

Thoughts of M. Quraish Shihab On Adornment (*Zinah*) In Tafsir Al-Misbah

Fatimatus Zahro^{1*}, Fathiyaturrahmah², Siti Masrohatin³

^{1,2,3}Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

*Corresponding Author. E-mail: fatimaazzahro09@gmail.com

Abstract: Adornment is something that is inherent in women. This can be seen from how they dress, there are a lot of models of women's clothing, therefore every day the clothes that women wear are always different. The trend of adornment and dressing is increasingly in demand today, both from social media and other media. And this has led to different ways of adornment and dressing people from ancient times and now. Also in this day and age, women also work and groom women with beautiful and attractive appearances. This research aims to find out how to adorn that women do when working. In this study, the maudu'i/thematic method was used, while the type of research used was library research and the approach used was qualitative approach. The result of this study is that adornment according to M. Quraish Shihab is not excessively adorned, not tabarruj, walking without swinging, not cursing perfume that smells strong. Adornment that women do when working according to Quraish Shihab is permissible as long as they do not adorn excessively, and do not fall into tabarruj and maintain Islamic manners.

Keywords: Adorned, Working Woman, Quraish Shihab, Tabruij, Tafsir Al-Misba.

Introduction

Lately, fashion and beauty style trends have always been in demand by all groups from children, teenagers to the elderly. Social media and mass media also play a rapid role in fashion trends.¹ Where on social media often shows *the beauty vloggers* they follow and they often follow what *the beauty vlogger* shows, especially in adornment. Or also the outfit that *celebrities* or *tiktokers* often use as a reference for people in dressing, because they think that what they wear is something

¹Nafisa Aninda dan Yan Yan Sunarya, "Siklus tren fashion di media sosial (Studi kasus tren berkain di Instagram remaja nusantara)," *Jurnal Seni Dan Reka Rancang: Jurnal Ilmiah Magister Desain* 6, no. 1 (2023): 2.

fashionable, cool and worth following.

The use of beauty products then experienced a rapid increase as it was mentioned that in Indonesia the beauty market became the fastest growing in Asia, which reached a value of IDR 355.4 trillion in 2017. The projected growth of the Indonesian cosmetics industry market reaches 5.91% per year. The Covid-19 pandemic has had a big impact because people's lifestyles and lifestyles have changed.² In another article, it was also stated that revenue in 2022 in the beauty and personal care sector reached 7.23 billion US dollars or comparable to IDR 111.83 trillion (exchange rate of IDR 15,467.05). And in the beauty and personal care sector, it will continue to experience an annual increase of 5.81% CAGR during the 2022 to 2027 period.³

The use of skincare and cosmetics at this time is apart from the influence of changing times and technology. It is also said that the price of skincare and beauty products is very easy to get, in contrast to the old days which were not only difficult to get but relatively expensive so that only middle and upper class people used them. And also nowadays there are many beauty products that are not only used by adults, but also school children use them.

Adornment seems to be a basic necessity for women and inseparable. If in the past only used loose powder, then nowadays the use is more numerous and complex ranging from powder, moisturizer, lipstick, *eye shadow*, eyebrows, mascara and so on. In fact, some people will feel bland if they are not adorned and start to feel insecure when they are not adorned, at least they have to be adorned even if they are thin, such as applying lipstick on the lips even though they are thin. So, it is not surprising that now there are many women who are adorned and even look menor.⁴

One of the Islamic rules to protect women is to adorn. And adorn as it should be adorned in accordance with the Islamic law. Adornment its original meaning is to get out of the palace. In terms of showing intentionally what should not be shown. And this meaning is increasingly

²Nawiyah Nawiyah dkk., "Penyebab Pengaruhnya Pertumbuhan Pasar Indonesia Terhadap Produk Skin Care Lokal Pada Tahun 2022," *ARMADA: Jurnal Penelitian Multidisiplin* 1, no. 12 (2023): 1390–96.

³Admin Indocare B2B, "Data Penjualan Skincare di Indonesia Tunjukkan Pelonjakan • CISAS," *CISAS*, 12 Agustus 2024, <https://cisas.co.id/data-penjualan-skincare-di-indonesia/>.

⁴Assyifaun Nadia Khoiriyah, "Etika Berhias Menurut Alquran (Studi Tematik)" (PhD Thesis, UIN SMH BANTEN, 2019).

widened and interpreted as the exit of a Muslim from modesty by revealing his awrah and this causes fitnah.⁵ As mentioned in a hadith narrated by Muslim from Abdullah bin Amr, the Prophet PBUH said:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ (رواه مسلم)

'The world is an ornament, and the best jewel in the world is a righteous woman.' (HR Muslim)⁶

The development of technology and the influence of social media has resulted in many people starting to adorn according to the beauty standards that exist in it. The use of beauty products is then not only limited to improving the appearance but is also sometimes used to attract the interest of the opposite sex. However, the use of makeup in this day and age is not only to attract the opposite sex, but also for personal satisfaction to feel better.⁷

Then what about adornment that is used for women's personal needs, such as dressing up and looking neat in the work environment or for other purposes. Is this then included in adorning which is prohibited by Islam?

In the previous research, it was mentioned about Quraish Shihab's thoughts on *tabarruj* in the present, in which it was stated that according to Quraish Shihab the behavior of women today who post, videos and photos on social media by showing body shape, chest to express themselves can be included in the context of *tabarruj* in the present.⁸ However, research regarding how to adorn if it is done for work or the professional environment, there is still little research related to this.

Therefore, this study aims to examine how Quraish Shihab's thoughts on Qur'anic verses about adornment, and also about Quraish

⁵Nurul Asmayani, *Perempuan Bertanya Fikih Menjawab* (Jakarta: Gramedia Pustaka Utama, 2017), 426

⁶Abdul Halim Abu Syuqqah, *Kebebasan Wanita*, trans. As'ad Yasin (Jakarta: Gema Insani Press, 1998), 20

⁷Tutia Rahmi dkk., "Hadith on Tabarruj: Relevance and Limitations of Makeup Use for Muslim Women in the Contemporary Era," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 3 (2025): 1776–92, <https://doi.org/10.35931/aq.v19i3.4432>.

⁸Febriani Harahap dan Salahuddin Harahap, "Interpretation of Tabarruj According to M. Quraish Shihab and Its Relevance to the Phenomenon of Self-Expression on Social Media," *Jurnal Ilmu Agama* 26, no. 1 (2025), <https://jurnal.radenfatah.ac.id/index.php/JIA/article/download/28949/8708>.

Shihab's view on adornment done by women that is done for work or in a professional environment. The results of this study are expected to increase the study of tafsir that discusses adornment in tafsir al-misbah, and increase Muslim women's insight into adorning that is allowed in Islam.

Literature Review

Research written by Assyifaun Nadia Khoiriyah " Etika Berhias Menurut Al-Qur'an (Kajian Tafsir Tematik)," 2019.⁹ This research discusses the ethics of adornment in the Qur'an by referring to the interpretation of mufasssirin from various books using thematic methods and *maudhu'i*. Some mufasssir explained that adorning in any way as long as it does not contradict religious rules, does not violate the nature of femininity and masculinity and does not exaggerate. This research uses a qualitative method with a literature study or library research. The difference from this study is that the research focuses on how the ethics of adornment in the Qur'an according to the mufasssirin, while the research that will be carried out focuses on how to adorn according to the Quraish Shihab in the book Tafsir al-Misbah and verses related to adornment.

The research was written by Nuryah Vika Andriani, et al. " Trend Beauty Menurut Al-Qur'an: Analisis QS. An-Nisa' Ayat 119 dan QS. Ar-Rum Ayat 30 Persepektif Quraish Shihab," 2024.¹⁰ This study discusses the beauty trend that has changed due to the development of technology. Beauty trends that are starting to be loved by many women such as eyelash extensions (eyelash extensions), nail art and eyebrow embroidery. From this study, it is concluded that the beauty trend mentioned is not an absolute prohibition according to Quraish Shihab, because in its use there is no element that states that it diverts or eliminates the function of the human body. This research method uses a type of library research using a qualitative approach that is descriptive of analysis. The difference in this research, this study focuses on beauty trends that occur in society with the effectiveness of Quraish Shihab and only focuses on verses an-Nisa verse 119 and ar-Rum verse 30, while the research conducted focuses on how to adorn according to Quraish Shihab in the book Tafsir al-Misbah and verses related to adornment.

⁹Khoiriyah, "Etika Berhias Menurut Alquran (Studi Tematik)."

¹⁰Nuryah Vika Andriani dkk., "Trend Beauty Menurut Al-Qur'an: Analisis QS. Al-Nisa' Ayat 119 Dan QS. Al-Rum Ayat 30 Perspektif Quraish Shihab," *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 1 (2024): 160–91.

The research entitled "Analysis of the Interpretation of QS al-Ahzab Verse 33 Concerning the Prohibition of Tabarruj Perspective Mubadalah Faqihuddin Abdul Kodir and Its Relevance to Contemporary Life."¹¹ This study shows that the concept of tabarruj in the current era, which is often referred to women, also turns out to occur in men, such as excessive use of makeup, plastic surgery and some of them. This research method uses a type of literature research with a nethography approach. The difference in this study is that this study focuses on one of the gender figures, namely Faqihuddin Abdul Kodir's thoughts on the prohibition of tabarruj, while the research conducted focuses on Quraish Shihab's thoughts on adorning in the tafsir al-Misbah and verses related to adornment.

Overall, previous research on the concept of adornment and tabarruj has made a significant contribution. However, it can be concluded that no one has researched how to adorn in the realm of work or professional environment. Therefore, the novelty in this study is how Quraish Shihab's thinking about adornment is related to adornment done when working and in the professional environment.

Tafsir Maudu'i

Thematic interpretation is the interpretation of the verses of the Qur'an based on a predetermined theme.¹² The interpretation of maudu'i according to Abdul Hayyi al-Farmawi is to collect the verses of the Qur'an that have the same topic and arrange them based on the time of the descent of the verse, and pay attention to the content, the asbabun nuzul, and provide explanations, descriptions, comments and the main points of the legal content.¹³

There are two forms of study in the maudu'i method according to al-Farmawi: *First*, the interpretation of a surah that is discussed thoroughly by explaining the general and specific intentions, and explaining the correlation between the various problems it contains.

¹¹Alvi Durrotun Navisah, "Analisis Penafsiran QS al-Ahzab Ayat 33 Tentang Larangan Tabarruj Persepektif Mubadalah Faqihuddin Abdul Kodir dan Relevansinya dengan Kehidupan Masa Kini" (PhD Thesis, UIN Kiai Haji Achmad Siddiq Jember, 2024), https://digilib.uinkhas.ac.id/36233/1/Alvi%20Durrotun%20Navisah_U20171037.pdf.

¹²Wely Dozan and Muhammad Turmuzi, *History of Qur'an Interpretation Methodology (Theory, Application and Interpretation Model)* (Bintang Pustaka Madani, 2020), 41.

¹³Iqbal Kholidi, "Interaksi Dengan Al-Qur'an Melalui Metode Tafsir Tematik Perspektif Yusuf Al-Qardhawi," *Al-Qadim-Jurnal Tafsir dan Ilmu Tafsir* 1, no. 1 (2024): 3, <https://ejournal.nurulqadim.ac.id/index.php/jtit/article/view/13>.

Second, collect several verses that have the same problem and then arrange and put them in one theme of discussion.¹⁴

In the tafsir of *maudu'I*, there are several advantages and disadvantages. The advantages of the tafsir of *maudu'I* are: a) answering the problems and challenges of the increasingly complex times. b) practical and systematic in solving problems that arise in modern society. c) make a complete understanding of the verse that has been determined. d) is dynamic, so as to give the impression that the Qur'an always protects and guides in all ages. While the shortcomings in this interpretation are: 1) cutting the verses of the Qur'an to be used as *kasusu* on one verse that contains different problems. The understanding of the verse is limited to a predetermined theme¹⁵.

Research Methods

In this study, the *maudu'i*/thematic method is used, which is to collect several verses from various surahs that discuss the same theme, then the verses are interpreted *maudu'i* or thematically.¹⁶ There are several steps that must be taken in using the *maudu'I* method according to al-Farmawi, namely:¹⁷

- a. Setting the problem or topic to be discussed.
- b. Compile verses related to the topic to be discussed.
- c. Concomitant the order of the verse based on the time of descent or occurrence.
- d. Mastering the correlation (*reasonable*) of the verses in each surah.
- e. Stringing the discussion together with the right and perfect framework.
- f. Complete the explanation of the verses with relevant hadiths and other sources needed to complete the discussion
- g. Study the verses thoroughly by gathering verses that have or contain the same meaning, or adjusting between the general and the specific,

¹⁴ Dozan dan Turmuzi, *Sejarah Metodologi Tafsir Al-Qur'an (Teori, Aplikasi Dan Model Penafsiran)*, 41.

¹⁵ Dozan dan Turmuzi, *Sejarah Metodologi Tafsir Al-Qur'an (Teori, Aplikasi Dan Model Penafsiran)*, 44–45.

¹⁶ Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'I*, trans. Surya A. Jamrah (Jakarta: PT RajaGrafindo Persada, 1994), 36

¹⁷ Kholidi, "Interaksi Dengan Al-Qur'an Melalui Metode Tafsir Tematik Perspektif Yusuf Al-Qardhawi," 4.

between *the absolute* and the *muqoyyad*, or the seemingly contradictory, so that they can be put together in one estuary.

The researcher in this study used a type of literature research or *library research*, which is the researcher searched and collected all the data needed in the research, this came from existing literature such as books, journals and all writings related to this research.

As for the approach in this study, a qualitative approach was used, namely research that has seen based on natural phenomena to obtain a general understanding. The source of data used in this study was the primary data in this study was the book of tafsir al-Misbah by M. Quraish Shihab. Meanwhile, the secondary data sources in this study were books of interpretation, books, articles, journals related to this research.

Results and Discussions

Biography of M. Quraish Shihab

Muhammad Quraish Shihab is the full name of Quraish Shihab, Quraish Shihab was born in 1944 on February 16 in the province of South Sulawesi, more precisely in the Rappang area.¹⁸ Quraish Shihab's father, Abdurrahman Syihab (1905-1986) was a professor in the field of tafsir, in addition to being a teacher, Quraish Shihab's father also worked as an entrepreneur, and a preacher.¹⁹

As a child, Quraish Shihab's basic education was obtained in Ujung Padang. Then his secondary education continued in the city of Malang in 1956, in the city of Malang Quraish Shihab went to a boarding school, namely the Darul-Hadith Al-Faqihiyyah Islamic Boarding School. Then in 1958 Quraish Shihab continued his education abroad, namely Cairo, Egypt. In Egypt, Quraish Shihab was accepted into Tsanawiyah Al-Azhar occupying class II. After that, Quraish Shihab pursued his undergraduate education at Al-Azhar University, majoring in Tafsir and Hadith at the Faculty of Ushuluddin and graduated in 1967 with the title of Lc (S-1). After pursuing his bachelor's degree, Quraish Shihab continued his education and obtained an MA degree in 1969 with the thesis title *Al-I'jaz Al-Tasyri'iy li Al-Qur'an Al-Karim*, the university and the department taken are still the same, namely at Al-Azhar University

¹⁸ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: PT Mizan Pustaka, 2007), 7

¹⁹ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 19.

and at the Faculty of Ushuluddin while his specialization is in the field of Qur'an Interpretation.²⁰

After completing his MA education, Quraish Shihab returned to his hometown in Ujung Padang, and was entrusted to become the Vice Chancellor at IAIN Alaudin, Ujung Padang in the field of Academic and Student Affairs. In addition to serving as vice chancellor, Quraish Shihab was also given other positions.

After several years in Ujung Padang, Quraish Shihab returned to pursue his undergraduate education in Cairo, Egypt in 1980 at Al-Azhar University. After a few years, Quraish Shihab finally obtained his doctorate with a dissertation entitled *Nazhm Al-Durar li Al-Biq'a'iy, Tahqiq wa Dirasah* in 1982. His specialization in education this time is the Sciences of the Qur'an with the *Mumtaz ma'a dignity al-syaraf al-'ula* award with the Summa Laude *judiciary*²¹. After completing his education, Quraish Shihab returned to Indonesia and since 1984 began teaching at IAIN Syarif Hidayatullah, Jakarta at the Ushuluddin Faculty and also taught at the Post-Graduate Faculty.²²

Quraish Shihab not only writes in the media, but also writes scientific journals and books, books by Quraish Shihab have been published, the following works of Quraish Shihab: 1) Tafsir Al-Manar, Its Advantages and Weaknesses (1984). 2) Philosophy of Islamic Law (1987). 3) The Crown of Divine Guidance (Tafsir of Surah Al-Fatihah) (1988). 4) Grounding the Qur'an: The Function and Role of Revelation in People's Life (1992). 5) A Critical Study of Tafsir Al-Manar (1994). 6) Lantern of the Heart: The Story and Wisdom of Life (1994). 7) Insight into the Qur'an: Maudhu'i's Tafsir on the Various Problems of the Ummah (1996). 8) Tahlil Verses (1997). 9) Tafsir Al-Qur'an Al-Karim: Tafsir of Short Letters (1997). 10) The Miracles of the Qur'an Reviewed from Various Linguistic Aspects, Scientific Signs and Occult Preaching (1997). 11) Fatwas Around the Qur'an and Hadith (1999). 12) Hajj with M. Quraish Shihab. 13) Tafsir Al-Misbah (2003). 14) Hijab of Muslim Women's Clothing: Views of Past Scholars and Contemporary Scholars (2004). 15) Women (2005), 16) Religious Logic (2005) and others.

Tafsir Al-Misbah

²⁰ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), 6.

²¹ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 6.

²² M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 6.

Quraish Shihab named his book 'Al-Misbah', based on Surah An-Nûr verse 35. Quraish Shihab gave the name Al-Misbah because Quraish Shihab equates the guidance that Allah gives to His servants as the *mishbah* or lamp in the glass. And the light of this lamp shines on the heart of a servant who believes in Allah. The word 'message' means that the Qur'an carries guidance from Allah swt in the form of revelation. Meanwhile, the word 'impression' means that the content of the book Tafsir Al-Misbah contains quotations from various interpretations of past scholars and also interpretations from current scholars. Then the word 'harmony' means *reasonable* between one verse and another or between one surah and another.²³

This book Tafsir Al-Misbah by Quraish Shihab, uses the *tahlili* tafsir method because in it Quraish Shihab interprets based on *the order of mushafi*, writes every verse in the surah to be interpreted, then interprets each verse and explains *the asbabun nuzul* verse and states *the reasonableness* verses or surahs. After that, Quraish Shihab interprets verses or surahs using his thoughts or taking opinions from various scholars of interpretation.²⁴

The pattern of interpretation in the book Tafsir Al-Misbah is a combination of *tafsir bil ra'yi* and *tafsir bil ma'tsur*, because Quraish Shihab in interpreting sometimes interprets the Qur'an with the Qur'an, the Qur'an with Hadith, or with the words of companions, the words of tabi'in and also with the opinions of other tafsir scholars. In addition, Quraish Shihab also interprets the Qur'an with the results of ijtihad or his own thoughts.²⁵ Although the pattern is a combination of *tafsir bil ra'yi* and *tafsir bil ma'tsur*, the pattern in the tafsir of Al-Misbah is more inclined to *tafsir bil ma'tsur*. This book of Tafsir Al-Misbah interprets 30 juz of the Qur'an in complete consisting of 15 volumes, in its writing the book Quraish Shihab is written based on the order of *the mushaf* of the Qur'an from surah Al-Fâtiḥah to surah An-Nâs.

M. Quraish Shihab's View on Adornment in Tafsir Al-Misbah

1. Verses about Adornment

Surah Al-A'râf ayat 31-32

يٰۤاَيُّهَا اٰدَمُ خُذْوَ زَيْنَتَكَمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ

²³ Afrizal Nur, *Tafsir Al-Misbah dalam Sorotan* (Jakarta: Pustaka Al-Kautsar, 2018), 2-3

²⁴ Afrizal Nur, *Tafsir Al-Misbah dalam Sorotan*, 10

²⁵ Afrizal Nur, *Tafsir Al-Misbah dalam Sorotan*, 32.

*they stomp their feet so that the ornaments they are hiding may be known. Repent to Allah, O you who have believed, that you may be blessed.'*²⁸ (QS. Year: 31)

Surah An-Nûr verse 60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: Elderly women who have stopped (menstruation and pregnancy) who no longer intend to marry, there is no sin for them to take off their (outer) clothes by not showing jewelry. However, maintaining honor (still wearing outer garments) is better for them. Allah is All-Hearing and All-Knowing.²⁹ (QS. an-No: 60)

2. Interpretation of Sentences

Surah Al-A'raf verses 31-32

Quraish Shihab interprets *O children and descendants of Adam, wear your beautiful clothes*, in this case it is interpreted as if you don't have good clothes, at least the clothes you wear are the ones that cover the awrah. This good clothes are worn when we want to go to the mosque or do other worships such as going to Baitullah. *And do not exaggerate*, do not exaggerate here in all goodness, be it eating, drinking, worshipping in addition or in sufficient ways and anything. Because of excess, Allah is not pleased and later Allah will not give mercy and reward to those who are exaggerated in all things.³⁰

According to Quraish Shihab this verse is not a postulate of the legalization of silk and gold for men, because Quraish Shihab considers this to be not true if it uses this verse as a basis, because according to Quraish Shihab in addition to this verse does not discuss this matter either because this verse focuses more on the condemnation of people who forbid jewelry that Allah has issued for His servants.³¹

Mentioned by Wahbah Zuhaili in his tafsir, in this verse we must when we want to worship we must use jewelry that Allah provides, in

²⁸ <https://quran.kemenag.go.id/surah/24/30> Downloaded 10-11-2025

²⁹ <https://quran.kemenag.go.id/quran/per-ayat/surah/24?from=60&to=64>
Accessed 10-11-2025 22:49

³⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* vol 4 (Jakarta: Lentera Hati, 2002), 87

³¹ M. Quraish shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 4, 90-91

this case it is mentioned that this jewelry is clothing. And the clothes used are the ones that cover the awrah and good clothes. According to Wahbah Zuahaili, women's awrah is all limbs except the face and palms. The clothes show a highly cultured appearance.³²

Surah Al-Ahzab verse 33

The words (تَبَرَّجْنَ) *tabarrajna* and (تَبَرَّجْ) *tabarruj* are taken from kaat (برج) *baraja*, which is *visible* and *elevated*, from here it can also be interpreted with *clarity* and *openness*, because usually such a visible and tall place is clear and open.³³

Quraish Shihab explains how *tabarruj* in the sense of excessive adornment, in this case Quraish Shihab argues that women can use makeup within limits that can still be tolerated.³⁴ Then to what extent is the limit of makeup that can be tolerated, in this in another book it is stated that using lipstick, powder and blush here is allowed.³⁵

Then what if women work, then here Quraish Shihab takes the opinion of the thinker of the Ikhwan Al-Muslimin, Muhammad Quthub wrote in his book *Ma'rakah at-Taqaalid*, there it is written that the intention in this verse does not mean that women are not allowed to work, because Islam has never forbidden women to work and Islam also allows women to work as an emergency and does not make this a basis. It's just that Islam doesn't like that and doesn't encourage this.

Quraish Shihab says that although we agree that this verse prohibits *tabarruj* only for the wives of the Prophet (peace be upon him), the prohibition of *tabarruj* is also mentioned in another surah in the Qur'an, namely surah An-Nur verse 60.³⁶

In Tafsir Al-Munir it is stated that *tabarruj* here is the attitude of *tabarruj* that existed in the pre-Islamic period. While *tabarruj* itself is a woman who shows attractive body parts and jewelry, such as a woman who wears a veil but the veil hangs down and remains open, so that her

³² Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 4* (Jakarta: Gema Insani, 2016), 438

³³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10 (Jakarta: Lentera hati, 2002), 465

³⁴ M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawam Kontemporer* (Tangerang: PT Lentera Hati: 2018), 216

³⁵ M. Quraish Shihab, *Perempuan: Dari Cinta sampai Seks; dari Nikah Mut'ah sampai Nikah Sunnah; dari Bias Lama sampai Bias Baru* (Tangerang: PT Lentera Hati, 2018), 67

³⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 10 (Jakarta: Lentera hati, 2002), 469

neck, earrings and necklace are visible.³⁷

Surah An-Nûr verse 31

In this verse Allah commands Muslim women to keep their eyes and guard their genitals, they should not show jewelry, jewelry here means the part of the body that can seduce men, except for what is usually shown to be this, namely the face and palms.³⁸

Then in this verse there is also a prohibition to appear hidden such as deliberately stomping on the foot so that the necklace on the foot sounds and other people can know it and can stimulate others. It is also forbidden to use perfume that can stimulate others, if the woman walks past it.

In the hadith it is stated that "A woman who wears perfumes and smells until she is smelled by another man, then she is considered an adulterer." From this hadith Quraish Shihab does not explain definitively, but a fragrance that is pungent and piercing so that it can attract the attention of others who are not his mahram, in this case it is strictly forbidden in religion.³⁹ However, in this case, Quraish Shihab according to it does not mean that women should not wear fragrances, Quraish Shihab according to women should use fragrances that are softly scented and the like as long as they are used not to stimulate men who are not their mahram.⁴⁰

Lafad (زينة) *zînah* means to adorn or make another beautiful or good.⁴¹

The recitation (خمر) *khumur* is the plural form of the recitation (خمار) *khimâr*, which is a long head covering. In ancient times, women used the veil, but some of these women did not use the veil as a head covering, but were only left wrapped around their backs. Then this verse commands to cover their breasts with a long veil, which originally served

³⁷ Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 11* (Jakarta: Gema Insani, 2016), 327

³⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8 (Jakarta: Lentera Hati, 2002), 526

³⁹ M. Quraish Shihab, *Perempuan: Dari Cinta sampai Seks; dari Nikah Mut'ah sampai Nikah Sunnah; dari Bias Lama sampai Bias Baru*, 363

⁴⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8 (Jakarta: Lentera Hati, 2002), 67

⁴¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 527

to cover their heads and the veil was stretched to cover their chests.⁴²

The recitation (جيوب) *juyûb* is the plural form of the recitation (جيب) *jayb* which means a hole in the neck of the shirt, which is used to insert the head when wearing a shirt, which means the neck to the chest. From *this jayb*, part of the chest is often seen.

From the use of the word (ضرب) *dharaba* Al-Biq'a'i gets the impression, which means that *dharaba* is to hit or put something quickly or earnestly on the word of Allah swt (وليضربن بخمرهن) *wal yadhrîbna bi khumurihinna* actually using the veil should be placed earnestly which is intended to cover. Meanwhile, scholars understand that the letter *ba* in the sentence *bi khumurihinna* functions as *Al-Ilshaq*, which is equality or attachment. This emphasizes that the veil does not separate from the part of the body that must be covered.⁴³

This piece of verse advises that the chest should be covered with a veil. Then what about whether the hair should be covered? Yes. According to such a logical opinion, especially when it is realized that: "Hair is a woman's ornament/crown." Ibn 'Assyria argues that the sentence (إلا ماظهر منها) *illa mâ zhahara minhâ* means not only the face and the palms, but also the feet and hair.

Quraish Shihab according to the one who covers the whole body except his face and palms follows and carries out the commandment of this verse. However, if someone does not cover the entire body except the face and hands and also does not wear a veil, then in this case Quraish Shihab says that we should not say that they are violating religious commands. Because according to Quraish Shihab there is no limit to the awrah in the Qur'an and the scholars differ in discussing the limits of awrah.

From this verse, there are two important things that we need to remember, that the Qur'an and Hadith prohibit us from doing all activities that can invite sexual stimulation to the opposite sex who is not their mahram.⁴⁴

In the commentary of Al-Munir, it is stated that women are forbidden to show jewelry (including parts of the body that are

⁴² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 527-528

⁴³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 528

⁴⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 534

forbidden to be shown) that she uses to other men, except for the visible ones that are the face of the palms and rings.⁴⁵ And also the order to cover part of the woman's body which is a hidden place of jewelry, namely by stretching the head covering to the chest.⁴⁶ Do not stomp both feet when walking, move hands that have ornaments, move ornaments on the hair, wear perfume, adorn, make up and use jewelry that can attract the attention of other men.⁴⁷

Surah An-Nûr verse 60

This verse is an exception from Surah An-Nûr verse 31, where in verse 31 a woman is forbidden to show her jewelry except what is usually displayed, while in verse 60 an old woman is not allowed to show her jewelry. That is, old women who no longer want to get married, have stopped menstruating, they are allowed to remove the outer clothes that cover the clothes that cover the awrah as long as they do not intend to show their jewelry and can maintain their purity.⁴⁸

Lafad (متبرجات) *mubarrijât* comes from lafad (تبرج) *tabarruj* which is openness. The word *tabarruj* here means that it is not permissible to show jewelry that is usually not shown by good women or to use something that is not usually used, such as dressing excessively, walking in a ponytail and so on. Showing something unusual to be shown other than to her husband, this can bring admiration from other men who are not her mahram so that later it will cause stimulation or get interference from a mischievous man. In this case, the prohibition is indeed aimed at older women, so for young women, of course, this is very prohibited, because the old are not allowed, let alone the young. From this verse we can know the limits of what can be done and what cannot be done.⁴⁹

In Tafsir Al-Munir it is stated that an old woman, that is, an elderly woman, has gone through menopause and does not want to get married, it is okay to take off her outer clothes without intending to show her jewelry. Meanwhile, old women who still have the rest of their beauty are prohibited.⁵⁰

The Relevance of M. Quraish Shihab's Thoughts on Adornment with

⁴⁵ Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9* (Jakarta: Gema Insani, 2016), 499

⁴⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9*, 501

⁴⁷ Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9*, 504

⁴⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 611-612

⁴⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol 8, 612-613

⁵⁰ Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9*, 579

the Present Age

This day, it shows that there are social changes in society. Namely, the number of women who dress excessively, clothes that do not cover the awrah and so on. The social changes that occurred during this period were caused by the development of technology and the influence of other cultures. It can be seen that many people follow fashion and dress trends from other countries, and this is facilitated by increasingly sophisticated technology, such as Instagram, Tik-Tok, YouTube, Facebook and others. With this social media, people can easily access many things, so how to dress in another country and how to dress up is certainly not a difficult thing to do.

Allah swt does not forbid jewelry for you believers, jewelry here is not only dressing up, clothes also include jewelry. Using good and neat clothes is highly recommended if going to the mosque and doing other worship. However, there is also a prohibition on wearing clothing, which is clothing that is transparent so that it is visible, such as naked, tight clothes that can invite lust from the opposite sex, as the Prophet (peace and blessings of Allaah be upon him) said:

صنفان من أهل النار لم أرهما بعد : كاسيات عاريات مائلات على رؤوسهن مثل أسنمة البخت, لا يدخلن الجنة ولا يجدن ريحها, ورجال معهم سياط مثل أذنان البقر يضربون بها عباد الله (رواه مسلم عن أبي هريرة)

Meaning: "The two groups of the inhabitants of Hell who are my people, I have not seen both. Women who are dressed but naked and wiggle and wiggle (others), there is like a camel hump on their heads. They will not enter heaven and will not smell it. And (the second is) the men who have the scars like the tail of an ox. With it they torment the servants of Allah" (HR. Muslim through Abu Hurairah).⁵¹

From the above hadith, it can be understood that, although Allah swt does not forbid jewelry, it is not permissible to wear thin or transparent clothes, walking in a hurry. In addition, it is also not allowed to dress up/make up excessively, wear excessive perfume so as to arouse the desire of the opposite sex, stomp on the feet when walking until the necklace on the leg sounds.

Nowadays many women work, in this case Islam does not prohibit women from working. Quraish Shihab argues that if the woman is a wife,

⁵¹ M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer*, 234-235

then the wife is allowed to leave the house within the limits allowed by religion, such as there are needs and needs, as long as the wife has carried out the duties and obligations at home, especially considering the current conditions where the needs are very numerous and urgent. Women who are single are allowed to work as long as the work they do is still within the limits of religion, maintain their awrah and maintain their modesty.⁵² And also as long as she needs a job and this job does need it, like a midwife. Where when someone is going to give birth and there are no other midwives around her, then she is obliged to be the midwife. In this day and age, women's requirements for work must be required to look beautiful, neat and charming. Similarly, the use of perfume, the perfume used must be a fragrance that does not have a strong aroma and is used only to eliminate unpleasant odors and not to tempt.

What is interesting about Quraish Shihab's interpretation is its moderate but firm approach. Like the work of women as a model of Quraish Shihab in this case does not necessarily prohibit or legalize absolutely, but assesses the profession based on its content and implementation. So when a Muslim woman works as a model using transparent clothes, excessive makeup, doing *tabarruj*, and things that violate the Shari'a, then the profession as a model is unacceptable.

By linking the interpretation of Quraish Shihab in tafsir al-Misbah with the reality of Muslim women's work, there is clearly a new approach in Islamic studies. While the classical interpretation only discusses how ornamentation is practiced only in domestic spaces, the Quraish Shihab interpretation opens up a broader interpretation, namely how Islamic teachings address contemporary challenges. Therefore, this research not only constructs the meaning of adornment, but also a new understanding of the ethics of women adornment when working based on moderate contextual interpretations.

Conclusion

The conclusion of this study is that adornment according to M. Quraish Shihab is not excessively adorned, walking without swinging, not wearing perfume that can attract the attention of the opposite sex and not walking by stomping on the feet and making the bracelet on the feet sound so that it invites people's attention, and not showing

⁵²Perempuan Dalam Islam / Memahami Islam Bersama M. Quraish Shihab, diarahkan oleh METRO TV, 2022, 19:43, <https://www.youtube.com/watch?v=e5KA106YENc>.

something that should not be shown except to her husband. Quraish Shihab's thoughts on adornment are based on changes in the use of makeup from ancient times to the present and also the influence of social media adornment done by women. Nowadays, jobs dedicated to women require women to look beautiful, and charming. Thus, the interpretation of Quraish Shihab conveys that the adorning done by women when working in this day and age is permissible as long as it is not excessive, adornment in a reasonable stage, does not use transparent clothes and the work done does not violate the shari'a.

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