

CHAPTER I

INTRODUCTION

A. Background

Muhammad al-Khalaf in his book, *Alqurân Minhâjuhu Hayâtîn Liman haqqaqa al-Mathâliba al-Khamsah* explains there are five wisdom and demands of the Quran, namely: 1. reading the Quran as revealed 2. living the verses 3. practice it. 4. patient in carrying out all his orders 5. preach to make as the rule of life.¹ The ideal function of the Quran in reality is not applied, but it require deep analysis. Many verses are still global and *musytarak* looking for and special analysis for its application. There for, require interpretation on the verses of the Quran.²

The awareness of the human problem that continues to develop, while verses of the Quran are limited, makes it possible to transform the Quran as a dialogue partner in answering social problems. Understand the principles in an intersubjective little narrative, appropriate with the condition of the times.³

The Quran is *sahîh likulli zamân wa makân*, so the Quran used as theological moral basis to answer the socio-religious problems of the modern era and needed

¹Musthafa Aini, *Alquran sebagai Pedoman Hidup*, (Jakarta: Yayasan al-Sofwa, 2002), 8.

²Abdul Muin Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010), 26.

³Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), 6.

an understanding and interpretation. Especially In Indonesia while understanding verses of the Quran, they uses medias of understanding, because of different intellectual level. In understanding the religion of society do not learning directly to the books of interpretation. Especially for the laity in understanding the religion which in this case understand the content of the Quran, they listen to religious lectures on social media and also reading the books of popular Islamism.

Felix Y. Siauww managed to influence society. It can be seen from his follower on instagram to reach 2.5 million in 2018.⁴ Felix Siauww became a “Man of the Year” during the year 2017. Many people are only fleeting heard the name Felix Siauww, now more often know his name after the rejection upon himself in various cities by *Banser (Barisan Ansor Serbaguna)*. Some people, especially young people who liked the idea of a Caliphate, or who have become members of the HTI (*Hizbut Tahrir Indonesia*) make Felix Siauww as an icon of resistance. Young children have long been a member of the motivational seminar or discussion that presents Felix.⁵

Felix properly preach to teens who had been neglected by other Islamic organizations or travelling. In a variety of posts in a Twitternya account, books, motivational seminars, or lectures originally Felix is not always discuss the heavy narration as the Caliphate. He often discussed the problem of the teens like the Islamic hijab, dating, celebration of valentine by quoting verse the Quran and the

⁴See, Felix Y. Siauww on account Instagram @felix.siauww.

⁵Muhammad Sulthon Fatoni, *Catatan untuk Felix Y. Siauww: Sekedar Koreksi Agar Enggak Salah Presepsi* (Bandung, Mizan Media Utama, 2018), 221.

Hadith and provides practical solutions based on the interpretation of religious.⁶ He launches the movie *Udah Putusin Aja* on 6 September 2018. The movie is inspired by his book entitled *Udah Putusin Aja*.⁷ This suggests that Felix is a successful for the public, especially teenagers.

Hijab is controversial issues, some Muslims regard it as God's command that must be executed, while others dismiss it as cultural practices that can transform. Related to this issue is the book *Yuk Berhijab* written by Felix Y. Siauww which liked by the Muslim especially the common people. This can be seen with the "bestselling" of Felix Y. Siauww's book on the market. This book sold phenomenally at the Islamic Book Fair 2013 with the sale of 54.000 eksempler books, not only reprinted but also re-copied to date.⁸

The book *Yuk Berhijab* is a medium of understanding through stories or writings about women and covering genital. This forms the pattern of Islamic society. One was a woman who was 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. Muslim society is more interested in reading the book than religious books that are scientific.

⁶Fatoni, *Catatan untuk Felix Y. Siauww*, 221-222.

⁷See, *Layar Kaca 21: Udah Putusin Aja* on 6 September 2018.

⁸See, Nurul Hidayati, *Analisis Wacana Hijab dalam buku "Yuk Berhijab" Karya Felix Y. Siauww, Thesis* (Jakarta: Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2014).

The book *Yuk Berhijab* explores the cover of genital, especially for Muslim women. This book tells about how the world sees women, ranging from ancient civilizations, roman, ancient china, to the Islamic view of women. Books invite women to close the aurat perfectly. In addition, that is interesting with the stories that happen in real life with such comics. This book is considered very interesting from its content because it does not try to teach but rather to sharing or stories like friends with reinforced the arguments, including verses of the Quran and cite the interpretation of scholars, especially Q.S. an-Nûr: 31, Q.S. al-Ahzâb:59 and Q.S. Q.S. al-Ahzâb:33, as folows:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَحَفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا^ط وَلَا يَضْرِبْنَ خُمْرَهُنَّ عَلَى جُيُوبِهِنَّ^ط وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ^ط وَلَا يَضْرِبْنَ بَأَرْجُلِهِنَّ لِيُعْلَمَ مَا تُخْفِينَ مِنْ زِينَتِهِنَّ^ج وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers sons, their sister's sons, or their woman, or the slaves whom their right hands possess, or male attendants free of sexual desires. Or small children who no carnal knowledge of women; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you believers! Turn ye all

together towards Allah repentance that ye may be successful.⁹ (Q.S. an-Nûr/24: 31)

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Prophet! Tell thy 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.¹⁰ (Q.S. al-Ahzâb/33:59)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And stay quietly in your houses and make not a dazzling display, like that of former Times of Ignorance; and establish regular prayer and give regular charity; and obey God and His Messenger. And God only wishes to remove all abomination from you, ye Members of the family and make you pure and spotless.¹¹ (Q.S. al-Ahzâb/33:59)

In addition to direct preaching, he is known as the author of Islamic books. The books by Felix Y. Siauw mostly raise the topics and perspectives associated with the organization where he takes shelter, namely *Hizbut Tahrir Indonesia*. Some of his works are: *Beyond The Inspiration, Muhammad Al-Fatih 1453, How To Master Your Habits, Udah Putusin Aja, Yuk Berhijab, The*

⁹A. Yusuf Ali, *The Holy Quran* (Malaysia: Saba Islamic Media Sdn. Bhd, 2000), 424-425.

¹⁰ Ali, *The Holy Quran*, 126.

¹¹ Ali, *The Holy Quran*, 512-513.

*Chronicles of Ghazi: Rise Of The Ottoman, Khilafah In Progress (withdrawn from circulation) and Khilafah Remake.*¹²

The discussion that is of concern to the author namely, *the first*, Felix is a convert and became a new preacher who could influence the community, especially young people. *The second*, Hijab is always been a controversial issue. Some Muslims regard it as a mandatory Allah's order, while others consider it a changeable cultural practice. Hijab is also a popular term for describing Muslim women's clothing. The Quran explains the term of hijab does not refer to Muslim women's clothing. Felix Y. Siauw is a convert, who can be said he has not a background of religious education formally. But, he ventures to explain the hijab in his book. *Third*, Felix Y. Siauw explains the meaning of hijab using interesting ways. He explains the hijab is a three components, namely home clothing, a veil and outerwear. He also provides a hijab formulation based on the hijab verse that he collects, namely Q.S. an-Nûr verse 31. Q.S. al-Ahzâb verse 59 and Q.S. al-Ahzâb verse 33. The book *Yuk Berhijab* is a popular Islamic book that phenomenal and favored by Muslims, especially lay people.

B. Problem Statement

Based on the background of the above problem, then the problem in this research is formulated as follows:

1. What is the meaning of Hijab in Felix Y. Siauw's Thought in the book *Yuk Berhijab*?

¹²Felix Y. Siauw in https://id.wikipedia.org/wiki/Felix_Siauw dan <http://republikpos.com/2016/01/profil-felix-yanwar-siauw-dan-cerita>. Accessed on May 10th, 2013.

2. What are the sources used by understanding Felix Y. Siau's interpretation on the verses of hijab in his book *Yuk Berhijab*?
3. How is Felix Y. Siau's method of writing hijab verses in his book *Yuk Berhijab*?
4. How the validity of understanding Felix Y. Siau's interpretation on the verses of hijab in his book *Yuk Berhijab*?

C. Purpose and Significance of Research

1. Purpose

The purpose of research as follows:

- a. Explaining the meaning of hijab on Felix Y. Siau's thought in the book *Yuk Behijab*
- b. Describing the sources that used by Felix Y. Siau on understanding his interpretation on the verses of hijab in his book *Yuk Berhijab*.
- c. Explaining the method used by Felix Y. Siau on understanding his interpretation on the verses of hijab in his book *Yuk Berhijab*.
- d. Explaining the validity of understanding Felix Y. Siau's interpretation on the verses of hijab in his book *Yuk Berhijab*.

2. Significances of Research

The significances in this research as follows:

- a. Academically, the research provides an understanding that the method of interpretation continues to develop. These developments include the findings of the authors on the modern thematic methods used by Felix

Y. Siau. This method can be applied because it is easy to understand and attract readers.

- b. Practically, the research provides an understanding that books of Popular Islamism cannot be applied directly, especially by ordinary people. It is not all authors of books of Popular Islamism are competent in Islamic study . So that, needing selection and publication by related agencies.
- c. Socially, the research is expected to provide understanding to the public about the understanding of the hijab on the book *Yuk Berhijab* written by Felix Y. Siau. It is because he does not explain the differences in *Fiqh* scholars about the limits of the Hijab. So that, the reader does not just blame other people who does not apply the hijab limits described by Felix Y. Siau.

D. Operational Definitions

Definitions serve to facilitate understanding and avoid mis understandings about the research. It is as follows:

1. Epistemology is a branch of philosophy of science seeks truth-based facts.¹³ Epistemology addresses the nature, source and validity of

¹³Noeng Mudhahir, *Filsafat Ilmu* (Yogyakarta: Rake Sarasin, 2015), 77.

knowledge.¹⁴ Aspects of epistemology of interpretation include the source of interpretation, methods, approaches and the validity of Interpretation.¹⁵

2. Hijab according to language means a barrier (*al-Man'u*)¹⁶. Hijab means cover, veil, curtain, screen and bulkhead.¹⁷ The hijab on this research is clothing that covers the body or genital of a Muslim woman.

E. Prior Research

1. Research with book of Felix Y. Siauw, namely:

- a. Research of education

- 1) Thesis *Nilai-Nilai Pendidikan Islam Dalam Buku Beyond The Inspiration Karya Felix Y. Siauw* by Anas Maladi, he is a student at Department of Islamic Education, Faculty of Tarbiyah and Teacher Training. State Islamic University Antasari Banjarmasin, 2016.¹⁸
- 2) Thesis *Nilai-Nilai Pendidikan dalam karya Felix Siauw* by Setya Utami, she is a student at Tarbiyah and Teacher Training Faculty.

¹⁴Akhyar Yusuf Lubis, *Filsafat Ilmu Klasik hingga Kontemporer* (PT Raja Grafindo Persada, 2016), 32.

¹⁵Abdul Mustaqim, *Pergeseran Epistemologi Tafsir*, (Yogyakarta: Pustaka Pelajar, 2008), 91.

¹⁶Abi Qasim Husain, *Mu'jam Mufradât Alfâzh Alqurân* (Beirut: Lebanon, 2004), 122.

¹⁷Ahmad Warson Munawir, *Kamus Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 2002), 237.

¹⁸See, Anas Maladi, *Nilai-Nilai Pendidikan Islam Dalam Buku Beyond The Inspiration Karya Felix Y. Siauw, Thesis* (Department of Islamic Education, Faculty of Tarbiyah and Teacher Training. State Islamic University Antasari Banjarmasin, 2016).

Department of Religious Education Islam. Salatiga State Islamic Institute, 2015.¹⁹

- 3) Thesis *Persepektif Pendidikan Islam tentang Pacaran (Menguak pemikiran Ustadz Felix Y. Siauw)* by Gusni Rahayu, she is a student at Tarbiyah and Teacher Training Faculty Department of Religious Education Islam Sunan Kalijaga, State Islamic University Yogyakarta, 2015.²⁰
- 4) Thesis *Konsep Pendidikan dalam Buku How To Master Your Habits Karya Felix Y. Siauw dan Implementasinya terhadap Metode Pembelajaran Akhlak Remaja* by Akhmad Ramadan, he is student at Department of Islamic Religious Education Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga Yogyakarta, 2014.²¹

b. Research of Islam's Proselizng

- 1) Thesis *Analisis Wacana Pesan Dakwah Islam dalam Buku Beyond The Inspiration* by Sri Utami, she is a student at Faculty of Dakwah and

¹⁹See, Setya Utami, *Nilai-Nilai Pendidikan dalam karya Felix Siauw, Thesis* (Tarbiyah and Teacher Training Faculty. Department of Religious Education Islam. Salatiga State Islamic Institute, 2015).

²⁰See, Gusni Rahayu *Persepektif Pendidikan Islam tentang Pacaran (Menguak pemikiran Ustadz Felix Y. Siauw), Thesis* (Faculty Tarbiyah and Teacher Training Faculty Department of Religious Education Islam Sunan Kalijaga, State Islamic University Yogyakarta, 2015).

²¹See, Akhmad Ramadan, *Konsep Pendidikan dalam Buku How To Master Your Habits Karya Felix Y. Siauw dan Implementasinya terhadap Metode Pembelajaran Akhlak Remaja, Thesis* (Department of Islamic Religious Education Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga Yogyakarta, 2014)⁴

Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2012.²²

- 2) Thesis *Analisis Wacana dalam Buku “Yuk Berhijab”* by Nurul Hidayati, she is a student at Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2014.²³
- 3) Thesis *Analisis Busana Muslimah Pada Akun Twitter Ustadz Felix Siauw* by Yulia Nur Rohmah, she is a student at Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2014.²⁴
- 4) Thesis *Pesan Dakwah Melalui Buku Udah Putusin Aja Karya Felix Y. Siauw* by Findri Wahyuni, she is a student at Faculty of Ushuluddin, Adab and Dakwah Department of Communication and Broadcasting Islam, IAIN Kendari, 2016.²⁵

²²See, Sri Utami, *Analisis Wacana Pesan Dakwah Islam dalam Buku Beyond The Inspiration, Thesis* (Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2012).

²³See, Nurul Hidayati, *Analisis Wacana dalam Buku “Yuk Berhijab”, Thesis* (Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2014).

²⁴See, Yulia Nur Rohmah, *Analisis Busana Muslimah Pada Akun Twitter Ustadz Felix Siauw Thesis* (Faculty of Dakwah and Communication Science, Department of Communications and Islamic Broadcasting, State Islamic University Syarif Hidayatullah, 2014).

²⁵See, Findri Wahyuni, *Pesan Dakwah Melalui Buku Udah Putusin Aja Karya Felix Y. Siauw Thesis* (Faculty of Ushuluddin, Adab and Dakwah Department of Communication and Broadcasting Islam, IAIN Kendari, 2016).

- 5) Thesis *Isi pesan dakwah pada akun Instagram @felixsiauw: melalui pendekatan analisis semiotika Charles Sanders Peirce* by Ihawan Al-Ghifari, he is student at Communication and Broadcasting Program of Islamic Dakwah, Faculty of Islamic Affairs, University of Muhammadiyah Yogyakarta, 2017.²⁶
- 6) Journal *Pesan dakwah Felix Y. Siauw di Media Sosial Perspektif Meaning And Media* by Farhan, Journal Al-Idarah, Islamic Management and Administrasi, University Nurul Jadid Paiton Probolinggo Jawa Timur, Volume 1, Nomor. 2, Juli 2017.²⁷
- 7) Thesis *Representasi Pesan Dakwah Dalam Buku “Art of Dakwah” Karya Felix Y. Siauw* by Nur Shofiyul Wildan, she is a student at Program of Communication Studies and Islamic Broadcasting Communication Studies Program Faculty of Dakwah and Communication of State Islamic University Sunan Ampel Surabaya, 2018.²⁸

²⁶See, Ihawan Al-Ghifari *Isi pesan dakwah pada akun Instagram @felixsiauw: melalui pendekatan analisis semiotika Charles Sanders Peirce, Thesis* (Communication and Broadcasting Program of Islamic Dakwah, Faculty of Islamic Affairs, University of Muhammadiyah Yogyakarta, 2017).

²⁷See, Farhan, *Pesan dakwah Felix Y. Siauw di Media Sosial Perspektif Meaning And Media*, journal, Al-Idarah, Islamic Management and Administrasi, University Nurul Jadid Paiton Probolinggo Jawa Timur, Volume 1, Nomor. 2, Juli 2017.

²⁸See, Nur Shofiyul Wildan *Representasi Pesan Dakwah Dalam Buku “Art of Dakwah” Karya Felix Y. Siauw” Thesis* (Program of Communication Studies and Islamic Broadcasting Communication Studies Program Faculty of Dakwah and Communication of State Islamic University Sunan Ampel Surabaya, 2018).

2. Research of the interpretation of verses Hijab, namely:
 - a. Thesis *Jilbab Dalam Pandangan Al-Quran (Telaah Q.S. Al-Ahzâb/33:59 Dalam Tafsir Klasik Hingga Kontemporer)* by Indah Sulistiyowati, she is a student at Department of Islamic Education, Tarbiyah and Teacher Training, UIN Antasari Banjarmasin, 2017.²⁹
 - b. Thesis *Konsep Jilbab Dalam Perspektif Al-Quran Nilai-Nilai Pendidikan yang Terkandung dalam Surat Al Ahzâb Ayat 33 dan 59, Al A'râf Ayat 26 dan 31, dan An Nûr Ayat 31* by Rizqi Abidah Mutik, she is a student at Islamic Religious Education Tarbiyah Faculty and Teacher Training, IAIN Salatiga, 2016.³⁰
 - c. Thesis *Studi Komparasi Tafsir Al-Mishbah dan Tafsir Al-Quran Al-Azîm terhadap Ayat Jilbab* by Mufasiroh, she a student at the Department of Tafsir of Hadith, Ushuluddindan and Humaniora, UIN Walisongo Semarang, 2015.³¹
 - d. Thesis *Hijab menurut Ibnu Katsir dan Ahmad Musthafa al-Maraghi (Studi Komparatif)* by Miradawati, she is a student at

²⁹See, Indah Sulistiyowati *Jilbab Dalam Pandangan Al-Qur'an (Telaah Q.S. Al-Ahzab/33:59 Dalam Tafsir Klasik Hingga Kontemporer, Thesis*, (Department of Islamic Education, Tarbiyah and Teacher Training, UIN Antasari Banjarmasin, 2017).

³⁰See, Rizqi Abidah Mutik, *Konsep Jilbab Dalam Perspektif Al-Qur'an Nilai-Nilai Pendidikan yang Terkandung dalam Surat Al Ahzab Ayat 33 dan 59, Al A'raf Ayat 26 dan 31, dan An Nur Ayat 31, Thesis* (Islamic Religious Education Tarbiyah Faculty and Teacher Training, IAIN Salatiga, 2016).

³¹See, Mufasiroh, *Studi Komparasi Tafsir Al-Mishbah dan Tafsir Al-Qur'an Al-'azîm terhadap Ayat Jilbab. Thesis* (Department of Tafsîr of Hadith, Ushuluddindan and Humaniora, UIN Walisongo Semarang, 2015).

Tafsîr Hadith Faculty Ushuluddin UIN Sultan Syarif Kasim Riau, 2014.³²

- e. Thesis *Hijab Dalam Al-Quran (Kajian Komparatif Tafsîr al- Wasit dan Tafsîr al-Misbah)* by Ahmad Khoirur Roziqin, he is a student at Quranic Science and Post-Graduate Studies Program of Sunan Ampel State Islamic University Surabaya, 2016.³³

3. Research of the epistemology of interpretation namely:

- a. Thesis *Epistemologi Tafsîr Faid Al-Rahman Karya KH. Shaleh Darat* by Didik Saepuden, he is a student at Department of Quran Science and Tafsîr of Ushuluddin Faculty and Islamic Thought of Sunan Kalijaga State Islamic University of Yogyakarta, 2015.³⁴
- b. Thesis *Epistemologi Tafsîr Raudah Al-'Irfân Fî Ma'rifah Al-Qur'ân* by K.H Ahmad Sanusi by Nuzula Ilhami, she is a student at Science Studies Program Al-Quran And Tafsîr Ushuluddin Faculty and Islamic Thought Islamic State University Sunan Kalijaga Yogyakarta, 2017.³⁵

³²See, Miradawati, *Hijab menurut Ibnu Katsir dan Ahmad Musthafa al-Maraghi (studi komparatif)*, Thesis (*Tafsîr* of Hadith Faculty Ushuluddin UIN Sultan Syarif Kasim Riau, 2014).

³³See, Didik Saepuden, *Epistemologi Tafsir Faid Al-Rahman Karya KH. Shaleh Darat Thesis* (Sunan Kalijaga State Islamic University of Yogyakarta, 2015)..

³⁴See, Didik Saepuden *Epistemologi Tafsir Faid Al-Rahman Karya KH. Shaleh Darat, Thesis*, (Department of Qur'an Science and *Tafsîr* of Ushuluddin Faculty and Islamic Thought of Sunan Kalijaga State Islamic University of Yogyakarta, 2015).

³⁵See, Nuzula Ilhami *Epistemologi Tafsîr Raudah Al-'Irfân Fî Ma'rifah Al-Qur'ân* by K.H Ahmad Sanusi Thesis Nuzula Ilhami, she is a student at Science Studies Program the Quran And *Tafsîr* Ushuluddin Faculty and Islamic Thought Islamic State University Sunan Kalijaga Yogyakarta, 2017.

- c. Islamic research journal, vol. 10, no. 1, january 2014 Foundation of Entrepreneurship Youth Lodge and Students. *Epistemologi Tafsîr Ilmi Kemenag: Tumbuhan dalam Perspektif Al-Quran dan Sains* by Muhammad Julkarnain.³⁶
- d. Thesis *Epistemological Ghazâlî dalam Al-Munqidz Minal Dalâl* by Muhammad Fazli, he is a student at Ushuluddin Faculty of Philosophy UIN Sultan Syarif Kasim, 2013.³⁷
- e. The book *Epistemologi Tafsîr Kontemporer* by Abdul Mustaqim. In the book the author clearly describes the meaning, analyzes the interpretive models and how to formulate epistemology or Basic interpretation that can be used to understand the Quran an critically, dialectically, reformatively, and transformative. It really can help the proces of completion of the thesis that is being done this.³⁸
- f. The book *Pergeseran Epistemologi Tafsîr* by Abdul Mustaqim. In the book, more to discuss the shifting epistemology interpretation in various persfekticve, History of Ideas.³⁹

³⁶See, Muhammad Julkarnain, *Epistemologi Tafsîr Ilmi Kemenag: Tumbuhan dalam Perspektif Al-Qur'an dan Sains, Journal* (Islamic research journal, vol. 10, no. 1, january 2014 Foundation of Entrepreneurship Youth Lodge and Students).

³⁷See, Muhammad Fazli, *Epistemological Ghazâlî dalam Al-Munqidz Minal Dalâl, Thesis* (Ushuluddin Faculty of Philosophy UIN Sultan Syarif Kasim, 2013).

³⁸See, Abdul Mustaqim, *Epistemologi Tfsir Kontemporer* (Yogyakarta: LKiS, 2010).

³⁹See, Abdul Mustaqim *Pergeseran Epistemologi Tafsir*.

The authors does not find the research on Epistemology of understanding Felix Y. Siauw's interpretation on the hijab verses in the prior research. The Prior research only limited to women's clothing in the Quran according to the commentary. The Prior is only analysis of the hijab discourse in the book *Yuk Berhijab* by Felix Y. Siauw.

The author analyzes that this the research has a significant and new research in the study of the Quran based on prior research. Therefore, it is worth researching.

F. Research Methods

1. Kind of Research

a. Kind of research based on the data

This research classified qualitative research, because the research produces descriptive written words⁴⁰. This research also classified qualitative research. It is because researching certain figure. While the research of figure is a kind of qualitative research.⁴¹

b. Kind of research based on the method

This research classified philosophical research, because it researches philosophical problems using inductive methods,⁴² namely observations, patterns of discovery and conclusions.⁴³

⁴⁰Rahmadi, *Pengantar Metodologi Penelitian*, ed. Syahrani, print. I (Banjarmasin: Antasari Press, 2011), 13.

⁴¹Abdul Mustaqim, *Metode Penelitian Alquran dan Tafsir*, print. II (Yogyakarta: Ide Press, 2015), 31.

⁴²Mustaqim, *Metode Penelitian Alquran dan Tafsir*, 31.

c. Kind of research based on the source and object

This research classified library research. It is because the research uses written data.⁴⁴ The data research consisted of primary and secondary data. Primary data is data that is the work by Felix Y. Siauw. This data is mainly related to the hijab on the book *Yuk Berhijab*. While secondary data are books or articles about Felix Y. Siauw's thoughts that interpretations from other people and other books related to the object of research.

d. Kind of research based on the nature of purpose

This research classified descriptive analysis methods. It is because the author describes advance how the veil is arranged in the Quran and History. Then, explaining the biography of Felix Y. Siauw and explaining about the book *Yuk Berhijab*. After that, conducting an analysis related to epistemology of understanding Felix Y. Siauw's the interpretation on the hijab verses used by by examining his work.

2. Steps of Research

The steps of research used by the author are as follows:

- a. Determining the figure of research and objects of formal that are the focus of research. The figure is Felix Y. Siauw and the object of formal is the Felix Y. Siuaw's thought on the interpretation of the hijab verses in his book *Yuk Berhijab*.

⁴³Rahmadi, *Pengantar Metodologi Penelitian*, 12.

⁴⁴Rahmadi, *Pengantar Metodologi Penelitian*, 13.

- b. Collecting datas and selecting it. Especially, the works of Felix Y. Siau, the book of epistemology of interpretations and books related to this research.
 - c. Classifying important elements related to the hijab, starting from the term of hijab in a linguistic perspective, the term of hijab in the Quran and its interpretations, the history of hijab in the world and the Indonesian context. The important, it examing elements of the epistemology of interpretation which includes the sources, methods and validity of interpretation.
 - d. Explaining the biography of Felix Y. Siau and introducing the *book Yuk Berhijab*. Then, conducting a critical analysis of Felix Y. Siau's thoughts about the Hijab.
 - e. Critical analysis of the epistemological aspects of the interpretation which includes the sources and methods used by Felix Y. Siau. Then, examineing the validity of understanding Felix Y. Siau's interpretation the verses of the Hijab.
 - f. Concluding the results of the research to answer the problems statement.
3. Approach

The approaches that the author are as follows:

- a. Historical approach, namely by explaining the meaning of the term of hijab and the shifting history of the use of the term of hijab as Muslim women's clothing.

- b. The philosophical approach, namely by researching for the sources used by the Felix Y. Siauw in his book *Yuk Berhijab*. Then, tracing its method of interpretation and tracing the validity of its interpretation.
- c. The hermeneutical approach, namely criticizing the relationship between understanding Felix Y. Siauw's interpretation on the verses of the hijab as text, Felix Y. Siauw as the author and the context of the audience where Felix Y. Siauw lives.

G. Structures

Structures of the writing this thesis is divided into five chapters with referral systematics as follows:

Chapter I is the background of the problem, the formulation of the problem, the purpose and significance of the research, the definition of the term, previous research, research methods and systematics of research. The purpose of providing this research is to remain consistent, systematic and in accordance with the research plan.

Chapter II is the term of hijab, the development of hijab in the history, understanding hijab in coomentaries and the development of Hijab in contemporary Indonesia. Explaning of aspects of the epistemological interpretation. It are sources, methods and validity. Chapter II can be said a theoretical framework before entering the discussion on the meaning of hijab on Felix Y. Siauw's thought and the Epistemology study of understanding Felix Y. Siauw's interpretation on the hijab verses in the book *Yuk Berhijab*.

Chapter III is the biography of Felix Y. Siau, his thoughts on Islam and an introduction of the book *Yuk Berhijab* which includes a general description and systematics of writing and comments about the hijab. Then, the analysis of the factors underlying the emergence of Felix's understanding of the interpretation of the hijab verses. It is because the idea is always based on historical facts. Researching his understanding on an overview of the book *Yuk Berhijab*.

Chapter IV is the epistemology understanding Felix Y. Siau's interpretation on the verses of hijab in his book *Yuk Berhijab*. Three points of epistemology, namely sources, methods and validity of understanding of the verses of hijab.

Chapter V is a closing containing conclusions in response to academic problems, namely the meaning of hijab Felix Y. Siau's thought and its epistemological aspects of interpretation. Then, continued constructive suggestions for future research.