

**THE MEANING OF *TABARRUJ* IN Q.S. AL-AḤZĀB [33]:33
ACCORDING TO STUDENTS OF TASAWUF AND PSYCHOTHERAPY
MAJORS UIN WALISONGO SEMARANG**



THESIS

Submitted to Ushuluddin and Humanity Faculty in
Partial Fulfillment of the requirements for the degree
of S-1 of Islamic Theology
On Department Al-Qur'an Science and Interpretation

Submitted by :

NAFILA NARISWARI

NIM : 2104026091

**SPECIAL PROGRAM OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY WALISONGO SEMARANG**

2024

ADVISOR APPROVAL

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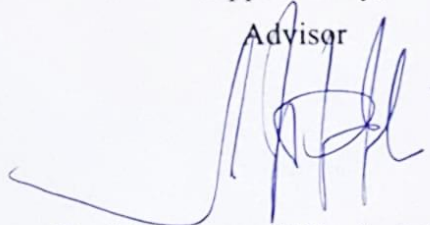
NAFILA NARISWARI

NIM : 2104026091

Semarang, 19 Desember 2024

Approved by,

Advisor



Dr. Muhammad Khudori, M.Th.I.

NIP. 198409232019031010

DECLARATION

Bismillahirrahmanirrahim

The Undersigned :

Name : Nafila Nariswari

Student ID Number : 2104026091

Major : Al-Qur'an Science and Interpretation

Thesis Title : **THE MEANING OF *TABARRUJ* IN Q.S. AL-AḤZĀB [33]:33 ACCORDING TO STUDENT OF TĀSAWUF AND PSYCHOTHERAPY MAJORS UIN WALISONGO SEMARANG**

With full honesty and responsibility, the author declares that this thesis does not contain material that has been written by others or published. Likewise, this thesis does not contain the thoughts of others, except those included in the references as reference material.

Semarang, 19 Desember 2024

The Author



NAFILA NARISWARI

NIM: 2104026091

MENTOR NOTE

Thing : Thesis Manuscript Approval

Dear Sir

Dean of the Faculty of Ushuluddin and Humanities

UIN Walisongo

In Semarang

Assalamualaikum Warahmatullahi Wabarakatuh.

After reading, making corrections and corrections as appropriate, we declare that your thesis:

Name : Nafila Nariswari

Student ID Number : 2104026091

Major : Al-Qur'an Science and Interpretation

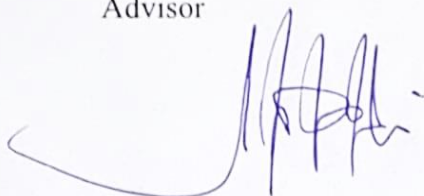
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We hereby agree and ask that it be tested immediately. Thank you for your attention.

Wassamualaikum Warahmatullahi Wabarakatuh.

Semarang, 19 Desember 2024

Advisor



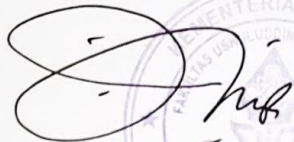
Dr. Muhammad Khudori, M. Th. I.

NIP. 198409232019031010

SCRIPT APPROVAL

Thesis by Nafila Nariswari with Student ID Number 2104026091 with the title THE MEANING OF TABARRUJ IN Q.S. AL-AḤZĀB [33]:33 ACCORDING TO STUDENTS TASAWUF AND PSYCHOTHERAPY MAJORS UIN WALISONGO SEMARANG has been examined by the Board of Thesis Examiners of the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang, on 24 December 2024 and has been accepted and passed as one of the requirements to obtain a bachelor's degree in Ushuluddin Science.

Chairman of Examiner



Muhtarom, M. Ag
NIP. 196906021997031002

Secretary of Examiner



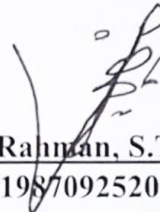
Moh. Hadi Subowo, M.T.I
NIP. 198703312019031003

Examiner I



Prof. Dr. Ahmad Musyafiq, M. Ag
NIP. 197207091999031002

Examiner II



Lutfi Rahman, S.Th.I., M.A
NIP. 198709252019031005

Advisor



Dr. Muhammad Khudori, M. Th. I.
NIP. 198409232019031010

MOTTO

وَ خَيْرُ لِبَاسٍ الْمَرْءُ طَاعَةُ رَبِّهِ

“The best clothing for a person is obedience to Allah”¹

¹ al Qurthubi, *Jami' li ahkam al-quran*, vol. 7 (Kairo: Dar el-hadith, 1964), 184.

TRANSLITERATION
JOINT DECISION
MINISTER OF RELIGION AND MINISTER OF EDUCATION AND
CULTURE OF THE REPUBLIC OF INDONESIA

Number: 158 Year 1987
Number: 0543b//U/1987

Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonants

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters. In this transliteration some are symbolized by letters and some are symbolized by signs, and some are symbolized by letters and signs as well.

The following is a list of the Arabic letters in question and their transliteration with Latin letters:

Table 0.1: Consonant Transliteration Table

Arabic letters	Name	Latin letters	Arabic letters	Name	Latin letters
أ	Alif	Not symbolized	ض	Ḍad	ḍ
ب	Ba	B	ط	Ṭa	ṭ
ت	Ta	T	ظ	Ẓa	ẓ
ث	Ṣa	ṣ	ع	ʿain	ʿ

ج	Jim	J	غ	Gain	g
ح	Ḥa	ḥ	ف	Fa	f
خ	Kha	Kh	ق	Qaf	q
د	Dal	d	ك	Kaf	k
ذ	Ẓal	ẓ	ل	Lam	l
ر	Ra	r	م	Mim	m
ز	Zai	z	ن	Nun	n
س	Sin	s	و	Wau	w
ش	Syin	sy	ه	Ha	h
ص	Ṣad	ṣ	ء	Hamza	'

B. Vocal

Arabic vowels, like Indonesian vowels, consist of single vowels or *monoftongs* and double vowels or *diphthongs*.

1. Single Vowel

Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Table 0.2: Single Vowel Transliteration Table

Arabic letters	Name	Latin letters	Name
ـَ	Fathah	a	a
ـِ	Kasrah	i	i
ـُ	Dammah	u	u

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat and letters, transliterated in the form of a combination of letters as follows:

Table 0.3: Double Vowel Transliteration Table

Arabic letters	Name	Latin letters	Name
ـَيَ...	Fathah and ya	ai	a and u
ـَوَ...	Fathah and wau	au	a and u

Example:

- كَتَبَ (kataba)
- فَعَلَ (fa`ala)
- سَعَلَ (suila)
- كَيْفَ (kaifa)
- حَوَّلَ (haulā)

C. *Maddah*

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Table 0.4: *Maddah* Transliteration Table

Arabic letters	Name	Latin letters	Name
أ...إ...ى...	Fathah and alif or ya	ā	a and the line above
ى...ِ	Kasrah and ya	ī	i and the line above
و...ُ	Dammah and wau	ū	u and the line above

Example:

- قال (qāla)
- رما (ramā)
- قيل (qīla)
- يقول (yaqūlu)

D. Ta' Marbutah

There are two transliterations for ta' marbutah, namely:

1. Ta' marbutah lives

Ta' marbutah live or which gets fathah, kasrah, and dammah harakat, transliteration is "t".

2. Ta' marbutah dies

Ta' marbutah dies or which gets a sukun harakat, the transliteration is "h".

3. If the last word with ta' marbutah is followed by a word that uses the article *al* and the two words are read separately, then the ta' marbutah is transliterated with "h".

Example:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَة talhah

E. Syaddah (Tasydid)

Syaddah or tasydid which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Example:

- نَزَّلَ (nazzala)
- الْبِرِّ (al-birr)

F. Interpretation

The article in the Arabic writing system is symbolized by a letter, namely ال, but in this transliteration the article is distinguished above:

1. The article followed by a shamsiyah letter

The article followed by a shamsiyah letter is transliterated according to its sound, namely the letter "l" is replaced by the letter that directly follows the article.

2. The article followed by a qamariyah letter

The article followed by a qamariyah letter is transliterated in accordance with the rules outlined in front and in accordance with its sound.

Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a gap.

Example:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ ash-shamsu
- الْجَلَالُ al-jalālu

G. Hamza

Hamzah is transliterated as an apostrophe. However, this only applies to hamzahs located in the middle and at the end of words. While hamzah located at the beginning of the word is symbolized, because in Arabic writing it is in the form of alif.

Example:

- تَأْخُذُ ta'khuẓu
- شَيْءٌ shai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

H. Word Writing

Basically, every word, whether fail, isim or letter is written separately. Only certain words whose writing in Arabic letters is commonly combined with other words because there are letters or harkat that are omitted, then the writing of the word is also combined with other words that follow it.

Example:

- | | |
|--|---|
| - وَ إِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ | Wa innallāha lahuwa khair ar-rāziqīn/
Wa innallāha lahuwa khairurrāziqīn |
| - بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا | Bismillāhi majrehā wa mursāhā |

I. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is like what applies in EYD, including: capital letters are used to write the initial letter of proper names and the beginning of sentences. When a proper name is preceded by an article, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Example:

- | | |
|---|-----------------------------------|
| - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ | Alhamdu lillāhi rabbi al-`ālamīn/ |
|---|-----------------------------------|

Alhamdu lillāhi rabbil `ālamīn

- الرَّحْمَنُ الرَّحِيمُ Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of initial capital letters for Allah only applies when the Arabic writing is complete and if the writing is combined with other words so that there are letters or harakat that are omitted, capital letters are not used.

Example:

- اللَّهُ غَفُورٌ رَحِيمٌ Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

J. Tajweed

For those who want fluency in reading, these transliteration guidelines are an inseparable part of Tajweed Science. Therefore, the inauguration of these transliteration guidelines needs to be accompanied by tajweed guidelines

ACKNOWLEDGMENTS

Bismillahirrahmanirrahim

All praise to Allah SWT, the Almighty, for the opportunity and health given so that the author can complete the preparation of this thesis properly. Shalawat and salam do not forget to always pour out to the Messenger of Muhammad PBUH, may we be among those who get his intercession in the Final.

Thesis entitled “**THE MEANING OF TABARRUJ IN Q.S. AL-AḤZĀB [33]:33 ACCORDING TO STUDENTS OF TASAWUF AND PSYCHOTHERAPY MAJORS UIN WALISONGO SEMARANG**” is prepared to fulfill one of the requirements for obtaining a Bachelor of S-1 degree in the Department of Al-Qur’ān Science and Tafsīr, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang.

In the preparation of this thesis, the author received a lot of guidance and direction from various parties so that the preparation of this thesis could be complete. Therefore, the author would like to express a thousand thanks to :

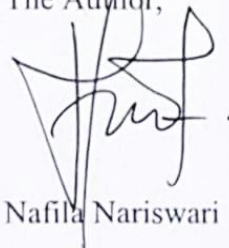
1. Dear Mr. Prof. Dr. Nizar, M.Ag., as the rector UIN Walisongo Semarang.
2. Dear Mr. Dr. Mokh. Sya’roni, M.Ag., as a Dean of the Faculty of Ushuluddin dan Humanities.
3. Dear Mr. Muhtarom, M.Ag., and Mr. M. Shihabuddin, M.Ag., as the Chairman and Secretary Department of the Qur’ān and Tafsīr who always encourages us to immediately complete the final project and has approved the discussion of the thesis.
4. Dear Mr. Dr. Muhammad Khudori, M.Th.I., as the advisor and supervisor who has taken the time, energy, and thought to provide guidance in the preparation of the thesis.
5. All of the lecturers of the Faculty of Ushuluddin and Humanities of UIN Walisongo Semarang who have provide various knowledge so that the author can complete the writing of this thesis.

6. The best support system from the family, Mr. H. Nasrul Hidayat Sugiarto, S.Ag., and Mrs. Karomah, S.Ag., thank you for always providing motivation and love in educating their children so that their children can get to this point. Thank you for all the provision of prayers that are always prayed for and all the hard work that is always given to the author. All forms of success of the author will never escape the role of both parents. And of course thank also to my big brother, Muhammad Naufal Arrazzaqu, S.Sos.
7. Mr. Prof. Hasyim Muhammad, M.Ag., and Mrs. Munif Kolifah Sulistiyoningrum, M.M., as the author's father and mother while in Semarang who have provided a comfortable place to live for the author and extraordinary knowledge for the author.
8. Friends in arms who have extraordinary enthusiasm to complete the final project well and on time. To Hafidh Abrar Albar, Rifa Anis Fauziah, Syakila Junda, Sofia Viona, Fadhil Wathani, and Wawan Ariaji, thanks for being an encouragement and accompanying in such a process of preparing this thesis.
9. All the author's friends who cannot be mentioned one by one, thank you for all the prayers and support so that all forms of achievement can be achieved. May the prayers be returned to those who pray for.

Last but not least, the author realizes that the writing of this thesis is far from perfect, but the author hopes that this thesis can be useful for the author himself in particular, and the readers in general.

Semarang, 19 Desember 2024

The Author,



Nafila Nariswari

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ABSTRACT

This thesis is entitled “The Meaning of Tabarruj In Q.S. al-Aḥzāb [33]:33 According to Students of Tasawuf and Psychotherapy Majors UIN Walisongo Semarang”. The focus of this research is to examine the behavior of tabarruj, which refers to the behavior of showing excessive jewelry and beauty. The purpose of this study is to find out the views of female students majoring in Tasawuf and Psychotherapy at UIN Walisongo Semarang regarding tabarruj in Q.S. al-Aḥzāb [33]:33. The research method used is a qualitative approach with data analysis techniques using descriptive analysis. Data collection was carried out by means of observation, documentation, and in-depth interviews with respondents selected by purposive sampling. This interview aims to explore their understanding and attitude towards tabarruj and solutions that can be done to avoid tabarruj behavior. The results showed that there are various views among female students regarding tabarruj. Some respondents emphasized the importance of politeness and simplicity, while others argued that the use of makeup and jewelry is acceptable as long as it is not excessive and does not aim to attract male attention. Respondents also highlighted the importance of being tolerant and non-judgmental of individual dress choices, as well as the need to build collective awareness regarding dress codes that are in line with Islamic values. This study concludes that the understanding of tabarruj is strongly influenced by social and cultural contexts.

Keywords : Tabarruj;Understanding Meaning;Tasawuf and Psychotherapy Student

CHAPTER I

INTRODUCTION

A. Background

The rapid development of the times has brought changes in many ways. Various aspects of life have undergone major transformations as a result of the explosion of the times. In addition, modernization as a term for the change of circumstances from traditional to modern has opened wide access doors for cultures that are more varied and interconnected with one another. This results in the exchange or mixing of things from all over the world. Meanwhile, the religious challenge for Muslim communities is something that really needs to be considered and maintained in the era of rapid development.

Allah SWT says in Q.S. az-Žāriyāt [51]:56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning : “*I did not create the jinn and men except to worship Me*”.² (Q.S. az-Žāriyāt [51]:56).

As creatures that have very special parts compared to other creatures, humans need to realize that all forms of creation in the world have certain meanings, benefits, and purposes. In the verse above, it is explained that one of the purposes of human creation is to worship and obey the laws of Allah in their life in the world, whether in their relationship with Allah or with fellow humans. The context of worship in the above verse means devoting oneself to Him. Thus, the purpose of the creation of human beings is to carry out all of His commands and avoid what He has forbidden.³

However, the extraordinary development of the times has led humans to forget the nature of human creation itself. The rapid development of the times has resulted in various life problems appearing in the midst of society, one of which is

² Kementrian Agama, *Qur'an Kemenag* (Kemenag RI, 2020), <https://quran.kemenag.go.id/>.

³ Abdul Kallang, “KONTEKS IBADAH MENURUT AL-QURAN,” *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (31 Desember 2018): 2.

the style of dressing and adorning for women. So many diverse clothing trends cause many women who do not realize that the clothes that should cover the aurat are displaced only by a contemporary trend.⁴ There are so many ways and forms of adornment for women, which makes them forget that religious restrictions have long existed as part of Allah's care for women.

Adorning yourself is one of the normal things done by women, because it has become their nature that women want to look beautiful and stunning. In fact, they are willing to do everything from applying excessive lipstick, plastic surgery, and other actions to get the compliment. But on the other hand, Islam also provides rules and restrictions on how women adorn themselves.⁵

Tabarruj is an Arabic term that is often interpreted as the behavior of women who display excessive beauty and adornment in public. When *tabarruj* is read without regard to context, the word tends to be very biased, suggesting that any woman who adorns herself and does not cover her aurat is intending or trying to attract male attention.⁶ This concept has deep roots in Islamic teachings, where there are several verses in the Qur'ān that regulate how to adorn and dress. One of the verses often referred to in this context is Q.S. al-Aḥzāb [33]:33, Allah Subhanahu wa Ta'ala says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning : “*Remain in your houses and do not adorn (and behave) like the people of old. Establish prayer, pay the zakat, and obey Allah and His Messenger. Verily, Allah wants only to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible*”.⁷ (Q.S. al-Aḥzāb [33]:33)

The above verse emphasizes the importance of women not to display their

⁴ Vera Nur Azmi, “Makna *Tabarruj* Perspektif Hadits dalam Kitab Syarah Shahih Muslim Karya Imam an-Nawawi (631-676 H.),” *Jurnal Penelitian Ilmu Ushuluddin* Vol.2 No. 2 (April 2022): 219

⁵ Khasanah, M. (2021). Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang *Tabarruj* Dalam QS Al-Aḥzab 33. *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan*, 16(2), 172.

⁶ Nailis Sa'Adah, “*Tabarruj* Dalam Perspektif Teori Double Movement Fazlur Rahman” (2019), hlm. 4.

⁷ Agama, Qur'an Kemenag.

adornment excessively and to maintain their modesty. Allah SWT instructs women not to do *tabarruj* as was done by the women of ignorance, who showed their beauty in a way that was not in accordance with Islamic teachings. It is clarified by a contemporary mufassir, namely Quraishy Syihāb, described in the interpretation of Al-Misbāḥ that the word *tabarruj* in Q.S. al-Aḥzāb [33]:33 means the prohibition of *tabarruj*, which means the prohibition of displaying jewelry.⁸ According to Qurṭubī in his book, it is explained that jewelry has two different parts. Among them are innate jewelry or natural jewelry and jewelry that is created. Innate jewelry is like the face which is the easiest object of identification and created jewelry is jewelry that is usually used by women to support their appearance, such as clothes and gold or silver jewelry.⁹

However, with the times and social changes, the interpretation and application of the teachings of *tabarruj* can vary. In contemporary society, especially young people, where fashion and lifestyle are often influenced by global trends, norms about adornment are often a matter of debate. In some cases, women are required to be adorned as part of their self-confidence. Other things also force women to always be adorned in order to be appreciated by others or to simply get a more positive impression of themselves.¹⁰ The influence of social media, for example, has created unattainable beauty standards that many women feel pressured to follow the trends and meet society's expectations. This raises the question of how Muslim women today balance between beauty standards and the demands of their prescribed religion.

From the researcher's observation, this has an impact on the daily life that occurs in the campus environment.¹¹ Where female college students often interact with various groups, so that adorning behavior becomes a very natural thing.

⁸ M. Quraish Shihab, *Tafsir Al-Misbah : pesan, kesan dan keserasian Al-Qur'an Jilid 11* (Jakarta: Lentera Hati, 2002), 262.

⁹ al Qurṭhubi, *Jami' li ahkam al-quran*, vol. 12 (Kairo: Dar el-hadith, 1964), 229.

¹⁰ Ellitte Millenitta Umbarani dan Agus Fakhruddin, "Konsep Mempercantik Diri Dalam Prespektif Islam Dan Sains" 23 (2021): 124.

¹¹ Siti Alfiatun Hasanah dan Ulfa Murhamah.N, "Pemahaman Makna *Tabarruj* Perspektif Mahasiswi Universitas Islam Negeri (UIN) Raden Fatah Palembang," *Jurnal Al-Dirayah* 8, no. 2 (2021).

Research shows that many female students feel the need to decorate in order to be accepted and appreciated by their environment. This is based on the rapid development so that most young people are more concerned with following the latest trends or human-made beauty standards than following religious guidance.

Based on the background that has been described, the researcher needs to conduct research on female students of UIN Walisongo Semarang, especially Tasawuf and Psychotherapy majors at the Faculty of Ushuluddin and Humanities, where in the teaching of courses in the faculty of Ushuluddin and Humanities there are teachings about the basics of Islam. Based on case studies experienced by several respondents as well, they revealed that tasawuf and psychotherapy students have a different fashion sense and seem more modern than other majors. Therefore, researchers also want to know more deeply how they understand the meaning of *tabarruj* in Q.S. al-Aḥzāb [33]:33 and how they balance between following the beauty standards created by global trends with adhering to the principles contained in the Qur'ān in adorning themselves.

Tasawuf and Psychotherapy students are expected to have a deeper understanding of how to balance between social demands to look attractive and religious teachings that regulate adorning behavior. They are in a strategic position to explore the relationship between self-confidence, physical appearance, and religious teachings. Therefore, researchers need to study it with the title “THE MEANING OF TABARRUJ IN Q.S. AL-AḤZĀB [33]: 33 ACCORDING TO STUDENTS OF TASAWUF AND PSYCHOTHERAPY MAJORS UIN WALISONGO SEMARANG”. This study aims to understand how they interpret and apply the principles of *tabarruj* in the context of modern life influenced by global culture and media. Thus, it is hoped that this research can make a positive contribution to women in living a balanced life between self-confidence and obedience to religious teachings.

B. Research Questions

From the results of the background exposure above, there are several main problems that will be formulated. The problem formulations in his study are :

1. How is the understanding of the meaning of *tabarruj* in Q.S. al-Aḥzāb verse 33 by female students majoring in Tasawuf dan Psychotherapy at UIN Walisongo Semarang?
2. What are the Factors that Influence the Formation of Tabarruj according to female students?
3. What solutions must be done to avoid Tabarruj behavior?

C. Aim and Significance of Research

Based on the background that has been described above, the objectives to be achieved from writing this research are as follows:

1. To know the understanding the meaning of *tabarruj* in Q.S. al-Aḥzāb verse 33 by female students majoring Tasawuf dan Psychoteraphy at UIN Walisongo Semarang.
2. To analyze the factors that influence the formation of tabarruj according to female students.
3. To provide solutions on what to do to avoid tabarruj behavior.

While the benefits of writing this research are as follows :

1. This research is expected to provide information about the understanding the meaning of *tabarruj* in Q.S. al-Aḥzāb verse 33 by female students majoring Tasawuf dan Psychoteraphy at UIN Walisongo Semarang.
2. The results of this study are xpected to make an academic and scientific contribution to the advancement of Islamic science, especially the study of Al-Qur'ān and Tafsīr.
3. To fulfill of the requirements in completing the undergraduated study program (S1) at the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang.

D. Literature Review

Research with a focus on the discussion of *tabarruj* in general has been discussed by many researchers. As for some sources of literature that are in line or related to this research include the following:

1. The article entitled *Adab Berhias Muslimah Perspektif Ma'nā-cum-Maghzā tentang Tabarruj dalam Q.S. al-Aḥzāb 33* written by Mahfidhatul Khasanah. The purpose of writing this article is to reveal the meaning and significance in terms of historical and dynamic meaning contained in Q.S. al-Aḥzāb verse 33. This article uses the *Ma'nā-cum-Maghzā* hermeneutical approach which results in the conclusion that *tabarruj* behavior according to Mahfidatul is bad behavior carried out by women with excessive adornment in the era of jahiliyyah and it is relevant to the behavior of women today. The article mentions several things that women need to do, as part of avoiding *tabarruj* behavior.¹²
2. The next research on the topic of *tabarruj* is an article written by Vera Nur Azmi with the title *Makna Tabarruj Perspektif Hadits dalam Kitab Syarah Shahih Muslim karya Imam an-Nawawi (631-676 H)*. According to Vera, the meaning of *tabarruj* from the ḥadīṣ perspective is the behavior done by women when showing their aurat, jewelry or the beauty of their bodies to other than their mahrams. It is also explained about the quality of the ḥadīṣ that discusses *tabarruj* in the syarah of Shahih Muslim, some of which are shahih or hasan. As for the discussion of the quality of the matan of the ḥadīṣ, there is no matan that contradicts the Qur'ān. Vera concluded that the meaning of *tabarruj* contained in the book of Syarah Shahih Muslim focuses on two ḥadīṣs, namely about women who wear their clothes but show their aurat and the prohibition for women to connect their hair.¹³

¹² Mahfidhatul Khasanah, "Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang Tabarruj Dalam QS Al-Ahzab 33," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 2 (15 Desember 2021): 171–84, <https://doi.org/10.37680/adabiya.v16i2.920>.

¹³ Azmi, "Makna Tabarruj Perspektif Hadits dalam Kitab Syarah Shahih Muslim Karya Imam

3. A journal entitled *Etika Berbusana dalam Kitab Tafsir Al-Qurṭubī* by Asma Lathifah, Siti Rokhani, dan Fajar Novitasari. This journal examines verses related to the ethics of dress interpreted by Qurṭubī in his Tafsir Al-Jami' Li Ahkam Al-Qur'ān. The verses about the ethics of dress mentioned by the author include the command to cover the aurat, the command to wear hijab for women, the prohibition of *tabarruj*, and many more. Qurṭubī interprets them carefully and used language that is easy to understand. In his interpretation, he also added ḥadīṣ as reinforcements of understanding and additional insight for readers.¹⁴
4. The purpose of this study entitled *Perspektif Islam Tentang Tabarruj dalam Penafsiran Para Ulama* is to find out the meaning of *tabarruj* itself in the ḥadīṣ, then the mention of the quality of the ḥadīṣ that discusses *tabarruj*, and how the interpretation in the book of Ḥadīṣ Sharia about the manners of dressing for women. Hasbi Umar and Abrar Yusra's article explains that the term *tabarruj* in the ḥadīṣ refers to the way a woman dresses to deliberately attract the attention of others when she sets foot out of the house by showing the beauty of her face, body, and jewelry to get praise from others. Among the ḥadīṣ mentioned by the two authors, some of the ḥadīṣ that discuss *tabarruj* are shahih, hasan and even dhaif. The meaning of *tabarruj* is explained in the book of Sharia Ḥadīṣ, which is a law that prohibits wearing clothes that make the wearer feel arrogant, prohibits wearing thin and tight clothes, and prohibits using excessive fragrances to seek attention from others.¹⁵
5. The journal published by the *Journal of Contemporary Islamic Law* with the title *Konsep Fesyen Menurut Syarak dan Kaitan dengan Tabarruj :Satu*

an-Nawawi (631-676 H.).”

¹⁴ Asma Lathifah, Siti Rokhani, dan Fajar Novitasari, “Etika Berbusana Dalam Kitab Tafsir Al-Qurṭubī,” *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (22 Juli 2024): 331–44, <https://doi.org/10.37985/hq.v5i2.209>.

¹⁵ M. Hasbi Umar dan Abrar Yusra, “Perspektif Islam Tentang *Tabarruj* Dalam Penafsiran Para Ulama,” *Jurnal Literasiologi* 3, no. 4 (6 Juli 2020), <https://doi.org/10.47783/literasiologi.v3i4.124>.

Tinjauan Literatur has a discussion of several criteria that become the basis for mentioning *tabarruj* in dressing. The research written by Siti Zanariah dan Muhammad Adib ini provides guidelines in dressing for women to avoid *tabarruj*. This is made because it is based on the existence of Islamic law which has regulated human life in various aspects, ranging from economic, political, and social so that human life runs in accordance with the commands of Allah SWT.¹⁶

6. Journal published by Liwaul Dakwah : Jurnal Kajian Dakwah dan Masyarakat Islam denngan judul *Wanita dan Tabarruj Perspektif Al Quran (Kajian Terhadap Surat Al-Aḥzāb Ayat 33)*, produces research on the understanding of *tabarruj* which is a behavior carried out by women that has existed since the jahiliyyah era and it is happening again today. The journal written by Restiviani examines the books of Tafsīr authored by classical and contemporary scholars of Tafsīr. The results show that Q.S. al-Aḥzāb verse 33 is a prohibition for women to show jewelry that is not usually shown, excessive adornment, walking with a swaying body and so on. Although Q.S. al-Aḥzāb verse 33 is a verse that was revealed as a command for the Prophet's wives, but its true essence also applies to all Muslim women from the time of the Prophet until now.¹⁷

7. Thesis written by Riayatur Rokmaniyah with the title *Tabarruj According to Tafseer Al Qurthubi and Sayyid Quṭb (Analysis of the Al-Qur'ān Surah Al-Aḥzāb verse 33, Surah An-Nūr verse 31 and verse 60)*. This thesis was written with the aim of examining the comparison of the thoughts of two great Islamic thinkers, namely Qurṭubī and Sayyid Quṭb about *tabarruj*. Riayatur compaed the two by taking two books made by both of them, namely *Al-Jami' Li Ahkam Al-Qur'ān wa Al-Mubayyin Lima tadammanahu*

¹⁶ Siti Zanariah Husain dan Muhammad Adib Samsudin, "Konsep Fesyen Menurut Syarak Dan Kaitan Dengan *Tabarruj*: Satu Tinjauan Literatur," *Journal of Contemporary Islamic Law* 1, no. 2 (1 Desember 2021), <https://doi.org/10.26475/jcil.2021.6.2.12>.

¹⁷ Yuliana Restiviani, "Wanita dan *Tabarruj* Perspektif Al-Quran (Kajian Terhadap Surat Al-Ahzb Ayat 33)," *Liwaul Dakwah : Jurnal Kajian Dakwah dan Masyarakat Islam* 10, no. 1 (2020).

min as-sunnah wa ayi al-Furqan owned by Qurṭubī and Tafsīr Fi Zilalil Qur’ān made by Sayyid Quṭb. This thesis, written in 2018 compared the *tabarruj* in Q.S. al-Aḥzāb verse 33, Q.S. an-Nūr verse 31, and verse 60 in both books, by examining various definitions of *tabarruj* the methodology used in interpretation, the styles of interpretation the mahdzab adopted by both, up to the approach used by Qurṭubī and Sayyid Quṭb.¹⁸

8. Thesis with the title *Tabarruj Dalam Perspektif Teori Double Movement Fazlur Rahman* by Nailis Sa’adah. This research, conducted in 2019, examines *tabarruj* using one of the theories of contemporary mufasssir Fazlu Rahman, namely Double Movement. The interpretation is carried out by looking at a verse by looking at the conditions that occur today and then looking at the same incident when the verse was revealed and then looking back at current events. From the results of the study, it was found that *tabarruj* is the result of an interaction between women and men (negative context) resulting in a prohibition in Islam. It is also mentioned that the burden of *tabarruj* behavior is not only imposed on women, but men also have an important role in avoiding *tabarruj* behavior. Early sex education and creating a healthy environment is one of the efforts that can be made to avoid *tabarruj* in society.¹⁹

Based on the above research, no research has been found that examines *tabarruj* through the perspective of students based on Islamic education. In many previous studies, *tabarruj* is often viewed negatively, without considering the psychological and social context behind it. This research seeks to provide a more balanced perspective by considering the factors that influence women's adorning behavior, as well as how they can stick to religious principles in living their daily lives..

¹⁸ Riayatur Rokmaniyah, “*Tabarruj* According to Tafseer Al-Qurṭubī and Sayyid Quṭb (Analysis of the Al-Qur’ān Surah Al-Aḥzab Verse 33, Surah An-Nur Verse 31 and Verse 60)” (Semarang, UIN Walisongo, 2018).

¹⁹ Sa’Adah, “*Tabarruj* Dalam Perspektif Teori Double Movement Fazlur Rahman.”

E. Metodology of Research

Basically, research methods are scientific ways to get data with specific purposes and uses.²⁰ With the research method described, it can facilitate the writing of research. For this reason, the author takes the following steps:

1. Type of Research

This research is one of the field research with a descriptive qualitative presentation, namely by describing problems, symptoms, or facts coherently and supported by the existence of primary and secondary data which are then analyzed to solve the problem and its solution.²¹ Case study qualitative research is a type of research that requires data collection with participant observation which aims to find out more about the essential phenomena of participants in their life experiences.²² The materials or data used to support the completion of this research are sourced from literature both books, books, documents, articles or journals that are relevant to the discussion of the research.

2. Data Source

In this study, the authors utilized two types of data sources, namely primary data and secondary data. Primary data sources are core sources that provide core data directly to researchers, while secondary sources are sources that provide indirect data to researchers and are needed to strengthen primary data.²³

Primary data sources include direct interviews that meet the criteria of purposive sampling as supporting research data Purposive sampling is a technique of taking and determining samples that are determined or non-

²⁰ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2013), 2.

²¹ Diagram Alir, "Metodologi Penelitian," *Jakarta : PT Rajawali Prees*, 2005, 21.

²² Dr Muhammad Ramdhan M.M S. Pd, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021), 7.

²³ Fenti Hikmawati, *Metodologi Penelitian*, 1 ed., 4 (Depok: Rajawali Pers, 2020), 33.

random by researchers with certain considerations. The considerations in question can take various forms according to the needs of the researcher. topic.²⁴ While secondary data sources include a number of books, books of interpretation, articles and journals that are aligned with the research topic.

As the object of research studied in this study is the understanding the meaning by students of the Department of Tasawuf and Psychotherapy UIN Walisongo about the verse of *tabarruj*, so that the research is more comprehensive, it is necessary to conduct interviews with participants who meet the criteria of purposive sampling. This approach was chosen, in order to obtain more in-depth information from each individual, who has certain criteria or characteristics that are relevant to the focus of the research.

The number of respondents in qualitative research does not have a definite minimum number. This is because qualitative research methods have a flexible nature, so the number of samples taken depends on what is considered useful and can be done with the time and resources available. The research subjects that the author will choose are active students of the Tasawuf and Psychotherapy Department. Determination of respondent criteria is one of the things that needs to be done in research, seeing the large number of respondents.

Some of the criteria that have been considered by the author in order to get objective subjects are as follows:

1. Students of the Faculty of Ushuluddin and Humanities, especially the Department of Tasawuf and Psychotherapy class of 2021/2022 - 2024/2025.
2. There is no specialization of previous school background, given the consideration of more objective research results.

Respondents taken by researchers amounted to 6 female students consisting of each generation in the Department of Tasawuf and Psychotherapy.

²⁴ Ika lenaini, "Teknik Pengambilan Sample Purposive dan Snowball Sampling," *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 6, no. 1 (Juni 2021): 34.

3. Data Collection techniques

The first data collection technique is observation. Observation is carried out to collect data through observation, sight, or smell so that the data obtained can be used as research material and completion.²⁵

Furthermore, interviews were conducted. The interview technique is used to collect information through direct conversation between researchers and participants. The interview itself is a meeting of two parties as the interviewer or the researcher himself and the interviewee or as a participant to exchange information or ask questions, so that data can be used as a complement to research information.²⁶ With the advancement of technology, interviews can be conducted face-to-face or online such as zoom, telephone, etc. Interviews can also be conducted both structured and unstructured with the intention of collecting various information about the research theme.²⁷ In order to get more accurate information from the interview process, there are several stages that need to be considered when conducting interviews, namely²⁸ :

- 1) Introduce yourself.
- 2) Explain the meaning.
- 3) Explain the interview material.
- 4) Ask questions.

Furthermore, in order to make the data collected more accurate and complete, the author also conducted documentation as part of complementary data. This documentation technique is the collection of data through written sources.²⁹ So to enrich the information, search and collect various relevant literature such as books, kitab, scientific journals, articles,

²⁵ *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, 145.

²⁶ Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: Suka-Press, 2021), 67.

²⁷ Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* 7, no. 1 (30 April 2023): 2901, <https://doi.org/10.31004/jptam.v7i1.6187>.

²⁸ Mudjia Rahardjo, "Metode Pengumpulan Data Penelitian Kualitatif," 2011.

²⁹ Abubakar, *Pengantar Metodologi Penelitian*, 114.

and other sources.

4. Data Analysis Techniques :

Data analysis is the process of systematically searching and compiling data obtained from field notes, interviews, and other sources so that the data is easy to understand and the findings can be utilized.³⁰ The purpose of data analysis is to organize, analyze, and interpret the data that has been collected.³¹

The data analysis steps that the author will take are as follows³² :

- a. Understanding the data that has been collected. In this case, the researcher will identify the data by organizing it according to its parts. The researcher will read the data repeatedly to ensure that the data is.
- b. Performing data cleaning. This process is carried out by collecting data that is less relevant or less valid to the theme of the discussion, then deleting data that is not used and reorganizing data that is more concrete.
- c. Testing emerging hypotheses using available data. After cleaning the invalid data, the researcher tested the possible assumptions that developed using the available data.
- d. Interpretation of results, which is a description of the data that has been collected. Researchers describe explanations that make sense of existing data and must be able to explain the data.
- e. Compilation of results that explain the findings or results of the analysis systematically. Researchers must be able to put the right words and sentences so that they can be used to describe the data

³⁰ Annisa Rizky Fadilla dan Putri Ayu Wulandari, "Literature Review Analisis Data Kualitatif: Tahap Pengumpulan Data," *MITITA JURNAL PENELITIAN* 1, no. 3 (2023): 35.

³¹ Yasri Rifa'i, "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset," *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (23 Juni 2023): 34, <https://doi.org/10.59996/cendib.v1i1.155>.

³² Abubakar, *Pengantar Metodologi Penelitian*, 123.

and the results of the analysis.

F. Writing Order

The systematics of writing a thesis paper is designed as a systematic scientific framework, helping researchers organize ideas, findings and research arguments logically and comprehensively, including the following :

Chapter I, the introduction, in this chapter the author will explain the background of the problem which is the basis for why it is necessary to conduct research and raises several questions that are poured into problem formulations. Furthermore, the purpose or urgency and benefits that will result from the writing of this research are explained. In addition, of course, writing about *tabarruj* has been widely studied by previous researchers, therefore the researcher presents several relevant studies which are also a reference for the author summarized in the literature review sub-chapter. Finally, the research method is explained in a coherent manner that is used to facilitate the implementation of research.

Chapter II, theoretical basis. In this chapter, the author will explain the definition of *tabarruj*, the concept of *tabarruj*, *tabarruj* in the view of the syeikh, as well as the ethics of dressing and adorning according to Islam which is explained in detail.

Chapter III, data presentation. This section will explain in detail about the general description the Department of Tasawuf and Psychotherapy of UIN Walisongo Semarang, which includes the dress code of conduct for students of UIN Walisongo Semarang. In addition, the profile of the Faculty of Ushuluddin and Humanities and the Department of Tasawuf and Psychotherapy of UIN Walisongo Semarang as well as the educational background of its students are also explained.

Chapter IV, data analysis. In this chapter, the author will present the results of data analysis on how to understand the meaning of *tabarruj* in Q.S. al-Aḥzāb [33]: 33 Students of Tasawuf and Psychotherapy UIN Walisongo Semarang, factors that influence the occurrence of *tabarruj* and solutions to avoid *tabarruj* behavior as part of harmonizing religious guidance with today's beauty standards.

Chapter V, is the last chapter which contains conclusions and suggestions.

CHAPTER II

THE MEANING OF *TABARRUJ* IN AL-QUR'ĀN

A. Definition of *Tabarruj*

Tabarruj is an arabic term that is often interpreted as the behavior of women who show excessive beauty and adornment in public. According to Quraissy Syihāb, the word *tabarruj* is a word consisting of three letters, namely the word ب-ر-ج . In Lisanul 'Arab, as mentioned by Fauzi, *tabarruj* is the behavior of a woman who displays her jewelry and reveals her face and shows the beauty of her body in front of non-muhrim men. Similarly, displaying any behavior that can arouse male desire can also be called *tabarruj*.³³

According to al-Qurṭubī in his book, it is explained that jewelry has two different parts. Among them are innate or natural jewelry and created jewelry. Innate jewelry is like the face which is the easiest object of identification and created jewelry is the jewelry commonly used by women to support their appearance, such as clothes and gold or silver jewelry.³⁴ Another opinion says that jewelry has two parts, namely hidden jewelry such as legs and necklaces; and the second is visible jewelry such as the face.³⁵

Another opinion that mentions the definition of *tabarruj*, which is showing the beauty and beauty parts possessed by women, both related to body parts, clothing, or trinkets that are worn in front of men who are not halal.³⁶

The word is not halal here is a man who is not a mahram. Men who are

³³ Ahmad Fauzi, "Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam," *IQTISHODIA : Jurnal Ekonomi Syariah* 1, no. 1 (2016): 46.

³⁴ al Qurṭhubi, *Jami' li ahkam al-quran*, 1964, 12:229.

³⁵ Muhammad Kudhori, "Kontroversi hukum cadar dalam perspektif dialektika syariat dan adat," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 18, no. 1 (4 Januari 2019): 35, <https://doi.org/10.18326/ijtihad.v18i1.33-56>.

³⁶ Nur Faizin Muhith, *Wanita Mengeluh Al-Qur'ān Menjawab*, 1 ed. (Surakarta: AL-QUDS, 2014), 194.

mahrms are those to whom a woman may reveal her 'awrah in their presence, in case of emergency or because of kinship, so that they always meet in the

same house or live in the same house, without fear of fitnah. Some of the men who are mahrams to women are described in Q.S. an-Nūr [24]:31 are³⁷:

- a. Husband
- b. Father, as well as paternal or maternal grandfather
- c. Husband's father (in-law)
- d. The biological son or son of the husband
- e. Grandchildren of a male child
- f. Brothers, both siblings and fathers or one mother
- g. Sons of brothers and brothers of sisters

The word *tabarruj* is mentioned several times in the Qur'ān including, first, Q.S. al-Aḥzāb [33]:33. Allah Subhanahu wa Ta'ala says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning : “*Remain in your houses and do not adorn (and behave) like the people of old. Establish prayer, pay the zakat, and obey Allah and His Messenger. Verily, Allah wants only to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible*”.³⁸ (Q.S. al-Aḥzāb [33]:33)

The revelation of Q.S. al-Aḥzāb verse 33 was specifically revealed to the wives of the Prophet Muhammad, as mentioned in a ḥadīṣ, that from Ibn Abbās ra. he said that this verse was specifically revealed to the wives of the Prophet.³⁹

³⁷ Ahmad Faruqi, “Etika Berhias Bagi Wanita Menurut Al-Qur’an Surat Al-Ahzab Ayat: 33” (t.t.), diakses 15 Desember 2024.

³⁸ Agama, *Qur'an Kemenag*.

³⁹ Naili Fauziah Lutfiani, “Hak-Hak Perempuan Dalam Surat Al-Ahzab ayat 33 : Sebuah Pendekatan Hermeneutik,” *eL-Tarbawi* 10, no. 2 (2017): 70.

Ibnu Katsīr explains that the verse وَقَرْنَ فِي بُيُوتِكُنَّ is an order for women to istiqomah or stay at home as long as there is no need (hajat) to move outside the home. As mentioned in a ḥadīṣ, "and their homes are better for them". It is mentioned in the book of Jalalain that the word *qarna*, can be read with *qarna* or *qirna*. Originally, this word comes from *aqrarna* or *aqirna*.⁴⁰

Then the continuation of the verse that says وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى is a command that was revealed for the wives of the Prophet not to adorn and behave like the people of the jahiliyyah before them. The behavior of the jahiliyyah people in question is that in ancient times, the jahiliyyah women walked waddling and acting in front of men.⁴¹ This is also explained in the book of Tafsīr Qurṭubī, that Q.S. al-Aḥzāb verse 33 explains for women, it is recommended not to do the things that women did before them (jahiliyyah women), such as walking waddling, weak, flirtatious, showing the beauty of their bodies to men and all behavior that should not be done. Women are advised, when going out of their homes, to make every effort not to show off their charms and to go out in covered clothing.⁴²

The word of Allah SWT وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ is an order to do all good deeds such as establishing prayer, paying zakat, and obeying what comes from Allah and His Messenger.

And the last sentence, إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا, Allah issued this commandment by mentioning “*ahlul bait*” all the

⁴⁰ Al-Imam Jalāl ad-Dīn al-Mahallī dan Al-Imam Jalāl ad-Dīn as-Suyūṭī, *Terjemah Tafsir Jalalain Berikut Asbaabun Nuzul*, trans. oleh Bahrūn Abubakar, Lc (Bandung: Sinar Baru Algesindo, 2017), 510.

⁴¹ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, *Lubaabut Tafsir Min Ibni Katsiir*, Jilid 6, trans. oleh M. Abdul Ghoffar E.M dan Abu Ihsan al-Atsari (Pustaka Imam asy-Syafi'i, 2004), 478.

⁴² Syaikh Imam al Qurṭhubī, *Tafsir al-Qurṭhubī*, trans. oleh Ahmad Khotib, vol. 13 (Jakarta: Pustaka Azzam, 2008), 450–51.

families of the Prophet's household, with the intention of removing sin from them. Allah also intended to cleanse them from the evil and hypocrisy that usually clings to sinful people. Thus, Allah intends to purify them as cleanly as possible.⁴³ Anas bin Malik, in order to explain who is meant by the *ahlul bait* in this verse, narrated :

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ إِلَى صَلَاةِ الْفَجْرِ يَقُولُ: الصَّلَاةُ يَا أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (رواه الترمذي و أبو داود الطيالسي عن أنس بن مالك)

Meaning: *The Prophet used to come to his daughter Fatimah's house for six months every morning prayer. He would call out, "Pray Oh Ahlul Bait, Allah wants to remove sins from you, and clean you as cleanly as possible".*⁴⁴ (Narrated by at-Tirmizī and Abū Dāwud at-Ṭayālīsī from Anas ibn Malik)

Looking at the explanation above, that in Q.S. al-Aḥzāb verse 33 contains several commands that are specific to the wives of the Prophet, including 1) the command to stay at home 2) the prohibition of *tabarruj* like the women of the jahiliyah era 3) the command to pray and zakat, and 5) the command to obey Allah and His Messenger. The above commandments are things that refer to good manners for a woman, especially a married woman.⁴⁵

Based on a journal, the mention of the word *tabaruj* in Q.S. al-Aḥzāb verse 33, that it has a relationship with the existence of *asbabun nuzul* in Q.S. al-Aḥzāb verse 32. This verse has the content that it is explained about the privileges of the Prophet's wives, that they are not the same as women in general, because what the wives of the prophets do will be an example for other

⁴³ Agama, *Qur'an Kemenag*.

⁴⁴ *Sunan Tirmidzi*, t.t., no. 3130.

⁴⁵ Lutfiani, "Hak-Hak Perempuan Dalam Surat Al-Ahzab ayat 33 : Sebuah Pendekatan Hermeneutik," 72.

women. Therefore, Allah revealed this verse as an order for the prophet's wives, one of which is the prohibition of tabarruj.⁴⁶

Second, *tabarruj* which is found in Q.S. an-Nūr [24]: 60. Allah Subhānahu wa Ta'ālā says:

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

Meaning : “*The old women who have ceased (from menstruation and childbearing) who no longer desire to marry, there is no sin on them in taking off their outer garments with no intention of revealing their adornment. But it is better for them to maintain their chastity (by keeping their outer garments on). Allah is All-Hearing, All-Knowing*”.⁴⁷ (Q.S. an-Nūr [24]:60)

The meaning of the above verse is that, in Tafsīr An-Nūr, it is explained about women who have passed their menstrual period or menopause and are no longer childless due to old age and there is no desire to have a life companion again (husband), then it is permissible for them to take off their outer clothing in front of others, such as a veil. Provided that she does not intend to show off her jewelry or gold-studded clothes.⁴⁸

Jalāl ad-Dīn al-Mahallī and Jalāl ad-Dīn as-Suyūṭī's commentaries also state that for women who have stopped menstruating, it is not a sin for them to take off their clothes (meaning a headscarf, scarf, or other head covering), provided that there is no intention of exposing hidden ornaments such as necklaces and bracelets. But it is better for her not to take them off.⁴⁹

⁴⁶ Isa Anshori dan Abdullah Mahmud, “Penafsiran Ayat-Ayat Tabarruj Dalam Al-Qur’an Menurut Buya Hamka (Studi Kitab Tafsir Al-Azhar),” t.t., 3–4.

⁴⁷ Agama, *Qur’an Kemenag*.

⁴⁸ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur’ān al-Majid An-Nuur*, vol. 4 (Semarang: Pustaka Rizki Putra, t.t.), 2850.

⁴⁹ Al-Imam Jalāl ad-Dīn al-Mahallī dan Al-Imam Jalāl ad-Dīn as-Suyūṭī, *Terjemah Tafsir Jalalain Berikut Asbaabun Nuzul*, 254.

In other literature, the discussion of the prohibition of displaying adornment is mentioned three times in the Qur'an, two of which are found in QS. Al-Aḥzāb verse 33 and QS. An-Nūr verse 60. The other verse is mentioned in QS. An-Nūr verse 31. Allah SWT says:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning : “Say to the believing women that they should guard their eyes and keep their private parts, and should not show their adornments (parts of their bodies), except what is (normally) visible. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent ye all to Allah, O ye who believe, that ye may prosper”.⁵⁰

However, in this last verse there is no mention of the word *tabarruj* in it, but this verse is still within the scope of the theme of discussion.

B. *Tabarruj* According to the Syeikh

In a religious context, *tabarruj* is one of the most important topics to be discussed in relation to women's dress and social etiquette. Scholars define *tabarruj* as the act of a woman revealing her adornment, beauty, or aurat in a way that may arouse men's desire and cause fitnah.

⁵⁰ Agama, *Qur'an Kemenag*.

According to al-Qurṭubī, *tabarruj* is showing something that should be covered.⁵¹ The meaning of the word *at-Tabarruj* is open or visible to the eye. Starting from this word *at-Tabarruj*, the expressions *Burūj Musyayyadah*, *Burūj As-Sama'* and *Burūj Al Aswaar* are used to describe the absence of a barrier that can cover it.⁵²

Prof. Wahbah az-Zuhailī explained that *At-Tabarruj* means the original meaning of showing hidden jewelry. This word in terminology is defined as the attitude of women who reveal the jewelry they wear and the parts of their bodies that attract the men attention.⁵³ Some behaviors that are a form of *tabarruj* according to Wahbah az-Zuhailī in his Tafsīr are a woman who wears clothes but shows the shape and curves of her body.⁵⁴

Muqatil bin Hayyan mentioned the definition of *tabarruj* is putting the veil or hijab on the head without tying it, so that the jewelry she wears such as necklaces, earrings, and visible parts of her neck.⁵⁵

Tabarruj according to two imams who wrote one of the books of Tafsīr, Jalāl ad-Dīn al-Mahallī and Jalāl ad-Dīn as-Suyūṭī, is a prohibition of *tabarruj* as was done by people before Islam, namely women who always show their beauty to men.⁵⁶ It is clarified by a contemporary mufassir, namely Quraissy Syihāb, described in the interpretation of al-Misbāḥ that the word *tabarruj*

⁵¹ al Qurthubi, *Jami' li ahkam al-quran*, vol. 13 (Kairo: Dar el-hadith, 1964), 450.

⁵² al Qurthubi, *Jami' li ahkam al-quran*, 1964, 12:775.

⁵³ Prof. Wahbah Az-Zuhaili, *Tafsir Al-Munir (Aqidah-Syari'ah-Manhaj)*, trans. oleh Abdul Hayyie al-Kattani, vol. 9 (Gema Insani, 2019), 574.

⁵⁴ Prof. Wahbah Az-Zuhaili, 9:580.

⁵⁵ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, *Lubaabut Tafsir Min Ibni Katsiir*, Jilid 6, 478.

⁵⁶ Al-Imam Jalāl ad-Dīn al-Mahallī dan Al-Imam Jalāl ad-Dīn as-Suyūṭī, *Terjemah Tafsir Jalalain Berikut Asbaabun Nuzul*.

means the prohibition of displaying jewelry.⁵⁷ Qatadah mentioned that what is meant by *tabarruj* is a woman whose walk is artificial and flirtatious. In line with Qatadah, Imām Bukhārī said *tabarruj* is the behavior of a woman who shows her beauty to others.⁵⁸

Meanwhile, according to syekh Al-Maududi, one of the leading Islamic thinkers, there are three definitions of *tabarruj* for women. *First*, displaying arrogance and walking in front of men who are not their muhrim. *Second*, showing the beauty of her face and body parts that can tempt men's lust. *Third*, showing the jewelry and clothes she wears in front of men.⁵⁹

The scholars above mention different definitions *tabarruj*. However, in the end, they have the same goal, namely behavior that is not in accordance with Islamic teachings which emphasize modesty, modesty, and maintaining personal honor. They agree that *tabarruj* is a despicable act that can damage morals and keep a woman's dignity away from the values of purity taught in Islam. From all the definitions that have been presented above, the meaning of the word *tabarruj* is the behavior of a woman that can attract men who are not her mahram.

C. Concept of *Tabarruj*

In discussing the concept of *tabarruj*, what is meant is some behavior or way of dressing that can attract the attention of men who are not mahrams, resulting in the appearance of *tabarruj*. Therefore, it is important to understand the difference between *tabarruj* and a modest and elegant appearance in dress. Thus, we can strike a balance between self-expression and adhering to religious values.

⁵⁷ M. Quraish Shihab, *Tafsir Al-Misbah : pesan, kesan dan keserasian Al-Qur'ān Jilid 11* (Jakarta: Lentera Hati, 2002), 262.

⁵⁸ Kamil Muhammad Muhammad 'Uwaidah, *Al-Jami' Fii Fiqhi An-Nisa'*, trans. oleh M. Abdul Ghoffar E.M (Jakarta Timur: Pustaka Al-Kautsar, 2006), 662.

⁵⁹ Azmi, "Makna *Tabarruj* Perspektif Hadits dalam Kitab Syarah Shahih Muslim Karya Imam an-Nawawi (631-676 H.)," 220.

Exploring the concepts of *tabarruj*, there are at least five ways of dressing that can cause women to fall into *tabarruj*⁶⁰, including the following:

a. Not covering the aurat

The first part, of course, we need to know what are the parts of the body that should not be seen by other than the mahram or commonly referred to as aurat. Aurat is one of the words taken from arabic الْعَوْرَةُ

(*al'aurah*) which means everything that is embarrassed.⁶¹ Another opinion says that the definition of aurat is everything that is open, visible, naked, disgrace and defect. That is, it can be understood that aurat is something that is covered by someone because they feel embarrassed when it is seen.⁶² In the Qur'ān, the word aurat is mentioned four times, twice in the singular or *mufrad* form and the other two in the *jama'* form.⁶³

The determination of the boundaries of aurat or the limits of body parts that should not be seen by other than their mahrams in Islam, does not mean preventing someone from moving freely or providing limits of movement for men and women. This certainly provides far greater benefits for personal purity or self-preservation, especially for women. The evidence on which the command to cover the 'awrah is based is Q.S. al-Aḥzāb [33]:59 Allah Subhānahu wa Ta'ālā says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيشِهِنَّ ذَٰلِكَ أَدْنَىٰ أَلَّا يُعْرِفْنَ فَلَا يُؤْذِينَ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

⁶⁰ Abu Malik Kamal Ibn Sayyid Salim, *Fikih Sunnah Wanita* (Jakarta: Qisthi Press, 2013), 410.

⁶¹ A.W Munawwir, *al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 985.

⁶² Muthmainnah Baso, "Aurat dan Busana," *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 2, no. 2 (15 Desember 2015): 187, <https://doi.org/10.24252/al-qadau.v2i2.2641>.

⁶³ KH. Husein Muhammad, *Fiqh Perempuan* (Yogyakarta: IRCiSoD, 2020), 123.

Meaning : “O Prophet (Muhammad), tell your wives, your daughters and the wives of the believers that they should spread their headscarves over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. Allah is Oft-Forgiving, Most Merciful”.⁶⁴ (Q.S. al-Aḥzāb [33]:59).

The scholars' understanding of the limits of aurat for women has many differences. However, this is based on many considerations of thought and custom.⁶⁵ Some are of the opinion that the command “... to spread their veils over their entire bodies ...” means to cover their faces and heads, so that nothing is visible except one eye. This refers to several narrations, one of which is, “Ali narrated to me, he said : Abu Shalih narrated to us, he said: Mu'awiyah narrated to 'Ali from Ibn Abbās about the word of Allah about the command to extend the veil, meaning that Allah ordered the wives of the Prophet Muhammad SAW when leaving his house to do a need, to cover their faces from the top of the head with a veil, and only show one eye”.⁶⁶ Another narration is from “Ibn Aun set an example by using his sarong, then he made the sarong a veil to cover his nose and left eye, exposing his right eye, then lowered the sarong from above to near the eyebrows or covering the eyebrows and opened the sarong to reveal one of his eyes”.⁶⁷

Another opinion that says that the command to extend their veils by tying their headscarves on their foreheads, mentions the narration from “Muhammad bin Sa'd narrated to me, he said: my father narrated to us, he said : My uncle narrated to us, he said: My father narrated to us from his father, from Ibn Abbās, who said: A free woman wears clothes like those

⁶⁴ Agama, *Qur'an Kemenag*.

⁶⁵ M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu & Cendekiawan Kontemporer)* (Tangerang Selatan: Lentera Hati, 2004), 65.

⁶⁶ Imam Thabari dan Abu Ja'far Muhammad bin Jarir, *Tafsir Ath-Thabari Jilid 21* (Jakarta: Pustaka Azzam, 2007), 248.

⁶⁷ Thabari dan bin Jarir, 249.

of a slave girl, so Allah commanded the female relatives of the believers to spread their headscarves over their bodies. Extending the veil means making it a veil, and tying it on them”.⁶⁸

The revelation of Q.S. al-Aḥzāb [33]:59 also intends to make them (the Prophet's wives) easily recognizable to the people around them, so that people know that they are not slaves, so they will avoid temptation or unkind words.⁶⁹ However, with the revelation of the verse the command to cover the aurat does not only apply to the wives of the Prophet. But the command to cover the aurat also applies to all women, because basically the women have the same *illat* or legal provisions in the establishment of hijab, namely purity of heart.⁷⁰ This is also conveyed by Quraissy Syihāb in his book entitled “*Jilbab Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu & Cendekiawan Kontemporer)*”.

b. The clothes worn are jewelry

In Q.S. an-Nūr [24]:31 Allah Subhānahu wa Ta'ālā says:

...وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ...⁷¹

Meaning : “...Neither should they stamp their feet so that their hidden adornments may be discovered ...”.⁷¹ (Q.S. an-Nūr [24]:31)

It is explained in Tafsīr Jalalain that the explicit command in the verse above, is a prohibition to stomp the feet when walking, with the intention of sounding the jingle of the jewelry she wears .⁷² Clearly, this verse emphasizes the importance of guarding the 'awrah and not revealing

⁶⁸ Thabari dan bin Jarir, 250.

⁶⁹ Thabari dan bin Jarir, 252.

⁷⁰ Ibn Sayyid Salim, *Fikih Sunnah Wanita*, 411.

⁷¹ Agama, *Qur'an Kemenag*.

⁷² Al-Imam Jalāl ad-Dīn al-Mahallī dan Al-Imam Jalāl ad-Dīn as-Suyūṭī, *Terjemah Tafsir Jalalain Berikut Asbaabun Nuzul*, 1467.

adornment except what is usually visible. The prohibition of wearing clothes as adornment is also aimed at preserving the honor and chastity of women, as well as avoiding fitnah and temptation arising from flashy and excessive display.

Basically, the command to veil serves to cover the jewelry that women use, so it does not make sense if the veil turns into jewelry. In the book *Fikih Sunnah Wanita*, it is mentioned that clothes that are jewelry are clothes that are colored other than black, or that are flavored with gold and silver. Of course, the above is underlined by flashy clothing, which can attract the attention of others. It is also mentioned that black clothing is the preferable clothing for women to wear, because the Prophet's wives also mostly wore black clothing.⁷³ However, the Qur'ān does not mention what kind of cloth or what color of clothing is preferable.

c. Wearing light clothing

Wearing thick or non-transparent clothing aims to maintain honor and dignity, and avoid temptation and disturbance that may arise from inappropriate appearance. By wearing clothes that are polite and not transparent, it is also a form of respect for oneself and obeying the commands of Allah SWT. In a ḥadīṣ it is mentioned that,

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

Meaning : “Zuhair ibn Harb has narrated to me: Jarir told us from Suhail from his father from Abu Hurairah who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "There are two groups of people in Hellfire, both of whom I have never seen. (1) Those who have a whip like the tail of a cow, which they use to beat people. (2)

⁷³ Ibn Sayyid Salim, *Fikih Sunnah Wanita*, 416.

*Women who are clothed, but are just as likely to be naked (because their clothes are too skimpy, too thin or see-through, too tight, or their clothes are stimulating to men because they expose part of their bodies), walking with a swaying gait, easily seduced or seductive, their hair (plaited) like the hump of a camel. These women cannot enter Paradise, nor can they even smell the odor of Paradise. Whereas the smell of Paradise can be smelled from such and such".*⁷⁴

The ḥadīṣ above explains that there are two groups of hell dwellers, both of which have never been seen by the Prophet Muhammad SAW. One of the two is women who are scantily clad or small, thinly dressed and tightly clothed. They seem to be dressed, but use thin clothes so that what is inside is visible (naked). This is certainly very inviting to unwanted views and can cause fitnah. In fact, it is mentioned in the ḥadīṣ that the 2 groups mentioned in the ḥadīṣ will not be able to smell the fragrance of heaven.

d. Wearing tight clothing

Wearing loose or not tight clothing is one way to protect women from *tabarruj* behavior. Loose clothing not only provides comfort, but can also protect oneself from inappropriate views and show respect for oneself and others. By wearing clothes that are not tight, a woman can show that she is not an object that needs to be observed carelessly.

The ḥadīṣ in the previous, "... *There are two groups of people in Hellfire, both of whom I have never seen. (1) Those who have a whip like the tail of a cow, which they use to beat people. (2) Women who are clothed, but are just as likely to be naked (because their clothes are too skimpy, too thin or see-through, too tight, or their clothes are stimulating to men because they expose part of their bodies),...*"⁷⁵ mentions that one of the characteristics of a woman who will not smell the fragrance of

⁷⁴ Abu Hasan Muslim bin Al-Hajjaj Al Qusyairi An Naisaburi, *Shahih Muslim* (Mesir: Daar Al Kutub al Ilmiyah, 2010), 2192–93.

⁷⁵ Abu Hasan Muslim bin Al-Hajjaj Al Qusyairi An Naisaburi, 2192–93.

heaven is a woman who wears clothes that are too tight. It is clear that the purpose of wearing clothes is to remove fitnah from women, and this will not happen if wearing loose or not tight clothes.

Imam Nawawi said in the book Syarh Shahīh Muslim, that these two groups are really real, which shows the disgrace of these two groups. Another opinion says that they wear clothes for the blessing of Allah SWT but they forget to be grateful for it.⁷⁶

e. Wearing fragrance

There are many ḥadīṣ that mention the prohibition of women using perfume when leaving the house, even if it is just to go to the mosque to pray. One of the ḥadīṣ states that :

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ثَابِتٌ - وَهُوَ ابْنُ عِمَارَةَ ، عَنْ غُنَيْمِ بْنِ قَيْسٍ ، عَنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا، فَهِيَ زَانِيَةٌ»

Meaning : “*Ismā’īl ibn Mas’ūd reported: Khālid reported: Tsābit (Ibn Umārah) reported: Ghunaym ibn Qais reported: Al Ash’arī said: "The Messenger of Allah (blessings and peace of Allah be upon him) said: "Any woman who puts on perfume and passes by a people so that they may smell it is an adulteress".*”⁷⁷ (Sunan Nasa’i volume 8, 5126)

According to Imam Ibnul Qayyim, as the understanding of the ḥadīṣ above, that the Prophet SAW forbade women to do activities outside the home by wearing perfume. This is because by using fragrances, it can make one of the sources or causes of the emergence of the men attention.⁷⁸

By choosing to dress in accordance with religious guidance, a woman not only avoids *tabarruj*, but also strengthens her resolve to live

⁷⁶ Firmansyah Firmansyah, “Konsep *Tabarruj* Dalam Hadits: Studi Tentang Kualitas Dan Pemahaman Hadis Mengenai Adab Berpakaian Bagi Wanita,” *AT-TAHDIS: Journal of Hadith Studies* 1, no. 2 (1 Juli 2017): 69.

⁷⁷ *Sunan Nasa’i*, t.t., no. 5126.

⁷⁸ Firmansyah, “KONSEP *TABARRUJ* DALAM HADIS,” 69.

by the right principles of self-preservation, honor, and sincerity in every step of her life. By paying attention to the things that can lead to *tabarruj*, women are expected to show respect for themselves and others. In addition, it also teaches the importance of maintaining pure intentions in every treatment, including in the way of dressing.

D. Islamic Ethics of Dress and Adornment

Women around the world know and wear clothes of course with various models, patterns, colors, and even different intentions. Talking about the clothes worn by women, at least the scholars divide the views on women's clothing into 3 patterns. *First*, the view that requires women who have reached puberty to wear clothes that cover the entire aurat, starting from the face, hands, to the feet. *Second*, the clothes worn by women who have reached puberty are required to cover their aurat except for the hands and face. *Third*, when performing prayers and tawaaf, women's clothes are required to cover their entire 'awrah except for the face and hands. Of course, all three of these views refer to the sacred texts of the Qur'ān. As for the differences in the existing patterns of view, they are based on the limits of the aurat that each pattern of view has. What is certain is that each pattern of view is the result of ijtihad of each scholar.⁷⁹

Dressing is a faint bridge between the human self and the surrounding environment.⁸⁰ Clothing is one of the basic human needs in everyday life. Scientists argue that clothing was invented approximately 72,000 years ago by our ancestors. We call them Homo Sapiens, they live moving from one region to another that is cold, so from here comes the use of clothes that they wear as

⁷⁹ Juneman, *Psychology of Fashion : Fenomena Perempuan (Melepas) Jilbab* (Yogyakarta: LKiS Group, 2011), ix.

⁸⁰ 26.

body warmers from animal skins. Then, an estimated 25,000 years ago, it was discovered how to sew leather, and the development of clothing began.⁸¹

In Q.S. al-A‘rāf [7]:26 Allah Subhanahu wa Ta'ala says:

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلٰيْكُمْ لِبَاسًا يُّوَارِي سَوْءَتَكُمْ وَرِيشًا وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ
اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

Meaning : “O children of Adam, We have indeed sent down to you garments to cover your nakedness and furs to adorn yourselves. (But the garment of piety is the best. These are some of the signs of Allah that they may remember”.⁸²(Q.S. al-A‘rāf [7]:26)

The above verse explains that there are two functions of clothing, namely as a cover of the aurat from those who are not mahram or things that are not natural to be seen by others and as trinkets or jewelry for the wearer. However, the best thing is to wear piety clothes or spiritual clothes that can cover everything that is embarrassing from ugliness.⁸³ What becomes complicated from the two functions above is how to combine the function of clothing as aurat cover and jewelry. From here, many people fall into the trap of neglecting the function of clothing as aurat coverings and prioritizing its function as jewelry for its aesthetic value or beauty.

Every individual Muslim should dress according to the existing religious laws. In Islam, there is no mention of clothing that is suitable for use with certain materials or with certain colors. However, all types of clothing are certainly suitable for use, provided that they meet all the standards or orders

⁸¹ Shihab, *Jilbab, Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu & Cendekiawan Kontemporer)*, 33.

⁸² Agama, *Qur'an Kemenag*.

⁸³ Shihab, *Jilbab, Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu & Cendekiawan Kontemporer)*, 52.

that have existed in Islamic law.⁸⁴ The mentioned dress ethics for women according to Islam are as follows⁸⁵ :

1. Covering the aurat.

As mentioned in the previous discussion, covering the aurat is one of the basic things that Muslim women can do to prevent *tabarruj*. Covering the 'awrah is also part of Islamic law that we need to pay attention to as regulated and mentioned in many ḥadīṣ that regulate the 'awrah for women. The ethics of covering the aurat when dressing aims to maintain honor, dignity, and maintain personal purity.

For Muslim women, covering the aurat means wearing clothes that cover the whole body except for the face and palms, with clothes that are loose and do not show curves. This is not just a rule, but a reflection of morals and a form of respect for oneself. Clothing that covers the aurat also symbolizes modesty, modesty, and one's spiritual commitment in carrying out religious teachings. Some syekh have different views on the limits of aurat for women when in the presence of men who are not their mahrams, including⁸⁶ :

- a. Al Hanafiyah : The whole body except the face, palms and soles of the feet.
- b. Al-Malikiyah : The whole body except the face and palms of the hands.
- c. Al-Syafi'iyah : the whole body except what is visible when fulfilling the needs of life.

⁸⁴ “Etika Berpakaian dalam Iklan Menurut Perspektif Islam,” *Journal of Contemporary Islamic Law* 8, no. 1 (15 Juni 2023): 33, <https://doi.org/10.26475/jcil.2023.8.1.04>.

⁸⁵ Titik Rahmawati dan Agus Khunaiḥ, “Etika Berpakaian dalam Islam (Studi Tematik Akhlak Berpakaian Pada Kitab Shahih Bukhori),” *Jurnal Inspirasi* 3, no. 1 (t.t.): 75.

⁸⁶ Arip Purkon, “Batasan Aurat Perempuan Dalam Fikih Klasik Dan Kontemporer,” *Risalah, Jurnal Pendidikan Dan Studi Islam* 9, no. 3 (19 September 2023): 1050, https://doi.org/10.31943/jurnal_risalah.v9i3.542.

d. Imam Ahmad: the whole body except the face.

2. Wear thick, opaque clothing

In Islam, dress etiquette is one of the important aspects in upholding the values of modesty. One of the main principles in dressing according to Islam is to wear thick and opaque clothing. Based on the hadits from ‘Aisyah (may Allah be pleased with her) that *Asma bint Abu Bakr came to the Messenger of Allah (blessings and peace of Allah be upon him) wearing a thin cloth, the Messenger of Allah (blessings and peace of Allah be upon him) turned away from her. He said: “O Asma`, indeed, when a woman reaches puberty, nothing should be seen of her except this and this - he pointed to her face and palms.”*⁸⁷ (HR. Abu Daud)

The hadith above is to protect the aurat and protect personal honor. Thick clothing is able to cover the shape of the curves of the body so that no part or color of the wearer's skin is visible. By wearing clothes that are not transparent, a Muslim woman can show her concern for the ethics of dressing in accordance with religious teachings. This applies to both men and women, both of whom are required to dress modestly and cover the aurat perfectly. By dressing in such a way, a person not only takes care of himself, but also respects the environment and society around him.

3. Do not wear tight-fitting clothes that expose your body shape and curves

Tight clothing is not considered to be in accordance with the values of modesty and can cause fitnah and disturbance from the views of others.⁸⁸ Both men and women are encouraged to choose clothing that

⁸⁷ *Sunan Abu Daud*, t.t., no. 3580.

⁸⁸ Maha, “TREND FASHION MUSLIM DI INDONESIA SAAT INI DAN KESESUAIANNYA DENGAN SYARIAT ISLAM,” *Jurnal Qiema (Qomaruddin Islamic*

is loose and does not stick tightly to the body, so that it is able to cover the curves of the body properly. This is intended to maintain self-respect, prevent negative stimuli, and show a respectful and dignified attitude in dressing. By wearing clothes that are loose and not tight, a Muslim shows his concern for the ethics of dressing in accordance with Islamic guidance, while protecting himself from inappropriate views or attitudes from others.

4. Exaggeration in appearance is prohibited, leading to *tabarruj*.

The next dress code according to Islam is the attitude and manner of appearance that is not excessive or *tabarruj*. *Tabarruj* is a term that refers to the behavior of displaying jewelry or beauty in a way that invites attention and causes temptation. Islam strictly prohibits exaggeration in appearance, whether through flashy clothing, excessive jewelry, or a way of adorning that aims to attract excessive attention. This prohibition applies in order to maintain modesty, dignity, and self-respect.

There are at least three functions of clothing conveyed by Quraish Shihab, including the *first*, keeping the wearer from heat and cold and everything that can disturb the body, *second*, showing the identity so that the wearer can be maintained from interference and usilan, and *third*, covering the natural visible (including aurat) and adding to the beauty of the wearer.⁸⁹ Muslims are encouraged to dress modestly and modestly, reflecting an attitude of humility and chastity. This aims to protect the individual from temptation, avoid fitnah, and maintain honor and dignity in society in accordance with Islamic teachings.

Economy Magazine) 7, no. 2 (2021): 225.

⁸⁹ Shihab, *Jilbab, Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu & Cendekiawan Kontemporer)*.

5. Does not resemble men's clothing

The prohibition of imitating the clothing of the opposite sex is intended to protect the social structure, maintain the sanctity of human nature, and prevent gender identity confusion. The Prophet Muhammad SAW strongly criticized the attitude of copying each other's clothes between men and women, which in his ḥadīṣ mentioned will get curse, the Prophet Muhammad SAW said,

أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ

Meaning: *“That He cursed the women who resemble men, and cursed the men who resemble women”*.⁹⁰

The above ḥadīṣ contains the message that both men and women are not allowed to resemble the opposite sex either in terms of dress or the jewelry they wear. This prohibition also means that everything returns to its fitrah. Everything returns to what is appropriate for both men and women to wear because each has a regulated purpose.⁹¹ This is not just a formal rule, but a reflection of the honor and dignity of each individual in carrying out their role in society. By maintaining the different characteristics of dress, a Muslim shows respect for the nature and boundaries that Allah has set, while maintaining social harmony and balance in community life.

6. It is forbidden to resemble or imitate the clothing of the disbelievers

This is based on the teaching to maintain the identity and distinctiveness of Muslims, as well as to avoid the influence of cultures or habits that are contrary to Islamic values. The prohibition of imitating non-Muslim clothing is intended so that Muslims still have a strong personality and

⁹⁰ Sunan Abu Daud, no. 3574.

⁹¹ Abu Malik Kamal as-Sayyid Salim, *Ensiklopedi Fiqih Wanita*, Jilid 2 (Jakarta Pusat: Pustaka Ibnu Katsir, 2006), 152.

identity, not dissolved in a culture or style of dress that may be contrary to Islamic belief and ethics.⁹² This does not mean closing oneself off from socializing or underestimating other cultures, but rather maintaining the purity of identity and spiritual values. A Muslim is encouraged to dress in accordance with the guidance of the Shari'ah, which reflects obedience, modesty, and dignity. Thus, the choice of dress becomes a reflection of the depth of one's faith and commitment to the teachings of one's religion.

7. Another opinion that we also need to pay attention to in dressing is not to be arrogant when wearing it, as in the ḥadīṣ from Ibn Umar ra said,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ حِيَلًا

Meaning: *"The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah will not look at the one who stretches out his clothes in arrogance" (HR. Bukhari).*⁹³

This ḥadīṣ emphasizes the importance of maintaining a humble attitude by not showing pride and arrogance through dress. This prohibition aims to teach all humans to be humble and not seek attention to others with their appearance. Pride is one of the traits of money disliked by Allah SWT, while humility is one of the traits that can bring us closer to Him.

8. There are also those who say that it is forbidden to wear *shuhrah* clothes. This means clothes that, when worn, make the wearer feel famous or the

⁹² Bahrin Ali Murtopo, "Etika Berpakaian Dalam Islam: Tinjauan Busana Wanita Sesuai Ketentuan Islam," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 1, no. 2 (31 Oktober 2017): 249, <https://doi.org/10.52266/tadjid.v1i2.48>.

⁹³ Ahmad Ali, *Kitab Shahih Al-Bukhari & Muslim* (Jakarta: Alita Aksara Media, t.t.), 580; Muhammad Fu'ad Abdul Baqi, *Fathul Bari* (Kairo: Daarul Hadits, t.t.), no. 5337.

center of attention. It is forbidden to wear very luxurious clothes with the intention of takabbur or showing off, or conversely to wear shabby clothes to attract the attention of others or for the purpose of being considered tawadhu'.⁹⁴

This is as narrated by Ibn Majah in his sunnah: Ibn Umar (may Allah be pleased with him) reported that Rasulullah PBUH said: *"Whoever puts on the garment of fame in this world, Allah will put on him the garment of dishonor on the Day of Judgment."* (Reported by Ahmad, Abu Dawud, al-Nasa'I and Ibn Majah).

In the ḥadīṣ above, the Prophet SAW forbade people to be excessive in dress, which by wearing it would cause pride or be able to boast to others. Furthermore, what is meant by arrogance is closely related to the inner matter. So what is meant by pride is with the intention of boasting about what he wears.⁹⁵

The mentioned ethics of dress are a manifestation of the values of modesty, honor, and piety. Islam has provided very comprehensive guidelines as part of protecting personal dignity, maintaining honor, and keeping a person from all fitnah. In the view of Islam, clothing is not just a function of clothing, but also a form of moral representation and spiritual identity of a Muslim.

Thus, Islamic dress code is not just a set of rigid rules. Rather, it is a wise guide to shaping a noble personality, maintaining personal honor, and creating a healthy and dignified social environment. These principles are not only external, but also spiritual. That Muslim clothing in accordance

⁹⁴ Murtopo, "ETIKA BERPAKAIAN DALAM ISLAM," 248.

⁹⁵ Firmansyah, "KONSEP TABARRUJ DALAM HADIS," 67.

with religious law is a form of showing the expression of the totality of faith and piety to Allah SWT. In a poem mentioned⁹⁶,

إِذَا الْمَرْءُ لَمْ يَلْبَسْ ثِيَابًا مِنَ التَّقِي تَقَلَّبَ عُريَانًا وَإِنْ كَانَ كَاسِيًا
وَحَيْرُ لِبَاسِ الْمَرْءِ طَاعَةُ رَبِّهِ وَلَا خَيْرَ فِيمَنْ كَانَ لِلَّهِ عَاصِيًا

*“If a person does not wear the garment of piety,
Then he turns into a naked person, even though he is dressed.
The best clothing a person can wear is obedience to his Lord,
And there is no good in those who disobey Allah”*

The meaning of the above verse is that piety and obedience to Allah SWT are important in one's life. Without piety, a person is considered naked in the sense that they have no spiritual protection and obedience. For this reason, it is important for us to always be on the path of piety and obedience to Allah, because this is the best clothing that can be worn to get protection.

⁹⁶ Syaikh Imam al Qurthubi, *Tafsir al-Qurthubi*, 13:777.

CHAPTER III
GENERAL DESCRIPTION OF TASAWUF AND PSYCHOTHERAPY
MAJORS UIN WALISONGO SEMARANG

A. Profile of UIN Walisongo Semarang

1. Dress Code of UIN Walisongo Semarang

Walisongo State Islamic University Semarang, is one of the Islamic universities under the auspices of PTKIN (State Islamic Religious College) located in Semarang City, Central Java. The establishment of UIN Walisongo Semarang was initiated by Dr. Soenarto Notowidagdo. Before turning into UIN, this university was named IAIN (Institut Agama Islam Negeri). At the beginning of its establishment, IAIN was only found in two locations, namely IAIN Yogyakarta and IAIN Jakarta. With the development of time, IAIN grew to 14 across Indonesia, including IAIN Walisongo Semarang.

Dr. Soenarto Notowidagdo was one of the Regents of Kudus during his time who had the idea to establish an Islamic university in Central Java in 1958 which was realized in 1962. This idea stemmed from the fact that the majority of the population in Central Java, especially in the north, were Muslims. In addition, the Central Java region at that time was a base and source of strength for the Indonesian Communist Party (PKI). Therefore, the presence of Islamic universities, in addition to being able to explore and teach da'wah, is also expected to overcome and stem the power and movement of communists.⁹⁷

The establishment of IAIN Walisongo Semarang was originally based on IAIN Sunan Kalijaga Yogyakarta, which was fully supported by K.H. Ali Masyar, by providing several faculties to support teaching and

⁹⁷ UIN Walisongo Semarang, *Buku Panduan Program Sarjana (S.1), Magister (S.2) dan Doktor (S.3)* (Semarang, 2021), 6.

learning activities. Until finally IAIN has its own building located in Jrakah, Tugu District in 1975. On April 6, 1970, the inauguration of IAIN

Walisongo was carried out with 5 faculties in it with different faculty domicile locations.

In 1993, the composition of the faculty at IAIN Walisongo increased to 8, 4 of which are domiciled in Semarang and the others are located in Salatiga, Surakarta, and Purwokerto. Then with the existence of Presidential Decree No. 11 of 1997, that all faculties that are outside the domicile of Semarang, starting in the academic year 1997/1998 institutionally must be separated from IAIN Walisongo Semarang. Thus the faculties within IAIN Walisongo Semarang are the Faculty of Da'wah, Faculty of Shari'ah, Faculty of Tarbiyah, and Faculty of Ushuluddin.

The transformation of IAIN Walisongo into UIN Walisongo officially took place in 2014 based on Presidential Regulation No. 130 of 2014 concerning the Change of Walisongo State Islamic Institute into

Walisongo State Islamic University Semarang.⁹⁸ Then signed by President Susilo Bambang Yudhoyono on December 19, 2014 and inaugurated by the Minister of Religious Affairs on April 6, 2015 in conjunction with the anniversary of the inauguration of IAIN on April 6, 1970.⁹⁹

With the change of status to UIN Walisongo Semarang, Minister of Religious Affairs Regulation No. 57 Year 2015 on the Statute of UIN Walisongo Semarang and Minister of Religious Affairs Regulation No. 54 Year 2015 on the Board of Directors of UIN Walisongo Semarang were also issued.¹⁰⁰ Among the contents of the regulation is the addition of 3

⁹⁸ Indonesia, Pemerintah Pusat, "Peraturan Presiden (PERPRES) Nomor 130 Tahun 2014 tentang Perubahan Institut Agama Islam Negeri Walisongo Semarang Menjadi Universitas Islam Negeri Walisongo Semarang," 2014, 21.55, <https://peraturan.bpk.go.id/Details/41630/perpres-no-130-tahun-2014>.

⁹⁹ UIN Walisongo Semarang, *Buku Panduan Program Sarjana (S.1), Magister (S.2) dan Doktor (S.3)*, 33.

¹⁰⁰ Indonesia, Kementerian Agama, "Peraturan Menteri Agama Nomor 57 Tahun 2015 tentang Statuta Universitas Islam Negeri Walisongo Semarang," 2015,

new faculties at UIN Walisongo Semarang, namely the Faculty of Social and Political Sciences, the Faculty of Psychology and Health, and the Faculty of Science and Technology. The faculties that have been established since the beginning changed their names to the Faculty of Shari'ah and Law, Faculty of Ushuluddin and Humanities, Faculty of Tarbiyah and Keguruan Sciences, Faculty of Da'wah and Communication, and Faculty of Economics and Islamic Business.¹⁰¹

Along with its development, UIN Walisongo is increasingly strengthening its role in producing quality graduates, both in terms of academics and morals. One form of commitment to character building is reflected in the implementation of various rules for students while in the university environment. These rules are designed with the aim of showing moral principles, politeness and simplicity as the hallmark of academic life that goes hand in hand with Islamic values.

The rules intended for students are listed in the Decree of the Rector of UIN Walisongo Semarang No. 405 of 2021 concerning Guidelines for Undergraduate (S.1), Master (S.2), and Doctoral (S.3) Programs of UIN Walisongo Semarang in 2021. In Chapter V on Student Code of Conduct, sub chapter D on Prohibitions. One of the sub-chapter prohibitions contains prohibitions on dress¹⁰²;

- 1) Every male is prohibited:
 - a) Wearing sandals, slippers, T-shirts, shirts and tight pants while attending lectures, entering offices and other academic activities.

<https://peraturan.bpk.go.id/Details/130883/peraturan-menag-no-57-tahun-2015>; Indonesia, Kementerian Agama, "Peraturan Menteri Agama Nomor 54 Tahun 2015 tentang Organisasi Dan Tata Kerja Universitas Islam Negeri Walisongo Semarang," 2015, <https://peraturan.bpk.go.id/Details/130883/peraturan-menag-no-57-tahun-2015>.

¹⁰¹ UIN Walisongo Semarang, *Buku Panduan Program Sarjana (S.1), Magister (S.2) dan Doktor (S.3)*, 34.

¹⁰² UIN Walisongo Semarang, 86.

- b) Wearing necklaces, earrings, and colored hair (dyed/polished).
- 2) Every female student is prohibited:
 - a) Wearing sandals, T-shirts, tight shirts and pants while attending lectures, entering offices and other academic activities.
 - b) See-through clothing, veils and/or short shirts;
 - c) Excessively dressing up out of necessity

The rules that have been made, of course, prioritize the principles of modesty that require students to wear neat, polite, and not excessive clothing. This also aims to create a more conducive atmosphere in the learning process both in the classroom and in the campus environment based on moderate Islamic values.

B. Profile of Tasawuf and Psychotherapy Majors UIN Walisongo Semarang

The Department of Tasawuf and Psychotherapy is the fourth department that is present in the middle of the Faculty of Ushuluddin and Humanities of UIN Walisongo Semarang, while the three previous departments are the Department of Aqidah and Islamic Philosophy, the Department of Al-Qur'ān Science and Tafsīr, and the Department of Religious Studies. The Department of Tasawuf and Psychotherapy emerged since 2000 starting from a senate meeting chaired by Dr. Amin Syukur, then officially established since the issuance of the Decree of the Director General of Islamic Institutions Number E/249/2001 on the Implementation of the Department / Study Program of Tasawuf and Psychotherapy at the Faculty of Ushuluddin and Humanities State Islamic Institute Walisongo Semarang on September 20, 2001,

accompanied by the issuance of the Decree of the Chancellor of IAIN Walisongo Number 13 of 2001.¹⁰³

As part of an institution, a study program or department certainly has a very important role in shaping the quality of human resources who are competent in their fields. With that, the vision, mission, and objectives of the department, especially the Department of Tasawuf and Psychotherapy are strategic guidelines to describe the direction, goals, and efforts that need to be made so as to produce products that are not only ready to face global challenges, but can also contribute in the midst of society.

The vision, mission, and objectives of Tasawuf and Psychotherapy majors are as follows:

VISION¹⁰⁴:

“Menjadi Program Studi yang Unggul dalam Riset Ilmu-Ilmu Tasawuf dan Psikoterapi Berbasis pada Kesatuan Ilmu Pengetahuan untuk Kemanusiaan dan Peradaban pada Tahun 2038”.

MISION¹⁰⁵:

1. Menyelenggarakan pendidikan dan pengajaran ilmu-ilmu Tasawuf dan Psikoterapi dengan pendekatan multidisipliner.
2. Menyelenggarakan riset ilmu-ilmu Tasawuf dan Psikoterapi untuk kemanusiaan dan peradaban.

¹⁰³ Mia Chandra Dewi, “Hubungan Mindfulness Sufistik Dengan Penerimaan Diri Pada Mahasiswa Tingkat Akhir Jurusan Tasawuf dan Psikoterapi UIN Walisongo Semarang” (Semarang, 2021), 46.

¹⁰⁴ FUHUM, “Visi, Misi, dan Tujuan Jurusan Tasawuf dan Psikoterapi UIN Walisongo Semarang,” 19.31, diakses 5 November 2024, <https://fuhum.walisongo.ac.id/program-studi/tasawuf-psikoterapi/>.

¹⁰⁵ FUHUM, 19.33.

3. Menyelenggarakan pengabdian dan pemberdayaan masyarakat berbasis pada riset ilmu-ilmu Tasawuf dan Psikoterapi.
4. Menggali dan mengembangkan nilai-nilai kearifan local.
5. Mengembangkan kerjasama dengan berbagai lembaga dalam skala local, nasional, dan internasional.

PURPOSE¹⁰⁶ :

1. Menghasilkan sarjana Tasawuf dan Psikoterapi yang berakhlak mulia.
2. Menghsilkan riset Tasawuf dan Psikoterapi yang kontributif bagi penyelesaian masalah kemenusiaan dan kebangsaan.
3. Mewujudkan masyarakat yang harmonis, religious, sehat jasmani dan ruhani.
4. Menghasilkan hasanah Tasawuf dan Psikoterapi Nusantara.
5. Terwujudnya kerjasama local, nasional, dan internasional.
6. Terwujudnya layanan cepat, akurat, dan bersahabat.

The vision, mission, and goals of the Department of Tasawuf and Psychotherapy reflect a strong commitment to integrating spiritual and psychological approaches to produce competent and characterized graduates. The multidisciplinary approach offered by this department allows students to understand the complexity of human problems through a holistic perspective of Tasawuf and psychotherapy.

The curriculum of the Department of Tasawuf and Psychotherapy is designed to produce graduates who not only have academic competence, but also have spiritual depth and social sensitivity. The learning process does not only take place in the classroom, but is expanded through research

¹⁰⁶ FUHUM, 19.37.

activities, community service, and field practices that provide real experience in applying the science of Tasawuf and psychotherapy.

Cooperation at local, national, and international levels, which is one of the department's missions, opens up a wide space for students to develop academic and professional networks. This not only broadens horizons, but also prepares students to become agents of change who have a global perspective but still apply the values of locality.

The commitment to produce noble scholars continues to be pursued through various approaches, not only through lecture materials, but also through spiritual guidance, religious practices, and exemplary behavior from lecturers. This is a significant differentiator for graduates of the Department of Tasawuf and Psychotherapy at UIN Walisongo, who are expected to be not only intellectually intelligent, but also have spiritual depth and social care.

C. Background of Students Majoring in Tasawuf and Psychotherapy at UIN Walisongo Semarang

The Department of Tasawuf and Psychotherapy at Walisongo State Islamic University (UIN) Semarang is a unique and innovative study program in the field of religion and psychology. The background of the establishment of this study program begins with an idea that discusses the desire to produce ushuluddin scholars with concrete skills such as physiological scientists that have been around so far.¹⁰⁷ Students who choose this major are generally individuals who have a deep interest in Islamic studies, especially the spiritual dimension, and have an interest in exploring the relationship between religious teachings and mental health.

¹⁰⁷ Husni Dzulkakor Rosyik, "Pengaruh Tawakal dan Adversity Quotient Untuk Mengurangi Stress Akademik Pada Mahasiswa Prodi Tasawuf dan Psikoterapi Angkatan 2014-2015 Fakultas Ushuluddin & Humaniora UIN Walisongo Semarang" (Semarang, UIN Walisongo, 2019), 77–78.

Tasawuf and Psychotherapy majors has experienced fluctuations in the number of students in recent years. In 2021, the program had 123 students enrolled, indicating a fairly high interest at that time. The following year, 2022, the number of students decreased slightly to 122 people, which shows that the stability of interest is relatively maintained.¹⁰⁸

However, there was a significant decline in 2023, with the number of new students decreasing to 104. This decline may be due to various factors, such as changes in educational dynamics, competition between study programs, or other external conditions. Most interesting is the data for 2024, where there was a drastic decline with only 37 new students. This figure is in stark contrast to previous years and may indicate specific challenges in new student recruitment.¹⁰⁹

In terms of educational background, the interviews revealed that of the students, 4 came from Islamic educational institutions such as Islamic schools or boarding schools. This shows the interest of alumni of religious educational institutions to deepen the study of Sufism and psychotherapy. Meanwhile, the other 2 students came from public schools, which indicates that this study program is not only suitable for those who want to study tasawwuf and psychotherapy, but also for those who want to study psychotherapy.¹¹⁰

This composition reflects the diversity of student backgrounds, which can enrich discussions and perspectives in the learning process of Sufism and Psychotherapy. They are generally motivated to integrate Islamic spiritual values with modern scientific approaches in understanding and solving psychological problems of individuals and society. This study program attracts students who want to develop their capacity as practitioners who are able to

¹⁰⁸ Dekanat, Interview, 18 Desember 2024.

¹⁰⁹ Dekanat.

¹¹⁰ Respondent interviews, 15 November 2024.

provide counseling, therapy, and guidance services based on deep and scientific Islamic values.

CHAPTER IV
THE MEANING OF *TABARRUJ* Q.S. AL-AḤZĀB VERSE 33
ACCORDING TO STUDENTS OF TASAWUF AND PSYCHOTHERAPY
MAJORS UIN WALISONGO SEMARANG

A. Understanding the Meaning of *Tabarruj* on Students of Tasawuf and Psychotherapy Department of UIN Walisongo Semarang

Tabarruj is a term that is often used in the context of Islamic discussions, especially about how a woman looks in front of other people, especially men who are not her mahrams. In *Lisanul 'Arab* as mentioned by Ahmad Fauzi, that *tabarruj* is the behavior of a woman who displays her jewelry and reveals her face with the implication of showing the beauty of her body in front of men who are not her muhrim.¹¹¹ In many literatures, it is mentioned that *tabarruj* is often considered as behavior that is not in accordance with the teachings of Islam, which teaches the meaning of modesty and emphasizes a polite appearance, especially for women.

However, the understanding of *tabarruj* today varies greatly depending on the social and cultural context. For example, in an academic environment, such as in female students of the Department of Tasawuf and Psychotherapy, Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang, a number of female students who served as respondents provided some interesting insights into how they understand the meaning of *tabarruj* in (Q.S. Al-Aḥzāb [33]:33). The author conducted in-depth interviews with several respondents who had been selected based on *purposive sampling*, which is a technique of taking and determining samples that are determined or non-random by researchers with certain considerations.¹¹² Some of the criteria that have been considered by the author in order to get objective subjects are as follows:

1. Students of the Faculty of Ushuluddin and Humanities, especially

¹¹¹ Fauzi, "Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam," 46.

¹¹² Ienaini, "Teknik Pengambilan Sample Purposive dan Snowball Sampling," 34.

the Department of Tasawuf and Psychotherapy batch 2021/2022 - 2024/2025.

2. There was no specialization of the previous school background, given the consideration of more objective research results.

Based on the results of the interview, the author obtained some data from observations, interviews, and documentation about understanding the meaning of *tabarruj* in Q.S. Al-Aḥzāb [33]:33, which will later be used as the subject matter described. In order to maintain confidentiality and research ethics, each respondent in this study is identified using the initials of the name. This is done to protect individual privacy.

The understanding of *tabarruj* that has developed varies from one respondent to another. According to LB, *tabarruj* is:

“Perilaku berlebihan pada sesuatu hal seperti pada penggunaan makeup, pakaian, ataupun harta-harta yang dipakai. Akan tetapi terkadang ada perempuan yang memakai makeup tebal atau berlebihan, tetapi di sisi lain orang-orang yang merasa tidak percaya diri apabila tidak makeup menganggap bahwa hal ini tidak berlebihan karena tujuannya bukan untuk menarik perhatian akan tetapi untuk kepentingan pribadi saja”.¹¹³

Indeed, the standards that everyone has are different. Beauty standards, for example, which come from ideas or criteria made by society, certainly have different assumptions from one person to another. In fact, sometimes the standards made by society lead to comparisons of individuals with one another because they set standards that are not in accordance with reality, seeing that Indonesia is an area that has various tribes, races, and various cultures.¹¹⁴ With the standards made by society, sometimes it also

¹¹³ LB, Wawancara Mendalam, 15 November 2024.

¹¹⁴ Rian Dwi Riswana, Arif Nasrullah, dan Nila Kusuma, “KONSTRUKSI STANDAR KECANTIKAN PEREMPUAN DI KALANGAN MAHASISWI UNIVERSITAS MATARAM,” *Prosiding SeNSosio (Seminar Nasional Prodi Sosiologi)* 4, no. 1 (12 Desember 2023): 452.

affects the understanding of the meaning of *tabarruj* between one another. The meaning of *tabarruj* becomes more diverse due to the influence of social media, books, or even globalization.

Similarly, Un said that *tabarruj* is:

“Berlebih-lebihan dalam penggunaan makeup (tebal), memakai pakaian yang ketat, jilbab yang diikat di leher sehingga terlihat auratnya”.¹¹⁵

Still in the same understanding, according to L1 *tabarruj* is:

“Menyombongkan diri dengan pakaian atau perhiasan yang dikenakannya”.¹¹⁶

While according to HS *tabarruj* is:

“Menurutku orang-orang awam pasti tau secara umum pengertian *tabarruj*, ibarat kita kita berdandan berlebihan dan mengundang ketertarikan laki-laki”.¹¹⁷

Menurut Me makna According to Me, the meaning of *tabarruj* that she understands is:

“Memakai perhiasan dan makeup yang berlebihan, dengan tujuan agar terpancar kecantikannya dan dapat menarik perhatian laki-laki”.¹¹⁸

In line with what Me said, Di also described her understanding of *tabarruj* with:

“Kita berpakaian atau bermakeup dengan tujuan untuk sekedar dilihat atau hanya untuk mengharapakan pujian dari orang lain”.¹¹⁹

From the descriptions that have been presented by the selected respondents, three of the other respondents have an understanding of the

¹¹⁵ Un, Wawancara Mendalam, 18 November 2024.

¹¹⁶ L1, Wawancara Mendalam, 18 November 2024.

¹¹⁷ HS, Wawancara Mendalam, 18 November 2024.

¹¹⁸ Me, Wawancara Mendalam, 18 November 2024.

¹¹⁹ Di, Wawancara Mendalam, 18 November 2024.

meaning of *tabarruj* that is in line with what the scholars have said and other definitions that have been explained in the initial chapter, namely, the behavior of a woman who displays her jewelry and reveals her face and shows the beauty of her body in front of non-muhrim men.¹²⁰ While the other three, only focused on the behavior of using excessive makeup without mentioning the purpose behind the use of makeup.

From some of the respondents' explanations above, the author concludes that not all female students in the environment, especially the Department of Tasawuf and Psychotherapy, have the same understanding of *tabarruj*. This is in accordance with what the author has researched through interviews with several respondents in depth regarding their previous educational background, both from Islamic schools and private or public schools that they all do not always have the right or wrong understanding of *tabarruj*.

Women who are *tabarruj* certainly have a variety of perspectives on their behavior when they go out. Most respondents revealed that dressing conspicuously and showing jewelry is a form of self-expression and self-confidence. As said by HS, that:

“Beberapa orang menganggap bahwa kepercayaan diri seseorang itu bisa dilihat dari *self care* atau bagaimana dia memperhatikan perawatan bagi dirinya, contohnya dengan makeup dia bisa tampil lebih percaya diri. Akan tetapi konteks percaya diri di sini bukan berarti dia memikirkan pendapat orang lain, akan tetapi dengan dia menggunakan makeup atau merawat dirinya dengan baik, membuat dia lebih bersemangat dalam melakukan hal-hal atau kegiatan di kampus ataupun di luar kampus”.¹²¹

¹²⁰ Fauzi, “Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam,” 46.

¹²¹ Wawancara Mendalam, 18 November 2024.

Some other respondents consider that the way they dress is a personal right and a form of individual freedom in expressing their personality. This was also mentioned by LB:

“Aku terlalu susah si menjudge bahwa dia itu berperilaku *tabarruj* atau tidak. Aku berusaha untuk husnudzon aja”

It was also said by Di, who agreed with what LB said, that :

“Terkadang aku sedikit terganggu si dengan melihat beberapa orang memakai pakaian yang tidak sesuai dengan tempatnya. Tapi sebelum membicarakan orang lain, sebaiknya sadar diri dulu si apakah dirinya lebih dari mereka atau malah sebaliknya”

However, many of them also experience inner conflict between the desire to look contemporary and the fear of violating religious norms. Some respondents admitted that their *tabarruj* behavior was often influenced by their social environment, social media, and beauty standards promoted by popular culture. This explanation is similar to what Me said, that she is a female student with a background in pesantren education since elementary level.

“Dulu, di rumah aku jarang banget pakai makeup, bahkan bisa disebut aku gatau sama sekali tentang permakeup an ataupun *skincare*. Akan tetapi semenjak masuk dunia perkuliahan dan beradaptasi dengan lingkungan kampus, aku jadi tahu beberapa hal tentang makeup atau *skincare* yang basic” ujar Me mahasiswa angkatan 2024.

In daily life, female students have religious perspectives on the use of makeup and lip when going out of the house or when in the campus environment. Some respondents said that they feel incomplete if they do not use light makeup or just use lip when leaving the house so as not to look pale. They think that using a little polish on their face makes them look fresher and certainly more confident. Meanwhile, the habit of using perfume which can be one of the causes of *tabarruj* is still a common thing among female students. However, after being analyzed through several respondents, this is not part of seeking the attention of the opposite sex, but simply to maintain cleanliness and freshness. The main purpose of using

perfume is also to ensure that it does not emit unpleasant body odor during activities throughout the day. Especially considering the weather conditions in Semarang City, which are quite hot during the day when doing *outdoor* activities. Thus, the use of perfume is seen as an effort to maintain personal hygiene and comfort.

Respondents viewed *tabarruj* behavior as a spiritual manifestation that requires deep awareness of the ethics of dress and behavior. Some respondents also understand that *tabarruj* is not just a normative prohibition, it is an expression of self-awareness, self-esteem, and their relationship with Allah SWT.

B. Factors Affecting the Formation of *Tabarruj*

The factors that cause a person to fall into *tabarruj* behavior that focuses on how to dress and preen according to several selected respondents, namely wearing tight clothes while in the campus environment which can intentionally or unintentionally reveal the shape of the curves in detail. Respondents explained that sometimes female students wear clothes that are not appropriate for the place. As is the case when in the campus environment, it would be nice to use clothes that reflect someone who is noble and educated as mentioned in the vision & mission of UIN Walisongo Semarang.

However, in reality, there are still female students who when they are in the campus environment, whether they are doing internal or external activities, wear tight clothes or only wear an inner, even wearing *croptop* clothes. This concern was conveyed by respondents from female students of the Department of Tasawuf and Psychotherapy class of 2021 and 2024.

“Harusnya kalo di lingkungan kampus ya memakai pakaian yang sopan dan rapi, tapi ada aja mahasiswi yang ke kampus cuma pake *inner* (baju dalam) dan pake jeans pula”

“Terkadang ada aja yang pake pakaian *croptop*. Mungkin dia gamau ketinggalan tren kekinian yang lagi viral. Tapi ya seharusnya liat-liat kondisi dulu sih.”

Clothing models such as those mentioned above, not only make the body look transparent or see-through, but can also illustrate every angle of the curves of the body as if it were not wearing clothes, so it is essentially contrary to the ethics of dressing according to Islam as described in the previous chapter. One part of the ethics of dressing and adorning according to Islam is not wearing tight clothing that shows the shape and curves of the body.¹²² By wearing clothes that are loose and not tight, a Muslim shows his concern for the ethics of dressing in accordance with Islamic guidance, as well as protecting himself from inappropriate views or attitudes from others.

Furthermore, the factor that can influence the occurrence of *tabarruj* is wearing clothes that deliberately open or reveal certain body parts. This clothing model is like a skirt with a high slit so that the calves or other aurat are visible, wearing a pashmina model hijab but not using a needle and only draped, wearing a hijab tied around the neck and wearing a hijab with thin material without wearing a ciput so that the hair is visible up to the neck.

The things above are still often found in the campus environment, especially UIN Walisongo Semarang. In fact, he basically knows what is part of a woman's aurat, but some of them heed the *fomo* (*fear of missing out*) trend or social anxiety of someone who feels afraid of being left behind by the phenomenon that is happening.¹²³ Respondents explained that the type of dressing mentioned earlier is one type of dressing that not only follows fashion trends, but is also an effort made to get the attention of the opposite sex, or just to show social status. In fact, dressing much more

¹²² Rahmawati dan Khunaifi, "Etika Berpakaian dalam Islam (Studi Tematik Akhlak Berpakaian Pada Kitab Shahih Bukhori)," 75.

¹²³ Rizky Fauziah, "LITERASI DIGITAL KEKINIAN AGAR KOMUNIKASI LEBIH BERMAKNA," *JOURNAL OF SCIENCE AND SOCIAL RESEARCH* 4, no. 2 (21 Juni 2021): 220.

politely and neatly will look more dignified and as a form of respect for the women themselves.

Furthermore, the use of heavy or excessive makeup in the campus environment is one of the factors that contribute to the formation of *tabarruj* behavior according to the respondents. Respondents explained that excessive makeup use is often motivated by the desire to look attractive, get attention, and meet beauty standards promoted by social media and popular culture. Heavy makeup includes the application of multiple layers of foundation, contouring that excessively defines facial structure, and the use of lipstick with flashy and intense colors.¹²⁴ The female students admit that this kind of makeup is not only an effort to improve their appearance, but also a part of self-expression and self-confidence. However, from a religious perspective, excessive makeup can be seen as a manifestation of *tabarruj*. The phenomenon of excessive makeup use in the campus environment reflects the complex dynamics of women's appearance today, where the boundaries between self-expression and existing norms of modesty are blurred and often debated.

The factors that influence the formation of *tabarruj* behavior expressed by respondents are significantly similar to the concepts discussed in the previous chapter. Psychological factors such as low self-esteem, the desire to get attention, and the desire to look attractive also encourage individuals to commit *tabarruj*. In addition, the lack of guidance and continuous education about the ethics of dressing in Islam from the family, educational environment and religious community also influences the emergence of *tabarruj* behavior among women.

Respondent Me expressed her anxiety, that she often felt disturbed when she saw some female students or the way a woman dressed outside the campus who was less covered. This was conveyed because seeing from

¹²⁴ Wawancara Mendalam, 18 November 2024.

Me's educational background at the previous level was in a pesantren environment, the majority of which used clothes in accordance with Islamic law.¹²⁵

However, another respondent pointed out that she emphasized the importance of non-judgmental attitudes towards the clothing choices worn by others, arguing that each individual has different standards, personal rights, educational backgrounds, and religious understanding. She sees *tabarruj* behavior not as an area to criticize someone, but as part of an effort to introspect about oneself. The tolerant attitude expressed by LB is a deep awareness of personal rights in dressing, which cannot be simplified in a single thought.¹²⁶

C. Solutions to Avoid *Tabarruj* Behavior

Based on the results of the interviews, the respondents provided some solutions that we can apply together in order to avoid behavior that causes *tabarruj*. The things suggested are a wise approach and an empathetic attitude in dealing with the problem of *tabarruj*. *First*, is to first observe the condition of the neighborhood.

“Melihat kondisi, menyesuaikan tempat, dan pastinya observasi terlebih dahulu. Bagaimana keadaan tempat yang akan dikunjungi, lingkungannya seperti apa”.

It aims to understand the social context and background of the individuals in the environment.

“Yang terpenting bagiku adalah perlunya kita menghormati budaya, peraturan, dan adat istiadat setempat. Jangan sampai kita mengganggu mereka atau bahkan mereka merasa terganggu dengan kita” lanjut LB, mahasiswi angkatan 2021.

¹²⁵ Wawancara Mendalam, 18 November 2024.

¹²⁶ Wawancara Mendalam, 15 November 2024.

Furthermore, L1 and Un emphasized the importance of reminding subtly, not by patronizing or blaming. Because basically we are both in the process of moving towards something better. The process of joint discussion is also a strategic method to build mutual awareness, where each party can share perspectives and understandings without prejudice. Therefore, it is important to build a positive social environment by choosing associations that support the values of modesty and simplicity, so that each other are awake and can remind them of good things. As mentioned in a ḥadīṣ that, "*Convey from me even if only one verse*".¹²⁷ Our duty as a friend is only to remind us of the good, the rest we return to individual rights.

Respondent Di emphasized that the use of heavy makeup or a certain choice of dress is basically the personal right of each individual, but what needs to be underlined is the intention behind the appearance. They emphasized that the most important thing is that there is no intention to deliberately attract the attention of the opposite sex in an inappropriate way, but rather dignified and meaningful self-expression. This approach reflects a tolerant attitude to the issue of *tabarruj* among contemporary women.¹²⁸

Me underlined the need for self-introspection and increased awareness of religion to avoid *tabarruj* behavior. This can be done by attending intense studies, regular recitations, and ongoing coaching that provides a deep understanding of the concept of covering the aurat and the ethics of dressing in Islam.

Some of the solutions that have been put forward by respondents as part of preventing the fall into *tabarruj* behavior, are strategies that are not only pressure on the aspect of prohibition, but are also more directed at building aspects of personal awareness, deep understanding of religious values, and developing mutual respect between individuals. Respondents

¹²⁷ Muhammad Fu'ad Abdul Baqi, *Fathul Bari*, no. 3202.

¹²⁸ Wawancara Mendalam, 18 November 2024.

also pointed out that it is important to understand that every individual has the right to personal expression, but still needs to pay attention to their intentions and the socio-cultural context that surrounds them. The essence of the proposed solution is to form a collective awareness that does not judge, but remains consistent in efforts to maintain dignity and ethical dress in accordance with Islamic principles.

CHAPTER V

EPILOGUE

A. Conclusion

In the research on *tabarruj*, there are two important problem formulations to be discussed, namely the definition and concept of *tabarruj* in the perspective of the Qur'anic verse, as well as the understanding of the meaning of *tabarruj* in Q.S. Al-Aḥzāb verse 33 among female students majoring in Tasawuf and Psychotherapy at UIN Walisongo Semarang. Then, these two aspects are interrelated and provide a more comprehensive picture of *tabarruj* in the Islamic context.

1. In the context of religion, *tabarruj* is defined as the act of a woman revealing her adornment, beauty, or aurat in a way that can arouse the desires of men and cause fitnah. In QS. Al-Aḥzāb: 33, Allah SWT commands women not to display their adornment as in the days of ignorance that could attract the attention of men who are not their mahrams. This shows that *tabarruj* is a behavior that is not in accordance with the values of modesty taught in Islam. The understanding of *tabarruj* among female students majoring in Tasawuf and Psychotherapy at UIN Walisongo Semarang shows an interesting variety of opinions. Through interviews and discussions, the female students gave different views on the meaning of *tabarruj*. Some of them understand *tabarruj* as excessive behavior in dressing and using makeup that can attract men. However, other respondents said that the definition of *tabarruj* only focused on wearing heavy makeup or wearing excessive clothing without any specific purpose.
2. Factors that some respondents consider that this can influence the occurrence of *tabarruj*, including wearing tight and thin clothes while on campus, wearing tight clothes or only wearing an inner, some even wear crop top clothes, wearing clothes that deliberately open or reveal certain body parts, and wearing thick or excessive makeup while on campus. On the other hand, there are female students who argue that the use of makeup and

jewelry can be a permissible form of self-expression, as long as it is not excessive and does not aim to attract the attention of male.

3. They emphasize that every individual has the right to express themselves, and this does not necessarily contradict Islamic teachings. This understanding shows that social and cultural contexts can influence how one views *tabarruj*. From the interview results, it appears that female students of the Department of Tasawuf and Psychotherapy UIN Walisongo Semarang have a high awareness of religious values and the importance of maintaining personal honor. This reflects that education and social environment in the Department of Tasawuf and Psychotherapy UIN Walisongo Semarang can influence one's perspective on the meaning of *tabarruj*.

B. Suggestion

Based on the research results and conclusions that have been presented, the author realizes that the results of the research are still far from perfect. For this reason, the author puts forward some important suggestions for the development of understanding and implementation of the concept of *tabarruj* among students of the Department of Tasawuf and Psychotherapy UIN Walisongo Semarang, including:

1. It is necessary to develop a more in-depth and comprehensive study of the meaning of *tabarruj* with an interdisciplinary approach, combining the perspectives of Tafsīr, fiqh, and Islamic psychology. Students and academicians are expected to continue to conduct further research that explores the concept of *tabarruj* in the current context.
2. The results of this study are expected to be an academic reference and consideration in developing a more comprehensive curriculum related to the ethics of Islamic dress and behavior. There needs to be a concrete effort to socialize a deep understanding of *tabarruj*, not just as a normative rule, but as a manifestation of spiritual values and noble morals.

3. The author hopes that readers will be able to understand the entire thesis carefully and pay attention to every detail presented. Deep understanding requires thoroughness and patience in exploring each chapter and sub-chapter that has been systematically arranged.

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INTERVIEW SECTION

THE MEANING OF TABARRUJ IN Q.S. AL-AḤZĀB [33]:33 ACCORDING TO STUDENTS OF THE TASAWUF AND PSYCHOTHERAPY JURISDICTION OF UIN WALISONGO

1. What is your understanding of *tabarruj* in Q.S. Al-Aḥzāb: 33?
2. How do you think women dress or adorn themselves so that they can be called *tabarruj*?
3. What do you think about women who *wear tabarruj* when they leave the house, especially in the campus environment?
4. Do you always wear makeup and fragrance when you go out?
5. What is your reason for wearing makeup and fragrance when you go out?
6. What do you think is the solution for women when dressing and adorning to avoid *tabarruj* behavior?

DOCUMENTATION



CURRICULUM VITAE

BIOGRAPHY :

Name : Nafila Nariswari
Student ID Number : 2104026091
Department : Al-Qur'an and Tafsir Science
TTL : Magelang, 13 Novemer 2001
Address : Gg. Jeksaan No.147, Magelang City
Phone Number : 082133885569
Email : nafilanaaaa@gmail.com
Parent's Name : 1. Father : H. Nasrul Hidayat Sugiarto, S.Ag
2. Mother : Hj. Karomah, S.Ag



EDUCATION :

- | | |
|---|----------------|
| 1. SD Muhammadiyah 1 Magelang City | Graduated 2014 |
| 2. SMP IT Ihsanul Fikri Magelang District | Graduated 2017 |
| 3. MA Husnul Khotimah Kuningan West Java | Graduated 2021 |

ORGANIZATION :

Communication and Information of Oemah Santri	in 2021-2023
Secretary of Oemah Santri	in 2023-2024