

## A Study of Hadith on Women's Veils in the Perspective of Religious Moderation in Indonesia

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DOI 10.29240/alquds.v9i1.11086

**Abstract.** The use of cadar for women in Indonesia has always been a polemic lately, often causing negative stigma. This study describes the critical analysis of hadith on the legal status of cadar for women through the approach of the concept of religious moderation in Indonesia. The research used is library research using a qualitative approach, collecting data from research sources in the form of books (hadith books), journals and other relevant readings, then analyzed using descriptive methods. The result of this study is that the cadar is a continuation of the jilbab as a covering for the awrah of believers in the Quran al-Ahzab verse 59. According to the hadith of the Prophet narrated by Abu Daud that the aurah of a believer woman is other than the face and palm and the ability to see this part of the woman before proposing. According to the principles and indicators of religious moderation, the wearing of the cadar for women believers in Indonesia does not reflect the concept of balance in religious practices and attitudes because it does not include fashion or culture of the archipelago. The conclusion of this study is that women believers do not wear a cadar in Indonesia does not mean that they do not cover their aurat, because the cadar is also related to the local culture.

**Keywords:** cadar, jilbab, aurah, moderation

### Introduction

The use of the cadar for women arose and began with the different scholars in understanding Allah's commands in the Quran and the Prophet's commands through hadiths about the limits of aurah for women themselves. Because discussing the cadar means studying something that is never stale and always actual to discuss, because if we look back at civilization that the first man as quoted in the Qur'an surah al-A'raf verse 22 when Adam and Eve violated Allah's command, "that is, (immediately and quickly) when both of them had tasted the fruit of the tree, it appeared to them to cover it with the leaves of heaven in layers". The gesture about the clothes worn by Adam and his partner is not just covering the body with a leaf but in layers that aim to completely cover the body, neither minimal nor mini nor transparent (translucent).

Allah's exhortation on covering the awrah and maintaining the view of women in the Qur'an, Surah an-Nur verse 31, has given a clear guideline: "Tell the believing woman to keep her gaze, her genitals and not to show her jewelry except what is usually seen from her. And let them cover their breasts, and do not show their jewelry except to their husbands, fathers, fathers-in-law, sons and sons of their husbands, brothers, sons of brothers, sons of sisters, Muslim women or slaves they have, male servants who have no desire for women or children who do not understand the awrah of women.". This verse has given the limit of women's aurat with the words "do not show jewelry except what is usually seen on her" and the command "cover the scab of her chest", through these two verses have given birth to various interpretations of scholars about the limits of women's aurat and the tool in the form of clothes which is meant as "jalababihinna"?. Although later in different verses and surah and the hadith of the Prophet (may Allah be pleased with him) becomes an explanation (bayan), it is undeniable that the practice will still be influenced by the culture of the place and time.

Clothes that cover a woman's body are a nature that shows the identity of a civilization as expressed by Lisa Aisiyah Rasyid<sup>1</sup> that the body not only bears a physical identity, but also a social identity and even creates certain social boundaries. In the theological dimension, clothing is a human obligation to be a segment of sharia in one of the conditions that must be met when carrying out mahdah worship such as prayer, namely the obligation to cover the awrah. Because according to Wan Muhammad's explanation<sup>2</sup> That the aurat of an independent woman in prayer is something other than her face and her two shallots that are dhahir and her mind up to the wrist is not the awrah in prayer, the other of all is considered awrah, in prayer to her hair and the heart of the soles of her feet, as for the soles of her feet, it is adequate to cover them with earth or the floor when standing, if you see the soles of her feet when prostrating or prostrating, then cancel the prayer. This kind of aurat also applies in ihram hajj and umrah.

The ups and downs of human civilization in polemics about what clothes are ideal for Muslim women, have given birth to many versions of fashion, terms and policies. The application in Indonesia of the fashion of Muslim women's clothing in the pre-independence period, the period of the independence struggle, after independence until the late 70s is synonymous with kebaya or baju kurung with a shawl as a head covering as worn by KH's wife. Ahmad Dahlan, the wife of Buya Hamka and Fatmawati Soekarno, has even become the official attire of religious teachers and lecturers, including religious college students. In the research of Mujahidin<sup>3</sup> Even during the New Order period, precisely in the mid-1980s, the term hijab began to be known as a jilbab fashion for Muslim women, even though it was banned and restricted from being used in schools and government offices. Entering the Reform era, the hijab began to gain freedom as the identity of Muslim women, although there was still a controversial, meaning of the use of the jilbab. The cadar is an advanced version of the use of the jilbab, in Islamic studies the hadith experts and mufassirin themselves are still debating the postulates of whether or not it is mandatory to wear the cadar. Factually the logical consequence of the use of the cadar is that it is rejected more than the hijab and at the same time gives a fundamentalist (extreme) Islamic stigma to Muslim women wearing the cadar.<sup>4</sup>

The following research will conduct an assessment of the hadiths of the command to wear the hijab, jilbab and cadar and the like which is formulated with the title "A Critical Study on the Status of Hadith Wearing the Cadar for Women Through the Concept of Religious Moderation Approach". The research method uses the library research method using a descriptive qualitative approach, collecting data from research sources in the form of books (hadith books), journals and other relevant readings, then analyzed using the descriptive method.

Some of the previous studies include the following: Rahmawati<sup>5</sup> in his research on "The Law of Wearing the Cadar According to the Imam of the Mazhab", the results of his research show that the Shafi'i and Hanbali Schools put the position of the cadar as an obligation for Muslim women, based on Islamic legal texts. Meanwhile, the Maliki and Hanafi schools view the cadar as Sunnah (recommended deeds) by providing greater flexibility in the practice of wearing the cadar. Rahmawati concluded that the difference in views on the cadar law is influenced by cultural and historical factors in each region where the imam of the sect resides.

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<sup>1</sup> Lisa Aisiyah Rasyid and Rosdalina Bukido, "Problemтика Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah* 16, no. 1 (2018): 74, <https://doi.org/10.30984/jis.v16i1.648>.

<sup>2</sup> Wan Muhammad bin Wan Muhammad Ali, *Al-Hijab* (Kuala Lumpur: Wathan, 1980).h.2

<sup>3</sup> Mujahidin Mujahidin, "Cadar: Antara Ajaran Agama Dan Budaya," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (2019): 11, <https://doi.org/10.30829/juspi.v3i1.3142>.

<sup>4</sup> Ratri L, "Cadar, Media, Dan Identitas Perempuan Muslim," *Forum* 39, no. 2 (2011): 29–37, <https://ejournal.undip.ac.id/index.php/forum/article/view/3155/2832>.

<sup>5</sup> Rahmawati, "Hukum Memakai Cadar Menurut Imam Mazhab," *Itisham: Journal Fo Islamic Law and Economics* 4, no. 1 (2024): 1–15.

Sari and Busro<sup>6</sup> in research on about "The Cadar in the Contemporary Context of the Perspective of Islamic Law Philosophy" with the result that wearing a cadar for a woman produces masalah at the level of tahsiniyah because women will be more protected, both protected from the evil side of others and in terms of protecting the face from things that interfere with their beauty, the philosophical conclusion that the law of wearing the cadar is at the level of sunnat (recommended).

Syofrianisda Research<sup>7</sup> with the title "Characteristics of Muslim Women's Clothing in the Review of the Quran and Hadith" summarized the results of her research, namely Muslim women's clothing in the Quran is expressed in Arabic and interpreted in Indonesian meaning that Muslim women's clothing in Indonesia must refer to clothing in accordance with Arab culture, Syofrianisda concluded that Indonesia's Muslim women's clothing is not in accordance with the characteristics of Arab culture.

Results Ansharullah<sup>8</sup> "Muslim Women's Clothing Perspective Hadith and Islamic Law" is that Muslim women's clothing is to cover the entire body except for the face and palms, not tight and thin, not resembling men's clothes and not excessive. In his conclusion, he emphasized that the purpose of Muslim women's clothing is to avoid the slander of male orgasm and eliminate self-arrogance.

Based on the literature review above, the problem in this study with the theme "Critical Analysis of Hadith on the Legal Status of Wearing the Cadar for Women through the Concept of Religious Moderation Approach" deserves to be studied because it has not been discussed by previous researchers. This research also provides public education about the pattern of dressing Muslim women in accordance with sharia in order to support the religious moderation program that is being carried out by the Government through the Ministry of Religion of the Republic of Indonesia.

## Discussion

### Definition of Cadar and Its Characteristics

In some countries around the world, cadars are called different versions, such as in Iran the kerudung or cadar is clothing that covers a woman's entire body from head to toe. For Bedouin women in the Gulf region and Egypt, calling it Burgu means specifically for people who cover their faces. The Persian word "chador" means "tent". The term purdah is also found mentioned in India, Pakistan and Bangladesh.<sup>9</sup> Furthermore, the word cadar in Arabic is niqab which means "face covering cloth" according to the Al-Munawir dictionary. Usually, the niqab is made of a different material than the hijab, which covers the woman's face and accentuates the area of her face that is not covered by the hijab. There are not many Niqab models; There are also those who only have a piece of cloth that is long enough to cover the face, especially up to the base of the chin. Large sheets of cloth are used for robes (jubah) and kerudung, covering the entire female body as the outer layer covering the inner layer.<sup>10</sup>

<sup>6</sup> Rekha Puspita Sari and Busyro Busyro, "Cadar Dalam Konteks Kekinian Perspektif Filsafat Hukum Islam," *Borneo : Journal of Islamic Studies* 4, no. 1 (2023): 10–21, <https://doi.org/10.37567/borneo.v4i1.2006>.

<sup>7</sup> Syofrianisda Syofrianisda, "Karakteristik Pakaian Wanita Muslimah Dalam Tinjauan Al-Qur'an Dan Hadis," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 2, no. 1 (2020): 91, <https://doi.org/10.31958/istinarah.v2i1.2160>.

<sup>8</sup> Ansharullah, "Pakaian Muslimah Dalam Perspektif Hadis Dan Hukum Islam," *DIKTUM: Jurnal Syariah Dan Hukum* 17, no. 1 (2019): 65–86.

<sup>9</sup> Rekha Sari and Busyro Busyro, "Cadar Dalam Konteks Kekinian Perspektif Filsafat Hukum Islam," *Borneo : Journal of Islamic Studies* 4 (October 22, 2023): 10–21, <https://doi.org/10.37567/borneo.v4i1.2006>.

<sup>10</sup> Muhammad Syihab Al Faruqi, Maulana Muzayyin Al Kahf, and Maulida Fitria Rahman, "Pemahaman Cadar, Hijab, Dan Burqa Dalam Perspektif Islam," *JIQTA: Jurnal Ilmu Al-Quran Dan Tafsir* 2, no. 1 (2023): 66–90, <https://jurnal.asy-syukriyyah.ac.id/index.php/JIQTA/article/view/343/222>.

Sari and Busro<sup>11</sup> quoting several opinions of experts on the meaning of the cadar, such as according to Quraish Shihab's opinion that the cadar in Islam, which is a thick and loose hijab that covers all the awrah including the face and palms, aims to keep women from slander and attention from men who are not muhrim. In contrast, Hasan al-'Audah said that the cadar was known before Islam in Persia for Zoroastrians who viewed women as filthy creatures who had to cover their mouths and nostrils with linen so that their breath would not pollute the holy fire of ancient Persia when worshipping. Shi'a figure Murtadha Muthahari's comment claimed that initially the cadar was closer to the culture of the Sassan tribe in Iran who wore a body covering much more strictly than what was applied by Islam. Referring to some of the opinions above, it can be concluded that the cadar is a long cloth that covers part of the face starting from under the chin and even covers the entire face except for the smallest part of the eyes.

Term "hijab" refers to the type of cadar worn by Muslim women, which is in accordance with Sharia law because it covers the face and only shows the eyes. Masdar *fi'il tsulatsil mujarrad* is the word hijab. *Hajaba yahjibu hajban wa hajiban* can mean *al-satir*, that is, everything that can cover, or *al-mani'* 'an *al-naẓar*, that is, something that is a barrier to view. *Al-hajib* can also mean *banwab*, i.e. the guard or doorman; mutahajjibah, rather, it refers to a woman who covers herself or her entire body with clothes. Mahjub refers to something that is obscured or hidden. Because the barrier or cover is what is meant by the word hijab, the terms khimar and niqab are part of the hijab.<sup>12</sup>

Word *khumar* from *khamara-yakhmuru-khamran* which means covering and storing anything. All types of alcohol are considered *khamr* because it interferes with mental clarity. Khimar which means "something (cloth) that can cover the head" is the singular form of *isim mufrad*, and *khumur*, *khumr*, or *akhmira* is plural form. Ibnu Katsir argues that khimar or also called *maqani* (Head and face covering) is something that can cover the head. Meanwhile, Biqa'i and Abu Hayyam argue that khimar is a cadar worn on the head. As a result, there are two different types of khimar: covering the head without a face and covering the face and head. Meanwhile, Niqab in Arabic has various connotations. Example, *niqaabul mar'ah* (color) refers to a woman's skin color because *niqab* can hide their skin color; (2) The woman's face and nose are covered with a cadar (*qina'*) that covers the tip of her nose.<sup>13</sup>

During the Jahiliyah period, some women wore a niqab between their clothes. After that, this clothing lasted until the Islamic era. Although he did not mandate or advocate the niqab for women, the Prophet Muhammad PBUH did not oppose this style of clothing. According to some claims, if the niqab is considered as a garment that can maintain the dignity and "will" of a woman to ensure her survival, then surely the Prophet Muhammad SAW would do this to his wives. The Prophet's family is the most obedient in protection. However, the Prophet did not need a niqab (cadar). The wives of the Prophet's companions were also exempt from this. This shows that although the niqab is worn by some women, the niqab was never widely known as a form of clothing until the Islamic era. In contrast to the Ummahat al-Mukminin, or the wife of the Prophet, they explicitly required the hijab to be worn inside the house and that women covered their entire body and face when they went out.<sup>14</sup>

After the entry of Islam, Muslim women were not required or prohibited from wearing the cadar; Instead, it is allowed to become a universal habit. According to Abu Syuqqah<sup>15</sup>, Islam recognizes and allows the cadar on the one hand to make room for some pious women who wear it as a form of

<sup>11</sup> Sari and Busyro, "Cadar Dalam Konteks Kekinian Perspektif Filsafat Hukum Islam.", h.13.

<sup>12</sup> Rasyid and Bukido, "Problemтика Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis.", h.78.

<sup>13</sup> Rasyid and Bukido.

<sup>14</sup> Al Faruqi, Al Kahf, and Rahman, "Pemahaman Cadar, Hijab, Dan Burqa Dalam Perspektif Islam.", h.81.

<sup>15</sup> Abdul Halim A. Syuqqah, *Kebebasan Wanita, Jilid 4, Terjemah: As'ad Yasin* (Jakarta: Gema Insani Press, 1997), h.290.

clothing, and on the other hand because the hijab does not interfere with the interests of others. Local Muslims who are used to wearing it.

This concept is based on the words of Allah in the Qur'an, surah al-Hajj verse 78:

هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

Meaning: He has chosen you and He has never made for you a narrow religion in any way. (QS. Al-Hajj: 78)

### The Legal Basis of the Command to Cover the Aurah in the Qur'an

Several verses about the command to cover the aurah as well as explaining the limits of the limbs that are allowed to be seen are found in the Qur'an surah an-Nur verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

Meaning: Say to the believing woman: "Let them hold back their gaze, and their genitals, and let them not show their jewelry, except what is visible from it. And let them cover their breasts (QS. An-Nur : 31).

Understanding the sentence pattern in the above sentence on the word *al-mukminati* addressed to all obedient women. Command *yakhdhudna min abhsbarihinna* used in this phrase. Similarly in the word *wayahfazhna furujahunna* forme *fi'il mudhori* which means command, and in pronunciation *wal yadbribna bi khumurihinna* for example, It uses *lam amr* as an order. While in the phrase *la yubdiina zhiinatahunna* use *la nafi faqat* which contains the meaning of removing the awrah or the prohibition for all women of the believers to open their jewelry (their personal area). The next understanding is the word *yakhdhudna min abhsbarihinna* Preceding other words, giving the understanding that the eyes are the source of all disobedience, the impact can lead to adultery, slander and all harm, so the eyes take precedence over maintaining honor.<sup>16</sup>

The next command to close the aurah with the expression *jalabab* found in the Qur'an surah al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: O Prophet, say to your wives, your daughters and the wives of believers: "Let them stretch out their jilbab all over their bodies". This is so that they are easier to be recognized, so they are not disturbed. And Allah is the Forgiving and the Most Merciful. (QS. Al-Ahzab : 59)

Allah's message in the above verse conveys to the Prophet to command his wives, daughters and wives of believers to cover their whole bodies with their hijab by using *fi'il amar*. Meanwhile, the command to stretch the hijab all over the body using *fi'il mudhori* has the position of *maf'ul qaul*. So as a clue that can be concluded in verse 59 that through the word *an yu'rifna* (to be easily recognized) it means jilbab as the identity of a believer woman so that it is not disturbed, does not cause slander and avoids adultery and contains great benefits behind the command.

<sup>16</sup> Sayyid Sabiq, "Fikih Sunnah Jilid 6, Terjemahan Moh. Thalib," in 6 (Bandung: Al-Ma'arif, 1997).

## Study of Hadiths on the Cadar

The Prophet Muhammad SAW likened women to aurah as contained in the following Sunan Tirmidhi:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ مُوَرِّقٍ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ (سنن الترمذي ١٠٩٣)

*Meaning: Muhammad bin Basyar narrated to us, narrated to us 'Amr bin 'Ashim narrated to us the Hammam from Qatadah from Muwarriq from Abu Al Abwash from Abdullah from the Prophet (peace and blessings of Allaah be upon him) said: "The woman is the awrah. If he comes out then the devil will beautify him in the eyes of men." (Sunan Tirmidhi Hadith Number 1093).*<sup>17</sup>

The comments of the scholars about this hadith, namely Abu Isya, said that this hadith is a gharib hasan and even so according to Abu Thahir this hadith is dhaif, while Nashiruddin al-Bani saheeh it.

The limit of women's aurah is found in the hadith narrated by Abu Daud, namely in addition to the face and palms, as the following hadith reads:

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الْأَنْطَاكِيُّ وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ قَالَا حَدَّثَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ بَشِيرٍ عَنْ قَتَادَةَ عَنْ خَالِدٍ قَالَ قَالَ يَعْقُوبُ ابْنُ دُرَيْكِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ (سنن أبي داود ٣٥٨٠)

*Meaning: It was narrated to us that Ya'qub bin Ka'b al-Anthaki and Muammal Ibn al-Fadhl al-Harrani both said: Narrated to us al-Walid from Sa'id bin Bashir from Qatadah from Khalid said: Ya'qub bin Duraik said from 'Aisha radliyallahu 'anha, that Asma bint Abu Bakr went to meet the Messenger of Allah (peace and blessings of Allaah be upon him) wearing a thin cloth. So the Messenger of Allah (peace and blessings of Allaah be upon him) turned away from him. He said: "O Asma', indeed, a woman who has reached puberty should not be seen from her except this and this (she pointed to her face and both palms)." (HR. Abu Daud in Sunan Abu Daud Hadith Number 3580).*<sup>18</sup>

The comment of the hadith scholars that Nashiruddin al-Bani stated that this hadith is Saheeh, while Abu Thahir Zubair 'Ali Zai said it. Abu Daud himself as the guardian of this hadith categorized the mursals because his sanad was interrupted by Khalid bin Duraik, that Khalid did not meet Aisha.

The hadith above shows the necessity of covering one's awrah. A woman who has reached her menstrual cycle or has reached her age, is only allowed to show her face and hands. People who have reached puberty are required to dress because it is a religious requirement. The occurrence of the first menstrual cycle in a person is a sign of puberty.

<sup>17</sup> Tirmidzi, *Sunan Tirmidzi* (Riyadh: Maktabah al-Ma'rifah, n.d.), h.1173.

<sup>18</sup> Abu Daud, *Sunan Abu Daud* (Baitul Afkar ad-Dauliyah, n.d.), h.4104.

The ability to see the face and palm in the above hadith is also found in another hadith about the ability to see the woman who will be betrothed, this hadith with the same narrator, Abu Daud, reads:

إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ مِنْهَا إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ

*Meaning: If one of you wants to propose to a woman; If you can see in advance what is the attraction to marry him, then he should do it*

So when Jabir was going to propose to a woman from the Banu Salamah, by first hiding his attraction to her, Jabir looked at the woman to find out something that made me like her. That is the expression of Jabir. Sayyid Sabiq's affirmation, according to the majority of scholars, the parts of a woman's body that can be seen when she wants to propose are the face and palms. Because through the face is drawn her beauty and from the palm of the hand is reflected her fertility.<sup>19</sup>

### Basic Principles and Indicators of Religious Moderation in Indonesia

The word moderation (neither excessive or inadequate) comes from the Latin *moderatio*. The word also refers to self-mastery (from a weak and dominant position). Two definitions of moderation are given in the Great Dictionary of the Indonesian Language (KBBI): 1. Reduction of violence and 2. extreme avoidance. Saying "the person is moderate" indicates that the subject is acting normally on a daily basis and not acting extremely. The terms average, core, standard, and non-aligned are often used when referring to moderation in the United Kingdom. In general, moderation is respecting others as unique individuals and interacting with government institutions while upholding a balance of morals, beliefs, and character.<sup>20</sup>

The Arabic *mufradat* that is comparable to the word moderation is *wasath* or *wasathiyah* corresponding to *tawassuth* which means middle (the best way), *i, tidal* means fair and *tawazun* is balanced. So that the word referee is understood in three uses, namely 1) mediator or intermediary in business, 2) mediator, separator as well as mediator in disputes and 3) leader in the match. Meanwhile, the opponent is that in Arabic it is (*tatharruf*) excessive and in United Kingdom extreme, radical and excessive contain excessive meaning and go out of habit.

A balanced approach in practicing one's own religion (exclusive) and showing tolerance for the practice of other people's religions with different views (inclusive) is what religious moderation is meant. Undoubtedly, this moderate attitude or middle way in religious practice will distance us from radical, obsessive, and extremist religious viewpoints. As mentioned earlier, religious moderation serves as a solution to the existence of two extremes in religion: the extreme left or liberal and the ultraconservative or extreme right.<sup>21</sup>

The basic principle in the concept of religious moderation is to always maintain a balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefits, between necessity and voluntariness, between religious texts and *ijtihad* of religious figures, between ideals and reality, and the balance between the past and the future. So Muhammad Hasyim Kamali likened the principle of balance and fairness in

<sup>19</sup> Sabiq, h.41.

<sup>20</sup> Balai Litbang dan Diklat Kementerian Agama RI, *Moderasi Beragama*, Kementerian Agama, vol. 1, 2019, h.15.

<sup>21</sup> Balai Litbang dan Diklat Kementerian Agama RI.

the concept of moderation to mean that in religion, a person is extreme in his views, but must always look for common ground, because of the balance of the essence of Islamic teachings.<sup>22</sup>

In discussing religious moderation, there needs to be indicators used to determine whether someone is moderate or not moderate in religion, there are at least four things, namely 1) national commitment; To what extent a person's religious views, attitudes and practices have an impact on loyalty to the national consensus, especially related to the acceptance of Pancasila as a state ideology and a sense of nationalism, recognizing the 1945 Constitution as a legitimate state constitution. 2) tolerance; give space and do not interfere with the rights of others to believe, carry out their worship according to their beliefs, argue even though it is different from what is believed. 3) anti-violence; It is not included in the group that wants to make changes to the political system and social order in extreme ways in a drastic time. 4) accommodating to local culture; To the extent that the willingness to accept religious practices that accommodate local culture and traditions, to be friendly in accepting local culture in religious behavior, not to be rigid in accepting the practice of religious behavior by not solely emphasizing normative truths but to accept religious practices based on virtue as long as it does not contradict the principle of religious doctrine. These indicators can be used in detecting and taking preventive measures so as not to be exposed to radicalism.<sup>23</sup>

### **Legal Status of Cadar for Women: Perspectives on the Concept of Religious Moderation in Indonesia**

The cadar is expressly not included in the postulates of the Quran and hadith but is a derivative of the jilbab. It is different from khumur or khimar based on the Qur'an, surah an-Nur verse 31, and jalabab or jilbab in surah al-Ahzab verse 59. The two words talk about the woman's aurat which means head covering, which distinguishes khimar for the head only while the jilbab covers the entire body of the head such as hair, ears, neck to chest. Specifically, the cadar is also called niqab or burqa because it covers part of the face or part of the face with a thin cloth with a net at the eyes.<sup>24</sup>

If we look at the hadith of the Prophet SAW narrated by Tirmidhi above about "a woman is aurah, if she goes out of the house, she will beautify in the eyes of men", this hadith means that all the bodies of women are attractive and special and implicit in the meaning that when she goes out of the house, she must cover her aurah. Furthermore, in the hadith narrated by Abu Daud gave guidance to Asma' with the phrase "O Asma, if a woman has reached puberty, she should not be seen except this and this (while showing her face and palms)". This shows that the limit of aurah for women is her entire body except for the face and palms. It is further clarified through another hadith narrated by Abu Daud about Jabir's ability to see a woman named Salamah before proposing to her, namely looking at the face and palms of his hands. Women's aurat in addition to the face and palms also applies when worshipping such as prayer and ihram haji.

Because there is no evidence of qath'i in the verses of the Quran and hadith mentioning the word cadar, there is a difference in interpretation as a result of the ijtihaad of the tafsir scholars and fiqh scholars. The views of madhhab fiqh, madhhab Hanafi and Maliki categorize the sunnah. The Shafi'i school obliges non-muhrim. The Hanbali school requires without any exceptions. There are also some contemporary scholars who do not require the cadar such as Abdul Halim Abu Syuqqah that the cadar is a fashion like a turban for men. Sheikh al-Azhar Muhammad Sayyid Thantawi said the cadar is a culture that has nothing to do with religion. In line with Al-Ghazali, the cadar is not part

<sup>22</sup> Balai Litbang dan Diklat Kementerian Agama RI.

<sup>23</sup> Balai Litbang dan Diklat Kementerian Agama RI, 43-46.

<sup>24</sup> Al Faruqi, Al Kahf, and Rahman, "Pemahaman Cadar, Hijab, Dan Burqa Dalam Perspektif Islam."



of worship but only a tradition. Even al-Qurthubi qiyat the ability to open the face and palms in worship (prayer, umrah and hajj) shows that the cadar is not mandatory.<sup>25</sup>

The cadar is considered familiar to Indonesia society, but women wearing the cadar are often an easy target for labeling religious fanaticism associated with radical Islamic groups of terrorist networks, Wahhabis, Shi'ah, ISIS and others. The use cadar people find it difficult to socialize and tend to isolate themselves only with their communists.<sup>26</sup> Even the accusation is not important according to al-Maududiy that the cadar of Arab culture is ignorant of the Islamic inheritance.<sup>27</sup>

The wearing of the cadar for Muslim women is associated with the basic concept and indicators of religious moderation in Indonesia, then practicing religion has been guaranteed by the state in the 1945 Constitution Article 29 paragraphs (1) and (2) that the state is based on divinity and there is a guarantee of freedom for citizens in carrying out worship according to their religion and beliefs. Based on the principle of balance between reason and revelation in order to maintain the individual and communal benefits as well as the balance of religious texts and ijtihad of religious leaders, there is no compelling (emergency) for the wearing of the cadar for women in Indonesia. This is in accordance with the indicators of moderation, tolerance and adaptation to local culture, because the cadar is not rooted in the culture of Muslim women's clothing in Indonesia.

## Conclusion

Based on the description above, it can be concluded that covering the awrah for women is a command of Allah that is qath'i and there is no disagreement among scholars about it. Meanwhile, the interpretation of the boundaries of the limbs that do not include aurah when understanding the words *illa ma zahara minha* (except for what is usually seen) in the verse of the Quran and the word *haza wa kaza* in the hadith of the Prophet gives birth to an understanding between those who categorize the face and palms as aurah and those who do not include aurah for women. Because there is no evidence about the command and prohibition of the cadar, the group of scholars who understand the face and palms including the awrah is obliged for women to wear the cadar, and vice versa for the group of scholars who do not categorize the face and palms are not part of the woman's awrah that must be covered is not obligatory for her to wear the cadar. The concept of religious moderation with the principle of balance or in the middle in the practice of religion (wasathiyah) then the cadar is included in fashion and has to do with local culture, for Muslims in Indonesia do not wear the cadar for women, it does not cover the aurat such as the ability to show the face and palms during prayer, Umrah and Hajj.

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<sup>25</sup> Sari and Busyro, "Cadar Dalam Konteks Kekinian Perspektif Filsafat Hukum Islam", h.17-18.

<sup>26</sup> Rasyid and Bukido, "Problemтика Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis", h.77.

<sup>27</sup> Abu 'A'la Al-Maududiy, *Al-Hijab* (Damaskus: Dar al-Fikr bi Damasyik, 1964), h307.

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