

AN ANALYSIS OF THE TERMS “JILBAB” AND “KHIMAR” IN THE QUR’AN

(A Study Based on Sahiron Syamsuddin’s “Ma’na Cum Maghza” Approach)

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Abstract: *The debate over the meaning of the jilbab and khimar in the Qur’an remains an evolving field of study due to differing interpretations regarding their function, form, and limits of use. These differences often give rise to claims of truth that have implications for religious practice and gender relations in society. This study aims to analyze the meaning of the jilbab in QS. Al-Aḥzāb [33]:59 and the khimar in QS. An-Nūr [24]:31 using the “Ma’na Cum Maghza” hermeneutic approach developed by Sahiron Syamsuddin, while also revealing the moral significance of these two verses in the context of Indonesian society. This study employs a qualitative approach using library research. Data were obtained from the Qur’an, exegetical texts, the works of Sahiron Syamsuddin, and various relevant scholarly sources. The analysis was conducted through stages of linguistic and historical analysis, determination of the original meaning (al-ma’nā), and contextual exploration of significance (maghza). The results of the study indicate that the terms jilbab and khimar have different meanings and functions both linguistically and historically. The main message of the two verses does not merely emphasize a specific form of clothing, but rather underscores the importance of preserving honor, dignity, safety, and morality in social life. In the Indonesian context, the significance of these verses can be understood as teachings on dress ethics, respect for the body, and moral responsibilities that apply equally to both men and women. Thus, the Ma’na Cum Maghza approach provides a more contextual and relevant understanding of the verses regarding the jilbab and khimar without neglecting the historical meanings they contain.*

Keywords: *The Hajj, spiritual values, the Qur’an, Islamic moderation*

Introduction

Islam places great emphasis on the purity and dignity of women, one example of which is the command to cover the aurat the private parts of the body which, if exposed, would cause shame and must therefore be carefully guarded and respected. Muslim women’s wearing of the hijab is always linked to Quranic verses 31 of Surah An-Nur and 59 of Surah Al-Ahzaab; these verses command the covering of the aurat by extending the headscarf down to the chest. This verse was revealed when, as narrated by Ibn Abi Hatim from Muqatil from Jabir bin Abdillah, Asma bint Marthad was in her date palm grove. Several women then entered her grove without wearing proper clothing, exposing their anklets, as well as their chests and hair.

Asma' said, "How terrible this is!" So Allah revealed this verse.¹ This verse subsequently sparked a debate over the meaning of the hijab and the extent to which it must be worn. Another verse is also cited as a command for Muslim women to cover their aurat. Quran 33:59: "O Prophet, tell your wives, your daughters, and the wives of the believers to draw their outer garments over themselves. That is more suitable so that they may be recognized and not harassed. And Allah is Forgiving and Merciful." This verse was revealed to the people of Medina in ancient times who went out at night to relieve themselves. At that time, wicked people also left their homes; when they saw a woman wearing a veil, they would say she was a free woman, and when they saw women not wearing a veil, they would say she was a slave and then capture her.² Some scholars argue that the obligation for women to cover their aurat is to wear a niqab so as not to be harassed by wicked people, as was the case back then.

The debate regarding the aurat—its boundaries and the means of covering it—remains a focus of study for Muslim scholars and intellectuals to this day, indicating that there are many differing interpretations of the law and meaning of covering the aurat. When viewed from the perspective of that verse, the legal rulings on this issue cannot be taken as a comprehensive benchmark. Therefore, this article is urgently needed to clarify the distinction between the terms "jilbab" and "khimar" to prevent misunderstandings and one-sided claims of truth by certain groups. For this reason, by employing the approach of "ma'na cum maghza," this article will attempt to explore the explicit meanings of these two terms.

Many articles have previously discussed the interpretation of the jilbab. However, articles addressing "ma'na cum maghza" are still relatively scarce, such as the article titled "The Dynamics and Application of Contextual Exegesis Methodology (Ma'na Cum Maghza Hermeneutics in the Interpretation of Surah al- - Ma'un) by classical exegetes tend to interpret it normatively and remain stagnant within the scope of their discussions, which are influenced by the social conditions faced by the Muslim community at the time of revelation. Consequently, these interpretations appear rigid when applied to the present day, especially in addressing the challenges of the 5.0 Revolution and the demographic dividend currently experienced by Indonesia.

¹ Jalaudin al Suyuti *Lubab Al Nuqul Fi Asbab Al Nuzul*, (Beirut: Muassat al Kutub al Tsaqafiyyah, 2002), hlm.187.

² Al Wahidi, *As Bab Al Nuzul*, (Beirut: Dar Al Kutub 1991), hlm. 377.

By employing a hermeneutic approach of “ma’na cum maghza” which generates contextual meaning it becomes clear that the content of Surah al-Ma’un, as a religious teaching embodying social values and social compassion, is not limited to providing for orphans or the poor, but encompasses all forms of oppression against human values in every era and place. Religious practices are not meant to be put on display, boasted about, or performed to gain worldly praise, but rather as an expression of submission to Allah SWT. The primary value of the command to pray extends beyond mere technical performance; rather, the spiritual values inherent in prayer can be applied to social and communal life.³

The following article by M. Dani Habibi was published in the journal *al-Dzikra*, Vol. 13, No. 1, June 2019, under the title “Interpretation of the Evidence on Radicalism and Terrorism in Indonesia (An Interpretation of Ma’na-cum -Maghza of the Word ‘Fitnah’ in the Qur’an, Surah al-Baqarah: 190–193). The verses in Surah al-Baqarah: 190–93 of the Qur’an pertain to diplomacy, not to warfare, as understood by Imam Samudra, Noordin M. Top, and Ali Imron. The author emphasizes that the understanding held by these terrorists is incorrect, and the verses upon which their terrorist movement is based need to be reexamined. This is to prevent the spread of fitnah wherever they may be. It can be asserted that these terrorists are Muslims who have misinterpreted the Qur’an. Therefore, a more in-depth interpretation is necessary to derive contextual moral ideas or messages. Quran 2:190–193. The moral message in Quran 2:190–193 concerns the ethics of diplomacy, such as honesty in diplomatic negotiations, mutual agreements without violations by either party, and upholding peace. It is not about inciting hostility, division, or threats against others, which ultimately cause harm and even result in loss of life as was the case with the acts committed by terrorists in the Bali bombings.

Method

This study employs a qualitative approach in the form of library research. Primary data was drawn from the Qur’an, specifically Surah An-Nūr [24]:31 and Surah Al-Aḥzāb [33]:59, as well

³ Abdul Muis Amir, *Dinamika dan Terapan Metodologi Tafsir Kontekstual*, Kajian Hermeneutika Ma’na cum Maghza terhadap penasiran al Ma’un 107. al Izzah; jurnal Hasil Penelitian Vol.14 No 2019 hlm.1-17

as the works of Sahiron Syamsuddin on Ma'na Cum Maghza hermeneutics. Secondary data were obtained from exegetical texts, books, scholarly journals, and previous studies relevant to the themes of the hijab, khimar, and hermeneutics. Data collection was conducted through documentary research by examining, identifying, and classifying various sources related to the research focus. Data analysis employed the Ma'na Cum Maghza approach, which includes linguistic analysis, historical analysis through asbāb al-nuzūl, the determination of historical meaning (al-ma'nā), and the exploration of contextual significance (maghza) in relation to contemporary societal conditions. The validity of the data was strengthened through source triangulation by comparing various interpretations and relevant scholarly literature.

Result and Discussion

A. Biografi Sahiron Syamsudin

Sahiron Syamsuddin was born on August 11, 1968, in the city of Cirebon, Indonesia. From a young age, Sahiron studied religion within his family, and later attended an Islamic boarding school in Babakan, Ciwaringin, Cirebon. From 1981 to 1987—a period of approximately seven years—he pursued his studies at the Nahdlatul Ulama boarding school. After that, Sahiron moved to Yogyakarta to continue his studies at the Ali Maksum Islamic boarding school in Krapyak ⁴, Yogyakarta, from 1987 to 1993, while pursuing his bachelor's degree in the Tafsir-Hadith program at IAIN Sunan Kalijaga, which he completed in 1993. He is currently a lecturer at UIN Sunan Kalijaga in Yogyakarta. Sahiron received both traditional and modern education during his schooling from elementary through high school—in both formal and informal settings—before traveling to Canada and Germany to study Islamic Studies and hermeneutics. ⁵ While in college, Sahiron was committed to developing his intellectual capacity, which led to a desire to combine his traditional knowledge with modern scholarship. Consequently, he continued his studies in Canada and Germany at McGill University in Canada and the University of Bamberg in Germany to explore both Islamic and Western scholarship. Sahiron earned his master's degree in interpretation from the Institute of Islamic Studies in Canada. In Germany, he studied Islamic studies, Western philosophy, Orientalism, and Arabic literature. During his time in the West, Sahiron met many scholars

⁴ Syamsuddin, dkk *Pendekatan Ma'na Cum Maghza atas Al Quran da Hadist : Menjawab Problematika, Sosial Keagamaan di Era Kontemporer*. hlm. 486

⁵ Syamsuddin, dkk, *Pendekatan Ma'na Cum Maghza atas Al Quran da Hadist : Menjawab Problematika, Sosial Keagamaan di Era Kontemporer*. hlm. 284.

who studied Islam from various perspectives. Sahiron's academic journey has engaged him with various scholarly traditions and important intellectual figures who have influenced his thinking. Some of the figures with whom Sahiron interacted directly and who were his contemporaries include Hans-Georg Gadamer, Syaḥrūr, Naṣr Hāmid Abu Zaid, Yudian Wahyudi, and Abdullah Saeed. In addition, Sahiron has also engaged with the works of intellectuals such as Fazlur Rahman, Gracia, and others.

In Indonesia, Sahiron is known as a thinker and scholar with a scholarly focus on Qur'anic exegesis and hermeneutics. His scholarly authority in the fields of Qur'anic exegesis and hermeneutics is evident in his academic journey, career, social life, and his works. The academic community recognizes Sahiron as a pioneering expert in Qur'anic hermeneutics. In 2010, Sahiron served as Vice Rector of the University of Qur'anic Sciences (UNSIQ) in Wonosobo, Central Java. From 2013 to 2015, he served as Chair of the Qur'anic Studies Program at UIN Sunan Kalijaga. From 2015 to 2016, he was appointed head of the Graduate Program at the Faculty of Ushuluddin, UIN Sunan Kalijaga, Yogyakarta. In mid-2016, he was appointed Vice Rector II of UIN Sunan Kalijaga, a position he holds to this day (2020). Since 2007, he has served on the executive board of the NU Regional Chapter for the Special Region of Yogyakarta. From 2015 to the present, he has served as chairman of the Indonesian Association of Qur'anic Studies and Exegesis (AIAT). He will assume a new position in 2025 as Director General of Islamic Higher Education at the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia.

B. Analisis Lafaz Jilbab dan Khimar Perspektif Ma'na Cum Maghza

Sahiron Syamsuddin categorizes hermeneutical schools based on their approach to interpreting the object of interpretation into three schools: the objectivist school, the subjectivist school, and the objectivist-cum-subjectivist school.⁶ By examining the trends

⁶ First, the objectivist school, which is a school of hermeneutics that places greater emphasis on the search for the original meaning of the object of interpretation (written texts, spoken texts, behavior, symbols of life, etc.). Thus, interpretation here is an effort to reconstruct what the text's author intended. Among those who can be classified within this school are Friedrich D. E. Schleiermacher and Wilhelm Dilthey. Second, the subjectivist school, which places greater emphasis on the role of readers/interpreters in making sense of the text. According to this view, the schools of thought within this tradition are divided into three categories. Some are highly subjective, such as "deconstruction" and reader-response criticism. Others are somewhat subjective, such as poststructuralism, while still others are less subjective, namely structuralism. The third is the objectivist-cum-subjectivist school, which strikes a balance between the search for the text's original meaning and the reader's role in interpretation. Thinkers associated with this school include Hans Georg Gadamer and Jorge J.E. Gracia. See Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an*, (Yogyakarta: Pesantren Nawesea Press, 2009), hlm 26.

within these general hermeneutical schools, he argues that there are parallels with current schools of Qur'anic interpretation. Consequently, Sahiron classifies contemporary Qur'anic interpretation into three typologies: the traditionalist quasi-objectivist perspective, the modernist quasi-objectivist perspective, and the subjectivist perspective. Of these three typologies, according to Sahiron, the most widely accepted is the quasi-objective modernist perspective, as it embodies hermeneutical balance. It gives equal attention to the original literal meaning (*al-ma'na al-ahli*) and the underlying message (significance; *maghza*) behind the literal meaning. Sahiron then terms this approach “*ma'na cum maghza*.”

“*Ma'na cum maghza*” is an interpretation that uses the original literal meaning (historical, explicit meaning) as the primary foundation for understanding the text (implicit meaning). What is dynamic in interpretation is not the literal meaning but the interpretation of the text's significance and its historical-dynamic context throughout human civilization. According to Sahiron, this approach combines the perspective of the text with that of the interpreter, the past with the present, and the divine with the human. Therefore, there is a balanced hermeneutics inherent in the “*ma'na cum maghza*” approach.

The “*ma'na cum maghza*” approach is an interpretive method that consists of the meaning (*ma'na*) of a Qur'anic text as understood by the original audience, which is then developed into significance (*maghza*) for contemporary contexts. The word “*jilbab*” in Surah Al-Ahzab, verse 59.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجُكُمْ وَبَنَاتُكُمْ وَأَسَاءُ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Prophet, tell your wives, your daughters, and the wives of the believers—so that they may be easily recognized—that they will not be molested. And Allah is Forgiving and Merciful.”

As has been explained, this verse was actually revealed not primarily to address women's modesty but rather to ensure that women are not harassed by irresponsible men. Before this verse was revealed, the way free women and female slaves dressed was nearly identical. Consequently, irresponsible men would harass women both free women and female slaves alike. To distinguish between free women and female slaves, the command to wear a covering or hijab was ultimately issued. ⁷ Surah al-Ahzab, verse 59, commands women to let

⁷ Moh Toyyib, *Kajian Tafsir Al Quran Surah Al Ahzab Ayat 59 Studi Komparatif Tafsir al Misbah dan Tafsir klasik*, Al Ibrah Vol.3.No 2018. hlm. 35.

their headscarves hang down. Ibn Ashur states that this teaching was intended for Arabs who had a tradition of wearing headscarves; therefore, this obligation does not apply to those for whom the headscarf is not part of their customary law. Neither the Qur'an nor the hadith contains specific wording that describes the form of clothing in detail. There are two terms in the Qur'an that are commonly used to refer to head coverings: khumur and jalabib. During the time of the Prophet, the jilbab was an outer garment that covered the entire body of an adult woman, from head to toe. The use of "jilbab" to refer specifically to a head covering is unique to Indonesia⁸.

Head coverings for women in Indonesia were originally more commonly known as "kerudung." It was not until the early 1980s that the term "jilbab" became popular. In Indonesia, the jilbab is no longer a phenomenon limited to a specific social group but has become widespread across society. The widespread use of the jilbab in society today is considered a normal practice and need not be associated with any ideological connotations. This is because the jilbab, as a garment covering the aurat, has become an inseparable part of the Islamic teachings embraced by the majority of the Indonesian people.

As a phenomenon, the jilbab has been viewed as a garment almost exclusively associated with gender issues, distorted by ethnocentric narratives, or examined solely from a women's studies perspective. Through ethnocentric and women's studies approaches, the hijab in the Middle East is viewed as part of an ideological continuum linking practices and institutions that form a complex web. This complex web is presented as a reality that has existed for thousands of years.⁹

From a feminist perspective, this complex web of institutions is seen as a direct cause or expression of the oppression of women throughout the ages. Western-ideology feminists (both in the West and in the East) have dominated the discourse on the hijab, viewing it as an aspect of patriarchy and a sign of backwardness, subordination, and oppression of women. This one-dimensional approach reduces the study of the hijab to a single-context analysis and leads to a distorted view of this complex cultural phenomenon¹⁰ The word "khimar" in Surah An-Nur (24), verse 31

⁸ Nasarudin Umar, *Ketika Fiqih Membela Perempuan*, (Jakarta: 2014), hlm.40.

⁹ Nasarudin Umar, *Ketika Fiqih Membela Perempuan*, (Jakarta: 2014), hlm.42

¹⁰ Nasarudin Umar, *Ketika Fiqih Membela Perempuan*, (Jakarta: 2014), hlm. 43

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى خُيُوبِهِنَّ

“And tell the believing women to lower their gaze and guard their private parts, and not to display their adornments (private parts) except what is (ordinarily) visible. And let them draw their headscarves over their chests, and not display their adornments (private parts).”

The verse regarding the khimar was revealed in response to a style of women’s clothing that used a head covering (muqani’) but did not cover the chest, leaving the chest and neck exposed. According to Muhammad Sa’id Al-Asymawi, Quranic Surah an-Nur [24]:31 was revealed to distinguish between believing women and other women; it was not intended to be a permanent rule (yuradu fihi wadl’u at-tamyiz, wa laisa hukman muabbadan). The term khumur is the plural form of khimar, which means to cover their hair, necks, and earrings. Ibn Waki’ narrated to us. He said: Zaid bin Hubaib narrated to me from Ibrahim bin Nafi’, who said: Al-Hasan bin Muslim bin Yanaq from Shafiyah bint Shaybah, from Aisha, who said that when the verse was revealed ‘and let them draw their headscarves over their chests’—they tore their cloaks to the sides and used them as headscarves. Yunus told me, he said: Ibn Wahab informed us, he said: Qurrah bin Abdurrahman informed me from Ibn Shihab from Urwah, from Aisha, the wife of the Prophet (peace be upon him), who said, “May Allah have mercy on the first women of the Muhajirin.” When this verse was revealed “And let them draw their headscarves over their chests”—they tore their thick garments and used them as headscarves.¹¹

Another book explains that the khimar is a type of headscarf that covers the head and extends down the entire body (similar to the sleeveless robes worn by Catholic nuns and very popular among mosque-goers).¹² Some authors also define the khimar as an outer garment or head covering that is required to cover the neck and extend down to cover a woman’s chest from both the front and back (including the collarbone). The khimar is not tied around the neck like a headscarf. If it were, it would accentuate the contours of a woman’s chest. The khimar must be worn so that it drapes downward from the head to cover the chest. Therefore, equating a headscarf with a khimar is a mistake, as the two have significant differences.¹³

¹¹ El Guindi, *Abu Ja’far Muhammad Bin jarir At Thabari*, Terj. Ahsan, hlm. 110

¹² Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject*, hlm. 41

¹³ Raodatul Jannah, *Sudah Benarkah Kita Berjilbab*, Bekasi: Guepedia, 2014), hlm. 21-22

Thus, the khimar is simply one type of Muslim attire or a type of hijab. If the hijab is defined as covering all parts of the body that must be covered as part of Muslim women's dress code, then the jilbab and the khimar are examples of this. Therefore, their uses differ.¹⁴

Some also distinguish between a khimar and a jilbab, with "jilbab" generally referring to a robe, while "khimar" refers to a piece of cloth or a shawl. A khimar is a small head covering, whereas a jilbab is a wide head covering. Therefore, it is not possible to describe a small head covering as a jilbab, since a jilbab is a wide head covering.¹⁵

C. Kajian Maghza (signifikansi)

After examining the linguistic and historical-contextual aspects of the revelation of Quranic verse 59 of Surah al-Ahzab and verse 31 of Surah an-Nur, it can be concluded that the term *maghza* serves as the key to the message that constitutes the core substance and primary significance Allah intends to convey through these two verses. These two verses explain that women's aurat must be covered, thereby establishing the legitimacy of the obligation for Muslim women to wear a headscarf. In fact, when examined from both a linguistic perspective and in light of the asbabun nuzul (reasons for revelation), these verses do not actually obligate women to wear a headscarf. In fact, if we examine the etymology of the words "jilbab" and "khimar," they have very distinct differences, even though today—especially in Indonesia—they are often equated with the meaning of "headscarf."

Surah an-Nur, verse 31, and Surah al-Ahzab, verse 59, are best understood as verses explaining the function of covering a woman's aurat rather than merely discussing the boundaries of what constitutes a woman's aurat. Thus, covering the aurat for women is no longer interpreted as a fashion statement but rather as a custom and a moral principle in women's dress.

These two verses are not debated in terms of which specific parts of the aurat must be covered; rather, since they were revealed against different historical contexts, they carry distinct meanings. In Surah an-Nur, the Qur'an explains that this verse was revealed at a time when many women were still exposing their aurat in front of men, and the men felt disturbed by this. Furthermore, Surah al-Ahzab, verse 59, clarifies that this verse distinguishes between free women

¹⁴ Nancy E Snow, *Cultivating Virtue: Perspectives from Philosophy, Theology, and Psychology*, Philpapers OUP USA 2015.

¹⁵ Murtadha Muthahari, *Wanita & Hijab*, (Jakarta: Lentera, 2002), hlm.167.

and female slaves. In the Indonesian context, with its diverse ethnic groups and religions, and with a spirit of tolerance and the desire to achieve equality between men and women in terms of gender roles, this verse should not be understood merely as requiring the covering of private parts as described. Rather, it can be interpreted in a more appropriate context. The terms “jalaba” and “khimarah,” which mean “covering,” are not interpreted solely as items used to cover the head but can also be understood as covering everything related to a woman’s modesty—which is not always limited to the physical body.

The purpose of covering the aurat is not actually directed solely at women. Considering the asbabun nuzul (reasons for revelation), this verse was revealed in a region where women were viewed as a catalyst for violence or harassment. In contrast, Indonesia views both men and women as potential catalysts for acts of violence. Both can be subjects or objects. Therefore, improving moral conduct or covering non-physical aspects of the aurat is actually a shared responsibility. It is not only women’s responsibility to always guard their gaze or control their desires; it is also men’s responsibility. Based on the analysis above, the author draws the following conclusions from this study:

1. A new interpretation of the terms “jilbab” and “khimar” that goes beyond merely covering the body physically to also encompass covering the non-physical aspects of modesty. The obligation to cover non-physical modesty is not imposed solely on women but also on men; this can be seen from the context in which the verse was revealed—a context that does not apply to Indonesia—therefore proving that both men and women are equally positioned as subjects of sexuality. According to Musdah Mulia, sexuality is a social process that creates and directs desire or lust. Sexuality is a socially constructed expression of erotic desire—something inherently positive. Women’s sexuality is an independent entity and is entirely their right. Sexual pleasure is not reserved solely for men, based on the assumption that women or wives exist merely to satisfy the sexual desires of men or husbands. For women, sex is not merely an obligation but also a right to experience pleasure or to refuse when she is not ready for the act, so she should never be forced to have sex.¹⁶

¹⁶ Suhandjati Sukri, *Bias Jender Dalam Penafsiran Al-Qur’an*, (Yogyakarta 2002), hlm. 26.

2. A woman's morality cannot be judged by her sexuality, nor can it be judged from a male perspective. She possesses her own uniqueness as an individual, just as men do. However, patriarchal ideology plays a role in constructing the public image of the female body. This construction of the female body has become so deeply ingrained in the public consciousness. It is no wonder that the male perspective has become the standard by which women's bodies are viewed and the benchmark for judging them.
3. It must be reiterated that gender injustice against women takes not only the form of the subordination of women's existence but also manifests as stereotypes (negative labels) imposed upon women. For example, the stereotype of women as seductresses, leading to frequent taunts such as, "Be careful of women, for their temptations are far more powerful than those of the devil." These various manifestations of gender inequality are interrelated. These forms of injustice are entrenched in society, within both men and women, and over time have come to be regarded as normal, taken for granted, or simply the way things are—or even as "natural." The implication of this is that it becomes difficult to distinguish which gender roles stem from nature and which are the result of social construction.
4. In the current context, women's bodies are no longer constrained by gender-biased perceptions. Women have autonomy over their own bodies. A woman's body is not a source of sin and chaos, as is often claimed by society; rather, such thinking itself has become a new problem. The moral values described by men are skewed because they are viewed from a male perspective. Men and women should be placed on an equal footing, including in terms of fulfilling biological needs.

Conclusion

To this day, the terms "jilbab" and "khimar" are still often interpreted as head coverings, leading to the understanding that Muslim women are required to wear a jilbab—or what is known as a khimar. By examining the meanings of the words "jilbab" and "khimar" using the "ma'na cum maghza" approach, a new interpretation of these terms emerges—one that extends beyond the physical covering of the aurat to include the covering of the aurat in a non-physical sense. The obligation to cover the non-physical aurat applies not only to women but also to men. This can be seen from the context in which the verse was revealed, which did not occur in Indonesia. Therefore, this proves that both men and women can be regarded as subjects of sexuality.

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