

## Unveiling the Guidelines: Women's Dress in Hadīth and its Relevance in Indonesian Society

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**Abstract.** This study explores the burgeoning trend of Islamic attire (pakaian syar'i) among millennials in Indonesia. Employing a multidisciplinary approach involving text analysis and sociological perspectives, the research aims to deeply understand Muslim women's attire within Islamic tradition and its Indonesian context. The analysis begins with scrutinizing hadīths related to standards of Muslim women's clothing and the perspectives of Islamic scholars. Additionally, it uncovers that scholars universally agree on four clothing aspects: looseness, non-transparency, dissimilarity to opposite gender clothing, and covering intimate parts ('Awrah). Moreover, the research identifies the trend of Islamic attire evolving into a religious commodity. In contemporary society, a clear divide exists between Islamic attire and general Muslim women's clothing. The discourse on Islamic attire has gained prominence, influencing both majorities and minorities. Initially a minority perspective, the Islamic attire label and its associated phenomenon are now a dominant fashion trend, sparking debates and discussions.

**Keywords:** Islamic Attire; Religious Commodification; Islamic Law; Indonesia

### Introduction

The discussion on women in al-Qur'ān and Hadīth constitutes one of the many complex issues warranting examination, spanning physical, spiritual, rights, and obligations, and their presence in the public domain.<sup>1</sup> This underscores Islam's keen attention to the conditions of women, aiming to ensure their preservation and protection of dignity. One effort to actualize this aspiration is through various recommendations for Muslim women to observe modesty by covering their private parts ('*Awrah*') once they have reached adulthood.

Before the advent of Islam, women had limited positions in societal life. Their existence during that era was largely symbolized by their role as victims of male oppression and suffering. However, with the arrival of Islam, perspectives on the status of women began to gradually shift. Islam profoundly respects and dignifies women, granting them several rights that uphold their honor.<sup>2</sup>

Islam is a natural religion. Therefore, in all human affairs pertaining to the worldly aspects, Islam predominantly follows guidelines that align with the complete nature of humans, such as

<sup>1</sup> Isma'īl 'Abd al-Fattāh}, *H}uqūq al-Mar'ah fī al-Islām* (Alexandria: Markaz al-Iskandariyya li al-Kitāb, 2006), 14.

<sup>2</sup> Imam Dzaki al-Barudi, *Tafsir Wanita* (Jakarta: Pustaka al-Kautsar, 2003), 7.

clothing matters. Islam does not stipulate or impose a specific form of clothing for individuals; it does not question the clothing styles worn by a particular nation or a specific social group as a standard for dressing.

Islam regulates the ethics of clothing through several criteria outlined in al-Qurʾān, specifically in Surah al-ʿArāf: 26:

*O children of Adam! We have bestowed clothing upon you to cover yourselves and as adornment. But the clothing of righteousness—that is the best. That is from the signs of Allah that perhaps they will remember.*

In this verse, one of the universal criteria for clothing is elucidated, emphasizing the need to cover one's private parts (*ʿawrah*). Regarding the matter of private parts (*ʿawrah*) itself, various scholars hold differing opinions regarding its definition and the body parts that constitute it. According to Muhammad bin Abū Bakr al-Rāzī, private parts (*ʿawrah*) encompasses the entirety of a person and anything that causes shame.<sup>3</sup> On the other hand, Ibn Mandūr, as per *Lisān al-ʿArab*, interprets the term private parts (*ʿawrah*) to signify any imperfection or flaw pertaining to something without protection or restraint.<sup>4</sup>

Several studies have been conducted on this topic, such as the one conducted by Nurul Afifah (2018),<sup>5</sup> Pingki Indriyanti (2013),<sup>6</sup> Mardiah Abbas (2020),<sup>7</sup> Talia Tri Ananda (2021),<sup>8</sup> and also Viviyanti Yuniastuti (2023).<sup>9</sup> However, none of them discuss the criteria for women's clothing in terms of hadith, their explanations, and the behavior of Muslim women examined from a sociological perspective.

In this article, I propose several research questions: How do Muslim scholars explain the hadiths related to Muslim women's attire? Are there specific criteria regarding women's clothing? To what extent do young individuals express these Islamic clothing in their daily lives?

Notwithstanding the aforementioned elucidations, this paper argues that despite the differences among scholars in interpreting the hadith texts regarding clothing criteria, they agree on four main criteria: covering the 'aurah,' not being tight, not being transparent, and not resembling the clothing of the opposite gender. Furthermore, in this modern era, young Muslim men and women are diverse in expressing their forms of social piety through clothing. They often incorporate specific symbols to reinforce their ideologies.

<sup>3</sup> Muhammad Ibn Abu Bakr al-Rāzī, *Mukhtār al-Shibāh* (Beirut: Dar al-Fikr, 1973), 461.

<sup>4</sup> Ibn Mandūr, *Lisān al-ʿArab* (Beirut: dar al-Shadir, 1992), 616.

<sup>5</sup> Nurul Afifah, Pakaian Syarʿi, Media dan Konstruksi Kesalehan Perempuan, *Jurnal Sosiologi Refleksi*, No. 1 (2018): 51-63, <https://doi.org/10.14421/jsr.v13i1.1544>

<sup>6</sup> Pingki Indriyanti, Gaya Busana Kerja Muslimah dalam Persepektif Fungsi dan Syariʿah Islam, *Jurnal el-Harakah*, No. 2 (2013): 150-180, <https://doi.org/10.18860/el.v15i2.2763>.

<sup>7</sup> Mardiah Abbas, Nurliana Damani, Nurmi Nurmi, *Fenomena Fashion Syarʿi Sebagai Trend Budaya Menurut Akidah Islam*, *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam*, no.2 (2020): 323-334, <http://dx.doi.org/10.51900/alhikmah.v2i2.8812>.

<sup>8</sup> Talia Tri Ananda, Adopsi Inovasi Komunitas Gerakan Pemuda Hijrah Terhadap Dakwah Online Pemuda Hijrah Shift Media, *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan*, no. 2 (2021): 134-157, <https://doi.org/10.15408/dakwah.v25i2.23234>.

<sup>9</sup> Viviyanti Yuniastuti and Andrey Achmad Pratama, Potraits and Challenges of Indonesia's Modest Fashion Industry on the Halal Industry Competition in the World, *Indonesian Journal of Halal Research*, no.2 (2023): 21-29, <https://doi.org/10.15575/ijhar.v5i1.17385>.

## Discussion

### *The Significance of Attire in Everyday Living*

Clothing is a fundamental aspect of human civilization, deeply entrenched in the fabric of daily life across cultures and societies. Ali Ahmed and Muhsin define al-Libās (attire) as anything that covers the body, whether it is intended to cover private parts, protect the body from cold and heat, or simply to enhance one's appearance.<sup>10</sup> Abd al-‘Azīz ‘Amr in his seminal work adds, *al-Libās wa al-Zīnah fī Shari‘ati al-Islām*, clothing holds immense significance in human life, embodying various dimensions of human existence.

Firstly, clothing serves the vital purpose of modesty by covering the private parts (‘*Awrah*). It is the embodiment of cultural norms and personal values, dictating appropriate attire to maintain social decency and prevent uncomfortable or inappropriate situations, especially concerning interactions with the opposite gender. The concept of private parts (‘*Awrah*) is intricately tied to an individual's sense of shame and self-respect, underscoring the importance of modest dressing as a fundamental aspect of human behavior.<sup>11</sup>

Moreover, clothing extends beyond modesty, offering crucial protection for the human body. Appropriate attire acts as a shield, guarding against the elements and environmental factors that could potentially harm an individual. This protection includes shielding the body from the sun's harsh rays, the soaking of rain, the piercing wind, or exposure to dust, dirt, and potential pathogens like viruses. In essence, clothing acts as a barrier between the human body and the external environment, ensuring well-being and health.<sup>12</sup>

Additionally, clothing holds symbolic significance and represents one's identity, particularly within the context of Islam. It conveys information about an individual's beliefs, values, and cultural affiliations. Within societal hierarchies, clothing can indicate a person's status or role. For instance, in various professional and social settings, specific clothing is worn to denote authority, professionalism, or affiliation with a particular group. This aspect of clothing serves not only as a means of expression but also as a tool for societal categorization and understanding.<sup>13</sup>

Lastly, clothing is a practical tool that aids in human activities and work, contributing to efficiency and safety. Different tasks require distinct types of attire to facilitate ease of movement, protection, and functionality. Attire tailored for specific activities, such as prayer, diving, or military operations, enhances performance and safety by being appropriate to the demands of the task at hand.<sup>14</sup> Regarding the significance of attire in daily life, Boulanouar argues:

*Islam not only allows but indeed mandates that Muslims take care of their appearance, dress modestly, uphold their dignity, and appreciate the provisions Allah has made for clothing and adornment. From an Islamic perspective, clothing serves two primary functions: to cover the body and to enhance one's appearance. Islam obligates Muslims to cover their private parts, emphasizing that cleanliness is fundamental to good appearance and is intrinsic to all forms of adornment. Beautification and elegance*

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<sup>10</sup> Hanan Ali Ahmed and Huda Mohammad Muhsin, *Islamic Clothing and the Modern Woman* (Intellectual Study), *Journal of the College of Education for Woman*, no.1 (2019), 298-310, <https://jcoeduw.uobaghdad.edu.iq/index.php/journal/article/view/131>.

<sup>11</sup> Abd ‘Azīz ‘Amr, *Al-Libās wa al-Zīnah fī Shari‘a al-Islām*, (Beirut: Muassasah al-Risalah, 2008), 27.

<sup>12</sup> Abd ‘Azīz ‘Amr, *Al-Libās wa al-Zīnah fī Shari‘a al-Islām*, 28.

<sup>13</sup> Abd ‘Azīz ‘Amr, *Al-Libās wa al-Zīnah fī Shari‘a al-Islām*, 29.

<sup>14</sup> Abd ‘Azīz ‘Amr, *Al-Libās wa al-Zīnah fī Shari‘a al-Islām*, 30.

*are not merely permissible but are required by Islam, which generally opposes any efforts to restrict them.*<sup>15</sup>

In conclusion, clothing is a multifaceted element deeply woven into the intricate tapestry of human life. Its significance transcends mere covering and protection; it encompasses cultural, social, and practical dimensions, embodying the values, norms, and activities of individuals and societies alike.

### ***The Women's Clothing Standards in Islamic Tradition***

In the rich tapestry of Islamic tradition, the teachings of Prophet Muḥammad have provided invaluable guidance and insights, particularly concerning the standardization of women's clothing. The blessed Prophet, in his wisdom and compassion, outlined specific guidelines that are fundamental to the modesty and dignity expected in women's attire within the Islamic faith. These guidelines, meticulously shared through hadīths and preserved through generations, offer a framework that reflects the principles of Islamic ethics and values. Prophet Muḥammad's teachings on women's clothing stand as a testament to the holistic approach of Islam, ensuring not only the physical covering of the body but also emphasizing the spiritual and moral dimensions associated with attire. By adhering to these guidelines, Muslim women honor the prophetic traditions and embody the essence of modesty and reverence in their daily lives.

The first is a hadīth concerning covering the private parts ('*Awrah*') mentioned by Imām al-Bayhaqī in his book *al-Sunan al-Kubrā*:

*It is narrated from 'Aisha (may Allah be pleased with her), stating that Asmā binti Abi Bakr came to meet the Prophet Muḥammad (peace be upon him) while wearing a thin garment. The Prophet Muhammad (peace be upon him) turned his face away from her and said: 'O Asma! Verily, when a woman has her menstrual period, it is not appropriate for her to expose anything except for this and this,' indicating to her face and both palms of her hands.*<sup>16</sup>

The hadīth provided above offers profound insight into the practice of concealing the 'private parts ('*Awrah*') (private parts) for women who have entered adulthood and are experiencing menstruation. It underscores the importance of upholding modesty and maintaining privacy in accordance with Islamic teachings. Abū Ṭayyib, the distinguished author of the book '*Awn al-Ma'būd*', delves deeper into the nuances of this hadīth, shedding light on the specific body parts that are deemed permissible to be visible for women in such circumstances. According to his analysis, the narration in the hadīth allows for a woman's face and the palms of her hands to be seen, provided that she finds herself in a secure environment, free from any potential danger or harmful temptation.<sup>17</sup> This underscores the careful consideration of the broader context and safety of the individual, ensuring that the principles of modesty and protection are maintained in a balanced and

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<sup>15</sup> Aisha Wood Boulanouar, The Notion of Modesty in Muslim Women's Clothing, *New Zealand Journal of Asian Studies*, no. 2 (2006): 134-156.

<sup>16</sup> Al-Bayhaqī, *al-Sunan al-Kubrā*, (Beirut: Dar al-Kutub al-'Ilmiyah, 2003), Vol. 7, 138.

<sup>17</sup> Abū Ṭayyib Muḥammad al-Abadiy, '*Awn al-Ma'būd Sharh al-Sunan Abī Dawūd*', (Cairo: Dar al-Hadis, 2001), Vol. 7, 213.

practical manner within the framework of Islamic guidelines.

The second hadīth pertains to the obligation for women to refrain from wearing transparent clothing that may attract the attention of men. This is as stated by Imām Mālik in his book *Muwatta*:

*From Ummi 'lqimah, she narrated that when H{afsa binti Abū Bakr visited the home of Aisha (may Allah be pleased with her), the wife of Prophet Muh{ammad (peace be upon him), H{afsa was wearing a thin head covering. Aisha then tore it and replaced it with a thicker head covering.<sup>18</sup>*

This hadīth underscores the paramount importance of modesty and suitable attire within the context of Islamic principles, with a particular focus on women's clothing. The narrative unfolds as H{afsa binti Abū Bakr, an esteemed wife of Prophet Muh{ammad (peace be upon him), was observed wearing a head covering of a thinner fabric during her visit to the residence of Aisha, another esteemed wife of the Prophet and a highly respected figure within the Islamic community. In response to this observation, Aisha took the proactive step of replacing H{afsa's thin head covering with a thicker one.<sup>19</sup>

In the broader linguistic context, as outlined in the book '*Jamharah al-Lughah*,' the term *khimār* refers to a head covering specifically meant for women, reinforcing the cultural and religious significance of this attire in the given context.<sup>20</sup>

The actions of Aisha in this scenario serve as a compelling illustration of the importance of donning clothing that maintains appropriateness and modesty, particularly in situations where one is in the presence of others. The act of substituting the thin head covering with a thicker one exemplifies the Islamic principle of preserving one's privacy and modesty, emphasizing the need for clothing that conceals without being transparent. This signifies that adhering to modest dressing isn't solely a matter of personal choice; it carries the weight of a religious obligation aimed at upholding an individual's honor and respect, especially within social and communal settings. Thus, this hadīth illuminates the significant role of proper attire in reflecting and upholding Islamic values, further encouraging a sense of reverence and propriety among the faithful.

The third criterion for clothing in Islamic tradition is non-tightness. This is conveyed in a Hadīth mentioned by Imām Muslim in his book *Sahīh Muslim*:

*The Prophet Muhammad (peace be upon him) said, "There are two groups among the inhabitants of Hell whom I have not yet seen: (the first) a people having whips like the tails of cows, with which they will lash people, and (the second) women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads will be like the humps of camels inclined to one side. They will not enter Paradise and they would not smell its fragrance, although its fragrance can be perceived from such and such distance."<sup>21</sup>*

This hadīth narrated by Prophet Muh{ammad (peace be upon him) delves into the

<sup>18</sup> Mālik Ibn Anas, *al-Muwatha' al-Imām al-Mālik – Riwayah Abu Mush'ab al-Zuhri*, (Beirut: al-Muassasah al-Risalah, 1992), Vol 2, 84, No. 1907.

<sup>19</sup> Muhammad ibn 'Abd al-Bāqī al-Zurqānī, *Sharh al-Zurqānī 'ala al-Muwatta' al-Imām Malik*, (Kairo: Maktabah al-Tsaqafah al-Dīniyyah, 2003), Vol.4, 426.

<sup>20</sup> Muhammad ibn al-Husain al-Azādī, *Jamharah al-Luhah*, (Beirut: Dar al-Ilmi li al-Malayin, 1987), Vol. 1, 592.

<sup>21</sup> Muslim ibn al-Hajaj al-Naysaburi, *S{ahih Muslim*, (Beirut: Dar al-Ihya' al-Turas al-'Arabi, 1998), Vol. 3, 1680, No. 125.

description of two groups of individuals destined for Hell. The first group, symbolically described as having whips resembling cow tails, refers to those who Abuse their power and authority to oppress the weaker segments of society. This Abuse of power could manifest in various forms, including positions of authority or financial leverage. The imagery is a metaphorical depiction of their oppressive actions, highlighting the severity of their conduct.<sup>22</sup>

The second group mentioned in the hadīth comprises women who, despite being dressed, give the appearance of nakedness due to their immodest behavior and demeanor. They entice others towards wrongdoing and lead their husbands astray, encouraging immoral actions. The description of their heads resembling camel humps tilted to one side metaphorically emphasizes their deviation from the right path and their deviation from the principles of modesty and righteousness.<sup>23</sup>

The overall message of this hadīth serves to caution against the Abuse of power and influence, as well as the importance of modesty and righteous conduct. It underscores the gravity of oppressive behavior and immodesty, highlighting the consequences of such actions in the Hereafter. The Prophet Muhammad (peace be upon him) is conveying a profound message about the significance of ethical behavior and upholding moral standards in one's actions and interactions with others.

Furthermore, Ibn al-Jawzi interprets this hadīth into three parts: First, women who wear thin clothing to the extent that the lower part of their bodies is visible. Second, women's clothing that reveals some parts of their bodies with the intention of attracting the attention of the opposite gender. Third, women who completely forget to express gratitude to Allah, the Almighty.<sup>24</sup>

The final standard regarding women's clothing is not resembling the opposite gender. This aligns with what was conveyed by Imām Ahmad ibn Hanbal:

*From Abū Hurairah, may Allah be pleased with him, that the Prophet Muhammad, peace be upon him, cursed men who dress like women, and women who dress like men.*<sup>25</sup>

This hadīth, narrated by Abū Hurairah and attributed to the Prophet Muh{ammad (peace be upon him), conveys a strong admonition against individuals adopting the clothing of the opposite gender. The Prophet, in this narration, invokes a curse upon men who dress in a manner resembling women and women who dress in a manner resembling men.

The interpretation provided by ‘Abd al-Ra’ūf al-Munāwi reinforces the gravity of the situation. It signifies that adopting the clothing associated with the opposite gender is not in alignment with Islamic teachings. This act is considered a violation of the natural order and societal norms, reflecting a departure from the roles and characteristics traditionally attributed to each gender.

The Prophet's curse serves as a stern warning, aiming to preserve the distinctiveness and

<sup>22</sup> Yahyā ibn Sharaf al-Nawawi, *al-Minhaj Sharh al-S{ahih Muslim bin al-Hajjaj*, (Beirut: Dar al-Ihya‘ al-Turast al-‘Arabi, 1972), Vol. 17, 190.

<sup>23</sup> Yahyā ibn Sharaf al-Nawawi, *al-Minhaj Sharh al-S{ahih Muslim bin al-Hajjaj*, 191.

<sup>24</sup> Abu al-Farj Abd al-Rahmān bin ‘Ali, *Garib al-Hadith*, (Beirut: Dar al-Kutub al-‘Ilmiyah, 1985), Vol. 5, 290.

<sup>25</sup> Ahmad ibn Hanbal, *Musnad al-Imām Ahmad ibn Hanbal*, (Beirut: Muassasa al- Risalah, 2007), Vol. 14, 61, No. 1908.

modesty associated with each gender's attire. It emphasizes the importance of maintaining the integrity of gender identity and the preservation of societal conventions, as outlined in Islamic teachings. The curse acts as a deterrent, discouraging behavior that blurs the boundaries between genders and upholds the principle of modesty in dress, in line with the principles of Islamic morality and ethics.<sup>26</sup>

### ***The Scholars Interpretation of the Criteria for Muslim Women's Clothing***

Fundamentally, Islam does not prescribe a specific type of clothing that must be worn by Muslims worldwide. Islam acknowledges all forms of clothing from various regions, cultures, and races as long as they align with the fundamental objectives of dressing in Islam. Prophet Muhammad, peace be upon him, dressed in clothing that was trendy or characteristic of his era, in line with the climate of the Arabian region and its exigencies. He never advocated for particular attire nor did he explicitly prohibit certain garments. He only provided characteristics and features of clothing that are disallowed. From a legal standpoint, dressing is considered a part of social transactions (*mu'amalah*) and is generally permissible, unless there is specific evidence to prohibit it, and even then, it is contingent on specific circumstances rather than a universal prohibition.<sup>27</sup> Fauzi notes that the standard of women's clothing is *taqwa*, which is the fulfillment of religious requirements. Dressing according to Islamic standards can be seen as a practice of good character towards oneself, valuing and respecting one's own dignity and honor as a noble creation.<sup>28</sup>

Islam, as a religion suited for every era and adaptable to every locale, grants women extensive freedom to design clothing that aligns with their personal preferences, provided it adheres to defined criteria. Muslim women's attire reflects the psychology of dressing.<sup>29</sup> Haikal and Abu Bakar note that clothing styles undergo changes and adaptations over time, driven by advancements in science and technology. However, despite these changes and developments in fashion, it is essential to maintain Islamic standards and local wisdom to ensure that the purpose and function of clothing are preserved.<sup>30</sup> According to the fundamental principles of psychology, clothing mirrors an individual's self. This implies that a person's personality can be discerned from their clothing style and choices. For instance, a person's demeanor of simplicity, extremism, and other traits can be inferred from their attire. Islamic law encourages individuals to adopt a fair and rational approach to dressing—eschewing excess, arrogance, untidiness, and shabbiness.<sup>31</sup>

Some scholars have expressed their perspectives regarding the criteria for clothing that Muslim women should adhere to. Purkon states that scholars' views on women's private parts can vary depending on their academic background, culture, and individual perspectives.<sup>32</sup> The first perspective is attributed to al-Albāni, who concurs with Abū T'ayyib regarding the permissibility

<sup>26</sup> Abd al-Ra'ūf al-Manawi, *Fayd al-Qadīr Sharh al-Jāmi' al-S'agīr* (Beirut: Dar al-Kutub al-'Ilmiyah, 2008), Vol. 5, hlm. 269

<sup>27</sup> Muhammad Wahidi, *Abkam Banuwan* (Jakarta: al-Huda, 2006), 5.

<sup>28</sup> Ahmad Fauzi, Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam, *Iqtishodia: Jurnal Ekonomi Syariah*, no.1 (2016), 41-58.

<sup>29</sup> Huzaimah Tahido Yanggo, *Fiqh Perempuan Kontemporer*, (Jakarta: Ghalia Indonesia, 2010), 15 - 17.

<sup>30</sup> Muhammad Haikal and Azmi Abubakar, Ketentuan Pakaian Perempuan Menurut Fikih dan Qanun Aceh, *Ius Civile: Refleksi Penegakan Hukum dan Keadilan*, no.2 (2021), 112-122, <https://doi.org/10.35308/jic.v5i2.3104>.

<sup>31</sup> Ansharullah, Pakaian Muslimah dalam Perspektif Hadis dan Hukum Islam, *Diktum: Jurnal Syariah dan Hukum*, no. 1 (2019): 65-86, <https://doi.org/10.35905/diktum.v17i1.664>.

<sup>32</sup> Arip Purkon, Batasan Aurat Perempuan Dalam Fikih Klasik dan Kontemporer, *Risalah: Jurnal Pendidikan dan Studi Islam*, no.3 (2023), 1046-61, [https://doi.org/10.31943/jurnal\\_risalah.v9i3.542](https://doi.org/10.31943/jurnal_risalah.v9i3.542).

of not covering the face and palms. al-Albāni elaborates in his book titled *Jilbab al-Mar'ah al-Muslimah fi al-Kitab wa al-Sunna* that the mandatory criteria for Muslim women's clothing include covering the entire body except the face and palms. The clothing should not be overly conspicuous, transparent, adorned with jewelry (to attract the opposite gender), excessively tight to reveal body contours, fragranced, resembling the opposite gender, or imitating clothing associated with notoriety.<sup>33</sup>

On the other hand, Ibn Taymiyya offers a different interpretation, stating that the determination of the boundaries for covering a woman's 'private parts (*'Awwrah*) is through two phases. In the first phase, the religion permits women to expose their face and palms, and in the second phase, this permission is revoked, and it becomes obligatory for women to wear clothing that covers the entire body.<sup>34</sup>

Ibnu al-Jawzi, in his book, also elaborates on the criteria for Muslim women's clothing, which include: firstly, women are obligated to wear clothing that covers their entire body without exception when leaving the house. Secondly, women are not allowed to dress provocatively (*tabarruj*) with the intention of attracting the attention of the opposite gender. Thirdly, women must wear clothing made of thick fabric (non-transparent) because, in essence, covering the private parts (*'Awwrah*) is not achieved if the fabric used is transparent. Fourthly, the clothing worn should not be tight, revealing the contours of a woman's body. Fifthly, the use of strong fragrances is prohibited. Sixthly, wearing clothing similar to that of non-believers is forbidden. Lastly, one should not wear *syubrah* clothing for the purpose of flaunting the attire worn, or wear simple clothing with the intent of appearing ascetic in the eyes of others (*riya'*).<sup>35</sup>

Alī Mustafa Ya'qūb, an Indonesian hadīth expert, also outlines several criteria for Muslim women's clothing in his book, summarizing them into the 4T slogan: cover the 'private parts (*'Awwrah*),' non-transparency, non-tightness, and dissimilarity to the opposite gender.

From the elucidation provided by the scholars above, I conclude that they are in agreement on several criteria for Muslim women's clothing, namely: covering the 'private parts (*'Awwrah*),' non-transparency, non-tightness to the extent of revealing body contours, and avoiding resemblance to the opposite gender.

Salih al-Fawzan further elucidates the meanings and contextual applications of adorning (*al-Zīnah*) within various interpretations and contexts: Firstly, Permissible adornment (*al-Zīnah al-Mubābah*) refers to adornment sanctioned by Islamic law, such as wearing clothing to enhance one's appearance, adorning with silk, using fragrance, and various cosmetics. Secondly, Recommended adornment (*al-Zīnah al-Mustahabbah*) encompasses acts such as using a 'siwak' (tooth-cleaning tool), removing underarm hair, and other activities aimed at bodily cleanliness. Thirdly, Prohibited adornment (*al-Zīnah al-Muharramah*) includes actions like shaving, hair extensions, wearing jewelry to resemble men, and imitating non-Muslims.<sup>36</sup>

Subsequently, in the context of covering the private parts (*'Awwrah*), scholars hold varying

<sup>33</sup> Muḥammad Naṣiruddīn al-Albāni, *Jilbab al-Mar'ah al-Muslimah fi al-Kitāb wa al-Sunnah*, (Oman: Dar al-Salam, 1992), 62.

<sup>34</sup> Muḥammad Ahmad Isma'īl, *'Awwat al-Hijab*, (Riyadh: Dar al-Thibah, 1986), 339 – 345.

<sup>35</sup> Abd al-Rahman Al-Jawzi, *Kitab al-Ahkam al-Nisa* (Kairo: Maktabah Ibn Taimiyah, 1996), 181.

<sup>36</sup> Abdullah ibn al-Shalih al-Fawzan, *Zīnah al-Mar'ah al-Muslimah*, (Riyadh: Dar al-Muslim li al-Nasyr wa al-Tauzi', 2000), 14-15.



opinions regarding the specific body areas that should be covered and those that need not be covered. Al-Qur'ān does not provide detailed explanations regarding the boundaries of the private parts (*'Awwrah*), thus resulting in divergent interpretations among scholars.

The Shāfi'i School of Thought (Madhab al-Shāfi'i) presents a comprehensive view regarding the private parts (*'Awwrah*) of women, as articulated by influential scholars like Imām al-Nawawi and al-Khatīb al-Sharbīni. They assert that a woman's private parts (*'Awwrah*) encompasses her entire body, with exceptions for the face (visage) and the two palms (the upper/outer and lower/inner parts) up to the wrists. This nuanced understanding underscores the importance of concealing the majority of the body, aligning with the principles of modesty and privacy within Islamic teachings. Moreover, within this school, there is a consensus on covering these parts during prayers and daily activities. However, it is important to note that interpretations may vary slightly, as evidenced by Imām Al-Muzani, a distinguished disciple of Imām al-Shāfi'i, who posited that the soles of a woman's feet need not be obligatory to be covered. This variation in interpretation demonstrates the dynamic nature of Islamic jurisprudence and the considerations within the Shāfi'i school, allowing for a range of perspectives while adhering to the core values of modesty and piety.<sup>37</sup>

The Hanafī School of Thought (Madhab al-Hanafī) espouses a nuanced stance on the private parts (*'Awwrah*) of women, illustrating the diverse spectrum of opinions within this school. According to Imām al-Marg{ināni, a reputable figure in the Hanafī tradition, a woman's private parts (*'Awwrah*) comprises her entire body, except for the face and both palms. This perspective highlights the emphasis on covering the majority of the body in adherence to modesty and privacy norms within Islamic teachings. Nevertheless, within this school, there is room for differing interpretations. Another viewpoint maintains that the soles of a woman's feet are not obligatory to be covered, representing a more widely accepted (ashah) opinion. Adding to this spectrum, Abū Yusuf, a significant disciple of Imām Abū H{anīfah, takes a slightly more lenient position, allowing exposure up to the midpoint of the calf. In essence, he suggests that the lower part of a woman's leg up to the midpoint can remain uncovered. Additionally, he contends that a woman's forearms and loose hair are not part of the private parts (*'Awwrah*), thus exempt from mandatory coverage. This perspective aligns closely with the broader Hanafī school of thought and finds resonance in the views expressed by Ibrahīm al-Nakha'i and Imām Sufyan al-Thawri, both distinguished jurists whose legal interpretations, although akin to the Hanafī school, experienced a decline in popularity in later social historical contexts.<sup>38</sup>

In the Māliki school (Madhab al-Māliki), there exists a divergence of opinions concerning the concept of private parts (*'Awwrah*) for women. The first opinion, held by some scholars within this school, asserts that a woman's face and palms are not deemed as private parts (*'Awwrah*), referring to the intimate parts that need to be covered. This perspective suggests a more liberal interpretation, allowing the exposure of the face and hands. On the other hand, there is a second opinion within the Maliki school that aligns with the first but includes the soles of the feet as not being part of the private parts (*'Awwrah*). However, it's important to note that this opinion maintains a similar stance to the first one. However, Imām Muh{ammad bin 'Abdallah al-Magribi offered a nuanced view. He emphasized that if a woman harbors concerns about causing fitnah, which involves attracting undue attention or arousing the sexual desires of men, she should exercise

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<sup>37</sup> Abd Rahman ibn Muh{ammad 'Audh al-Jaziri, al-Fiqh 'Ala Madzahib al- 'Arba'ah, (Beirut: Dar al-Kutub al-Ilmiyah, 2003), Vol. 1, 171.

<sup>38</sup> Abd Rahman bin Muhammad 'Audh al-Jaziri, al-Fiqh 'Ala Madzahib al- 'Arba'ah, 172.

caution and opt to cover her face and both palms to preserve modesty and religious propriety.

In the Hanbali school (Madhab Hanbali) presents a stringent perspective regarding a woman's private parts (*‘Awwrah*), defining it as encompassing the entire body without any exceptions. This position underscores the importance of modesty and privacy in line with Islamic teachings. However, even within this stance, there exists a nuanced approach. The school allows a degree of leniency, stipulating that during prayers and unavoidable circumstances, a woman can uncover her face and palms, deviating slightly from the general private parts (*‘Awwrah*) coverage. This consideration aims to accommodate the practicalities of daily life while maintaining the essence of modesty. On the other hand, certain scholars within the Hanbali school advocate for a more stringent approach. They advocate for the complete coverage of the entire body during prayers, without any exceptions, aligning closely with the broader understanding of private parts (*‘Awwrah*). Abū Bakr al-Harits, a notable scholar from this group, emphatically proclaimed that the entire body of a woman constitutes private parts (*‘Awwrah*) and thus should be diligently veiled, even including the nails, illustrating the adherence to a comprehensive modesty ethos.<sup>39</sup>

### ***The Phenomenon of Islamic Attire and Hijrah Movement***

In the realm of Arabic terminology, the term *shar‘i* carries profound significance, embodying adherence to Islamic law and its divine regulations that intricately govern the lives of individuals, guiding their relations with Allah SWT and fellow beings based on the sacred scriptures of al-Qur‘an and the Hadīth.<sup>40</sup> Hijrah, within the comprehensive scope of *Sharī‘a*, encapsulates an individual's profound aspiration for self-betterment and spiritual growth. Scholars widely concur that the concept of hijrah in contemporary times has evolved into a multifaceted notion compared to its manifestations in the early days of Islam. During the nascent period of Islam, hijrah principally denoted a transformation in a person's belief system, transitioning from the doctrines of their forefathers to the embrace of Islam, the monotheistic faith. It encompassed a departure from the vices ingrained in the ignorant customs (*jahiliyya*) of that era and a steadfast embrace of Islam, which upheld noble morals and righteous conduct. This phenomenon was propelled by the context of Islam being in the minority, and the pivotal objective in the Prophet's Dawah (preaching) was propagating the beliefs in monotheism and fostering enhanced human conduct.

In the contemporary context, the term hijrah has undergone a profound expansion in meaning due to the widespread adoption of Islam. Beyond merely denoting the act of converting to Islam, hijrah has evolved to encompass a profound spiritual and personal transformation—a journey towards self-improvement and higher moral standards. This transition involves a conscientious effort to enhance one's ethics, speech, conduct, emotional regulation, and steadfastness in worship. Additionally, it involves steering away from the dissemination of hatred and negativity, embracing a more holistic and benevolent approach to life.

Furthermore, when a woman contemplates embracing the journey of hijrah, it is crucial to understand and embody these essential aspects: First, A Sincere and Pure Intention: The foundation of ‘hijrah’ lies in an intention that is free from any ulterior motives, driven solely by the

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<sup>39</sup> Abd Rahman bin Muhammad ‘Audh al-Jaziri, *al-Fiqh ‘Ala Madzahib al-‘Arba‘ah*, 173.

<sup>40</sup> Kamus Besar Bahasa Indonesia (KBBI), Kementerian Pendidikan dan Kebudayaan Republik Indonesia,

aspiration to attain the pleasure and approval of Allah SWT. This intention should be deeply rooted in the heart, fueling every step of the journey toward spiritual growth and righteousness.

Second, Purification of the Heart and Self: Hijrah demands a rigorous self-reflection and purification process. It involves a conscious effort to cleanse the heart and mind from negativity, harmful influences, and erroneous beliefs. It is a journey towards self-improvement, aligning one's actions and thoughts with the teachings of Islam.

Third, In-depth Knowledge of Religion: A crucial aspect of hijrah is immersing oneself in a thorough study of religious knowledge. This encompasses understanding al-Qur'ān, Hadith, Fiqh (Islamic jurisprudence), and the principles of Islam. It involves gaining insights into the tenets of faith and strengthening one's understanding of religious obligations and practices.

Fourth, Unwavering Commitment and Perseverance: Hijrah requires steadfast commitment and perseverance on the part of the individual. The path may present challenges, tests, and temptations. However, remaining firm in faith, unwavering in devotion, and persistent in the pursuit of spiritual growth is vital. This commitment ensures the successful fulfillment of religious duties and the ultimate objective of hijrah.<sup>41</sup>

### **Islamic attire on Social Media**

Social media, in its multifaceted role as a platform for interaction, entertainment, and information dissemination, goes beyond merely providing a space for individual expression and gratification. It emerges as a dynamic space where societal trends and ideological discourses are performed and amplified. Specifically within the realm of Islamic clothing, social media acts as an influential medium where the embodiment and projection of Islamic attire become a notable trend. Various users leverage the platform to showcase their adherence to Islamic dressing, advocating for the importance of wearing attire in line with Islamic principles. This collective representation on social media resonates positively, serving as an inspiration to the younger generation, encouraging them to adopt clothing that conforms to the guidelines set by Islamic Law.

However, in this vibrant space of expression, it's essential to recognize that the content shared is diverse and can sometimes deviate from the fundamental concepts of Islam. Posters and images related to Islamic hijab, for instance, might occasionally veer towards conveying political ideologies or societal perspectives, straying away from the core teachings of the religion. It is important to critically evaluate the content disseminated on social media, especially in the context of religious attire, ensuring alignment with the true essence and principles of Islam. Below are some instances of images or posters concerning Islamic hijab that have been circulated within the realm of social media.

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<sup>41</sup> Talia Tri Ananda, Adopsi Inovasi Komunitas Gerakan Pemuda Hijrah Terhadap Dakwah Online Pemuda Hijrah Shift Media, *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan*, no. 2 (2021): 134-157, <https://doi.org/10.15408/dakwah.v25i2.23234>.

Figure 1



In both the first<sup>42</sup> and second images<sup>43</sup>, the narrative emphasizes that shar'ī clothing strictly adheres to certain criteria, notably a long tunic that extends to cover the legs, is non-transparent, loose-fitting, and devoid of features typically associated with clothing worn by the opposite gender. The textual representation in these images deserves recognition for portraying appropriate attire for Muslim women in Islam, underlining the crucial aspect of covering the 'private parts' ('Aurah'), or intimate parts. However, it's important to acknowledge that these images may inadvertently downplay alternative modes of dressing that also meet the criteria for Muslim women while deviating from the specific depiction of a long tunic and an extra-large hijab. As emphasized in various earlier discussions, Islam promotes modest dressing in line with the teachings of al-Qur'ān and Hadith, without mandating a particular fashion as the definitive standard for Muslim women. For instance, an outfit consisting of loose-fitting pants paired with a tunic top that adequately covers the buttocks and is non-transparent aligns with the criteria for Muslim women's attire.

Moreover, the inclusion of the black flag symbol with the Tauhid inscription in these images indirectly functions as a platform for performance and the promotion of a political ideology by a minority group in Indonesia, adding a layer of complexity to the discussion on Islamic clothing and its representation on social media platforms

<sup>42</sup> <https://www.helmiyatulhidayati.com/>, accessed oct 07, 2023.

<sup>43</sup> <http://futih.blogspot.com/>, accessed oct 07, 2023.

Figure 2



In images 3<sup>44</sup> and 4<sup>45</sup>, a distinctly different perspective is portrayed compared to the preceding images. While the earlier images delineated that appropriate attire for Muslim women according to Shari'a involves wearing a long tunic extending to cover the legs, accompanied by an extra-long hijab, in images 3 and 4, it is expounded that clothing complying with Sharia is not confined to specific fashion trends within Muslim women's attire. The stipulation is that the chosen attire aligns with the established concepts and etiquettes of Islamic dress, as elucidated in al-Qur'an and Hadith, without deviating from the objectives of Sharia (*maqashid shari'a*). The foremost aspect of Muslim women's dressing is to avoid provoking temptation and to ensure recognizability. In a culturally diverse country, as elucidated in these images, Muslim women should wear clothing that doesn't cover the face. The color of the clothing need not necessarily be dark, and it should be made of comfortable fabric suitable for the Indonesian climate, all while still adhering to the criteria of Shari'a.

**The Label of Islamic Attire as a Social Phenomenon**

Indonesia's rich tapestry of diverse ethnicities and cultures has cultivated a vast array of clothing styles, showcasing the vibrant amalgamation of traditions and modern influences. The rapid march of globalization has notably impacted the trajectory of fashion in Indonesian society, with Muslim women's attire undergoing a distinctive transformation. Delving into the historical trajectory of Indonesian Muslim women's clothing, it is evident that during the early phases of Islam's introduction to the region, there was a relative absence of stark differences in clothing between Muslims and non-Muslims. This stands in stark contrast to the contemporary era where the hijab has evolved into a potent symbol of one's Islamic faith, encompassing various styles and interpretations.

However, a pivotal shift occurred after numerous Muslims undertook the sacred Hajj pilgrimage to Mecca and returned to their homeland. Their clothing preferences began to emulate the traditional attire of Arab cultures, including the adoption of white thobes akin to Muslim men's wear, and the embrace of headscarves and modest apparel, which gained traction among Muslim

<sup>44</sup> <https://ibtimes.id/tidak-ada-bentuk-khusus-pakaian-syari/>, accessed oct 07, 2023.

<sup>45</sup> <https://ibtimes.id/konsep-pakaian-syari-yang-banyak-disalahpami-muslimah/>, accessed oct 07, 2023.

women. In examining the nuances of headscarf usage during that period, it becomes apparent that it primarily covered the hair while allowing the front hair (bangs) and neck to remain visible. This trend endured until approximately the 1930s. During this historical epoch, it was customary for Muslim women to attire themselves in '*baju kurung*' or '*baju kebaya*,' often accompanied by a '*kain selendang*' serving as a head covering.<sup>46</sup> This practice finds validation in the scholarly work of Deny Lobard, a French researcher, through his publication titled "An Acehnese Woman." Within this literary piece, Lobard meticulously describes the clothing of Acehnese women, portraying them in "long dresses and covered headscarves," thereby encapsulating the essence of the era's prevailing fashion trends.<sup>47</sup>

History documents a notable transformation in the way Muslim women dressed, notably involving the comprehensive coverage of their heads, a shift that gained momentum during the 1990s. In the years leading up to this period, adopting garments like the hijab was perceived as an act of defiance, primarily due to its association with the fashion preferences of radical groups opposing the reigning New Order regime. The evolution of Muslim women's attire toward incorporating Islamic attire, particularly the utilization of a full-body veil (*Cadar*) has manifested in recent years, propelled by a confluence of diverse factors.

The categorization under the label Shar'ī stands as a discerning element distinguishing it from the earlier prevailing trends in Muslim women's fashion, encompassing styles like the hijabers trend, 'jilbab,' and similar fashion movements. It's essential to note that the term shar'ī deviates from its original terminological interpretation in Arabic linguistics. In its authentic context, shar'ī relates to Islamic Sharia, an expansive and intricate domain. However, when applied to Muslim women's clothing, shar'ī is intricately tied to specific criteria deeply rooted in the teachings of al-Qur'ān and Hadīth, encompassing loose-fitting garments, non-transparency, dissimilarity to clothing typically associated with the opposite gender, and a commitment to modesty that avoids emphasizing body contours, among other principles derived from religious texts.<sup>48</sup>

In the context of the contemporary social landscape, a notable dichotomy has emerged between Islamic attire and the more conventional clothing worn by Muslim women. The discourse surrounding Islamic attire has gained ascendancy, essentially setting the standard for what is considered as shar'ī or in line with Islamic principles, consequently implying that other clothing options are not in compliance with these standards. This shift towards Islamic attire dictating fashion norms showcases that hegemony, typically linked with the majority, can also be wielded by minority groups.

The label of Islamic attire and its accompanying phenomenon, which initially represented a minority viewpoint, has now metamorphosed into a pervasive trend in fashion, significantly influencing and setting the tone for clothing choices in other societal groups. Predictably, this transformation has sparked lively debates and discussions within various communities and circles, underscoring the nuanced nature of clothing preferences in the contemporary social context.

Applying the lens of discourse analysis, particularly through the framework conceptualized

<sup>46</sup> Pingki Indrianti, Gaya Busana Kerja Muslimah dalam Persepektif Fungsi dan Syari'ah Islam, Jurnal el-Harakah, No. 2 (2013): 150-180, <https://doi.org/10.18860/el.v15i2.2763>.

<sup>47</sup> Nurul Afifah, Pakaian Syar'ī, Media dan Konstruksi Kesalahan Perempuan, Jurnal Sosiologi Refleksi, No. 1 (2018): 51-63, <https://doi.org/10.14421/jsr.v13i1.1544>

<sup>48</sup> Abdullah bin al-Shalih al-Fauzan, Zinah al-Mar'ah al-Muslimah, 14-15.



by Laclau and Mouffe, the discourse on Islamic attire (*pakaian syar'i*) delineates a complex chain of equivalence (*rantai kesetaraan*).<sup>49</sup> This concept signifies that minority groups strive for equitable rights and acknowledgment of their identity and presence within the societal framework, even if they were not initially integrated into the cultural fabric of Indonesia. The evolving dynamics of Islamic attire (*pakaian syar'i*) and its societal impact reflect a broader socio-cultural transformation, showcasing the intricate interplay of identity, representation, and power dynamics in contemporary Indonesia.

The label Islamic attire (*pakaian syar'i*), beyond its role in social equality, has emerged as a potent influencer in the realm of Muslim fashion and a key marketing tool in the consumer market. Numerous clothing brands have strategically incorporated the 'syar'i' label to attract public attention. This inclusive marketing approach extends its target audience beyond Muslim women already accustomed to wearing Islamic attire (*pakaian syar'i*) to encompass those women keen on exploring novel fashion trends.

Amidst the ongoing debate surrounding Islamic attire (*pakaian syar'i*) it is essential to acknowledge the phenomenon not merely for its sociocultural implications but also for the positive impact it brings to Muslim women. Encouraging modesty, it stands as a means of self-preservation and a vehicle for upholding the dignity of women. However, a noteworthy aspect is the inadvertent veering away from the original purpose of wearing Islamic attire (*pakaian syar'i*). It is observed that some Muslim women adopting this attire might not always embody the corresponding high moral and ethical standards. Instances of unjustified criticism or derogatory attitudes towards those not wearing Islamic attire (*pakaian syar'i*) can be inconsistent with the teachings of Islam.

The 4T criteria, as elucidated earlier, do not restrict themselves solely to clothing labeled as shar'i. This broadens the understanding that various clothing types can authentically meet the shar'i criteria. Furthermore, the interpretations of the boundaries of a woman's 'private parts' (*'Awrah*) differ among scholars. It is paramount to refrain from stigmatizing individuals with divergent perspectives on Islamic attire (*pakaian syar'i*) due to the richness of interpretations within Islamic jurisprudence. Failure to nurture a climate of tolerance and understanding in this regard may risk diluting the genuine purpose of covering the 'private parts' (*'Awrah*) and adopting Islamic attire (*pakaian syar'i*). Ultimately, the essence of this practice is to preserve oneself both physically and morally, transcending mere sartorial choices.

### ***The Trend of Shar'I Fashion: Phenomenon of Fashion Business***

The trend of shar'i fashion represents a dynamic shift in the way Muslim clothing is perceived and consumed in contemporary society. In the midst of evolving global dynamics and changing socio-cultural paradigms, the concept of 'pakaian syar'i' has not only found traction within traditional circles but has also managed to permeate mainstream markets, captivating a diverse audience.

The surge of shar'i clothing in the market aligns with the broader global trend of modest fashion. This trend has gained momentum due to various factors, including a heightened sense of cultural and religious identity, a desire for clothing that embraces modesty and the rise of social

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<sup>49</sup> Jorgensen dan Phillips, *Discourse Analysis; as Theory and Method*, (London: Sage Publication, 2002), 50.

media influencers promoting such fashion.<sup>50</sup>The term 'syar'i' has become a powerful marketing tool, not only reflecting the ethos of Islamic values but also appealing to a wide spectrum of consumers seeking to integrate their faith into their lifestyle.

Prominent figures and influencers in the Muslim community have played a pivotal role in shaping and popularizing the shar'i fashion movement. Celebrities and public figures, well-regarded within the Muslim society such as Dian Pelangi, Cyntia Bella, and so on, have become advocates for this style, not only making it fashionable but also helping in normalizing the perception of Islamic attire. Their endorsement has created a ripple effect, causing many followers and admirers to adopt the shar'i fashion, further fueling the growth of this market.

Moreover, the democratization of fashion through the advent of e-commerce and social media platforms has significantly contributed to the proliferation of shar'i clothing. Online platforms have provided a space for smaller and niche brands to showcase their products, making the market more accessible and competitive. Social media influencers have harnessed their reach to not only promote but also influence the purchasing decisions of their followers, further propelling the shar'i fashion trend.

The diversity in price points within the shar'i fashion market caters to a wide economic spectrum. Affordable options make it inclusive and accessible to a broader consumer base, while luxury brands offering high-end shar'i clothing provide an avenue for exclusivity and premium experiences. This diversity has ensured that the shar'i fashion movement is not limited to a specific economic segment but is rather accessible to a broader demographic.<sup>51</sup>

An article featured by CNBC Indonesia included interviews with a shar'i clothing merchant, who explained that the hijrah and shar'i phenomenon has had a positive impact on their trade. Furthermore, statements from the owner of Elzatta emphasized that this phenomenon has greatly benefited the Muslim clothing market in Indonesia, particularly in the lead-up to Eid al-Fitr, where the demonstrations of hijab fashion by celebrities as role models have significantly accelerated consumer interest.<sup>52</sup>

The shar'i fashion trend is not merely about garments; it has become a lifestyle choice and a representation of one's religious and cultural identity. The surge in demand for shar'i clothing has inevitably led to a proliferation of choices, styles, and designs, reflecting a fusion of contemporary fashion with traditional Islamic values. The industry's growth, however, should be tempered with ethical considerations, ensuring fair labor practices and environmental sustainability throughout the supply chain.

In conclusion, the shar'i fashion trend represents a fascinating intersection of faith, culture, commerce, and modernity. Its growth and impact not only reflect shifts in consumer preferences but also signify the evolving narrative surrounding Muslim identity and the fashion industry's response to these dynamics. As the market continues to expand and evolve, it will be interesting to

<sup>50</sup> Mardhiyah Abbas, Nurliana Damanik, Nurmi Nurmi, *Fenomena Fashion Syar'I Sebagai Trend Budaya Menurut Akidah Islam*, *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam*, no.2 (2020): 323-334, <http://dx.doi.org/10.51900/alhikmah.v2i2.8812>.

<sup>51</sup> Viviyanti Yuniastuti and Andrey Achmad Pratama, *Potraits and Challenges of Indonesia's Modest Fashion Industry on the Halal Industry Competition in the World*, *Indonesian Journal of Halal Research*, no.2 (2023): 21-29, <https://doi.org/10.15575/ijhar.v5i1.17385>.

<sup>52</sup> <https://www.cnbcindonesia.com/lifestyle/20180401121826-33-9247/tren-fesyen-hijrah-agar-soleha-atau-sekadar-gaya>, accessed oct 07, 2023.



observe how shar'ī fashion further integrates into the global fashion landscape, impacting societal norms and perceptions in the process.

## Conclusion

Clothing is a fundamental human need and an integral part of daily life. Abdul Aziz Amr, in his book "Al-Libas wa al-Zinah fi Syari'ati al-Islam," outlines four key purposes of clothing in human life: covering 'aurat', protecting the body, symbolizing identity, and aiding in human activities.

Moreover, scholars unanimously agree on several criteria for Muslim women's attire based on Hadiths. These criteria include: covering the 'aurat' as mentioned in Hadith narrated by Abu Dawud, non-transparency based on Malik bin Anas' narration, loose-fitting clothing according to Imam Muslim's Hadith, and clothing not resembling that of the opposite gender as per Ahmad ibn al-Hanbal's Hadith. In the modern era, the label shar'ī in Muslim attire has not only become a religious commodity but also a thriving business venture. The surge in popularity of the hijrah and shar'ī trend has seen an influx of brands and products embracing this concept, capitalizing on the booming trend among the Muslim community in Indonesia.

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