



## Hijab: From Legal Aspects to Individual Piety

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### Abstract

Hijab is an obligation commanded by Allah which is clearly explained in the Qur'an. Judging from the use of the Hijab as the purpose of covering the genitals will affect the religious behavior of women. The obligation to wear the hijab for Muslim women should be improved and it is necessary to deepen the true meaning of the hijab for Muslim women in its implementation in everyday life. Muslim women should pay more attention to, improve and exemplify the use of the hijab based on noble behavior and morals. In this way, the hijab does not only speak of law but also relates to individual piety. Therefore, guidance, direction, examples and knowledge are needed for women so that they can implement the obligation to wear the hijab properly and consistently in its use, so that good morals and behavior will follow automatically.

**Keywords:** Hijab, Law, Piety

### Abstrak

Jilbab adalah suatu kewajiban yang diperintahkan oleh Allah yang sudah jelas diterangkan dalam Al Qur'an. Dilihat dari penggunaan Jilbab sebagai tujuan menutup aurat akan berpengaruh terhadap perilaku keberagaman wanita. Kewajiban berjilbab pada wanita muslimah seharusnya lebih dapat dibenahi serta perlu lagi diperdalam mengenai makna Jilbab sesungguhnya bagi perempuan muslim dalam pengimplementasiannya di kehidupan sehari-hari. Wanita muslimah seharusnya lebih memperhatikan, meningkatkan serta mencontohkan penggunaan Jilbab dengan didasari perilaku, akhlak yang luhur. Dengan begitu jilbab tidak saja bicara hukum tetapi juga berkaitan dengan kesalehan individual. Oleh karena itu, diperlukannya bimbingan, arahan, contoh, dan pengetahuan bagi para wanita agar dapat mengimplementasikan kewajiban berjilbab dengan baik dan konsisten dalam penggunaannya, sehingga akhlak dan perilaku baik akan mengikuti dengan sendirinya.

**Kata Kunci:** Jilbab, Hukum, Kesalehan

### Introduction

The discussion about the hijab basically cannot be separated from talking about women. The spotlight on and talk about women has recently surfaced again. Starting from the aspect of sex life, social relations with the same or opposite sex, until he has to dress and so on. All

of this cannot be separated from the upbringing of society, intellectuals and the State.<sup>1</sup>

It should be noted that every woman who is said to be a holy woman is actually only a Muslim woman, because they are holy, they do this in order to increase their degree, maintain their honor and their own purity as believing women. They are like gemstones enclosed in a window. It's not like the cheap rocks scattered on the road. But it's a shame that women themselves don't want to be grateful for His grace, so they even leave their clothes, their honor is finally left behind.<sup>2</sup>

Indeed, all women's bodies are genitalia, except for the face and palms. A Muslim woman if she deliberately opens her genitals to someone who is not a relative, then she has committed a sin.<sup>3</sup> So that wearing the hijab is obligatory for Muslim women just like other obligations such as prayer, fasting and zakat.<sup>4</sup>

In everyday life, it is still rare for women to wear the hijab. The main obstacle is the social aspect. Many people feel embarrassed and even feel inferior if they wear Muslim clothing in their relationships. This is indeed an environmental influence that is difficult to avoid.<sup>5</sup>

Many among Muslims wear headscarves or clothing in order to vent themselves to be seen by people as beautiful, elegant and dignified. However, in the teachings of Islam, it provides guarantees to its adherents in the form of a reward from Allah, if they wear these clothes with the intention or intend to cover their genitals. But on the other hand, if you wear clothes on the basis of making people look handsome, dashing, agile and graceful, you will not get anything, you will only get dashing, handsome and so on. Everything depends on the intention that is in the heart except Allah, the noble one, knows.<sup>6</sup>

However, we need to know that the main thing in the intercommunication of a pious woman is to always take care of herself so that she does not cause slander on others, so that she not only takes care of how she dresses but also has to be careful how she speaks, behaves and prepares for social interactions..<sup>7</sup>

Women who wear the hijab are expected to have virtuous and pious behavior. What is

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<sup>1</sup> Mulhandy Ibn Haj, Kusumayadi, dan Amir Taufik, *Enam Puluh Satu Tanya Jawab Tentang Jilbab* (Bandung: Prima, 1989).

<sup>2</sup> Haj, Kusumayadi, dan Taufik.

<sup>3</sup> Syarabasyi Ahmad dan Bahreisi Husein, *Himpunan Fatwa* (Jakarta: Bintang Pelajar, 1999).

<sup>4</sup> Haj, Kusumayadi, dan Taufik, *Enam Puluh Satu Tanya Jawab Tentang Jilbab*.

<sup>5</sup> Umar an-Nawawi bin Muhammad, *Kunci Kebahagiaan Suami Istri dalam Islam* (Solo: CV Ramadhani, 1989).

<sup>6</sup> Maftuh Ahnan, *Batas Pergaulan Muda-mudi Islam* (Jakarta: Bintang Pelajar, 2001).

<sup>7</sup> Umar an-Nawawi bin Muhammad, *Kunci Kebahagiaan Suami Istri dalam Islam*.

meant by ihsan pious is a human who approaches perfection. The formation of ihsan pious is the development of human beings who are devoted to Allah.<sup>8</sup> As the Word of God as follows:

وما خلقت الجنّ والانس الا ليعبدون.

“I did not create jinn and humans except that they worship Me”. (Adz-Dzaariyat: 56).<sup>9</sup>

The above verse indicates a man who is full of faith and piety, because Allah cares for and faces Him in all the deeds he does and all his behavior, all the thoughts that are etched in his heart and all the feelings that are close to his heart, he is a human being who follows in the footsteps of Rasulullah SAW in his thoughts and deeds.<sup>10</sup>

Research on the hijab has actually been carried out by researcher Siti Arafah,<sup>11</sup> Sunaryanto, et al<sup>12</sup> Nurul Afifah,<sup>13</sup> Laillia Dhiah Indriani,<sup>14</sup> and many other studies. it's just that, in the opinion of the researcher, this research space is still very open for further discussion. Because of the importance of this research, researchers conducted a study on the hijab and its relation to individual piety.

### **Research Method**

This study uses library research. Library research is research activities carried out systematically to collect, process, and conclude data using certain methods/techniques to find answers to the problem of wearing the hijab in shaping the character and behavior of Muslim women.<sup>15</sup> Or a series of activities that collect library data, read and record and process research materials.

### **Result and Discussion**

<sup>8</sup> Hasan Langgulung, *Pendidikan Islam dalam Abad ke 21* (Jakarta: Al-Husna Zikra, 2001).

<sup>9</sup> Kementerian Agama Republik Indonesia, *Alquran dan Terjemah* (Bandung: Penerbit J-Art, 2014).

<sup>10</sup> Langgulung, *Pendidikan Islam dalam Abad ke 21*.

<sup>11</sup> Siti Arafah, “JILBAB: IDENTITAS PEREMPUAN MUSLIMAH DAN TREN BUSANA,” *MIMIKRI* 5, no. 1 (2 Oktober 2019): 31.

<sup>12</sup> Sunaryanto Sunaryanto, Sofyan Rizal, dan Zulkifli Zulkifli, “Religious Bourgeois Lifestyle of Celebrity Hijrah: Reading the Resurrection of the Muslim Middle Class Based on Cultural Imperialism and Global Economic Factors,” *MUHARRIK: Jurnal Dakwah Dan Sosial* 5, no. 1 (13 Mei 2022): 63–87, <https://doi.org/10.37680/muharrik.v5i1.1209>.

<sup>13</sup> Nurul Afifah, “PAKAIAN SYAR’I, MEDIA DAN KONSTRUKSI KESALEHAN PEREMPUAN,” *Jurnal Sosiologi Reflektif* 13, no. 1 (12 Maret 2019): 61–73, <https://doi.org/10.14421/jsr.v13i1.1544>.

<sup>14</sup> Laillia Dhiah Indriani, “Trajectory Konstruksi Jilbab Di Indonesia: Pertarungan Beragam Kepentingan,” *Jurnal Mahasiswa Komunikasi Cantrik* 3, no. 1 (31 Mei 2023), <https://doi.org/10.20885/cantrik.vol3.iss1.art1>.

<sup>15</sup> Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara Abadi, 2020).

### **A. The Hijab and the Law on Its Use**

In order to obtain an objective understanding of the hijab, it is necessary to clearly define the meaning of the headscarves. In the definition of the term, a simple understanding of the hijab has been put forward. Regarding the understanding of the hijab, there are several scholars who provide an understanding of the veil, namely:

- a. Hijab is from the word *Jalaba* which means attractive. This means that because a woman's body attracts public attention and attention, it should be closed.<sup>16</sup>
- b. Hijab is a woman's clothing that can cover the entire body except for the face and palms, the type of cloth and the fashion for the clothing are made in such a way that the shape of the body and its curves are not visible.<sup>17</sup>
- c. Hijab is a wide outer garment as well as a veil that women usually wear to cover their outer clothing.

From some of these meanings basically have the same intent between one opinion and another complement each other, the only difference is the editorial. While the conclusion of the hijab is a loose women's dress that is prescribed by Allah to cover the genitals except the face and palms.

Nina Inayatul Maula's article on the hijab is good for review, according to her. The results of this study indicate that the interpretation of the verses about the hijab according to Imad Zaki al-Barudi has several factors behind the hijab trend, including; social, cultural, popularity, fashion, development of the times and technology so that new things emerge that can change the nature of the hijab that is not in accordance with Islamic law. Then he also mentioned several rules for wearing the hijab in accordance with Islamic law which have been explained in this study. The conclusion of this study shows that the commandments in the hijab verse are addressed to women who feel uncomfortable with men's disturbances when they have to show their beauty and sexuality so that they can move men's hearts. In fact they feel very uncomfortable and feel very disturbed.<sup>18</sup>

Meanwhile, the understanding of the awareness of wearing the hijab is someone's desire that arises from the bottom of the heart and there is no element of coercion or pressure from other people to wear women's dresses that are prescribed by Allah.

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<sup>16</sup> Fuad Moha Fachruddin, *Aurat dan Jilbab dalam Pandangan Islam* (Jakarta: CV Pedoman Ilmi Jaya, 1984).

<sup>17</sup> Ma'ruf Ma'sufa, *Dialog tentang Wanita* (Surabaya: Pustaka Progresif, 1992).

<sup>18</sup> Nina Inayatul Maula, "Penafsiran Imad Zaki Al-Barudi Tentang Berjilbab Bagi Perempuan Dalam Islam (Analisa Terhadap Ayat-Ayat Tentang Berjilbab Dalam Tafsir Al-Qur'an Wanita Karya Imad Zaki Al-Barudi)," *Jurnal Riset Agama* 2, no. 1 (18 Februari 2022): 183, <https://doi.org/10.15575/jra.v2i1.17123>.

## 1. Basic Obligation to Wear Hijab

Women in the era of ignorance tried to show the beauty of their bodies in front of men. After Islam came, sharia law descended successively, including the law regarding women, with the basis being the Book of Allah regarding the obligation to wear headscarves and veils for believing women, Allah has said in the Qur'an as follows:

الاجنه نههيلة نيزدينينم وملا عاسنو كذبو كجلوز لألقي بنللهيه أيه  
لميحر اروفغ الله ان اكو نيه لسؤيه لانه نفرهيه ناى زدا ك لمد نههيه

*“O Prophet, tell your wives, your daughters are also the wives of the believers. Let them extend their headscarves all over their bodies. That is so that they are not disturbed. And Allah is Forgiving, Most Merciful”.* (Q.S. Al Ahzab: 59).<sup>19</sup>

It is clear that this teaching applies to all Muslims. This order was also passed down to the Prophet's wives, but in a way that is generally applicable to all Muslim women through clear allusions.

The order seemed to be special for them as a reward and condition that they should be the pioneers of obedience who first heeded the teachings. They were ordered not to show the ornaments of their limbs in front of other people, so that the woman had to cover her entire body apart from her face and hands.<sup>20</sup>

The conditions that must be considered in closing the genitals are as follows:

- a. Clothing (hijab) that covers the entire body except those that are excluded.
- b. Clothing that does not resemble men's clothing and does not resemble non-Muslim women's clothing.
- c. It doesn't show even a little hair and neither does its neck.
- d. Clothing that is not for beauty adornment or is not in the shape of a strange outfit attracts attention.
- e. Clothing that does not expose the calves or legs or trousers that contour to the legs.
- f. Not narrow so that the shape of the body is visible.
- g. Not thin so that the shape of the body is visible.<sup>21</sup>

From the description above, it is clear to Muslims about the dress code according to Islamic teachings. In carrying out these rules, namely in the context of

<sup>19</sup> Kementrian Agama Republik Indonesia, *Alquran dan Terjemah*.

<sup>20</sup> Muhammad Said Ramadhan, *Kemana Pergi Wanita Mu'minah* (Jakarta: Gema Insani Press, 1992).

<sup>21</sup> Haj, Kusumayadi, dan Taufik, *Enam Puluh Satu Tanya Jawab Tentang Jilbab*.

upholding these rules, women often experience difficulties, whether influenced by environmental conditions or other things that Islam wants. Therefore, in wearing the attire desired by Islam, the model of obedience to Allah and His Messenger is to awaken and motivate oneself towards dressing perfectly and responsibly.<sup>22</sup>

## **2. Fashion and Functions of Women Wearing Hijab**

As for Muslim fashion, there are no definite provisions from the texts of the Qur'an or Al-Hadith, which is left to each individual according to taste and cultural arts and environmental conditions as long as they meet the requirements or the function of covering the genitals can be fulfilled perfectly.

As for the functions of veiled women are:

- a. Keep women away from the disturbance of ignorant men.
- b. Distinguishing women who have good (noble) morals and those who have bad (noble) morals.
- c. Preventing lust slander from men.
- d. Maintaining the sanctity of religion.<sup>23</sup>

From this it is clear that human clothing is very basic, as a manifestation of human nature which has a sense of shame, beauty and to protect oneself from disturbances concerning the human body itself. However backward the human culture, feelings and thoughts are, efforts to always cover the body will always exist even in a very minimal and limited form. In accordance with the cultural capabilities of human sense and reason. However, it cannot be said that humans do not make any effort not to wear clothes at all, it's just that the development of human culture will determine this.<sup>24</sup>

## **B. Hijab and Individual Piety**

The use of the hijab is not only related to legal aspects, but also an important part of individual piety. The hijab is closely related to individual piety because at least women who wear the hijab have followed the commands of Allah SWT in the Qur'an. Individual piety is closely related to education, especially teachers as found by research by Mulyani, Melisa, Risman Bustamam. The results of this study state that educators, in the sense of figures who are admired and imitated, have a very large role in shaping the akhlakul karimah of students

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<sup>22</sup> Labib MZ, *Wanita dan Jilbab* (Surabaya: Bintang Pelajar, 1998).

<sup>23</sup> Muhammad Thalib, *Analisa Wanita dalam Bimbingan Islam* (Surabaya: Al-Ikhlâs, 1987).

<sup>24</sup> MZ, *Wanita dan Jilbab*.

to become a pious generation. Educators and students as a unit that has an attachment to one another. Islamic educational institutions need to manage education including educators and students. Educators and students are human resources who have an important role in shaping piety.<sup>25</sup> There are important parts related to individual piety, namely: There are important parts related to individual piety, namely:

### **1. Intercommunication Procedures**

Basically humans in this real world are the same, there is no advantage for one person over another. Allah does not look at their rank, lineage, body and property, but with their taqwa.

To meet the needs of human life can not live alone. So it is necessary to have a relationship between humans or communication then give birth to intercommunication. In associating the factor of attention is very decisive. In intercommunication usually begins with an introduction. In human interaction, it is necessary to know the procedures for speaking, face to face and talking with means of communication. For example, telephone or mail. If manners apply anywhere and anytime, then within the scope of communication with other people in the intercommunication is the arena that most demands the placement of manners. Because of that many people say that manners and communication in the intercommunication are two things that are important and cannot be separated.

Communication in intercommunication is our daily activities such as eating and drinking which are inseparable from our lives. Hanging out has become such an ordinary side of life that we often forget that hanging out isn't always easy.

### **2. Basis and Benefits in Intercommunication**

Islam does not prohibit intercommunication between men and adult women as well as between adults and adolescents. In fact, it is even encouraged as long as they know the limits and norms recommended by the Islamic religion. With intercommunication or acquaintance, a new world is born, knowledge and intelligence increase even up to marriage. Allah has said in Q.S. Al Hujurat verse 13:

رِكَانٍ اَوْ فِرَاعٍ تَلْتَابِقُوَابِوَعِشْهَ مَكْنَلْعَجُوْىِ تْنَاوْرِكْ ذَنْمَ مَكْنَقْلَاخَانَا سَانَلَا لَمْهِيَايَ  
رِيْبِحْ مِيْلَاعِ اللّٰهَ اِنْ مَكَا قْتَا اللّٰهَ اْمَدْنَعْمَكَمْ

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<sup>25</sup> Mulyani, Melisa, dan Risman Bustamam, "Peran Pendidik Dan Lembaga Pendidikan Dalam Membentuk Kesalehan Individu (Studi Perspektif Normatif)," *Al-Fahim : Jurnal Manajemen Pendidikan Islam* 3, no. 2 (30 September 2021): 207, <https://doi.org/10.54396/alfahim.v3i2.158>.





Everyone should feel safe, his soul, his property, his rights as a citizen, all of that is well guaranteed by justice. The weak wouldn't worry about being bullied by the strong. Commoners will not be afraid of being mistreated by those in power. Everyone must comply with applicable laws. Religious laws, state laws, moral laws and customs that apply in society. Word of Allah SWT:

لعلللابو مكجة نأسانلانيه هتمكح ذلوا

*When you punish (say fellow human beings) you should punish fairly even against your own relatives. (Q.S. An Nisa: 58)*

### c. Accountability to Society

Everyone has a responsibility to create a good society. The responsibility is the duty of each. Everyone should do his job properly and honestly. Do not commit fraud, corruption, betrayal, stealing, acting arbitrarily and so on. Everyone runs away as far as possible for mutual happiness. Teachers teach diligently, doctors maintain health, farmers multiply their agricultural output, leaders in power lead people honestly for a just and prosperous society. Rasulullah has given a perfect role model in this intercommunication. He is friendly, compassionate, sympathetic to captivating the hearts of his friends, never snaps, speaks harshly, has noble character.

## **Conclusion**

Wearing the hijab is a must for Muslim women. The shape or model is a hijab that covers the entire body except for the face and palms, not transparent and not tight. This shows that the level of awareness of wearing the hijab is already owned by Muslim women to the way of wearing it that has been regulated by Islamic law. Awareness of wearing the hijab has an influence, this is evidenced by wearing the hijab they will be ashamed to do things that are not commendable. Hijab is self-identity as a true Muslim. So that with the hijab they will limit intercommunication with non-mahrams in order not to damage the Muslim symbol.

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