

IMPLEMENTATION OF MUSLIMAH CLOTHING OBLIGATION IN NON- MUSLIM COUNTRIES

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ABSTRACT: *The purpose of writing this paper is to study and explain the implementation of Muslim fashion in Western countries. In the midst of Islamophobia and globalization, Muslim women face bans on wearing Muslim clothing by local governments, even in countries with a majority Muslim population like Indonesia. In addition to the above issue, living in countries where the majority are non- Muslims, the availability of Muslim clothing is scarce. How should Muslim women respond to this challenge? Should they submit to the ban and remove their hijab, or should they fight to have the ban lifted? How can Muslim women overcome the limitations of Muslim clothing in these countries? This study is conducted using a literature approach. Through this research, it can be concluded that Muslim clothing is a necessity and there is no dispensation for removing it. It requires the struggle of all elements of society, especially scholars, preachers, and Muslim women, to lift the ban. There should be no ban on Muslim women wearing the hijab because other Abrahamic religions (Christianity and Judaism) also have commands to wear head coverings. From this study, it is also known that Allah does not limit the style of clothing. The Qur'an and the Hadith only provide general guidelines on covering the aurat. Therefore, Muslim women can overcome the limited availability of Muslim clothing in non-Muslim countries by utilizing and modifying local fashion to cover their aurat.*

Keywords: *Implementation of Muslim Fashion, Minority Da'wah, Hijab Ban, Minority Jurisprudence.*

INTRODUCTION

Islam is a religion that highly respects and upholds the dignity and honor of women. Among the forms of respect is the obligation for Muslim women to adhere to the dress code, which includes covering their 'aurat'. This obligation to cover the 'aurat' is mentioned in His words: "O Prophet, tell your wives and your daughters and the women of the believers to bring down overthemselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful."¹

The Prophet Muhammad (peace be upon him) also gave clear instructions regarding the obligation of Muslim women to cover their 'aurat'. "'It is not permissible for a believing woman who has faith in Allah and the Last Day to reveal her hands, except up to this point" (The Prophet then held his hand up to his wrist)."² Another

¹ Tim Pelaksana Pentashih Mushaf Al-Qur'an, Al-Qur'an Translated surah al-Ahzab verse 59, (Jakarta: Maktabah al-fatih), 426

² Al-Thabari, Jami'ul Bayan 'an ta'wil al-Qur'an, Jilid 6, (Beirut : Mu'assasah Al-Risalah, 1994), 200

hadith reads, "O Asma', indeed a woman when she reaches puberty should not be seen except this and this - she pointed to her face and hands."³

The above arguments provide provisions for Muslim women so that when dressing apply the order to cover the cloth to her body so that her aurat is not visible. However, in the midst of Islamophobic globalization, Muslim women who carry out the commandment of covering the aurat face challenges, especially for those who live in non-Muslim countries. The challenge is in the form of a ban on wearing her headscarf. Some Western countries such as Germany, Belgium, France prohibit Muslim women from wearing hijab in public places including schools and universities. Some time ago a French presidential candidate campaigned promising that if he would ban the hijab in his country. Not only France in the Muslim minority country of India, there is also the same attitude towards Muslim women who wear the hijab. Another problem that arises is that in the midst of rapid liberalization and secularization in Western countries where people are free to express their fashion styles that are even almost naked, the availability of Muslim women's clothing in Muslim minority areas becomes a problem in itself.

It is certainly interesting to study how Muslim women in Muslim minority countries respond to the above issues. Can they remove their headscarf or should they keep their headscarf on? Therefore, the purpose of writing this paper is to examine the wearing of Muslim women's clothing in Western countries where the majority of the population is non-Muslim. How do Muslim women respond to the prohibition of wearing Muslim clothing and how to deal with the limited availability of clothing in non-Muslim majority areas. Another purpose of this research is to illustrate how Islamic da'wah should have a role in overcoming the above problems. This study of minority da'wah is expected to contribute to the spread of Islamic da'wah throughout the world, especially Muslim minority countries.

RESEARCH METHOD

This paper uses a qualitative method. The qualitative method was chosen because the research was conducted to obtain an in-depth description of the object of research, namely how the implementation of the use of Muslim clothing in non-Muslim countries. To get a picture of the object under study, researchers used a library research approach by using various literature sources as a source of research data. Researchers collect various literature as a source of data. The data collected is not in the form of numbers but in the form of texts or images that come from various sources such as books, journals, the internet, which are closely related to the object of research. Furthermore, the data is processed, compared, and analyzed using content analysis techniques. To analyze the content of the data in this study, several criteria were used to connect the opinions of scholars from both the mufasir and the four madzhab fiqh scholars (Hanafi madzhab, Maliki madzhab, Hanbali madzhab, and Shafi'i madzhab). In addition, the author examines historical facts and the concept of clothing in the heavenly

³ Abu Dawud, Sunan Abu Dawud, jilid 6, (Beirut: al-Maktabah al-Ashriyyah, t.t), 62

religions then relates it to the use of Muslim clothing in Western countries that face constraints on the availability of Muslim clothing there and the phenomenon of banning the hijab in the Western world and examines how the contribution and role of da'wah to the above problems.

RESULTS AND DISCUSSION

1. Definition of Aurat

*Etymologically aurat means lack or something that brings reproach (disgrace) to something. عورات which is every thing that is felt shame, disgrace, defect or reproach. In the dictionary Lisan al-'Arab mentioned that what is meant by aurat is every disgrace and defect in something.*⁴

Other meanings include parts of the body that should not be visible according to sharee'ah, the genitals and organs for reproduction. Anything that causes embarrassment if seen such as the vagina and others. Thus, aurat is etymologically a disgrace, blemish, or deficiency that must be covered with regard to the limbs of women and men.

*In terminology, aurat means something that must be covered and she is ashamed to show it from body parts such as the vagina and rectum.*⁵ *Another definition is a part of the human body that in principle should not be visible, except in an emergency or urgent need.*⁴ *Based on some of the definitions above, the researcher concludes that aurat is a part that must be covered by using clothing or anything else and should not be seen by people who are not mahrams without reasons justified by sharia (not an emergency condition) both in prayer and outside of prayer.*

2. Review of Verses on Covering the Aurat

The command to dress and cover the aurat and its limits are explicitly expressed in the Qur'an. Some of the verses related to this matter provide signs for mukallaf women⁵ to fulfill the restrictions given by the book revealed to the Prophet of the last days. Islam teaches that clothing is a covering of the aurat, not just an adornment. Islam requires every woman and man to cover their body parts that attract the attention of the opposite sex. Being naked is an uncivilized and unexemplary act.

Qur'an Surah al-Ahzab verse 59 is one of the verses that commands women to extend their lashes. It is explicitly addressed to the family of the Prophet Muhammad (peace and blessings be upon him) and the wives of the believers. Verse 59 of Surah al-Ahzab reads as follows: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be

⁴ M. Quraish Shihab, *Jilbab Pakaian Perempuan Muslimah*, (Jakarta: Lentera Hati, 2004), 48

⁵ Mukallaf is a woman who has been subjected to the obligation to carry out shari'a because she has reached puberty. The age of puberty for women is when a woman has menstruated.

abused. And ever is Allāh Forgiving and Merciful.”⁶

In the verse Al Ahzab verse 59 Allah uses the word jalabib. A term that is now popular with the word jilbab. The word jalabib means clothing.⁷ The garment in question is one that is wider than the veil with which a woman covers her head and chest.⁸ The word jalabib is preceded by the lafadz yudnîna which indicates the meaning of extending or lengthening the veil.

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According to Ibn 'Abbas and Qatadah quoted by Abu Hayyan, the jilbab is a type of clothing that covers the temples and nose, although the wearer's eyes are visible, but still covers the chest and face.⁹ Al-Qurthubi says jilbab is a loose or wide bracket and is wider than a shawl or veil.¹⁰

Al-Biqā'i interprets the word jilbab to mean a loose, headless garment worn by women. Furthermore, according to him, if what is meant by jilbab is a shirt, then it is a garment that must cover the hands and feet. If it is a headscarf, then it is obligatory for her to cover her face and neck. Meanwhile, if the jilbab is interpreted as a garment that covers the clothes, then the command to extend it is to make it loose so that it covers all the body and clothing.¹¹

One of the contemporary scholars, Yusuf Qaradhawi, argues that what is meant by the headscarf is clothing with any cut fashion that can cover all parts of the female body that are ordered by Allah Subhanahu Wa Ta'ala, to cover it, whatever the name and shape.¹² In the Indonesian context, Mahmud Yunus translated the term jalabib with coat. The jilbab for Hamka is a garment that covers the entire body, except for the hands and face.

Regarding the reason for the revelation of verse 59 of Surah al-Ahzab, Imam al-Razi narrated that in ancient times, women, both free and slave, went out at night to relieve themselves between bushes and trees. So it was indistinguishable between free and slave women. The wicked in Madinah, as was the custom in the pre-Islamic era, would often flirt with the slave women. But often they would flirt with free women on the grounds that they were mistaken. So this verse was revealed to distinguish between free women and slaves, namely by wearing a long

⁶ Al-Qur'an Surah al-Ahzab verse 59

⁷ Manzur, Lisanul Arab, juz 4, (Kairo: Darul Ma'arif, tt.), 616.

⁸ Manzhur, Ibnu, Lisan al-'Arab, Jilid 1, (Mesir: Dar al-Fikr, 2015), 222

⁹ Nasiruddin Baidan, Tafsir bi Al-Ra'yi: Upaya Penggalan Konsep Wanita Dalam Al-Quran (Mencermati Konsep Kesejajaran Wanita Dalam Al-Quran), Cet. Ke-1, (Yogyakarta: Pustaka Pelajar, 1999), 172.

¹⁰ Imam Al-Qurthubi, Tafsir Al-Qurthubi, transt. Fathurrahman Abdul Hamid, (Jakarta: Pustaka Azzam, 2008)

¹¹ Ibn 'Umar, al-Biqā'i, Ibrahim, Nazhm ad-Durar fi Tanasub al-Ayat Wa as-Suwar. Cet. I, jilid V, Beirut, Dar al-Kutub al-'Ilmiyah, 1971, 135

¹² Yusuf al-Qaradhawi, Al-Shahwah al-Islamiyyah baina al-Juhud wa al-Tatharruf, (Qatar: al-Ummah, 1406 H), 153.

and wide hijab.¹³

In line with the above opinion, Imam al-Qurthubi mentioned in his tafsir that the revelation of the above verse was a rebuke to the habits of free Arab women when they left their homes. These women are often harassed by men, because the clothes they wear are not polite so that most of them think that these women are slaves. In order to prevent Muslim women from being harassed and to show respect for Muslim women, the verse was revealed.¹⁴

In addition to Surah al-Ahzab verse 59, guidance on Muslim women's dress is also found in verse 31 of Surah al-Nur, the verse is addressed in general to all believing women, the full editorial reads. In this verse Allah uses the word khumur (خمر) which is the plural of khimar (خمير) which means a long head covering. Imam Ibn Manzur in the book Lisan al- Arab said; al-khimar li al-mar'ah is al-nashif (the khimar for women is a head covering. Others state that khimar is a cloth that a woman uses to cover her head. The plural form is akhmira, khumr or khumur.¹⁵

Al-Biq'a'i argues that the letter ba in the word bi khumurihinna in Surah An Nur verse 31 is understood by some scholars to function as al-ilsyaq, which is participation and attachment. This is to further emphasize that the veil should not be separated from the part of the body that must be covered.¹⁶

Looking at the explanation of the verse above, the researcher understands that women have been wearing headscarves for a long time, but some of them did not use them to cover their heads properly and let the headscarves stick out behind them and leave their chests exposed. Therefore, this verse commands Muslim women to cover their chests with their veils.

Ibn Sa'd in At-Tabaqat, narrated from Abu Malik who said, "The wives of the Prophet used to go out at night to fulfill their desires. However, some hypocrites would harass them on the way and make them feel uncomfortable. When this was reported to the Messenger of Allah (blessings and peace of Allah be upon him), he rebuked them, but they said, "We only do that by gesturing with our hands (pointing with our fingers)." After that, this verse was revealed. After that incident, this verse was revealed."¹⁷

Furthermore, the researcher concluded that this verse Allah addressed to all Muslim women who have reached puberty. Although in the verse above Allah uses the word mukminah, the command to dress to cover the aurat is addressed in general to all Muslim women who have reached puberty. The use of the word mukminah emphasizes that only believing women are ready to welcome this

¹³ Lukman Hakim, *Rekonstruksi Fiqh Hijab Berwawasan Nusantara Kajian Penafsiran Ayat Hukum Dalam QS. al-Ahzab: 59*, (Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam, 2014), 88– 102.

¹⁴ Al-Qurthubiy, *Tafsir al-Qurtubiy*, Jilid 6 (Kairo: Dar al-Sya'b, t.t) 4621.

¹⁵ Manzur, Ibnu Manzur, *Lisaanul Arab*, Jilid 5, (Kairo: Darul Ma'arif, tt.), 3164-3167.

¹⁶ Ibn 'Umar, al-Biq'a'i, Ibrahim. *Nazhm ad-Durar fi Tanasub al-Ayat Wa as-Suwar. Cet. I*, jilid 5, (Beirut, Dar al-Kutub al-'Ilmiyah, 2011), 258.

¹⁷ Wahbah al-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj* (Damsyik: Suriyah, t.t), 106-107

command. Before the revelation of this verse, the dress of free believing women was almost the same as that worn by slaves and also wicked women so. And in those days nosy men often harassed women, especially those known to be slaves. In order to avoid such harassment and to reveal the honor of believing women, the above verse was revealed to command the Prophet (peace and blessings of Allah be upon him) that believing women wear a wide dress that covers their entire body and complement it with a veil to cover their head.

The wearing of clothing that is required to cover the aurat based on the meaning of the two verses above consists of two kinds, namely the jilbab and khimar (veil). Jilbab in the Qur'anic language that Allah uses the word jalabib as a plural form of jilbab. Clothing worn to cover the aurat does not consist of only one type. It could be that the clothing used consists of two or three kinds including underwear then coats for the current context there is known as outer and equipped with a veil as a head covering. Khimar as a head covering must fulfill the provisions of covering the neck and chest, not allowed to dangle behind the body so that the chest is visible. The provisions of clothing like this are so that women's honor is maintained and not disturbed by men.

3. Provisions and Limits of Women's Aurat

Absorbing the content of jalabib and khimar in the two verses that command women to cover their aurat, scholars have opinions regarding the limits of the aurat. The Qur'an does not explicitly state the extent of the aurat that must be covered. Therefore, the scholars set some provisions for the wearing of Muslim women's clothing along with its limits.

a. The concept of aurat in the perspective of the Mufasirs

There are several opinions regarding the limits of aurat conveyed by scholars both from among the mufassir, Imam al-Qurthubi in his tafsir suggests that the great scholars Sa'id Ibn Jubair, Atha' and al-Auza'i, argue that what can be seen is only the woman's face, both palms, and the clothes she wears. The companions of the Prophet (peace and blessings of Allaah be upon him) Ibn 'Abbas, Qatadah and Miswar Ibn Makhzumah were of the view that what may be seen includes eye-patches, bracelets on half of the hand, which in the custom of Arab women are decorated or colored with henna (a kind of chlorophyll substance found in green plants), earrings, rings and the like. Qurthubi also points out the obligation to cover half of the hand.¹⁸

The concept of 'aurat' in the perspective of the madhhabs of fiqh.

1) Madhhab al-Hanafiyah

The Hanafi madhhab is of the opinion that a woman's 'awrah is her entire body except for her face and the palms of her hands and the soles of her feet. One of the scholars of the Hanafi madhhab said that Al-Hasan bin Ziyad narrated from

¹⁸ M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. 8, (Jakarta: Lentera Hari, 2006), 531.

Abu Hanifah that the soles of the feet are not aurat because it is difficult for a woman not to show the soles of her feet either when walking barefoot or wearing sandals. In addition, the arousal of desire when looking at the soles of the feet is not the same as the desire when looking at the face.¹⁹

The limits of the aurat of women, especially in the madhhab of al- Hanafiyah, state that the feet of women are not included in the aurat. Precisely from the ankle down, it is not included in the part that must be covered. This is due to the reason of emergency, where women definitely need to walk and do activities. And it is not possible to do so except by lifting their clothes so that they do not touch the ground.

2) Madhhab Al-Malikiyah

A woman's aurat in front of non-mahram Muslim men is her entire body apart from her face and palms. Even her beautiful voice is also aurat. As for the face and the palms of the hands, it is permissible for a man to look at them, even if the woman is young, whether it is just to look at them or for medical purposes. Unless there is a fear of fitnah (temptation) or a man is looking at a woman for pleasure, then it is haraam, just as it is haraam to look at an aurat.²⁰

3) Madhhab Al-Syafi'iyah

Imam Shafi'i states in al-Umm that every woman is aurat except the two palms of her hands and her face. The scope of the face according to him is what is found when facing, namely what is between the place where the hair grows on the head to the chin and the ends of both jaws, in length. It is also the width from the ear to the other ear.²¹ The palm of the hand includes the back and inside of the palm, the fingers up to the limit of the wrist.²²

4) Madhhab Al-Hanabilah

As for the scholars of the Hambali Madhhab, most of them agree that a woman's 'awrah is her entire body, with the exception of her face and hands. However, in cases of hardship, it is permissible for a woman to expose her face and hands. Ibn Qudamah, a scholar from the school of al-Hanabilah, in his book Al- Mughni wrote as follows: The evidence that it is obligatory to cover the soles of the feet is what was narrated from Umm Salamah, who asked: 'Is it permissible for a woman to pray wearing a long dress and a head covering without a cloth? The Prophet replied: "It is permissible, if the garment is wide enough to cover the two qadam." This indicates that it is obligatory to cover the soles of the feet.²³

b. Muslimah Clothing Requirements

The perfect Muslimah dress in accordance with the provisions of Islamic law is

¹⁹ Al-Aini, Badruddin, Al- Bidayah Fi Syarh Al-Hidayah, (Beirut: Dar al-Fikr, 1980).

²⁰ Al-Fakihani dan Al Qalsyani, Syarh Mukhtashar Khalil, (Libyaa: Maktabat al-Najah, 1969), 176

²¹ Muhammad bin Al Khotib Asy Syarbini, Mughni Al-Muhtaj ila Ma'rifati Ma'ani Alfazhil Minhaaj, (Darul Ma'rifah, 1431 H), 286

²² Ibnu Qasim al-Ghazi, Fathul Qarib, Series 1 (t.t., Darul Kutub, 2003), 116

²³ Ibnu Qudamah, Al-Mughni, Kitab al-Shalah, Juz 2, Bab Batasan Aurat, (India: Kitab Inc, 1999)

one that can cover all the limbs of women. To fulfill this provision, the scholars set several conditions for wearing Muslimah clothing. The requirements for Muslim women's clothing in accordance with the sharia described in the book treatise on women's fiqh written by Maftuh Ahnan are as follows:²⁴

- a) Cover the whole body except the face and palms;*
- b) Thick material is not translucent (transparent) so that it can show the color of the skin;*
- c) Loose and not narrow (tight) so as not to reveal the curves of the body;*
- d) Does not resemble men's clothing (The prohibition of resemblance here is resemblance because of wanting to act like a man in general or appear like a man);*
- e) Not to resemble the clothing of disbelieving women and women of the jahiliyyah. The women of the jahiliyyah wore veils but their necks and breasts were exposed*

The understanding that the author can convey from the explanation above is that the obligation to cover the 'awrah for Muslim women is an ijma' of the ulama. So Muslim women who have reached puberty are obliged to wear clothes that cover the aurat. But regarding the limits of the aurat that must be covered, the scholars have different views. The different views are about the areas of the face, palms and feet, both the back and soles of the feet. There is no difference regarding other areas.

4. The Hijab in the Perspective of the Samawi Religions

The people before the Messenger of Allah (peace and blessings of Allah be upon him), namely the Christians and Jews, were already familiar with the hijab. In the Gospels, the terms zammah, re'alah, zaif and mitpahat are found. Therefore, in the Christian tradition, clothes similar to the hijab worn by Muslim women are also worn by nuns and sisters. In the Gospel of Genesis verse 65:24 mentioned: He said to the servant, "Who is the man in the garden who is walking in the garden toward us? The servant replied, 'He is my master. So Maryam took the hood and covered herself.

²⁴ Ahnaf, Mahtuf, dkk, *Risalah Fiqih Wanita*, (Surabaya: Terbit Terang: 2011)



Image 1. Christian woman wearing hijab Sumber: <https://www.kompasiana.com/anandapujawandra/55c021639297730812826a50/wanita-kristen-wajib-berjilbab-menurut-injil>

Likewise, the Jewish religion also recognizes the covering of the aurat, which consists of a long shirt and a veil. Because the teachings about the headscarf are also found in the Jewish Scriptures. The Heredi Burqa Sect, one of the Israeli sects, wraps their bodies and heads in headscarves or abayas and tightly covers their faces with a piece of cloth called a "frumka" (a kind of niqab or burqa). Some of their leaders claim that the use of such clothing is to uphold Jewish law as well as to return to the original teachings of the Talmud about the commandment of hijab, they even claim that the clothing worn by Muslim women is copying their sharia. In contrast to the Heredi Burqa Sect who cover their entire bodies tightly, women from other Orthodox Jewish sects such as Lev Tahor in Canada (particularly Ontario and Quebec) wear the hijab without a face covering.



Image 2. Women from the Lev Tahor sect in Canada wearing the hijab without a face covering.

Sumber: <https://redaksiindonesia.com/read/hijab-itu-syariat-yahudi-html>

According to Rabbi Dr. Menachem M. Brayer, Professor of Biblical Literature

at Yeshiva University in his book, *The Jewish woman in Rabbinic Literature*, the veil for Jewish women is not always a symbol of modesty and religious observance. Sometimes, the headscarf symbolizes a condition that distinguishes the status and luxury of the woman wearing it rather than a measure of modesty. The headscarf or veil signified the dignity and majesty of a Jewish noblewoman. The veil was also interpreted as a safeguard of the husband's property. Hence in ancient Jewish society, prostitutes were not allowed to cover their heads. But prostitutes often wore head coverings so that they would be more respected.²⁵

Jewish women in Europe continued to wear the headscarf until the nineteenth century when they became mixed up with secular culture. The external pressures of life in Europe in the nineteenth century forced many of them to go out uncovered.

Examining the texts of the Holy Books of the Samawi religions other than Islam, it can be seen that the discourse about the veil, hijab, and cadarniqab is not new. Judaism and Christianity, as religions that were born and developed before Islam, have recognized the tradition of wearing headscarves and head coverings.

5. Challenges of Muslimah Dress in Non-Muslim Countries

a. In Non-Muslim Countries that Ban Hijab

The ban on headscarves has started since the Ottoman Turkish Caliphate collapsed in 1923. Mustafa Kemal Ataturk who ruled from 1923-1938 transformed Turkey into a secular Republic. Mustafa Kemal Ataturk carried out a major overhaul of his de-Islamization project. He also banned the use of the headscarf.

In 1997 the Turkish government instituted a strict ban on the wearing of headscarves in universities. The ban came after the secular military pressed to overthrow a government deemed too Islamist. The ban stated only traditional scarves were allowed to be used in universities, tied loosely under the chin. Headscarves that cover the neck are banned. So are veils and burkas that cover everything.²⁸ However, in 2023 Erdogan, who at that time served as Prime Minister, lifted the ban on headscarves in state institutions and schools. With the approval of the Turkish parliament the law was repealed and since the repeal of the headscarfban law there have been signs of secularism in the Republic of Turkey experiencing extinction.²⁶

Not only in Turkey, a number of countries have also banned the wearing of headscarves such as Iran in 1936 Shah Reza Pahlevi issued an order prohibiting the use of Islamic clothing by women.²⁷ In addition, there are more than seven

²⁵ Agung Sasongko, *Umat Non Muslim pun Berjilbab*, from <https://khazanah.republika.co.id/berita/on7pas313/umat-nonmuslim-pun-berjilbab>

²⁶ SINDOnews.com, *Hijab Dalam Pusaran Politik Turki*, from <https://nasional.sindonews.com/berita/1351263/18/hijab-dalam-pusaran-politik-turki> ²⁹ Tigor Mulia Siregar, *Turki Utsmani Hingga Republik Turki*, Guepedia, 2020, 47.

²⁷ Susilo, Taufik Adi. *Ensiklopedi Ilmu Alam Ratus tahun 20*, Yogyakarta: Javalitera, 2010.

countries that prohibit the use of headscarves including Tunisia, Morocco, Denmark, Germany, India, France, Belgium. This global ban on the headscarf began to be felt by Muslims in the 19th century. France as a country that echoes freedom in the 20th century still prohibits the wearing of the headscarf.

Looking at the rules written in the holy books of the Samawi religions (Christianity and Judaism), wearing Muslimah clothing should not be a problem. Because in the holy books of Christianity and Judaism there is also an order to cover the 'awrah and cover the head with a veil. In fact, in the previous discussion (see: page 15) the author shows a photo of a Jewish woman dressed exactly the same as the clothes worn by Muslim women.

The ban on headscarves in Western countries is more due to Islamophobia. Islamophobia started from the de-Islamization movement of Turkey by Kemal Ataturk in 1923 until it was globalized to various countries not only in Western countries inhabited by the majority of non-Muslims, in Muslim-majority countries in Indonesia also affected by the globalization of Islamophobia. So that in the 1980s Muslim women's clothing was banned in Indonesia. The Indonesian government of the New Order at that time had banned Muslim women from wearing the headscarf and closely monitored Muslims who wore the headscarf because it was considered to disrupt the political stability of the country. Muslim women who wore the hijab at that time struggled so that their rights to fulfill the religious commandment of covering the aurat were recognized and allowed. Finally, in 1991 the government officially issued a decree from the Director General of Primary and Secondary Education regarding the new school uniform. Students are allowed to wear the jilbab. Now the jilbab is not a foreign thing, even Muslimah fashion shows an increasing trend.

A professor of international relations and Islamic studies at Georgetown University, John Louis Esposito said Islamophobia first became a major global issue after the 1979 revolution in Iran and then the September 11, 2001 terrorist attacks. Esposito continued that what is even more amazing is how Islamophobia has globalized. This shows that anti-Muslim sentiment spreads across the political spectrum. In France, for example, not only right-wing politician Marine Le Pen, but President Emmanuel Macron also used hostile rhetoric against Muslims during the election campaign season. The attitude of these political figures towards the Muslim community is one of cultural conflict. Examples can be seen in the headscarf bans in European countries, which started in France under president Jacques Chirac in 2004, as well as other countries adopting Islamophobic policies. There is a hijab ban in the southern state of Karnataka, which, again, literally takes its cue from Europe as well,"²⁸

Islamophobic pressure in the Western world, in some countries, is still ongoing. This makes Muslim women wearing hijab not free to move, they

²⁸ Zahrotul Oktaviani/ Red: Ani Nursalikah, *Akademisi: Islamofobia di Barat Sebarkan Kebencian pada Muslim di Wilayah Lain*, from <https://khazanah.republika.co.id/berita/rljln0366/akademisi-islamofobia-di-barat-sebarkan-kebencian-pada-muslim-di-wilayah-lain>

experience discrimination in various sectors of life. This condition certainly makes it difficult for Muslim women wearing hijab to maintain their Muslim clothing. And it is not a solution to face the prohibition of Muslim women to remove their headscarf. Because removing the hijab is tantamount to abandoning the obligations of her Lord.

Based on the previous theoretical review, none of the scholars, both mufasir and madzhab scholars, provide leeway for Muslim women to remove their headscarves until their head hair is visible. The only concessions given by the scholars of jurisprudence relate to the permissibility of showing the palms of the hands up to the elbows, or the permissibility of showing the feet. There is scholarly consensus that it is obligatory for a Muslim woman to cover her 'awrah, including her head.

Therefore, for Muslims who currently live in a country where the regime prohibits the headscarf, such as in India and France, the struggle so that the headscarf is no longer prohibited is the way to go. This case is similar to what happened in Indonesia in the 1980s, but the struggle of the muslimah at that time paid off until now in Indonesia the hijab is no longer a problem and even tends to be a trend and life style. Almost everywhere you can find Muslim women wearing hijab, among artists, officials, employees, businessmen, mothers of vegetable vendors, socialite mothers, scavengers, and others.

A contemporary scholar, Yusuf Qaradhawi, invites all scholars, muftis, educational and religious institutions to state firmly about the hukm of wearing the hijab for Muslim women. Then move with Muslim women in Europe in general and France in particular to demand that the world stop restricting the freedom to practice religion for Muslim women.²⁹

b. In Non-Muslim Countries Where the Regime Does Not Forbid

Muslims living in non-Muslim countries are faced with difficulties in obtaining Muslimah clothing. Finding clothing with Islamic design lines is difficult for hijab-wearing Muslim women in European countries. In winter or snow, there is relatively no difficulty in wearing Muslimah clothing. In general, Westerners in snow and winter wear closed clothes, getting closed clothes is easier, coats that cover the whole body up to the ankles are widely sold. But in summer, it is difficult to find clothes that cover the aurat. As a solution, Muslim women in the West can improvise their outfits, mix and match can be a mainstay. Long coat, long sleeves knitted, long skirt, boots knee length to complement the mid-calf length skirt.

The use of mix and match Muslimah clothing above certainly does not violate the provisions of Shari'a because the Qur'an does not textually regulate the model of Muslimah clothing. There is no basis that the model of Muslimah clothing must

²⁹ Yusuf Qaradhawi, Dr., *Hadyul Islam Fatawi Mu'ashirah*, (Beirut: Daru al-Ma'rifah, 1988), translator. As'ad Yasin, drs., *Fatwa-Fatwa Kontemporer Serie 2*, (Jakarta: Gema Insani Press, 1995). 765

be gamis, loose overalls. Allah gives Muslim women the freedom to determine the model of clothing that they wear as long as they pay attention to the general guidelines set by Allah and His Messenger, namely covering the cloth over their bodies except for the face and palms of their hands, not thin to reveal their skin color and curves. The Messenger of Allah (peace and blessings of Allaah be upon him) said: "There are two groups of Hell's inhabitants whom I have never seen: men who carry whips like the tails of cows and whip people with them; and women who are clothed but naked, who shake their shoulders and walk with a swaying gait, their heads like the humps of camels. They will not enter Paradise and will not smell its fragrance, even though the fragrance of Paradise is smelled from a distance of such and such a journey."³⁰

Based on the saheeh hadeeth above, the Prophet (peace and blessings of Allaah be upon him) did not stipulate the style of clothing. This gives us the understanding that whatever model of Muslim women's clothing is worn, it should not ignore the stipulation that it should not be transparent, revealing the color of the skin of the body because this is the same as being naked. Likewise, clothing that shapes the curves of the body, the Prophet (peace and blessings of Allaah be upon him) forbade it because in essence, clothing that is shaped is tantamount to portraying to others the shape of the wearer's body. Even when examining the meaning of jalabib at the beginning of this paper, the definition of jilbab is loose-fitting clothing. Whatever the model is, as long as it meets the stipulations of not being transparent and shaping the curves of the body, it fulfills the requirements of wearing Muslimah clothing.

Islam, the religion of rahmatan lil 'alamin, is implemented in this Muslim dress code. Allah, the Messenger of Allah (peace and blessings of Allah be upon him) and the scholars did not prescribe a dress code. The rules of Muslimah dress are only in principle, general guidelines. With such provisions, it is easy for Islam to be accepted in all times and places. In China, we find traditional Chinese clothing that is different from Korea, as well as European women's clothing that is different from Asia. But we find these clothes with their own characteristics, each dangling down to cover the ankles and some even beyond the ankles, long sleeves up to the wrist. Including models of coats in Europe and America that dangle long to the calves and even ankles. So it is possible to dress Muslim women with local regional or country models as long as they fulfill the general provisions of covering the aurat, not being transparent and forming tight curves.

Textually, the Qur'an never mentions the shape or model of clothing. This is certainly not a coincidence because it is impossible for Allah to establish something by chance. The obligation to cover the 'awrah without including a fashion model is certainly so that Islam remains accepted throughout the times and places, Islam remains actual fii kulli makan wa fi kulli zaman. Jilbab is needed by a Muslim woman not only to maintain her honor. This flexible rule allows Muslim women to

³⁰ Muslim, Shahih Muslim, Juz 2, (Bandung: Syirkah al-Ma'arif, t.th). 254-255.

blend in with culture, is not rigid and does not ignore historical aspects, is an effort to realize maqashid syari'ah (the purpose of the establishment of sharia) which upholds the principle of equality in rights and obligations and tolerance. In the end, the hijab can develop according to the conditions in which it is needed, the style and model adjust to the needs of local women. The most important thing in this case is the maintenance of the system or value system of the life of the people and the preservation of the benefit by maintaining the benefit itself which includes the maslahah of reason, action and nature where he lives. according to the times. In today's globalized era, the difficulty of finding Muslimah fashion in.

Europe has been slightly overcome. The advancement of technology and the development of the fashion world as well as the large number of Muslim immigrants entering Europe have made the world of Muslim fashion in Europe begin to show itself. Muslim clothing stores have emerged in Europe, one of which is Shukr, one of the first Muslim clothing e-commerce that fulfills the needs of Muslim women. The existence of this store can help Muslim women in Europe to fulfill their Muslimah fashion needs and stay stylish. Another player in the European Muslim fashion business is Modanisa, a Muslim fashion website from Turkey that sells Muslim clothing to sixty countries. There are more than two hundred Muslimah clothing brands in Modanisa, which was built in 2012 by Kerin Ture. The trend of Muslim fashion industry is expected to keep growing rapidly. This is certainly good news for Muslim women living in non-Muslim majority countries. The increasing number of Muslims in the West also reinforces the notion that the Muslim fashion business there will be more profitable.

6. The Role of Da'wah in Facing the Challenges of Wearing Muslim Clothing in Non- Muslim Countries

Da'wah is an integral part of Islam. Through da'wah, the teachings of Islam are widely spread throughout the world, including areas inhabited by the majority of non-Muslim religions such as Germany, England, France, America. Through da'wah, Muslims also understand the teachings of their religion and can practice them.

Spreading Islamic propagation is an obligation for every individual Muslim. Sunatullah Islamic preaching is filled with challenges, especially in today's global era, especially spreading Islamic preaching in Muslim minority countries. The dynamics of Islamic preaching in Western countries cannot be separated from the socio-political conditions of the country concerned. For example, in America after the terrorist attack that hit the Twin Towers of the World Trade Center (WTC) in New York City on September 11, 2001. After the collapse of the WTC building, some Western publics stigmatized Islam and Muslims. Islam and Muslims in non-Muslim countries were met with hatred, suspicion, unfavorable treatment, and discrimination. This is due to the image constructed by political forces whose media support identifies Islam and its adherents with violence and terrorism. The incident complemented or strengthened Western society's resistance to Islam,

which further developed into an Islamophobic attitude.

The WTC bombing case, which greatly cornered Muslims, turned out to bring benefits to Islamic propagation. The wisdom of the case of the explosion of the Twin Towers (WTC) encourages people to find out about Islam, they seek to know the essence of Islam deeper and further. This is where the role of da'wah provides correct information (shahih) about Islam through discussions on campuses, in schools, inter-belief dialog. Many forums organize conferences on religion and violence, with academics and religious leaders as speakers. These forums are a source of enlightenment for the community as well as a medium of information about Islam. Social media is also a favorable tool for spreading the message of Islam. It is important for Muslims in minority areas to apply the method of da'wah bil hikmah wal mauizhah hasanah and if they are forced to debate, to do it in the best way, with moral arguments and accompanied by knowledge wa jadilhum billati hiya ahsan.

An equally important step of da'wah that must be done is da'wah bil hal. Da'wah bil hal is da'wah that uses the approach of the state of the object of da'wah or da'wah with real actions according to the condition of the object of da'wah. Da'wah bil hal tends to be da'wah in the dimension of mercy, namely efforts to apply Islamic values in real form in people's lives.³¹

In many cases da'wah bil hal is more effective in touching the object of da'wah. Shirah Nabawiyah is proof of how da'wah bil hal is a solution in melting the hearts of da'wah objects so that they welcome the call of Islam. A person who spit on the Messenger of Allah (sallallahu 'alaihi wa sallam) every day melted his heart when the Messenger of Allah (sallallahu 'alaihi wa sallam) visited him when the person was sick.

Showing the personal figure of a hijab-wearing Muslim woman who is noble, has social care, is very efficient in erasing the stigma of Islam as a terrorist religion. Muslims in Muslim minority areas must be able to foster good relations between fellow Muslims and non-Muslims. A well-established relationship will be able to provide a correct understanding of Islam and eliminate Islamophobia there. This will certainly have a positive impact on the implementation of Muslimah dress in Muslim minority countries.

In the language of the Qur'an, the delivery of amar ma'ruf nahi mungkar is done by means of wisdom, muizhah hasanah wa jadilhum billati hiya ahsan. This directive is found in surah al-Nahl verse 125: Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Hikmah is the understanding of the truth with the tools of knowledge and reason. Or knowledge of the virtues of something with adequate knowledge. Shaykh al-Sa'di states that wisdom will lead to knowledge and even good deeds.

³¹ Rodiah, *Dakwah Dan Pemberdayaan Majelis Taklim*, (Serang: A-Empat, 2015), 11.

Therefore, wisdom is interpreted with useful knowledge and righteous deeds. So that it can put things in their place.³²

Hikmah is something whose function is to lead to the good and avoid the bad. To achieve this goal requires knowledge and the ability to apply it. From here wisdom is understood in the sense of knowledge of good and bad. The verse before this describes two paths, the path of Allah and the path of Satan. Anyone who is endowed with knowledge of both paths, is able to choose the best and implement it and is also able to avoid the bad, then he has been endowed with wisdom. Of course, whoever is blessed with al-Hikmah, then he has really been given a lot of grace.³³

CONCLUSION

The conclusion of this study is that Allah commands His people to dress not only as adornment but as a cover for their modesty, preserving their dignity and being known as honorable women. The obligation to cover the aurat (intimate parts) for Muslim women is the consensus of scholars (ijma'). However, there are differences among scholars regarding the specific boundaries of the aurat that should be covered, particularly regarding the areas of the face, palms, back, and soles of the feet. No differences were found among scholars that exceed these boundaries, thus the hair and neck are considered obligatory to be covered, without any dispensation. Therefore, in the face of pressure to ban hijab in Western countries, Muslim women residing in those regions are still obligated to maintain their obedience to Allah by covering their aurat with hijab and khimar.

The difficulties in obtaining Muslim attire in Western countries do not negate the obligation for Muslim women to cover their aurat. Islam does not prescribe specific clothing styles but establishes the principle of dressing, which is to cover the aurat. Any clothing style that meets the criteria of covering the aurat is permissible.

Efforts to maintain and navigate the use of Muslim attire cannot be separated from the dissemination of Islamic preaching. Effective measures to counter Islamophobia and the association of Islam with violence include extensive oral preaching in the media, scholarly discussions about Islam, and also exemplifying Islamic teachings through actions. Through these methods, Western society can directly witness the embodiment of Islam as a mercy to all mankind, particularly through the behavior of Muslim women wearing hijab. Through preaching, Muslim communities in non-Muslim minority countries can better understand Islam, including understanding minority fiqh, so that they can fulfill their roles as good Muslims and good citizens.

SUGGESTIONS AND IMPLICATIONS

Suggestions

Based on the conclusions of the above research, the researcher would like to provide the following suggestions:

³² Syaikh 'Abdurrahman bin Nashir al-Sa'di, *Tafsir Al-Sa'di*. Cetakan kedua, (Beirut: Muassasah al-Risalah. 1433 H), 686.

³³ Qurais Shihab, *Tafsir Al-Misbah, Juz 1* (Jakarta: Lentera Hati, 2002), 581.

- 1. A Muslim woman should study the textual sources (verses or hadiths) that command Muslim women to wear the hijab. This will result in a proper understanding of wearing Muslim attire, avoiding extremism as well as being overly lenient in dressing.*
- 2. correct understanding also leads to an attitude of not easily blaming other Muslim women for their choice of attire that may differ from one's own understanding.*
- 3. Muslim women wearing the hijab with their attire convey a message of preaching. Therefore, they are expected to maintain a good attitude and actively contribute to promoting peace among people.*
- 4. The Muslim community, especially the preachers, can learn from the efforts of the Muslim community in America, who have been successful in creating a healthy atmosphere for the minority Muslim community and society in general.*
- 5. The researcher hopes that this study will inspire further in-depth research on the implementation of Muslim attire in relation to preaching in minority Muslim communities.*

Implications

- 1. Based on the results of the above research, this study has positive implications for Muslims in minority countries facing the challenges of hijab bans and those struggling to obtain Muslim attire.*
- 2. This research can inspire and encourage preachers to continue making various humanistic preaching breakthroughs so that the issue of banning Muslim attire in minority Muslim countries can be resolved.*
- 3. It highlights that preaching is not only about rhetoric but also about attitude and behavior. The understanding gained from research like this opens up opportunities for preaching in minority countries.*

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