#### CHAPTER I

#### INTRODUCTION

## A. Background of Study

Islam is a merciful religion for the world (rahmatan lil alamin) respects to women and orders them to keep their honesty. One of the Islamic orders to the women is wearing jilbab. As we have known that woman has not been so lucky, during history, to receive a message that protects her dignity, balance and respect for her position in society other than the Islamic message, the message of the Almighty Allah, Lord of the worlds. Thus, jilbab, adopted by this great message, is one of the confirmations of the Divine Care for this honored creature as we will see.

Jilbab is a symbol that Islam looks women as honesty creation. It is also a proof of muslimah truth and belief.

But the reality of the society has shown that many muslimah whose unright opinion about *jilbab*. In the other hand, wearing *jilbab* is just fashion. The condition of socio-culture has truly influence on the essence of *jilbab*. Such as in Indonesia, many women do not wear *jilbab* because of demand of their works, careers, and professions. The reason is worry that *jilbab* will disturbs their works, in addition to the sociological reason which conclude that *jilbab* is not an original traditional dress of Indonesia.

<sup>&</sup>lt;sup>1</sup> Rustam Ibrahim. Jilbab wajib Jilbab Tidak Wajib. Cet. I Semarang: Primamedia Press, 2008, hal: 1

When we talk about *jilbab*, it could not take the problematics off. In addition the wrong conception above, the other problem that cause some of women put off *jilbab* is the different opinion among Islamic scholars about the law of *jilbab*. It is because the Quran never explained the limits of the muslimah's genitals clearly.

The law of *jilbab* based on Quranic verses exactly Surah al-Ahzab verse 59

"O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known (as such) and not molested. And God is oft-forgiving. The Most Merciful"

Many interpreters have differences opinions with another one when they interpreted this verse. It happened since period of companions OF Prophet Muhammad peace be upon him until nowadays. For example In Indonesia context, there are many interpreters those Indonesian Muslim refer to them when they try to understand the meaning and the interpretion of quranic verses. Both of them are Hamka and Quraish Shihab. Indonesian interpreters whose great works in exegetical side. There are tafsir al-Azhar and tafsir al-Misbah.

<sup>&</sup>lt;sup>2</sup> Abdullah Yousuf Ali. *The Glorious Kur'an Translation and Commmentary*. Beirut : Dar al-Fikr p: 11126-1127

Based on Hamka interpretion on his book tafsir al- Azhar part XXII, *jilbab* is polite dress that has been command by Allah swt to wives of Muhammad saw, his daughters, and the women of the believers to differentiate between muslimah dress and people of *jahiliyyah* dress.<sup>3</sup> He also wrote that Allah swt orders the women of believer to wear *jilbab* after his order to wives of Muhammad and his daughters in order they can become good sample for all of women of believers.<sup>4</sup>

Further more he excerpt the opinion of Sufyan Tsauri that the purpose of *jilbab* commandment to women believers generallay and to wives of Muhammad saw and his daughters specially is becoming sign of their dignity and honesty. *Jilbab* is proof that they are respectable women and they are not servant, bond slave, nor prostitute women.

He mention that Indonesian have to put off the "koteka", traditional dress of Irian Jaya that just cover sexual organs and the others dresses that make civilized shy when look them who wear those dresses.

On Hamka opinion *jilbab* is not just a culture of Arab. It is known when he tell the phenomenon of *jilbab* in Indonesia. He met the women who wear *jilbab* When he come to Tanjung Pura and Pangkalan Berandan on 1926. He also met the others women of Indonesian who wear *jilbab* When he came to Gorontalo on 1967, Makassar on 1931, Bhima on 1956. Although the *jilbab* that weared by them is different in shape, modesty, and colour.<sup>5</sup>

On the last of his opinion about *jilbab* he said:

<sup>&</sup>lt;sup>3</sup> Prof.Dr.Hamka. Tafsir al-Azhar. Juz: XXII. Jakarta: PT. Pustaka Panjimas, 2002, p:94

<sup>&</sup>quot; Ibid. P:96

<sup>&</sup>lt;sup>5</sup> Ibid. p:97

"Dalam ayat yang kita tafsirkan ini jelaslah bahwa bentuk pakaian atau modelnya tidaklah ditentukan oleh al-Quran. Yang jadi pokok yang dikehendaki al-Quran ialah pakaian yang menunjukkan Iman kepada Tuhan, pakaian yang menunjukkan kesopanan, bukan yang memperagakan badan untuk jadi tontonan laki-laki."

"On the verse that has been interpreted by us, explained that al-Quran does not determine the shape and the mode of dress. The main point that intended by al-Quran is dress which reflect the belief to God and politeness, not the dress that show the bodies to men.

Un like Hamka, Quraish Shihab has different opinion to interpret this verse. On his great book tafsir al-Misbah he wrote:

"Ayat di atas tidak memerintahkan wanita muslimah memakai jilbab, karena agaknya ketika itu sebagian mereka telah memakainya, hanya saja cara memakainya belum mendukung apa yang dikehendaki ayat ini. Kesan ini diperoleh dari redaksi ayat di atas yang menyatakan jilbab mereka dan yang diperintahkan adalah "Hendaklah mereka mengulurkannya." Nah, terhadap mereka yang telah memakai jilbab, tentu lebih-lebih lagi yang belum memakainya, Allah berfirman: "Hendaklah mereka mengulurkan jilbabnya."

"This verse has not order the women of believers to wear jilbab. It might happen because some of women had worn jilbab at that time, on condition that they had not worn it as possible as al-Quran has established. The massege was taken from text of verse "their jilbab"(جلابيبهن) and the order "They had better to draw it (يدنين عليهن من جلابيبهن). It means they had worn jilbab but they had not drawn their jilbab close round them. There for Allah said to who have worn jilbab and who have not worn it exactly: "they had better to drawn their jilbab close around them".

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<sup>&</sup>lt;sup>6</sup> Ibid. P:98

<sup>&</sup>lt;sup>7</sup> M. Quraish Shihab. *Tafsir al-Misbah*. Vol:11(Jakarta:Lentera Hati,2002) p:321

Thus is opinion of Quraish Shihab. In addition to repeating it when he interpreted the verse 31 of surah an-Nur, he was writing once more that opinion on his book Wawasan al-Quran. Moreover he specially wrote a book about jilbab on the title "Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendikiawan Kontemporer" published by Pusat Study al-Quran and Lentera Hati on July 2004.

Furthermore he said that *jilbab* is a Arab culture product. As he has excerpt from Thahir bin Asyur on his book "Wawasan al-Quran"

"We believe that tradition of ethnic group may not force to the others by the name of religion, in fact even for themselves". On this occasion Thahir bin Asyur give a sample Q.S al-Ahzab verse 59. He said: "This teaching considers the tradition of Arab, there for the other nation do not wear *jilbab*. This teaching does not prevail for them. <sup>8</sup>

On Quraish Shihab opinion even the verse *jilbab* use order word, but not for every Quranic order word means duty or obligation.<sup>9</sup>

#### B. Identification of The Problem

From the analysis of the background above, the problems that have to be identification in this study are analysis of similarity and difference between Quraish Shihab and Hamka thinking about *jilbab* in both books are tafseer al-Misbah and tafseer al-Azhar.

<sup>9</sup> Ibid. p:179

<sup>&</sup>lt;sup>8</sup> M. Quraish Shihab. Wawasan al-Quran. (Bandung: Mizan, 1998) cet VII p: 178-179



## C. Statement of The Problem

- 1. What is jilbab based on Hamka interpretition in his book tafsir al-Azhar?
- 2. What is jilbab based on Quraish Shihab interpretition in his book tafsir al-Misbah?
- 3. What is the similarity and the different between Hamka and Quraish Shihab interpretition about jilbab?

# D. Objective of Study

The general objectives of this study understanding the meaning of *jilbab* based on etymology and understanding the concept of *jilbab* in the Quran. And the detail objectives of this study such as list bellow:

- to analyze the concept of jilbab based on Quraish Shihab thinking on his book tafsir al-Misbah
- 2. To analyze the concept of *jilbab* based on HAMKA interpreter on his book tafser al-Azhar
- 3. To analyze the similarities and differences between both

#### E. Review of Literatures

There are many literatures discourse about *jilbab* such books, thesis, articles, *etc*. But the writer has not found literature explained by comparison between two interpreters whose works of exegesis. As like as, the comparison between Indonesian interpreters like Hamka and Quraish Shihab.

One of literatures what have been found by the writer is a thesis of Indah Wahyuni, a student of Tafsir hadits department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya on title "Jilbab Dalam Al-Quran" (Jilbab in Quran). It explained that the meaning of *jilbab* in Quran is a long and loose dress or garment covering entire of head, face, and chest. The topic of *jilbab* was written explicitly or implicitly in al-Quran on Surah al-Ahzab verse 59 and Surah an-Nur verses 31.

Then thesis of R.A. Faizah, a student of Tafsir Hadits department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya on the title "Jilbab Dalam Perspektif al-Quran" (Jilbab According to al-Quran Perspective). It explained: the true concept of *Jilbab* according to al-Quran perspective is the mode of *jilbab* that cast their outer garments over beside the neck, front or behind up to chest (Q.S al-Ahzab:59) or close around the veil to chest in font and neck in under in order to close the hair, neck, and chest. Also close the pit of body (Q.S an-Nur 31)

While the literature of *jilbab* by comparasion method which the writer found is thesis of Muhammad Nizar, a student of post graduate of IAIN Sunan Ampel Surabaya by the title "Jilbab Dalam Perspektif al-Quran (Study Komperatif pemikiran al-Tabari dalam Tafsir Jami'al-Bayan dan Pemikiran 'Ali al-Sabuni dalam Tafsir Rawa'I al-Bayan)" (Jilbab in al-Quran Perspective, comparative study thought of al-Tabari in Tafsir Jami'al-Bayan and thought of 'Ali al-Sabuni in Tafsir Rawa'I al-Bayan)

Some literatures these found by the writer "Jilbab Wanita Dalam Masyarakat Islam" written by Abu A'la al-Maududi, "Membelah Lautan Jilbab" written by Muhamad Muhyidin, "Jilbab Wajib Jilbab Tidak Wajib" written by Rustam Ibrahim, etc. and some articles which uploaded in www.islib.com. Kasus Jilbab Padang dan 'Fasisme Kaum Moralis' by Novriantoni, Masyarakat Terkelabui oleh Formalisasi Jilbab by Sudarto, Kritik Atas Jilbab by Nong Darol Mahmada, etc.

From all literatures above, none which explained uses comparison method between two Indonesian interpreters as like as writer uses in this thesis. So it is concluded that this research by the title "The Concept of Jilbab (Comparative Study between Hamka and Quraish Shihab)" is not done by any one, so it is still original.

#### F. Definition of The Key Terms

In order to make this study guided and compatibility, it is better to confirm the concerning of the problem which will analyze that consists of list below:

- 1. Concept : General idea, forming of an idea in the mind, idea formed in the mind<sup>10</sup>.
- 2. Jilbab is loose clothes with long dress and veil that intended to cover the women bodies except face and hands.

<sup>&</sup>lt;sup>10</sup> Martin.H.Manser. Oxford learner's pocket dictionary. Oxford University Press, 1995 p:81

Quran : The book of Allah was revealed to prophet
 Muhammad saw as the guidance of human being life
 and specially for Moslem

4. Comparative : adjective of comparison or comparing that meant to examine things to see how they are like and how they are different or notes exchange opinion. 11

5. Hamka : he is the first man who got award "Raqam I" from al-Azhar University since drawn up this regulation.

He is the writer whose many works in literatures, histories, religions, tasawuf, etc. the greatest works of him is Tafsir al-Azhar. (Tafsir al-Azhar). He was born 17<sup>th</sup> of February, 1908 in Molek village, Maninjau, West Sumatera, and Indonesia.

6. Quraish Shihab: He is the first man from South Asia who took the doctoral degree of Ulumul Quran (by Latinate citation of Summa Cumlaude and Award of the first level) in 1982 at al-Azhar University. He was born in Rappang South Sulawesi 16<sup>th</sup> of 1944 (Wawasan al-Quraish).
One of his great works is Tafsir al-Misbah.

<sup>11</sup>Ibid p:82

## G. Significance of Study

This study is important and useful because of the discourse on *jilbab* is never dies. *Jilbab* is the most debatable issues recently. Many women of believers (muslimah) have been confusing the essence of *jilbab*. Almost of them assumed that *jilbab* is a symbol of muslimah identity. It was born a assumption that women who do not wear *jilbab* is unkind one. Further more the reality of society shown that women who wear *jilbab* are just quarter of them. Some of them leave it because of working and career.

In the other hand the different opinions among Islamic Scholars about it has made confusing muslim and specially muslimah to choose one of opinions. So that this study hoped can refresh the discourse of *jilbab* and give the right understanding about essence of *jilbab* for them.

Not at all, the researcher hopes that this study theoretically will enrich the knowledge of the study of *jilbab* and the variety of Islamic scholar's opinion. While practically, by this study the researcher hopes the society will have the right view of *jilbab* and the right way to apply it.

Last but not least, the researcher hopes that this study will useful for students of quranic studies as the review of literature that can help them in their study. At list study useful to researcher as the student of Tafseer and Hadits Faculty.

## H. Method Of Study

## 1. Kind of Reseach

This research is kind of library research. It is related with collecting data, reading, writing and processing dates which has been related with the topic. 12

#### 2. Reseach Approach

Method in Arabic term was called al-Tharigah, it has important role in research process in order to get satisfied result. In this research uses conformity method, it is:

Comparative Method (Mugaran). It is method of Quranic exegesis that try to compare the text (nash) of Quranic verses whose similarity expression in two topics and more, it also to compare the text (nash) of Quranic verses which have different expression in one topic. 13 In this research the writer uses comparative method between two interpreters. This method usually was used by a interpreter to explain Quranic verses by comparing opinions of interpreters. It talks the quranic verses by showing a sure opinion of some interpreters about a sure topic and then compares them. It is neither for getting right nor wrong, but for determining the variety of the Ouranic verses exegesis.<sup>14</sup>

The definition of muqaran method (comparative) concluded into:

Comparing quranic verse whose similarity and resemblance 1) text in two problems or more, or have different text in a same problem.

<sup>&</sup>lt;sup>12</sup>Mestika Zed, Metode Penelitian Kepustakaan (Jakarta: Yayasan Obor Indonesia, 2004)p: 3.

<sup>&</sup>lt;sup>13</sup>Nasruddin Baidan, Metodologi Penafsiran Al-Quran (Yogyakarta: Pustaka Pelajar, 1998), 65.

<sup>&</sup>lt;sup>14</sup> M. Alfatih Suryadilaga Dkk, Metodologi Ilmu Tafsir, (Yogyakarta: Teras, 2005) 151.

- Comparing quranic verse with Tradition of Prophet
   Muhammad (pbuh) that look contradiction externally.
- 3) Comparing some interpreters in quranic exegesis.

**Step of Comparative Method** (*muqaran*). The research procedure of this topic:

- 1. To collect some verses with the translation those would be researched
- 2. To collect vocabularies from those verses and identify them.
- To explain exegesis of those verses from some opinions of interpreters.

#### 3. Data Resources

The data resources in this study are taken from review of literatures below:

- 3.1. The Primer Data resources are: Tafsir al-Misbah of the work of Quraish Shihab, tafsir al-Azhar the work of Hamka, Jilbab Pakaian Wanita Muslimah, Pandangan Ulama masa lalu dan Cendikiawan Kontemporer and Wawasan al-Quran the works of Quraish Shihab,
- 3.2. The secondary data resources such the supporting books, like Jilbab Menurut al-Quran dan as-Sunnah, the book of Husein Shahab, Membelah Lautan Jilbab the book of Muhammad Muhyidin, Jilbab Wanita dalam Masyarakat Islam, the work of Abul A'la maududi, Jilbab Wajib Jilbab tidak Wajib, the book of

Rustam Ibrahim and many books discusses about *jilbab* that related with this study.

# 4. Step of Collecting Data

This research uses documentary method as step of collecting data. The base of documentary is *document* means paper giving information, evidence, etc.<sup>15</sup> Therefor the process of this research will invest documentaries, such as Islamic classical book, books, notes, etc, those related with meaning and exegesis of *Jilbab* in Quran from both interpreters.

#### 5. Step of Analysis

Compare and analyze the verses which have same topic but different in text and the verses which different in structures. The analysis method is used when compare and analyze Arabic language knowledge such as *nahwu*, *saraf*, *balaghah*, and others branch of Arabic Language knowledge. The analysis also be affirmed and confirmed by understanding some opinions which related with the topic.<sup>16</sup>

The explaining of data by categorizing and classifying prefer to compare and look for relation between variable, it uses framework of thinking that was formulated before, the statement was formulated in frame of thinking became guidance to analyze the data.

<sup>&</sup>lt;sup>15</sup>Fadjrul Hakam Chozin, Cara Mudah Menulis Karya Ilmiah (Surabaya: Alpha, 1997), 66.

<sup>&</sup>lt;sup>16</sup> Manna' al-Khalil Al-Qatthan, *Mabahits Fî 'Ulum al-Qur'an*, Riyad: Mansyurat al-'Ashar al-Hadits, 1973.

## I. The Outline of Writing

The outline of this study will be explained to the five chapters bellow:

Chapter I: Introduction as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, Identification of Problem, Statement of Problem, Objective of study, Review of Literatures, Definition of key term, Significance of study, The method of study, and The outline of Writing.

Chapter Ii: The Basic of Theory. This chapter contain of general review about *jilbab*, The meaning of *Jilbab*, *Jilbab* in the Quran and Sunnah, and The Opinion of Reputable Experts in Quranic.

Chapter III: The Data Offered. This chapter explain the biography of interpreters. This chapter offering of the background of Hamka and Quraish Shihab and their works.

Chapter IV: The analysis of the data. This chapter contains of interpretation of both Hamka and Quraish Shihab and the analysis of the similarity and different of them.

Chapter V: Conclusion. This chapter contain of conclusion of the study as the answer of the questions in the statement of the problem.