

CHAPTER I

INTRODUCTION

A. Research Background

Humans' life always face with various problems such as personal, social, culture even religious issues, but for a Muslim when facing a problem in his/her life it has to return to the guidance of him/her, that is Quran. Good Muslims believe that Quran is the main reference for humans to get solution to solve problems in life.

Nowadays, one of the viral issues that is still hot to be discussed is about woman's dressing, as we know that the main function of clothes are covering someone's genitals, but Quran explained that the function is not only for it but also as a beauty, a patron from the warm or cool of the weather, and showing the identity of the wearer.¹ The thing that makes this be a problem is about how is the real concept of dressing that should be worn by women because Quran did not explain clearly about the barrier of woman's genitals.

When we try to re-looking in history, the scientists argued that clothes are known by human approximately 72.000 years ago. According to them *homo sapiens* came from a steamy Africa, then some of them move on to cooler area. Here they start to use animal skin as a cover of their body (clothes) to sake of keeping the warmth. About 47.000 years afterward found a way to sew a cloth, and in this time the clothing development begins.²

Appear a question, how is the origin of clothes tradition in Indonesia? Based on historical evidence before 17th century that Indonesian women had not yet dressed in clothes that covered their bodies wholly, but only used a cloth to cover their lower bodies.

¹The clothes can make a different of someone or one group to another one. See: Muhammad Quraish Shihab, *Secercah Cahaya Ilahi*, (Bandung: Mizan Pustaka, 2013), 214.

²Muhammad Quraish Shihab, *Jilbab Pakaian Wanita Muslimah*, (Jakarta: Lentera Hati, 2014), 33.

This is an illustration by Borobudur temple³ below:



Source: <https://www.liputan6.com/citizen6/read/2292714/misteri-relief-kamadhatu-di-kaki-candi-borobudur> (Accessed on January 30, 2020)

Borobudur temple is believed by most society as an illustration from humans' life in the past.⁴ In the picture above shows as an embodiment women' clothing at the time only wear a cloth wrapped to their body of bottom part (between stomach and legs).

Basically in the 7th century Muslim traders from Arabia, Persia and India began coming to Indonesia for trading only,⁵ but gradually the trading became one of ways to *dakwah* until the end of 13th century, then in 14th to 15th century started popping up Islamic Kingdoms in Indonesia so that Islam advanced very fast. In this century also the appearance clothes that cover up body in better progress,

³A theory which accepted widely states that Borobudur temple was built around the 8th / 9th century. There is no historian or archaeologist who deny or refute this theory, it because there is strong evidence that supports the theory. The strongest evidence is the inscription carved in hidden reliefs at the temple feet. There is no written document concerning Borobudur temple built that survived, and also there is no reference who built it and what is the purpose of contraction. However, the inscription carved above the relief at the hidden feet foot monument has graphic characteristic similar to writing that is commonly used in Kingdom epigraphy between the end of the 8th century and early 9th century. The obvious conclusion is that Borobudur temple most likely founded around the year 800. (Seno Panyadewa, 2014:25)

⁴Ima Kusumawati Hidayat, ed, "Mengenal Relief Mudra dan Stupa Candi Borobudur untuk Anak-anak Usia 9-12 Tahun melalui *EduGame*" *J. Vis. Art & Des*, Vol.6, No.1, 2014; 5

⁵Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: Rajawali Press, 2008), 191.

implicitly around the 15th century Indonesia women used *Kebaya* that was actually also influence from Islamic culture.⁶

Continued in the 19th century the wearing of *jilbab* has been championed in community. This thing we can observe from history of *Paderi* Movement in Minangkabau, this revolutionary movement also makes a struggle for wearing *jilbab* in public.⁷

As the main reference, the holy Quran consist of 30 Juz and 6236 verses explained various kind of humans' problem in life, one of them is about woman's dressing issue. We founded two verses have spoken about this issue. They are QS: al-Ahzâb [35]: 59 and QS: an-Nûr [24]: 31, but from the two verses we still have a big question that became the main problem of this issue, the two verses did not explain clearly about the limit of woman's genitals.

One of Quranic commentators who explained those verses is Muhammad Syahrur, he told that woman's dressing is adapted to the local situation and condition, it means the woman should not cover all of their bodies like Arabian women because there are differences between Arabian context and other countries context. He explained that there are minimum and maximum limits of woman's genitals.⁸

The explanation above is very different with previous interpretations which required women to cover whole body, such as interpretation works of Arabian Quranic commentators; *Tafsîr al-Muq bâs* by al-Fayrûzâbâdy, *Tafsîr al-Qur'ân al-'Azhîm* by al-Imâmyn al-Jalâlayn, *Shofwah al-Tafâsir* by 'Alî Ash Shâbûnî, *Tafsîr al-Qur'ân al-'Azhîm* by al-Imâm Aby al-Fadâ' al-Hâfidz and many other.⁹

⁶D. Lombard, *Silang Budaya*, (Jakarta: Gramedia Pustaka Utama, 2005), 318.

⁷Ali Tantowi, "The Quest of Indonesian Muslim Identity, Debates on Veiling from the 1920s to 1940s" *Journal of Indonesian Islam*, Vol.4, No.1, 2010:69.

⁸M. Alim Khoiri, "Rekontruksi Konsep Aurat: Analisis Pemikiran Syahrur" *Universum*, Vol.9, No.2, 2015: 115.

⁹See the interpretation of QS: Al-Ahzâb [35]: 59 in Fairûzâbâdy, *Tafsîr al-Miqbâs*, (Bairut: Dâr al-Fikr, 2001), 426. Imâmayn al-Jalâlayn, *Tafsîr al-Qur'an al-'Azhîm*, (Bairut: Dâr al-Fikr, 1999), 307. 'Alî Ash Shâbûny, *Shofwah al-Tafâsîr*, Bairut: Dâr al-Fikr, 2001), 493-494. Al-Imâm Aby al-Fidâ' Al-Hâfidz, *Tafsîr al-Qur'an al-'Azhîm*, Bairut: Dâr al-Fikr, 2009), 1511.

The differences in interpreting the verses are based on many things, such as life background of the commentators, situation of the commentators when interpret the verses, even the references used in interpreting the verses also be influence on it.

Generally, Indonesia also has so many interpretation works that are written by Indonesia Muslim scholars and divided into some styles in writing the works such as thematic verses, interpretation in one *surah*, interpretation in one or several *Juz* of the Quran, even there are interpretation works from time to time written fully 30 *Juz* of the Quran.

So that why this research will focus on interpretation of woman's dressing that are explained by Indonesian Quranic Commentators from time to time, they are; *Turjumân al-Mustafîd*, *Tafsîr Qur'ân Karim*, *Tafsîr an-Nûr*, *Tafsîr al-Bayân*, *Tafsîr al-Azhar*, *Al-Quran dan Tafsirnya*, *Tafsîr al-Misbâh* and *Tafsîr al-Lubâb*.

It was previously explained there were many differences of interpreting woman's clothing verses both from Middle East commentators and others. Appear some questions what about interpretation works written by Indonesian Muslim scholars? Are the interpretations influenced by the Middle East commentators? Is there exegetical development from Indonesian commentators in interpreting the verses? And how the interpretation could be influencing on the concept of woman's dressing in Indonesia.

Based on the questions above this research will discover the concept of woman's dressing by seeing interpretation of Indonesian commentaries on the verses, then find how the exegetical development of Indonesian commentaries from time to time in interpreting the verses, so the researcher given a title of this research **“THE EXEGETICAL DEVELOPMENT OF WOMAN'S CLOTHES VERSES (AN ANALYTICAL STUDY OF INDONESIAN QURANIC COMMENTARIES FROM TIME TO TIME).**

B. Problem Statement

The main problems of this research are:

1. How are interpretations of Indonesian Quranic commentaries on woman's clothes verses?
2. How is the exegetical development of Indonesian Quranic commentaries from time to time on woman's clothes verses?

C. Objectives and Significances

Based on the problems statement above, the objectives of the research are:

1. Knowing interpretations of Indonesian Quranic commentaries from time to time on woman's clothes verses.
2. Knowing the exegetical development of Indonesian Quranic commentaries from time to time on woman's clothes verses.

Then the significances of the research are:

1. Theoretically, the research will give more information and new knowledge for everyone who wants to know the issue.
2. Practically, the research is intended to analyze Indonesian Quranic commentaries on woman's clothes verses and getting the result of the exegetical development of the verses.
3. The research will introduce *Tafsîr Nusantara* and its contribution for Islamic world especially on the issue.

D. Operational Definition

To avoid misunderstanding of the title, the researcher needs to give operational definition.

1. Indonesian Quranic Commentaries

The meaning "Indonesian Quranic Commentaries" is the interpretation works fully 30 juz (*Tafsîr Nusantara*) written by Indonesian Muslim scholars

from time to time both in Arabic, Indonesia language and *Arab Melayu* (Indonesia language written in Arabic characters).

2. Woman's Clothes Verses

The meaning "Woman's clothes verses" is Quranic verses that were talking about woman's clothes. They are: QS: al-Ahzâb {33}: 59, and QS: al-Nûr {24}: 31.

E. Prior Research

Talking about woman's clothes in the Quran, there are several researches that were discussed by others researchers such as:

First: "*Pakaian di dalam Al-Quran*" (*Kajian Tematik*),¹⁰ the research only describes on the function of the clothes in general, then the researcher analyzed the term of clothes that was used by the Quran. So this research used thematic studies.

Second: "*Jilbab Menurut Alî al-Sâbûny*" (*Study terhadap Kitab Tafsir Safwat al-Tafâsir*).¹¹ The research focused on the interpretation of Alî al-Sâbûny on verses of *Hijâb* (woman's dressing) in his work and explained the relevances of the interpretation in the context of Indonesia.

Third: "*Jilbab Pakaian Wanita Muslimah*"¹² this book explained on woman's clothes in the Quran then taking the main references of the book from Middle East interpretation works. The book explained in detail about the concept of woman's clothes and also the genitals of woman.

¹⁰Siti Mariatul Kiptiyah, "Pakaian Wanita di dalam Al-Quran (Kajian Tematik)", *Undergraduate Thesis*, (Yogyakarta: Ushuluddin and Islamic Though Faculty, State Islamic University of Sunan Kalijaga, 2014).

¹¹Nurun Nikmah, "Jilbab Menurut Alî al-Sâbûny (Study terhadap Kitab Tafsir *Safwat al-Tafâsir*)", *Undergraduate Thesis*, (Yogyakarta: Ushuluddin Faculty, State Islamic University of Sunan Kalijaga, 2008).

¹²M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah*, (Jakarta: Lentera Hati, 2014).

Fourth: "*Jilbab Wanita Muslimah*" the work explained on woman's clothes by using *Hadith* as the main references. This work gave important information on how the woman's dressing in Islam.

Fifth: "*Pendidikan Islam dalam Peradaban Industri Fashion*"¹³ the research also explained on woman's clothes in Islam, but the most important thing in this research is how *Hijâb* can influence industry civilization and making it better.

So, all of them are different enough with this research because the research is not only analyzing woman's clothes verses in the Quran but also will analyze the exegetical development from Indonesian Quranic Commentaries from time to time as the main study of the research then try to uncover changes in interpretation and how its implications in reality.

F. Theoretically Framework

"Continuity and change" is a concept that is often used to describe the history of thought. The two do not stand alone, but are dialectically related to each other. That is, the history of thought is often seen as a process of struggle or attraction between the poles of continuity on the one hand and the poles of change on the other. Therefore, the terms continuity and change are often paired with other terms such as "uniformity and diversity", "equality and difference", or "consensus and conflict". However, the terms continuity and change emphasize more on the historical process, not solely on the product. With a little simplification, it can be stated that continuity is a process towards uniformity,

¹³Ahmad Mustami, Pendidikan Islam dalam Peradaban Industri Fashion, *Jurnal Study Islamika*, Vol.12, No.1: 2015.

equality, or consensus, while change is a process towards diversity, difference, or conflict.

There are many perspectives for analyzing continuity and problems changes in various fields and themes. Some of them give greater emphasis to the elements of continuity and continuity, while others give greater emphasis to aspects of change and shift.

One of the highlights is what was stated by John Obert Voll in his work, *Islam: Continuity and Change in the Modern World*. Voll's research focuses his attention on the aspects of continuity and change contained in the phenomenon of Islamic resurgence in modern times. However, as will be shown below, the perspectives that he put forward can actually also be used in any study of continuity and change, including in the research that the author is doing.

Voll mentions at least four perspectives used by researchers and historians when they analyze emergence the phenomenon of the rise of Islamic activism in the 1970s.¹⁴ The first perspective is a crisis perspective. The crisis faced by a community can not only encourage them to change, but can also be a reason to affirm continuity and maintain continuity. Muslims in modern times face a crisis in the form of backwardness and underdevelopment in the fields of politics, science, and technology. On one hand, the crisis triggered a desire to change. But on the other hand, the crisis also gave rise to a movement to maintain continuity in

¹⁴John Obert Voll, *Islam. Continuity and Change in the Modern World*, (Corolado: Westview Press, 1982), 349-354).

the form of a reaffirmation of Islamic values and teachings in modern times.¹⁵

Crisis is a keyword to explain change and continuity.

The second perspective is the success perspective. This perspective contrasts with the first perspective, because it emphasizes success, strength, or potential. Crisis is considered not a central force that drives change or continuity. He was just an exception or pause before success. The most decisive fact is the success after the crisis. In the case of the rise of Islam examined by Voll, that success could be in the form of strengthening the position of Muslim leaders in the international arena, or the increasing number of independent Muslim countries, or even the "oil bomb" of the 1970s.¹⁶

The third perspective is the diversity perspective. This perspective rejects the claim of universality and emphasizes attention to particular reactions that are unique to changing situations. In the context of the rise of Islam in the twentieth century, for example, the anti-communist movement in Indonesia could not be considered identical with the establishment of Muslim countries in the former Yugoslavia. Each has its own uniqueness.¹⁷ With such a perspective, continuity and change are no longer approached as something round and whole, but as something that is both partial and particular.

The fourth perspective is an evolutionary perspective. This perspective tries to identify general patterns or lines of evolution in the history of a particular thought. A tendency in a certain period cannot be completely separated from other

¹⁵John Obert Voll, *Islam. Continuity and Change in the Modern World*, ..., 350.

¹⁶John Obert Voll, *Islam. Continuity and Change in the Modern World*, ..., 351.

¹⁷John Obert Voll, *Islam. Continuity and Change in the Modern World*, ..., 351-352.

tendencies that preceded it in earlier periods. The past is always seen as a crucial factor in shaping the present and future. The phenomenon of the rise of Islam in the 1970s, for example, must be seen as something inseparable from other trends that have been going on for the past two or three centuries, or even long since more classical times.¹⁸ Thus, continuity and changes that occur in a phase must be tracked its precedents or explanations in other phases in the past.

G. Research Method

This research is library research because the data is taken from literatures. There are two kinds of data, (1) the primary: *Turjumân al-Mustafîd*, *Tafsîr Marâh Labîd*, *Tafsîr Quran al-Karîm*, *Tafsîr an-Nûr*, *Tafsîr al-Bayân*, *Tafsîr al-Azhâr*, *Al-Quran dan Tafsirnya*, *Tafsîr al-Misbâh*, *Tafsîr al-Lubâb*. (2) Secondary data: are the supporting data for the primary data.

As for the steps in this research are:

- a. Gathering woman's clothes verses. There are five verses of the Quran had mentioned about genitals and both of them explain about woman's clothes which should be used to cover the genitals. They are: QS: al-Ahzâb [33]: 59 and QS: an-Nûr [24].
- b. Interpreting the two verses by using Indonesian Quranic Commentaries with dividing them become four periods.
- c. Looking for main words of these verses (*Jalâbib* and *Khumur*) then see the translation giving from all of the commentators then analyze the

¹⁸John Obert Voll, *Islam. Continuity and Change in the Modern World*, ..., 352-354.

translation giving with language analysis by using some dictionaries to cover the commentators' meaning in giving the translation.

- d. Analysis of continuity and change of the interpretation works on the verses so we can know what is the continuity thought from the interpretations and what is the change or something new from the interpretations.

H. Structures

The discussion in this research is arranged to be five chapters as follows:

Chapter I : Explanation about research background, problems statement, operational definition, objectives and significances, prior research, theoretically framework and research method.

Chapter II : Introducing all interpretation works from time to time by dividing them into four periods. First period is classical era on 17th century (*Turjumân al-Mustafîd*), second period os medieval era in colonialism about end 19th century to early 20th century (*Tafsîr Marâh Labîd*), third period is medieval era in independent about 20th century (*Tafsîr an-Nûr*, *Tafsîr al-Bayân*, *Tafsîr al-Azhâr*), and the fourth is contemporary era 20th – 21 century (*Al-Quran dan Tafsirnya*, *Tafsîr al-Misbâh*, *Tafsîr al-Lubâb*).

Chapter III : Giving interpretation of QS: al-Ahzâb [33]: 59 and QS: an-Nûr [24]: 31 by using Indonesian Quranic Commentaries from time to time.

Chapter IV : Analyzing the interpretations by using language analysis and theory of continuity and change.

Chapter V : Conclusion; giving final answer from the problems statement and recommendation.