

**UNDERSTANDING FELIX Y. SIAUW'S INTERPRETATION
ON THE VERSES OF HIJAB
(AN EPISTEMOLOGICAL STUDY
OF HIS BOOK *YUK BERHIJAB*)**

UNDERGRADUATE THESIS

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**STATE ISLAMIC UNIVERSITY OF ANTASARI
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN**

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UNDERGRADUATE THESIS

**Submitted in partial fulfillment of the assignments
and requirements for the S. Ag degree
at State Islamic University of Antasari**

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APPROVAL SHEET

**UNDERSTANDING FELIX Y. SIAUW'S INTERPRETATION
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OF HIS BOOK *YUK BERHIJAB*)**

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ABSTRACT

Triyani Kurniawati. SRN: 11501421827. Understanding Felix Y. Siauw's Interpretation On The Verses Of Hijab (An Epistemological Study Of His Book *Yuk Berhijab*)

Advisor I : Drs. H. Murjani Sani, M.Ag.

Advisor II : Wardatun Nadhiroh, M.Hum.

Keyword: Epistemology, Hijab

Popular books of Islamism have emerged in recent years. One of them is the book *Yuk Berhijab* by Felix Y. Siauw which is very popular with Muslim communities especially the ordinary people. This can be seen with the "bestselling" of Felix Y. Siauw's book on the market. This book sold phenomenally at the Islamic Book Fair 2013 with the sale of 54.000 eksemplar books, not only reprinted but also re-copied to date. This forms the pattern of Islamic society. One is a woman who is covered in loose clothing with a long headscarf and cover her body. This can be seen from Muslim women applying the lessons learned from the book. The book gives a different effect on the application of Islamic teachings especially about hijab.

The research is discussion about understanding Felix Y. Siauw's interpretation on the verses of hijab and the an epistemology, namely: sources, method and validity. This research is library research and using descriptive analysis methods. The author describes the hijab discourse and the aspects of the epistemology of interpretation. Then, the author describes the biography of the Felix Y. Siauw and things related to the hijab. After that, the author will analyze understanding Felix Y. Siauw's about the meaning of hijab and the aspects of epistemology of interpretation.

The result of the research are: (1) Felix Y. Siauw says the meaning of hijab is Muslim women's clothing is wearing veil, outerwear and make not a dazzling display. (2) The source of understanding Felix o the verses of hijab in the book of *Yuk Berhijab* is dominated by text. So, it is classified interpretation of *bi al-ma'tsûr*. It is dominated by Ibn Kathîr interpretation (3) The book *Yuk Berhijab* can be classified the category of *At-Tafsîr al-Maudhû'iy li al-Maudhû' al-Qurâni*. It is can be classified modern thematic interpretation. (4) Felix applies two theories of validity, namely: the theories of coherence and pragmatic. Felix applies the theory of coherence. It can be seen from methods consistently. He applies the theory of pragmatic. It can be seen from the spirit of Felix to make Muslim women wear hijab of Islamic law. Felix does not apply the theory of correspondence. This is because Felix does not use empirical evidence to understand the verses of hijab.

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الحمد لله الذي أكرمنا بالإيمان، و أعزنا بالإسلام، ورفعنا بالإحسان، أحمده سبحانه و تعالى و أشكره، اللهم صلّ و سلّم على سيّدنا محمد و على اله و أصحابه و من تبعهم بإحسان إلى يوم الدين.

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2. Dr. Norhidayat, M.A, as the head of Quranic Study and lecturers of Quranic Study who helped and motivated the writer in this research.
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4. Lecturers and assistants of Ushuluddin and Humanities Faculty who have guided the writer in this research.

5. Head of central library of UIN Antasari, and also the librarian at Ushuluddin and Humanities Faculty library who have given the writer some help to get needed literature.
6. Our Parent in dormitories Special Program, Abdul Adim, SE and Fithriani S.Pd, S.Thi, are always pumping my spirit when my spirit is down of working my thesis.
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Finally, the author hopes that this thesis will be useful for the next researches. The author believes that this thesis is far from perfection. For the improvement of this research, the author wishes the readers to give their criticisms and suggestions.

Banjarmasin, January 11th, 2019

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the Arabic has been carried out according to the standard transliteration table mentioned below.

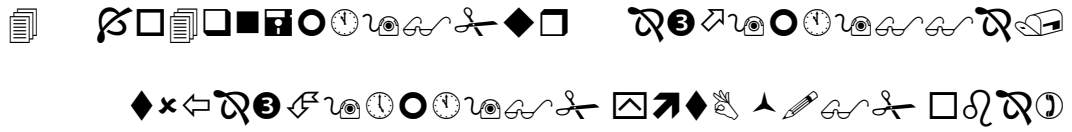
1.	ا :	A	16.	ط :	Th
2.	ب :	B	17.	ظ :	Zh
3.	ت :	T	18.	ع :	‘
4.	ث :	Ts	19.	غ :	G
5.	ج :	J	20.	ف :	F
6.	ح :	H	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Z	24.	م :	M
10.	ر :	R	25.	ن :	N

11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sy	28.	ء :	'
14.	ص :	Sh	29.	ي :	Y
15.	ض :	Dh			

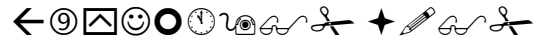
Mad and Diftong:

- | | | | |
|-----------------|-------|---------|----|
| 1. Long Fathah | : Â/â | 4. أو : | Aw |
| 2. Long Kasrah | : Î/î | 5. أي : | Ay |
| 3. Long Dhammah | : Û/û | | |

- | | |
|-------------|--------------------------|
| 1. SRN. | Student Registry Number |
| 2. ORN. | Official Registry Number |
| 3. P.B.U.H. | Peace be upon him |
| 4. n.d | No Date |
| 5. n.p | No Place |
| 6. n.p | No Publisher |



Q.S. al-Baqarah/2: 153



Q.S. al-Ikhlash/112: 2

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