsir* is *Tafsir an-Nur*. In the preface to *Tafsir an-Nur*, he said:

“Indonesia needs the development of *tafsir* in the unified Indonesian language. Its to reproduce Islamic literature in Indonesian society and to create a simple *tafsir* that guides the readers to understand the verses by means of the verses themselves. As Allah has explained; that the Qur'an interprets the half of it, which includes the interpretation of a reasonable interpretation based on the representation of science and knowledge, which makes the essence of the opinions of experts in

18 In the midst of this busy life, Hasbi used to take the time to write. Usually, he wrote the finished Shalat Isya in his private library. In this place he read, analyzed, and put his thoughts on paper, so that dozens book published. With this diligence, he was awarded the mark of appreciation as one of the ten leading Islamic writers in Indonesia in 1957-1958. Read, Sirojudin, 94-95.

19 His scientific career in the field of jurisprudence can be seen from the results of his many works, including *Pengantar Hukum Islam*, *Pengantar Ilmu Fiqih*, *Hukum-hukum Fiqih Islam*, *Fakta dan Keagungan Syari'at Islam*, *Dinamika dan Elastisitas Hukum Islam*, dan *Pokok-pokok Pegangan Iman Madzhab dalam Membina Hukum Islam*. For him, the current Fiqh shows its figure as Fiqh Hedjaz, Egypt, Iraq, and others, because it is formed from the urf (habits) of the people in that area. Therefore, Indonesian fuqaha is expected to be able to compile a Fiqh with an Indonesian personality. In the field of Hadist, he wrote *Sejarah dan Pengantar Ilmu Hadist*, *Sejarah Perkembangan Hadist*, *Problematika Hadist*, *Mutiara Hadist*, *Pokok Pokok Ilmu Dirayah Hadist*, dan *Koleksi Hadist-hadist Hukum*. In this last book, he plan published in eleven volumes, because he death the book can only be published in six volumes. In the field of Kalam Science, He wrote the book *Sejarah dan Pengantar Ilmu Tauhid/Kalam*, *Al-Islam*, *Sendi-sendi Aqidah Islam*, and etc. On March 22, 1975, the Islamic University of Bandung (UNISBA) awarded him the honorary title of Doctor Honoris Causa for thanks to his expertise in the field of Sharia (Syariah). Prof. Dr. Teuku Muhammad Hasbi ash-Shiddieqy died at the age of 71 and was buried at the cemetery of IAIN (UIN) Syarif Hidayatullah Ciputat. Read, M Nurdin Zuhdi and Sahiron Syamsuddin, “The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010,” *Jarwi* 1, no. 1 (2018); M Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba, 2014), 68-69.

various branches of science as hinted at by the Qur'an in brief. With the hope that *taufiq* and *inayah* are most generous and most merciful, then by referring to the *mu'tabar* interpretation books, the mu'tamad books of hadist, the famous sirah books. I compiled this commentary book with the name *an-Nur*".

Seeing this expression, it can be seen that Hasbi ash-Shiddieqy's motivation is very noble, namely to fulfill the needs of Muslims in Indonesia in obtaining a complete, simple, and easy to understand *tafsir* in Indonesian. The sources that he used in compiling *an-Nur*'s interpretations were; 1) *Verse of the Qur'an*; 2) *Sahih Hadith*; 3) *History of friends or tabi'in*; 4) *Theory of science and practice of its application*; and 5) *Opinions of previous mufasir compiled in tafsir mu'tabar*. Based on the sources used, it can be seen that the method used by Hasbi ash-Shiddieqy in compiling *tafsir an-Nur*'s is a mixed-method between the *bil ro'yi* method and the *tafsir bil ma'tsur method*. *Tafsir an-Nur*'s does not have a style and orientation towards certain fields of knowledge, such as *bahasa*, law (*fiqh*), sufi (*'isyari*), philosophy (*falsafi*), etc. He had opinions, if we focused discuss on certain field, it will make readers leave *tafsir*.

M. Quraish Shihab and Tafsir Al-Misbah

Muhammad Quraish Shihab was born on February 16 in Si Dendeng Rampang, South Sulawesi, about 190 km from the town of Ujung Pandang.¹⁰ He is of learned Arab descent. Shihab is his family name (his father) as is commonly used in the East (the Indian subcontinent, including Indonesia). Shihab was raised in a devout Muslim family. At nine years old, he was usually to following his father to teaching. His father, Abdurrahman Shihab (1905-1986) is a figure who shaped many of his personalities and even his future knowledge. He completed his education at Jam'iyyah al-Khair Jakarta, which is the oldest Islamic educational institution in Indonesia. His father is a professor in the field of *tafsir* and has served as rector of IAIN Alaudin Ujung Pandang, also as the founder of the Indonesian Muslim University (UMI) Ujung Pandang.²⁰

Muhammad Quraish Shihab started his education in Ujung Pandang. He continued his secondary education in Malang at the Pondok Pesantren Dar al-Hadist al-Fiqhiyyah (Shihab, 2003: 14). Then in 1958, he went to Cairo Egypt to continue his education at al-Azhar and was accepted in class of Tsanawiyah II. Furthermore, in 1967 he earned the title Lc. (S1) at the Faculty of Ushuludin, Department of Hadith Interpretation, Al-Azhar University. Then he continued his education at the same faculty, and in 1969 he get an MA degree for a specialist Tafsir al-Qur'an with

²⁰ Alwi Shihab, *Islam Inklusif: Menuju Terbuka Dalam Beragama*, Bandung: Mizan, 1999, v.

title *al-I'jāz al-Tasyri' li al-Qur'an al-Karīm*.²¹

In 1980, M. Quraish Shihab continued his education at the University of al-Azhar, and wrote a dissertation entitled *Naẓm al-Durar li al-Baqā'ī Taḥqīq wa Dirāsah*. From this, he gets doctorate in scientific studies knowledge of the Qur'an with the Summa Cumlaude judicium in 1982. He also gets award level 1 (*Mumtaz Ma'a Martabat al-syaraf al-Ula*). Thus, he was listed as the first person from Southeast Asia to win the title.²²

After returning to Indonesia, in 1984, M. Quraish Shihab was assigned to the Ushuluddin Faculty and the IAIN Syarif Hidayatullah Jakarta Postgraduate Program. In 1995, he was trusted to be the Rector of IAIN Syarif Hidayatullah Jakarta.²³ He has held other positions outside the campus, including: Chairman of the Central Indonesian Ulema Council (MUI) since 1984, member of the Lajnah Pentashih al-Qur-an Ministry of Religion since 1989.²⁴ In 1998, at the end of the New Order government, he was trusted as Minister of Religion by President Suharto, then on 17 February 1999, he received the mandate as Indonesian Ambassador to Egypt. Even though busyness, He remains active in writing activities in various mass media in order to answer problems related to religious issues.²⁵

As a *musafir* contemporary and prolific writer, M. Quraish Shihab has produced many published and published works. One of the highlights of *tafsir* contemporary is the *tafsir* of al-Misbah. M. Quraish Shihab saw that the Indonesian Muslim community loved and admired the Qur'an very much. It's just that some of them are just amazed at the reading and chanting using melodious voices. This fact seems to indicate that the Qur'an is only for reading.²⁶

21 M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 2003), 6.

22 Ibid., 5.

23 This position provides an opportunity to realize his ideas. One of them is interpreting by using a multidisciplinary approach, an approach that involves scientists from different fields of specialization. According to him, this is more successful in expressing the instructions from the Qur'an to the fullest. Read, Kasmantoni, "Lafadz Kalam Dalam Tafsir Al-Misbah Quraish Shihab Studi Analisa Semantik" (UIN Sunan Kalijaga Yogyakarta, 2008), 31.

24 Besides that he has been involved in various professional organizations, such as administrators of al-Quran Syari'ah scientific associations, Management of the Consortium of Religious Sciences at the Ministry of Education and Culture, and Assistant to the General Chair of the Indonesian Muslim Intellectuals Association. Read, Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, 6.

25 Ghafur, *Profil Para Mufassir Al-Qur'an*, 238.

26 Among the works, especially those relating to the study the Qur'an are: *Tafsir Al-Manar: Keistimewaan dan Kelemahannya* (1984), *Filsafat Hukum Islam* (1987), *Mahkota Tuntunan Illahi: Tafsir Surat AlFatihah* (1988), *Membumikan Al-Qur'an: Fungsi dan Peranan Wahyu dalam Kehidupan Masyarakat* (1994), *Studi Kritis Tafsir al-Manar* (1994), *Lentera Hati: Kisah dan Hikmah Kehidupan* (1994), *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Umat* (1996), *Hidangan Ayat-Ayat Tahlil* (1997), *Tafsir Al-Qur'an*

M. Quraish Shihab explains why he wrote *Tafsir al-Misbah*. *First*, it provides easy steps for Muslims in understanding the content and content of the verses of the Qur'an by explaining in detail the messages brought by the Qur'an and explaining themes related to the development of human life. *Second*, there is an error by Muslims in interpreting the function of Qur'an. *Third*, this error has not only reached the level of the general public towards religious knowledge but also in educated people who are involved in the study of Qur'an. Moreover, if they compare it with scientific works, many of them do not know that the systematics of writing Qur'an has a very touching educational aspect. *Fourth*, there was encouragement from Indonesian Muslims who inspired and made M. Quraish Shihab's determination to write *tafsir*.²⁷ The normative demands provided motivation for the Quraish to present a work of interpretation which was able to present the messages of the Qur'an well. This motivation was manifested by Quraish by continuing to study various methods of *Tafsir* and the Qur'an, and applying them with evaluating them from various criticisms and responses from readers.²⁸

Some of the principles at the *Tafsir al-Misbah* is style is an inseparable unit. *In Tafsir al-Misbah*, he never escapes the discussion of the science of *munāsabah* which are reflected in six things. *First*, word for word harmony in each chapter. *Second*, the harmony between the content of the verse and the closing of the verse. *Third*, the compatibility of the verse with the previous verse or afterward. *Fourth*, the compatibility of the description of the *muqaddimah* of one letter with its closing. *Fifth*, the compatibility of the closing of the surah with the *muqaddimah* of the surah afterward. *Sixth*, the compatibility of the theme of the surah with the name of the surah.²⁹

Mufasir's Perspective on *Cadar* and Its Implications in the Indonesian Context

Cadar phenomenon has become a controversy among *ulama* and society. Although, some small groups of Indonesian people consider *cadar* to be a religious commandment, it is a new phenomenon in Indonesian culture. However, wearing *cadar* has more consequences for rejection than *jilbab*. Some examples are

Al-Karim: *Tafsir Surat-surat Pendek Berdasarkan Urutan Turunya Wahyu* (1997), *Mukjizat Al-Qur'an Ditinjau dari Berbagai Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Ghaib* (1997), *Sahur Bersama M. Quraish Shihab di RCTI* (1997), *Menyingkap Ta'bir Illahi: al-Asma' al-Husna dalam Prespektif Al-Qur'an* (1998), *Fatwa-Fatwa Seputar Al-Qur'an dan Hadist* (1999), etc. Read, M. Quraish Shihab, *Pesan Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

27 Ibid., x.

28 Wartini, "Nalar Ijtihad Jilbab Dalam Pandangan M. Quraish Shihab: Kajian Metodologi," 119.

29 Shihab, *Pesan Kesan, Dan Keserasian Al-Qur'an*, xx-xxi.

stigma for women, in fundamental Islamic beliefs, closely related to terrorism. *Cadar* also faced technical resistance especially with regard to public service.³⁰ M. Quraish Shihab stated that wearing covered clothes is not a monopoly and doesn't come from the Arab culture (Shihab, 2014: 48). Shihab admits that *cadar* was born from outside of Arabian, let alone from religious orders. Therefore, Shihab does not recognize that *cadar* as part of religion.

In development of Indonesian Muslim, Muslim women had not historically found the use of the *cadar*. The use of the *jilbab* is a new trend and lately. In the past, the majority of Indonesian Muslim women wore a *kerudung* rather than a *jilbab*. *Kerudung* is a shawl that covers most or all of the top of a woman's head and hair. The use of *kerudung* is looser fit because only close to the top of the head. After the Iranian revolution, *jilbab* was introduced to Indonesian Muslim women.³¹ Therefore, it is more popular nowadays for Indonesian Muslim women to wear *jilbab* than *kerudung*.

Jilbab (headscarf) is a fashion phenomenon in a rich and meaningful Muslim society. *Jilbab* as a language that conveys social and cultural messages. In fact, each religion has a specific interpretation of the wearing of *jilbab*. Headscarf for Christians has become a fundamental symbol which has ideological meaning. As for Catholics, the headscarf is part of the view of womanhood and piety.³² So, if you pay attention to the nuns wearing the headscarf. Although, it has a different shape from the Muslim headscarf.

Unlike *jilbab* which can enter Indonesian local culture and even penetrate the mass media, *cadar* experiences the opposite. The public's understands *cadar* by giving distance to local culture. *Cadar* has not been fully accepted by Indonesian public. Even the media in Indonesia has presented *cadar* as part of an indicator of the identity of terrorist wives and this view has actually dominated.³³

According to the Engineer, there are two verses of the Qur'an that relate to the current practice of wearing *cadar*. Surah an-Nur verse 31 :

Meaning:

Say to the women who believe: "Let them hold their gaze, and their *awrat*, and they shall not reveal their jewellery, except what is (usually) visible on it. And let them cover their *cadars*, and do not reveal their jewels except to their husbands, or their fathers, or the father of their

30 Lintang Ratri, "Cadar, Media, Dan Identitas Perempuan Muslim," in *Forum*, vol. 39, 2011, 29.

31 Ahmad Shidqi and Gilang Desti Parahita, *Sepotong Kebenaran Milik Alifa* (Yogyakarta: Kanisius, 2008), 22.

32 Ahmad Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," *Palastren Jurnal Studi Gender* 6, no. 1 (2016): 5.

33 Rasyid and Bukido, "Poblematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis," 82.

husband, or their sons, or the sons of their husband, or their brothers, or the sons of their brothers, or the sons of their sisters, or Muslim women, or slaves they have, or male servants who have no desire (for women) or children who do not understand women's *awrat*, And do not strike their feet so that it is known the jewels they are hiding. And all of you repent to Allah, O you who believe, so that you will be lucky.. (QS. an-Nur: 31)

The above verse contains a message for believing women to cover their body parts. In *Tafsir al-Misbah* explained, the verse that describes the command to hold one's gaze, maintain *awrat*. In addition, women were also ordered not to show their ornaments (*furujahunna*). The Quraish Shihab interpreted *furujahunna* as the part of the female body that stimulated men.³⁴ He makes the exception of the covered limbs, namely the face and palms. Qur'an excludes both parts of the body from being covered, because they are parts of the body that are usually visible or exposed.

The content of this verse gives right understanding, in first birth of Islam the women wearing not close the *awrat*. The women has to show their jewellery to others (not their mahram) in a state that is open to the place of wearing jewellery and in parts that can arouse lust. For Hasbi ash-Shiddieqy, Qur'an prohibits such things, and instructs them to cover her jewellery places with the tip of a *cadar*.³⁵

The word *jujub* in Surah an-Nur verse 31 can be interpreted as chest. The implication is that the verse that is ordered to close is the breast area, which is one of the *adultery* (jewellery) of women. Covering the chest can be done by lowering the edge of the *cadar* or by wearing clothes that cover the chest. ash-Shiddieqy explained that in this verse there is no firmness that women have to cover their necks. According to him, it was obvious that what was ordered was to lower the tip of the *cadar* over the chest, because the ancient Arab women wore clothes with the neck wide open, so that the chest could be seen.³⁶ The same opinion was conveyed by Quraish Shihab. According to him, one of the main decorations for women is the breast, so this verse commands the closure of it. Other parts of the body that are prohibited from being exposed are the beauty of their bodies (*wa la yubdina zinatabunna*). Women are ordered to cover the beauty of their bodies from sight other

34 M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, vol. 1 (Jakarta: Lentera Hati Group, 2012), 326.

35 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 212-13.

36 Ibid., 214.

than their *mabram*.³⁷ According to Shihab, women have always worn a head covering called *khimar*.³⁸ However, some women do not use it to cover their jewellery, but leave it wrapped around their back. Therefore, this man ordered the women of that time to cover their chests with this long *cadar*. So, the *cadar* was placed on the head, then stretched down so that it covered her chest.

In a history it is explained that in the past Arab women, especially the Muhajirin had not covered their heads. However, after coming down a verse that instructs them to cover their head to their chest, they tear off part of their blanket (*azra*) to be worn over their head, neck, and chest (Suhendra, 2013: 10). Therefore, the emphasis of Surah an-Nur verse 31 is actually an order to cover the breasts that become women's jewellery (*zinatabunn*). Because women at that time were already wearing a head covering. Even though they wore a head covering or a robe, at that time women were still used to showing their jewellery.

Ulama tafsir differ in their opinion in explaining *illa ma zbara minha* (except what usually appears from him). It has implications for the status of women's *awrat* in the public sphere. Muhammad Jarir ath-Tabari gave eight different interpretations of the sentence *illa ma zbara minha*, by quoting the prominent companions of the Prophet. Some *Sahabat* feel that only their outer clothing can be exposed, while others should be covered, including face and hands. Another opinion, women can show eyes, ring, bracelet, and face. Imam Fakhruddin ar-Razi also argued that women who believe can show their face and two palms of their hands.³⁹

Shihab interpreted *illa ma zbara minha* meant was the face and two palms.⁴⁰ It is based on a hadith narrated by Abu Dawud which explains that menstruating women must cover all parts of their body except the face and hands up to the wrists. The narration comes from Yakub bin Ka'ab al-Anthaki and Muammal bin al-Fadl bin al-Harani both said, has reported to us Walid from Said bin Bashir from Qatada from Khalid bin Duraik from Aisyah . The editorial is as follows :

Meaning:

From Aisyah that Asma 'bint Abi Bakr met the Messenger of Allah with wearing thin clothes. So the Messenger of Allah turned away from him and said: "O Asma, actually a woman, if she has had menstruation, does not deserve to be seen from her except this and this ", He pointed to his face and his palms." [HR. Abu Dawud]

37 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:327.

38 Ibid,, 1:328.

39 Engineer, *Pembebasan Perempuan*, Terj. Agus Nuryatno, 86.

40 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:329-30.

In another narration it is stated :

Meaning:

Has told us Ibn Basyar, has told us Abu Dawud, has told us Hisham from Qatada that the Messenger of Allah said: Surely a woman if she has menstruation, does not deserve to be seen from her except her face and her hands (palms) up to her wrist bones hand (joint).“ [HR. Abu Dawud]

The two hadiths above state that women in the early days of Islam were not obliged to wear the *cadar* by Rasulallah. In fact, Rasulallah saw made the face and both wrists into parts of the body that could be opened. Therefore, the use of *cadar* as a religious commandment is irrelevant and inconsistent with the Qur'an and hadith.

Hasbi ash-Shiddieqy also gave the same explanation as Quraish Shihab in interpreting Surah an-Nur verse 31. His argue, that it is also not forbidden to see women in a state of completely closed *awrat* (*awrah*).⁴¹ The face and palms of the hands are not part of the *awrat*. Therefore, it is not haram to see the face and two palms open, unless it causes evils. Thus, for Quraish Shihab and Hasbi ash-Shiddieqy the use of the *cadar* was not mandatory for adult Muslim women.

Ash- Shiddieqy only emphasized that women should cover their *awrat* and/ or parts of their *awrat* as they maintain from intimacy.⁴² Women should not show their own jewellery which is worn on the body that is forbidden to open. Strictly speaking, they should not reveal the parts of the body where the jewellery is placed, such as the place for wearing necklaces, except for the commonly seen jewellery, the jewellery on the face and the palms of the hands.

The adultery (jewellery) which must be covered is divided by the ulama into two kinds. Some are *khilqiyyah* (physically) and are *muktasabah* (can be pursued). By quoting Ibn 'Asyur and Ibn al-'Arabi, Shihab explained that the *khilqiyyah* 's characteristics are that most of the bodies of women, especially the face, palms and half of the hands, breasts, both calves and hair. The nature of *muktasabah* is a jewelry that is commonly used as decoration for women such as beautiful clothes, jewellery, eye shadow, and *henna*.⁴³

Khilqiyyah jewellery that can be tolerated are decorations which when closed cause difficulties for women. The part of the *khilqiyyah* that can be tolerated is the

41 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 210.

42 Ibid., 212.

43 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:330.

face, the palms of the hands, and the feet. An expert on *tafsir* of al-Qurthubi, Sa'id ibn Jubair, 'Atha and other *ulama* argue that what can be seen is only the face of a woman, the palms of her hands, and the clothes she wears. In fact, some of the Prophet's companions, such as Ibn 'Abbas, Qatada, and Miswar, tolerated or may be seen including eye shadow, bracelets, half of the hands which in Arabic women's customs were decorated with henna, earrings, rings and the like.⁴⁴ The *khilqiyah* jewellery that are tolerated to open are the face, the palms of the hands, and the feet. If the three limbs are covered, it will cause difficulties for women. In fact, Islam does not give difficulties to its adherents. Islamic teachings actually make it easier for its adherents.

This is in line with the opinion of the expert on the legal interpretation of Sheikh 'Ali as-Sais . By leaning on Abu Hanifah, as-Sais argued that the two feet were not female *awrat*. Because closing the feet will be very difficult for women compared to the recommendation to cover their hands. Likewise al-Qurthubi, in interpreting *illa ma zbara minha* it is understood as except for the face and the two palms which are usually visible.

When looking at the explanation described by the Quraish Shihab in his interpretation, He agrees more or tends to think that faces are not included in the category of female *awrat*, the implication is not obliged to be covered. Thus, *cadar* for Shihab is not a religious command to practice. The opinion of Hasbi ash-Shiddieqy is not different from the Quraish Shihab which states that the face and both wrists are not part of a woman's *awrat*.

Another verse that is often used to legitimize the use of *cadar* is s urat al-Ahzab 59 .

Meaning:

O Prophet, say to your wives, daughters, and wives of believers, "Let them stretch out their *cadars* all over their bodies". That is so that they are easier to recognize, because of that they are not disturbed. And Allah is Most Forgiving, Most Merciful. (QS. al-Ahzab: 59)

Many *ulama* of the above verse argue that a woman is required to cover her face or wear *cadar*. The existence of this recommendation, according to Engineer, was because at that time there were free women (*al-hurrah*) and female slaves (*amat*) in Arabia at that time who were accustomed to going into prostitution, because of that many men teased them.⁴⁷ For this reason the Qu'ran requires women of faith to cover their faces with a headscarf, so that they can be recognized as free women (*hurrah*) and not be harassed. But in the current context, there are no more slaves, all

⁴⁴ Ibid., 1:331.

women are free. So that according to Shaykh ar-Razi, the use of *cadar* here is only as an identity and a differentiator between hurray or *amat*, and not because their faces cannot be opened and they are not treated as part of *satr* (the part that must be hidden).

Ash-Shiddieqy explain *ulama* who forbid women open face and hands are like Imam an- Nawawi and partially class ash-Syafi'iyah tight.⁴⁵ They confirmed the use of *cadar* on the grounds because they were afraid of slander. Slander is something that comes later, is not the subject of matter and does not apply permanently. If you pay attention, the obligation to cover one's face by Imam an-Nawawi and some strict syafi'iyah groups is not because the face is *awrat*, but the obligation to cover it is more about avoiding slander.

According to Husein Shahab, the Arab Jahiliyyah did not recognize the *cadar*, until Islam first brought and taught it.⁴⁶ On the other hand, non-Arab nations, such as Persians, Jews, and a few others, practiced the custom of being *cadared* strictly. In fact, they are more strict than Islam. They oblige the women to cover their faces and palms, then they are confined by force in the house. After they embraced Islam, the practice was strictly maintained. Outside of Islam, the *cadar* is even more stringent, so it must cover everything, including the face. However, this tradition in the next period was considered to be the teachings of Islam, even for some people this model was one of the most syar'i clothing models.⁴⁷

For Mansour Fakih, the tradition of securing in house and wearing *cadar* is actually a form of injustice for women. He analyzed that there were many manifestations of injustice that befell women.⁴⁸ *First*, there was marginalization (economic impoverishment) of women. *Second*, subordination to one gender. *Third*, negative labeling (*stereotypes*) against certain genders. *Fourth*, hardness (*violence*) against certain genders. *Fifth*, the gender role of women is managing the household. However, Maududi argued that the order to cover one's face had been carried out by early Muslim women.⁴⁹ Women who lived during the time of Rasulallah saw used to wear a *cadar*, which is known as the *niqab*. On the other hand, Mawdudi admits that the *cadar* is not explicitly disclosed in the Qu'ran and the hadith. Then the *niqab* in the context at that time was a garment that was worn from head to toe.

45 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 213.

46 Husein Shahab, *Jilbab Menurut Al-Qur'an Dan as-Sunnah* (Bandung: Mizan, 2004), 74.

47 Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," 7.

48 Mansour Fakih, *Membincang Feminisme: Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 2000), 46-48.

49 Maududi, *Jilbab: Wanita Dalam Masyarakat Islam*, Terj. Mufid Ridho (Bandung: Marja, 2005), 213.

History shows that non-Arab nations felt that covering the face was required. Thus, the habit of covering one's face that is currently happening is not the habit of the Prophet. Meanwhile, women's clothing in Islamic law, according to Musda Mulia, embodies two purposes. *First*, cover the *awrat* (*awrah*) and keep form *fitnah*/slander. *Second*, a kind of distinction and respect. At least the views can be grouped into three patterns. *First*, the view that requires adult women to cover their entire body, including the face and hands. *Second*, the view that requires adult women to cover their entire body, except for the face and hands. *Third*, the view that requires adult women to cover their bodies, apart from their faces and hands, only when performing prayers/*sholat* and tawaf.⁵⁰

The majority of *ulama* see the face and palms of the hands are not part of adult female *awrat/awrah*. Both can be opened and seen by the opposite sex. Therefore, the use of *cadar* is not a religious order that must be carried out, although a small number of *ulama* ordered to close it.

Conclusions

Cadar is not clearly instructed in the Qur'an or the hadith. Given that *ulama* have different opinions (*ikhtilaf*) in determining the boundaries of women's *awrat* (*awrah*). Likewise the tafsir *ukama* in interpreting surah An-nur verse 31, *mufasir* have different opinions in determining the allowance of open limbs. However, the majority *ulama* of fiqh and tafsir state that the face and both wrists are not part of women's *awrat* (*awrah*). Therefore, the use of *cadar* is a *khilafiah*. Hasbi Asy-Syiddieqy in his *An-Nur* commentary explains that women are obliged to cover their jewelery. He did not insist that women should wear *cadar*. Quraish Shihab considers that *cadar* is not an obligation in religion, because for him the face is not part of the *awrat* (*awrah*) that must be covered.

Likewise, the views of Quraish Shihab and Hasbi Ash-Shidiqi, both of which did not specifically require women to wear *cadar*. Both also argue that the face and wrists are not part of a woman's *awrat*. Therefore, the *cadar* is not mandatory for women to wear. Thus, *cadar* is included in the necessity of *tahsiniyat*. The need for *tahsiniyat* is a need that if not fulfilled does not threaten the existence of one of the *maqashid ash-sharia* and does not cause difficulties. Seeing the scientific background that both of them have, there are differences. If Hasbi Asy-Syiddieqy has a background in Islamic law (Fiqh), then the style of interpretation in the book of An-Nur is thicker with fiqh nuances. In contrast with interpretation in Al-Misbah,

50 Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," 17.

which tends to imitate Muhammad Abduh and Rasyid Ridha's model or style of interpretation.

This research can be developed, so that the understanding of the women's arrival and women's attachment in *Qur'an* literature is more comprehensive. Because there are many *kitab tafsir*, so the primary sources studied can be replaced with other *kitab tafsir*. For example, comparing the concept of the women's arrival and women's attachment in the Indonesian scholars's *kitab tafsir* with the work of middle eastern scholars or western scholars.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. I.A. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. N.Z. was responsible for the methodology and validation. I.S. wrote the formal analysis and compiled the resources. A.S. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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