

Women's Morals in the Qur'an: Study of Nadirsyah Hosen's Thoughts in "Tafsir Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial"

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Abstract

Issues regarding women are still widely discussed by the general public, so several individuals take advantage of these issues to gain personal gain. Women who are victims of sexual harassment have been judged badly by society because their disgrace has spread widely and has always become a hot trending topic in magazines, newspapers, television, and social media. Therefore, researchers want to examine the thoughts of an Indonesian academic, namely Nadirsyah Hosen, regarding women's morals as stated in the QS. An-Nur: 31 in "Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial". This article uses qualitative methods with descriptive analysis, literature review, and a thematic approach. The primary data in this article comes from the Al-Qur'an and the book "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*", for secondary data using several books and journals that are appropriate to the discussion. This article explains how women's morals are in this modern era, with the aim that women, especially teenagers, can return (again) to the correct religious sharia. Researchers concluded that women must wear a large *khimar* (cover) that covers their

chest and forbids women from offering *tabarruj* to men who are not their mahram.

Abstrak

Isu-isu mengenai perempuan masih saja ramai diperbincangkan oleh khalayak umum, sehingga terdapat beberapa oknum yang memanfaatkan isu tersebut untuk mendapatkan keuntungan pribadinya. Perempuan yang menjadi korban pelecehan seksual, telah dinilai buruk oleh masyarakat dikarenakan aib-aibnya telah tersebar luas dan selalu menjadi trending topik yang hangat di dalam majalah, koran, televisi, dan media sosial. Oleh sebab itu, peneliti sangat ingin menelaah pemikiran seorang akademisi Indonesia yaitu Nadirsyah Hosen mengenai akhlak perempuan yang tertuang dalam QS. An-Nur: 31 dalam "Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial". Artikel ini menggunakan metode kualitatif dengan analisis deskriptif, dengan kajian kepustakaan dan pendekatan tematik. Data primer dalam artikel ini bersumber dari Al-Qur'an dan buku "Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial", untuk data sekundernya menggunakan beberapa buku, jurnal yang sesuai dengan pembahasan. Artikel ini menjelaskan mengenai bagaimana akhlak perempuan di era modern ini, dengan tujuan agar kaum wanita khususnya anak remaja bisa kembali (lagi) kepada syariah agama yang benar. Peneliti menyimpulkan bahwasanya diwajibkan bagi perempuan memakai *khimar* (penutup) yang besar sehingga menutupi bagian dada dan melarang perempuan agar tidak ber-*tabarruj* kepada lelaki yang bukan mahramnya.

Keywords: Morality, women, Qur'anic interpretation, social media interpretation.

Introduction

Until now, women are still considered unpopular gossip and may not sell. Because of this, news about women still always revolves around issues that cause a stir. It is indeed time for a journalist to be critical and share everything on mass media, especially regarding women who must be presented as women who have rights as human beings, not placing women as victims and punished. The existence of information about women in the general media, newspapers, and so on, is quite detrimental. Some people even think that this gossip will be interesting and have selling value. However, this assumption is not always true because several cases have occurred against women who were victims of sexual violence, infidelity, etc., usually, the issue that is highlighted is the chronology of the incidents. If the woman is at fault then gossip is spread about the status of her personal life and family.¹

Women's issues that continue to be trending topics on mass media include cases of alleged sexual relations with minors, a student who became pregnant due to dating so she reported her lover. To overcome this, it seems that there is a great need for understanding, especially for women, regarding moral education in Islamic sharia so that there is no more sexual harassment perpetrated against school teenagers because of their behavior that has crossed the boundaries of Islamic sharia in associating with men who are not their mahram.² For this reason, the researchers, here, want to take research into Surah An-Nur verse 31 which reveals the morals between men and women, so that

¹Lusia Palulungan, Muhammad Taufan Ramli, and M Ghufan, *Perempuan, Masyarakat Patriarki & Kesetaraan Gender*, ed. Lusia Palulungan, M. Ghufan H. Kordi K. Ramli, and Muhammad Taufan Ramli, *BaKTI: Bursa Pengetahuan Kawasan Timur Indonesia*, Pertama. (Makassar: Yayasan Bursa Pengetahuan Kawasan Timur Indonesia (BaKTI), 2020).

²Sayyid Qutub, "Fi Dhillalil Qur'an; Surah Al-Mumtahanah" (n.d.): 1–21.

they do not lose control just because looking at each other can arouse lust and wild temptations that invite them to commit deviations.

Several studies that discuss morals include: First, the article by Dicky Mohammad Ilham et al³ regarding the educational implications of the Al-Quran Surah An-Nur Verses 30-31 that the essence is that Allah requires humans to guard their views, avoid adultery, the command to cover their private parts and repent. *Second*, the article by Ummi Kulsum and Abdul Muhid⁴ regarding Character Education through Islamic Religious Education in the Era of the Digital Revolution, namely moral education is carried out using habituation, example, and so on to form a moral, and religious personality. Third, Royyan Bachtiar's⁵ research regarding Women's Liberation according to Qasim Amin: Critical Analysis of his thoughts on the Hijab that the liberation of women in the Islamic world is related to the hijab sharia which according to him is not an obligation, but only limited to custom or culture.

The previous studies that the researchers mentioned above regarding morals are very clear that women's education is carried out using refraction to form a good personality such as holding back one's gaze and some say that the hijab is a form of freedom for women because the hijab is not an obligation but only

³ Dicky Mohammad Ilham, Aep Saepudin, and Eko Surbiantoro, "Implikasi Pendidikan Dari Al-Quran Surat An-Nur Ayat 30-31 Tentang Perintah Menjaga Pandangan Terhadap Pendidikan Akhlak," *Bandung Conference Series: Islamic Education* 2, no. 2 (2022): 596–605.

⁴ Ummi Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 12, no. 2 (2022): 157–170.

⁵ Royyan Bachtiar, "Liberation of Women According to Qasim Amin: A Critical Review of His Thoughts on Hijab Pembebasan Perempuan Menurut Qasim Amin: Telaah Kritis Pemikirannya Terhadap Hijab Pendahuluan Diskursus Mengenai Perempuan Di Barat Selalu Menjadi Topik Hangat . Ha" 1, no. 1 (2023): 41–62.

a culture. Thus, it can be confirmed that there has not been any research that shares the thoughts of an Indonesian academic and lecturer at the Faculty of Law at Monash University, namely Nadirsyah Hosen in his book *Tafsir Qur'an di Medsos*. However with this, the researchers wants to know the concept of adab education for women, especially teenagers, using Nadirsyah Hosen's thoughts as stated in his book *Tafsir Qur'an di Medsos*.

This research aims to ensure that Moslem women can truly understand the concept of women's morals and increase their scientific insight, especially for women who experience several problems that occur in society, especially teenagers who are trying to educate themselves to become pious women. In this modern era, Nadirsyah Hosen's interpretation is very appropriate to the completion of several contexts relating to the interpretation of the Qur'an which are relevant to his time, namely he expresses his thoughts using social media (Twitter, Facebook, Telegram, and blogs that present interpretations of the Qur'an).

This research use a qualitative analysis system, namely research involving the discovery of theories or concepts. This research also included in the type of library research, namely the researchers uses several books and journals as references. The primary data use the book "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*" by Nadirsyah Hosen, the third edition published by Bentang Publishers (PT Bentang Pustaka), Sleman, Yogyakarta. Meanwhile, for secondary data, researchers use books and journals that are relevant to the concept to be discussed. The researchers use a descriptive analysis method, namely introducing a new theory

which is the topic of this article, which the researchers does not required to know in depth but only in general terms.⁶

Apart from that, the researchers also use the thematic surah interpretation method, namely examining a particular surah, namely Surah An-Nur: 31, with the following steps; First, explain everything related to surah An-Nur: 31, namely in the form of *asbabun nuzul*, makkiyah and madaniyah and several informations that related to the surah. Second, explain the surah globally. Third, the researchers explores the main content of Nadirsyah Hosen's thoughts on the concept of women's morals contained in surah An-Nur: 31. Fourth, mentions the messages regarding women's morals in the book "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*" and does not leave out the reasoning between the verses.

Overview of Surah An-Nur

Surah An-Nur is included in the Madaniyyah group which is ranked 24th, consisting of 64 verses. This surah is called An-Nur which is light, which is taken from the 35th verse with the intention that it can be a light for the social life of mankind in which it reveals the virtues of manners, and ethics, establishing several life guidelines, laws, and values. The priority of Surah An-Nur is that it gives us a feeling of comfort, a feeling of being calm and at ease because believers feel more comfortable if they are in conditions that avoid cruelty, sexual immorality, insults, prejudice, and accusations. Some of the content includes several

⁶Rifqatul Husna, Ach Zayyadi, and Dwiki Oktafiana, "The Relationship of Faith and Tolerance in The Film One Amen Two Faith: Living Qur'an Perspective," *Jurnal Islam Nusantara* 6, no. 1 (2022): 1–10, <http://jurnalnu.com/index.php/as/index>; Rifqatul Husna and Siti Anisah, "Solusi Immature Parent Dalam Qur'an: Tinjauan Kh Bisri Musthafa Dalam Tafsir Al-Ibriz," *Egalita: Jurnal Kesetaraan dan Keadilan Gender* 18, no. 1 (2023): 13–24.

important rules relating to the household and explains several laws related to maintaining purity, personal honor, and private parts.⁷

This surah begins with the punishment of had, adultery which is found in verses 1-3, the had qadzif punishment which is in verses 4-5, the li'an rules when there is an accusation of adultery which is explained in verses 6-10, where this aim to ensure that society no longer experiences deviations, damage, and confusion of ethnic groups, insults, and so on. Then in verses 11-18, there is an allusion to a story due to being hasty in accusing or forming prejudices, to return Sayyidah Aisyah r.a. Then in verses 19-25 there is a threat against those spreading slander, then continued with a discussion about blasphemy accusations which resulted in the collapse of the tower of the people which is in verse 26, then continues with an explanation of several manners, values in the household which are in verse 26. 27-29, and continued regarding social ethics (individual and community) which are found in verses 30-31, then in verses 32-34 there is an order to marry single people and they are expected to maintain their chastity if they are not married.⁸

Then it continues with the expression that Allah is the light of the earth and sky, which is supported by other arguments and evidence contained in verse 35. Apart from that, verses 36-38 explain about people who believe, namely receiving guidance from Allah. Furthermore, verses 39-40 explain about unbelievers and their losses in the afterlife, and verses 41-46 explain the existence and oneness of Allah SWT namely the ruler of the earth and sky. Then in verses 47-50, there is a discussion about people who are consistent in their hypocrisy and go astray even though there is clear information. In verses 51-54, the obedience and

⁷Wahbah Az-Zuhaili, *Tafsir Al-Munir* (Gema Insani, 2001).

⁸Az-Zuhaili, *Tafsir Al-Munir*.

crimes of believers are explained. Apart from that, the main points of the state of faith in verses 55-57 are also explained. In verses 58-60, we return to the topic of the law of asking permission to enter the house and rules for people who have pre-existing conditions, such as blindness or lameness. Verse 61 explains how to eat at a friend's or friend's house if you don't get permission first. Verses 62-64, explain the order for believers to ask permission from the Prophet if they want to go home and the order to respect and glorify the Prophet's *majelis*.⁹

Thus, because this surah is Surah An-Nur, namely the light of life for mankind, it feels very suitable for the discussion that will be presented in this article because it will be a light, especially for women, regarding the morals of women as explained in QS. An-Nur: 31 perspectives of Nadirsyah Hosen's thoughts in his book "Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial". The researchers will explain her *asbabun nuzul*, namely the background of a history which states, that Asma' binti Murtsid was one of those who had a date palm garden, it was not uncommon for women to visit and play in her date palm garden, and they did not wear long cloth so resulting in the bracelets on her legs being visible, as well as her chest and buns. Asma' said: "What a terrible (scene) this is". Then, the Qs. An-Nur: 31 to lafadz "*aurah an-nisa*" relating to that incident came down, and ordered believing women to cover their private parts. This hadith was narrated by Ibn Abi Hatim from Muqatil which originates from Jabir bin Abdullah.¹⁰

⁹Az-Zuhaili, *Tafsir Al-Munir*.

¹⁰Shaleh Qamaruddin, Dahlan, and Dahlan, *Asbabun Nuzul; Latar Belakang Historis Turunnya Qur'an*, ke-sembila. (Bandung: cv. DIPONEGORO, 1987).

Definition of Moral Education for Women

Religion is divided into two, the first, belief (aqidah), and the second, law (shari'ah). Aqidah covers all matters of faith, namely things that Moslems must believe in, while sharia covers all of God's regulations. Aqidah and sharia have different positions. Aqidah occupies the main position while sharia has a branch position. If religion is a building, then aqidah is the foundation and sharia is all the things that stand on its foundation. Thus, it can be concluded that women's morals such as covering their private parts and so on are shari'ah in the Islamic religion.¹¹

The word morals comes from the word *khuluqun* which means temperament, manners, and behavior. Meanwhile, according to the term, it is the behavior of someone whose mental state has been trained, so that their actions are spontaneous without any illusions. Ibrahim Anis stated that morals are traits that already exist without requiring mental considerations which then give birth to good or bad actions without balance. Morals already exist within humans so morals will arise by themselves.¹² Morals are behaviors or habits, some interpret morals are character.¹³ Allah says: "And indeed you truly have great character" (Qs Nun verse 4).

Humans are creatures who are equipped by God with morals. Allah says: "*Innā 'aradnal-amānata 'alas-samāwāti wal-arḍi wal-jibāli fa abaina ay yaḥmilnahā wa asyfaqna min-hā wa ḥamalahal-insān, innahū kāna zalūman jahūlā*".

¹¹Tatapangarsa Humaidi, *Kuliah Aqidah Lengkap* (Surabaya: PT. Bina Ilmu, 1981).

¹²Mustofa Ahmad, *Akhlah Tasawuf* (Bandung: CV Pustaka Setia, 1997).

¹³Tim Redaksi Kamus Bahasa Indonesia, *Kamus Bahasa Indonesia: Pusat Bahasa Departemen Pendidikan Nasional*, ed. Dendy Sugono, *Jurnal Penelitian Pendidikan Guru Sekolah Dasar* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008).

Meaning: Indeed, We have conveyed a mandate to the heavens, the earth, and the mountains, so everyone is reluctant to carry the mandate and they are afraid that they will betray it, and the mandate is carried by humans. Indeed, humans are very cruel and very stupid. (Qs. al-Ahzab verse 72)

It is hoped that this provision can be used as a guide in doing good to all His creatures. Humans receive guidance in their lives, such as being able to organize their lives, carry out their obligations, and build good relationships with God and fellow humans (*hablunminallah, hablunminannas*) as well as with the natural surroundings.¹⁴ Moral education for Moslems aims to be able to develop good human beings with noble character, creating a structure for their worldly life that is by the law (*shari'ah*) which is carried out to support their faith. Islam embodies a general and broad-ranging concept that supports educational policies that are independent, unique, and distinctive so that they can achieve goals that will be achieved without any conflict with Islamic concepts.¹⁵

The first degree that can be achieved by humans is those who have a prosperous soul, pure (clean) character, a strong and steadfast soul, and so on. Therefore, live the fear of Allah seriously even though we feel we have done nothing wrong. Allah says: "*Wa innī lagaffāruḥ liḥman tāba wa āmana wa 'amila ṣāliḥan ṣummahtadā*".

This means; "And indeed, I truly forgive the sins of those who repent, believe, do righteous deeds and then continue on the path of those who receive guidance" (Qs. Thaha verse 82).

¹⁴Suhayib, *Studi Akhlak*, ed. Nurcahaya, *Kalimedia*, pertama. (Yogyakarta: Kalimedia, 2016).

¹⁵Husain Sajjad and Ashraf Ali, *Crisis Muslim Education* (Jeddah, Saudi Arabia: King Abdulaziz University, 1979).

The summary is that we should always be careful, and alert and remain alert so that we are always protected from God's unknown plans¹⁶. And Islam comes as a light for various problems, especially regarding women. Islam makes women human beings who are glorified and have special qualities. In Islam, a woman is honored and appreciated for her presence, and Islam has abolished Jahiliyah traditions because women were humiliated at that time. Islam equalizes men and women as servants of Allah, women and men complement and need each other so that women get their rights perfectly, such as being glorified and so on.¹⁷

In this modern era, many women emulate Westerners without remembering that they have to be the number one role model, namely idolizing and imitating the morals of the Prophet's wives. Because today's women's morals have deteriorated. Many women who wear the hijab have gone out of their nature as Muslim women, they prefer Western styles and behavior, which is very contrary to the teachings of the Islamic religion.

Nowadays, women's clothing is like men's clothing, one example is jeans, which were previously only worn by men but are now also worn by women. When a woman is dressed, her arms are open but she doesn't want to be teased, her stomach and hips seem to seduce men. His eyes said "yes" but his nose said "no", and his lips said, "Wait for the time to come". Most women when leaving the house always try to look beautiful so that men are attracted to them. However, if the woman meets a man who believes, he (the man) will try to avert his gaze so that there is no slander between the two of them. Beauty is determined more by

¹⁶Ali Hasan, Jaiz Maryono, and Ahmadi Abu, *Akhlak Tauhid Untuk Madrasah 'Aliyah* (Semarang: CV. Toha Putra, 1979).

¹⁷Widiani Hidayati, "Meneladani Akhlak Wanita Dari Akhlak Para Istri Nabi (Analisis Surat Al-Ahzab Ayat 28-35 Dalam Kitab Tafsir Al- Azhar Karya Buya Hamka)," *El-Tarbawi* 14, no. 2 (2021): 182–209.

the mass media, the media has influenced women on how to display their beauty, as well as influencing society's judgment. It is the media that influences women to look slim so that they are willing to refrain from eating and not drinking and exercising which makes them tired, they are even willing to spend a lot of money to always look beautiful, so it is not surprising that women look like men because they follow other people's styles. -Western people he met on social media. Even though Islam recommends combining physical and spiritual beauty, namely beauty that comes from within a person and also external beauty (inner beauty).¹⁸

All problems in life have their norms, that is where the advantages of the Islamic religion brought by the Prophet Muhammad came from. and he is the originator of morals starting from kindergarten level up to university. The Prophet's morals. recognized by Allah. contained in the Qur'an, non-Muslims past and present also acknowledge that the Prophet had a noble character. Rasulullah spread the religion of Islam throughout the Arabian Peninsula, with nothing but noble morals, the spread of Islam was very fast because they saw and read about the morals of the Prophet Muhammad.¹⁹ However, if you look at the younger generation today, it seems as if they have lost their guide in life regarding etiquette or morals in interacting with fellow humans, especially with those who are not mahram. Thus, the researcher will explain Nadirsyah Hosen's thoughts regarding women's morals as found in surah An-Nur: 31 which is stated in "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*".

¹⁸(Shihab 2018)

¹⁹Muhammad Abdurrahman, *Akhlaq Menjadi Seorang Muslim Berakhlak Mulia*, PT Raja Grafindo Persada, pertama. (Jakarta: PT Raja Grafindo Persada, 2016).

Nadirsyah Hosen's Perspective on Women's Morals in the Interpretation of Social Media

Nadirsyah Hosen was born on December 8 1973. Usually, he is called Gus Nadir, he studied two fields of education, namely law, and sharia, starting with Bachelor's, Master's, and Doctoral degrees so he got two Ph.D. Nadirsyah Hosen became Rais Syuriah, namely the administrator of the special branch of Nahdlatul Ulama (PCI, NU) in New Zealand and Australia. He chose to live in Australia until he finally earned the title of Associate Professor at the Faculty of Law, University of Wollongong, in 2015 and moved to Monash University. Then he was asked to become the administrator of Monash Malaysia Law after one year, namely he managed a superior program (teaching Australian constitutional law, introduction to Islamic law, and Southeast Asian law), which involved students from Australia, Canada, the Netherlands, Germany, as well as France.²⁰

Nadirsyah Hosen is the youngest son of the late Prof. K.H. Ibrahim Hosen, he is a scholar who specializes in jurisprudence and delivers fatwas and is the founder of the College of Qur'an Sciences (PTIQ) and the founder of the Institute of Qur'an Sciences (IIQ). He was also chairman of the MUI from 1980-2000 for 20 years. His father was the one who taught Gus Nadir the science of jurisprudence, exegesis, and so on. From his father, he also had scientific knowledge. Formal and non-formal education ultimately brought Gus Nadir to a deep understanding of modern classical studies from the eastern to the western regions, even Islamic sharia and general law. Then, Nadirsyah Hosen was appointed as a world-class lecturer and entrusted with managing

²⁰Nadirsyah Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*, ed. Iqbal Dawani and Nurjannah Intan, kedua. (Sleman, Yogyakarta: Penerbit Bentang, 2020).

several faculties and other activities. He also has good qualities, namely polite, friendly, humorous, and relaxed, so he is familiar with world-class professors. Gus Nadir always remembers his mother's message "Keep it simple, son!" Thus, his work, namely the book "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*" was dedicated to his mother who passed away on July 14, 2017.²¹

Gus Nadir has written several important notes regarding the Qur'an and its interpretation on social media, he did not consider himself a *mufasir*. When he revealed the meaning and secrets of the verses of the Qur'an, he could understand that many people only refer to social media and translations of the Qur'an without studying the tafsir books. Then he offered his writing to a publisher, but it was rejected because he was going against the grain. He emphasized that in the current era, courage is needed to guide humanity on the right path.²² Moreover, in the modern era, it is very sad for women because the morals of a Moslem woman are increasingly disappearing, her manners can no longer be helped, especially for teenage girls and boys, who are subjected to a lot of harassment. This is caused by a lack of morals so they are increasingly far from the morals that were taught by the Prophet Muhammad.

It is true if women and men unite in building families, and communities and adding to the next generation. Therefore, the next generation needs someone who can be a role model or role model for them, namely fathers and mothers for their daughters and sons. The attitudes or manners of both parents will be an example for their children, especially girls, because society

²¹Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

²²Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

consists of men and women, both of whom were born from the womb of women, meaning that women constitute society as a whole. So it is highly hoped that there will be moral education for women, especially teenagers who are currently adrift in Islamic sharia issues regarding their honor, which include; views, genitals, and so on. So the researcher will try to share an explanation of women's morals from Nadirsyah Hosen's perspective.

In his book, "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*", Nadirsyah Hosen explains a little story that his father told him about an Arab man who was on the bus and behaved strangely when he was sitting, then his right hand raised slightly on his chest as if he was holding something, then someone asked "what's wrong with your hand?", he said "my wife asked to buy a bra (bra aka bra) and this is the size (while raising his hand). From here, there is the fact that many Arabs are illiterate (can't read bra sizes), women in Arab areas are prohibited from working outside the home so shop assistants are men and women are not comfortable buying their things at markets or shops. Many women in Saudi Arabia have protested because the bra seller is a man, women who want to buy bras feel awkward because it's the same as telling them their bra size."²³

History records that bras have been widely used since the 19th century, before that, since the Greek period, women only wore ordinary cloth rolls. In Indonesia in the 17th and 18th centuries, there were still many topless women, that is, covering their chests just barely. The Koran and hadith do not specifically discuss bras. This is why the editorial of the Qur'an regarding "And let them cover their chests with veils", means that the

²³Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

khimar or headscarf worn must cover the chest because at that time bras were not yet known. Several Saudi Arabian sheiks issued a fatwa prohibiting women from wearing bras because their aim was only to show off to others, highlight the shape of their breasts, or even deceive their future husbands. Islamic groups in Somalia forbid wearing bras, women are even raided on the streets if their chests look puffy and they will be caned.²⁴

With this, it can be understood that wearing a bra is fine, but it must be with the right intentions without any strings attached and it is mandatory to cover the chest with a veil so that the chest does not look bulging because it will bring opportunities for slander for a woman, so that it doesn't fall off. The control is only due to the encouragement of views of certain objects that arouse lust and the temptation of wild movements that invite perversion. A woman is not only required to know the etiquette in covering her intimate parts but is also required to have etiquette in interacting with men who are not her mahram so that harassment and so on do not occur. These morals towards women are found in Surah An-Nur: 31.

Allah says; *“Wa qul lil-mu'mināti yagḍuḍna min abṣārihinna wa yahfazna furūjahunna wa lā yubdīna zīnatahunna illā mā zahara min-hā walyaḍribna bikhumurihinna 'alā juyūbihinna wa lā yubdīna zīnatahunna illā libu'ūlatihinna au ābā'ihinna au ābā'ī bu'ūlatihinna au abnā'ihinna au abnā'ī bu'ūlatihinna au ikhwānihinna au banī ikhwānihinna au banī akhawātihinna au nisā'ihinna au mā malakat aimānuhunna awittābi'īna gairi ulil-irbati minar-rijāli awiṭ-ṭiflillażīna lam yaz-haru 'alā 'aurātin-nisā'ī wa lā yaḍribna bi'arjulihinna liyu'lama mā yukhfīna min zīnatihinn, wa tuḅū ilallāhi jamī'an ayyuhal-mu`minūna la'allakum tufliḥun”*.

²⁴Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

This means: "Say to the believing women: "Let them restrain their eyes and their private parts, and let them not reveal their jewelry, except what is (normally) visible from them. And let them cover their breasts with veils, and let them not reveal their jewelry except to their husbands. , or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brother's sons, or their sister's sons, or women -Islamic women, or the slaves they own, or male servants who have no desire (for women) or children who do not understand about women's private parts. And let them not beat their feet so that the jewelry they hide is discovered. And repent all of you to Allah, O you who believe, so that you may be successful" (Qs. An-Nur verse 31)

The goal of Islam is to build a good Islamic society after the household is well-built. In reality, men and women need each other, but humans are given reason so that illicit relationships do not occur because lust has enveloped both of them. The most effective way is to hold the gaze which guarantees cleanliness and peace of mind. In Qs. An-Nur: 31 Prophet Muhammad saw explained to women to maintain their gaze, namely to show polite behavior towards their eyes, because men's eyes are dangerous, but it is more dangerous to be stabbed by a woman's gaze, ten times as much as the stab. Apart from that, there is an order that they should not show their gold (jewelry) except for their face and the rings on their hands, meaning that they should appear modest, do not tempt men with their clothes. A woman should wear a khimar (cover) so that it can cover her chest.²⁵

Some scholars allow women to look at men they don't know without having sexual intercourse except from the navel to the knees. All of this cannot be separated from a hadith narrated in Sahih Bukhari and Sahih Muslim: when the Prophet saw the

²⁵Hamka, *Tafsir Al-Azhar* (Jakarta: Pembimbing Massa, 1967).

Habasyah people playing with their daggers in the mosque during the Eid. At that time Aisyah r.a. also saw him, he was behind the Prophet Muhammad. then the Prophet covered Sayyidah Aisyah r.a. so he felt bored and asked to go home. This opinion is mild. Scholars argue about the order to wear the hijab that occurred to Ibnu Umami Maktum r.a. namely, it is sunnah and recommended for women. Sayyidah Aisyah r.a has given an example to women, that when she wears the hijab, not only for men who can see, but she wears it in front of men who are blind, namely as an attitude of *wira'i*. Therefore, it can be concluded that the hijab does not hinder a woman's activities, even if they are not inside her home.²⁶

A woman's laughter alone causes lust, not only that, her movements, the look in her eyes, everything causes lust. Therefore with this, women are allowed to decorate only the family with whom they are mahram, as explained in the Qs. An-Nur: 31. If we look at Western women who are very free with their clothes, but not in Islamic countries which are very strict, namely that women are not allowed to go out by their husbands. However, all of this is contrary to what the Prophet Muhammad taught. that women are not allowed to be oppressed and also not allowed to be free, but women must be educated in their sense of responsibility, so that they need guidance from men who can lead them to the guidance of the true religion, namely to become believers.²⁷

Women usually always want to get more attention from men, on the other hand, men are not satisfied by beauty. Women are hunters of a man's heart and men are their prey, while men are hunters of women's bodies and they are their prey. From here, Islam provides limitations, where religion does not order to

²⁶Az-Zuhaili, *Tafsir Al-Munir*.

²⁷Hamka, *Tafsir Al-Azhar*.

kill desires but orders to control them. These are some guidelines for men and women in the context of their relationship. Some women who show off their style and body shape, in essence, are insulting women, the existence of regulations regarding the boundaries of the private parts is not an obstacle for women in participating in social activities because the guidance in Islam does not contradict their activities.²⁸

Furthermore, talking about the boundaries of women's private parts, the ulama have different opinions, so there should be no mutual accusations of accusations or even infidels of different opinions. However, there are things that a woman must pay attention to, namely, do not do *tabarruj*, do not attract attention from men, do not wear revealing clothes, and don't resemble men's clothes.²⁹

Qs. An-Nur:31 has several sharia as follows:

1. It is mandatory to maintain a clear line between men and women so that there are no acts of adultery, sodomy, homosexuality, and so on. Because the obligation is more sacred it is kept away from sins.
2. It is haram for people who want to enter the bathing place without wearing clothes.
3. The private parts are divided into 2 parts; 1) male and female genitalia, female and female, namely the entire body except the navel to the knees, 2) female and male, and vice versa, namely the entire body except the face and palms which are used during buying and selling transactions.³⁰

The Qur'an excludes a child because he cannot yet understand the boundaries of his genitals and does not have lust

²⁸Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

²⁹(Shihab 2018)

³⁰Az-Zuhaili, *Tafsir Al-Munir*.

when he sees a woman's body. However, if you have reached *mumayyiz* age and have not yet reached puberty, but already have sexual desire, then this boy is not an exception. Among the wisdom of covering the private parts is avoiding sexual harassment outside of marriage, and avoiding the slander of life. There are even those who argue that mahram men are prohibited from looking at all parts of a woman's body so that there are no sexual incidents, excluding their husbands. The obligation to cover the private parts is only to protect a woman's honor. With her clothes, we can see the personality of a woman who is honorable or dishonorable. Rasulullah recommends that women and men not be the same in clothing, and is advised to avoid colors and styles of clothing that give the impression of being proud of themselves, like flashy colors and so on. Women are free to choose their clothing styles following local culture, but their clothing must not deviate from Islamic sharia.³¹

If the manners or attitudes in life are understood correctly, it is not difficult to adapt to the manners or attitudes towards human interactions in general. Especially women must remember that do not put too much trust in people who exalt feelings of love, respect, and extravagant praise because they contain very little truth. Believing in this can result in harm and disaster, never expect the same good attitude from people behind us, because this kind of thing is rare and probably never exists.³² Love is a hope for a woman so they think that life is a form of love, and they are willing to sacrifice themselves for the sake of someone they love, even death according to them is life without love. Therefore, many women dare to harm themselves just

³¹Sudirman sesse Muhammad, "Aurat Wanita Dan Hukum Menutupnya Menurut Hukum Islam," *Jurnal Al-Maiyyah* 9, no. 2 (2016): 315–331.

³²Atjeh Aboebakar, *Pengantar Ilmu Tarekat; Uraian Tentang Mistik*, ed. Keempat (Aceh: CV. Ramadhani, 1986).

because they broke up with their lover. Women offer themselves to whoever they love, but unlike men, they still consider their love for their lover,³³ like cases of harassment against women under the pretext of loving each other even though men only want women's bodies. When asked for responsibility, they disappeared as if nothing had happened. If so, women need to have good manners or attitudes by guarding their eyes, covering their private parts, not attracting the gaze of men, and so on so that women are not abused by men who cannot take responsibility for their actions.³⁴

Thus, the Islamic religion wants to appreciate women as Moslem women, even though they have been dominated by animal desires, which makes people do things that damage the image of their religion, such as being naked, that is, not wearing closed clothes, which is very contrary to the Shari'a. Ah, the Islamic religion.

As Moslem women, women must have awareness and obedience so that they can cover their body parts because many men like to dress up and women also really like to tease men, so there is a term that women have seduced men. Shame must exist in every woman's soul, and this is their effort to anticipate slander. If slander is safe, then Islamic sharia allows for abandoning some of these rules, this procedure does not apply to mahram men, whereas if they have lust for mahram women then these rules must still be applied. Hadith Sahih Bukhari and Muslims explain what the Prophet Muhammad saw. said: "*Let not a woman look at another woman and then describe her to her husband as if her husband saw her*".³⁵

³³(Shihab 2018)

³⁴Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

³⁵Qutub, "Fi Dhillalil Qur'an; Surah Al-Mumtahanah."

Society has been prepared by Islam to realize Allah's grand design which then became the main task of the Prophet, namely to create mercy for the universe. In a society that respects every creativity to realize common prosperity, the dignity and dignity of every person is respected and glorified as long as it does not injure the honor and dignity of others. Each person individually and socially together upholds and carries out the task of ordering people to do good deeds refrain from doing evil deeds and believe in Allah. This invitation is carried out with wisdom, good teaching, and by exchanging ideas in a balanced manner. Thus, being a believing Muslim woman is very difficult because women must be able to obey Allah's commands, namely, women are required to carry out the rules set by the Islamic religion, stay away from all His prohibitions, and have a soul that is committed to the Shari'ah of their religion, patient in obedience even though sometimes contrary to the surrounding culture, and are required to have an awareness that the Qur'an is the true guidance for all creatures in the world.³⁶

Conclusion

Researchers concluded that the interpretation of the Qur'an is not only a physical book that we can study, but several scholars have shared their thoughts and interpreted the Qur'an using social media, one of which is Nadirsyah Hosen who was later published in "*Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*", who actively shares his thoughts on the interpretation of the Qur'an via Twitter, Facebook, Telegram accounts and so on. The book *Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*, cannot be separated from previous interpretations,

³⁶Hosen, *Tafsir Qur'an Di Medsos; Mengkaji Makna Dan Rahasia Ayat Suci Qur'an Pada Era Media Sosial*.

Nadirsyah Hosen expressed his thoughts on social media due to several problems that were occurring at that time. The method in this interpretation uses *tahlili* (detailed).

About women's morals, especially in this modern era, in his opinion, women are obliged to have good attitudes and manners so that women cannot simply be harassed by men who are not their mahram because a woman's gaze can be ten times more dangerous than a man's gaze. After all, lust is not can be killed but can be controlled. Women are required to wear khimar or coverings so that they can cover their chests so they don't look puffy and there is a prohibition against women not offering *tabarruj* to men who are not their *mahram*.

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