

A RESPONSE OF MUSLIM WOMEN POLITICIANS OF CENTRAL JAVA TOWARD M. QURAISH SHIBAB IN HIS *AL-MISBAH TAFSEER*

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The problem of the *Jilbab* in the Islamic world is still a fairly debatable among scholars, *mufassirin* or people who feel they have the authority to interpret the Koran. Some scholars argued that the *Jilbab* is part of the teachings of the Koran, so that wearing the *Jilbab* is obligatory. This view is generally stated by the scripture-textual followers. Others argue that the *Jilbab* is part of the cultural issues, the law is not mandatory. This view is generally proposed firmly by liberal-contextual counterparts. One of the figures who represent the second group is M. Quraish Shihab in his *al-Mishbah Tafseer*. According to Muslim women politicians of Central Java, the Koran is the guidance for all Moslems, and not just Arabian. Arabian society just an example, but the contents of the Koran itself applies to all Muslims. Although the *jilbab* is one of cultural products and customs of the Arabian, but the *Jilbab* is also recommended for all Moslem women in the world in order to cover part of their bodies. Even the hijab is not just a religious order, but it is also as a shield of slander and a control to the attitude of the wearer themselves. Although wearing a *Jilbab* is an obligation, but when it is formalized into the form of laws / regulations they reject it. They say that our country is not an Islamic state. We also need to appreciate other faiths so that all live in peace. In other words, it needs a lot of consideration because of the diversity of religions, cultures and ethnic groups in this country.

Keywords: Women politicians, *Jilbab*, *Al-Misbah Tafseer*

A. INTRODUCTION

The problem of the *Jilbab* in the Islamic world is still a fairly debatable among scholars, *mufassirin* or people who feel they have the authority to interpret Al-Qur'an.¹ Some scholars argued that the *Jilbab* is part of the teachings of the Koran, so that wearing the *Jilbab* is obligatory.² This view is generally stated by the scripture-textual followers. Others argue that the *Jilbab* is part of the cultural issues, then the law is not mandatory. This view is generally proposed firmly by liberal-contextual counterparts.

A comprehended of scriptualist-textual mass oblige to the whole Muslimah to wear *Jilbab* based on interpretation of sura Al-Ahzab verse 59.³ Referring to sura Al-Ahzab verse 59, some scholars state that the term “*Jilbab*”, its plural “*Jalabib*” naturally, it means “clothes (loose brackets)”. According to Ibnu Abbas and Qatadat, as cited by Abu Hayyan, *Jilbab* is; “Garments which covers temple and nose even though both her eyes are still appeared, but still close her chest and face”. While there are a number of ideas which are explored related to this definition of *jilbab* but all those minds refer to the form of garments that close all over her body.

* Lc. MA

Different from scripturalist-textual mass point of view, liberalism-contextualise don't interpret Al-Qur'an verse by verse partially but they contextually interpret verses by overall verses in Al-Qur'an with a principle "*al-Qurānu yufassiru ba'dhuhu ba'dha*" (one verse of Al-Qur'an interprets the other verses of Al-Qur'an). In the context of the universality of these verses of the Qur'an, liberal-contextualists saw Al-Qur'an in its dialectical relation with Arab society, so that they see the veil as part of Arab culture.⁴

One of scholars who really characterizes both of these mass is M Quraish Shihab in his own book "*Tafsir al-Mishbah*". In the proses of interpreting sura Al-Ahzab:59, M Quraish Shihab said that Allah never command to Muslimah to wear *Jilbab*. That verse goes down when some Arab societies have been wearing *jilbab* it's just that how to use it does not support what the verse wants. This sound is derived from the part of verse above which states their "*jilbab*" and what verse ask for is "*Let them stretch out*".⁵

Based on this serious phenomenon, this study tries to investigate M. Quraish Shibab's view related to *Tafseer of Jilbab* in the book "*Tafsir Al-Misbah*" dan pays attention to its relevance with the local Indonesia context through empirical study in the view of women politicians of Central Java regarding to that *Tafseer of Jilbab*.

B. SIGNIFICANT OF THE STUDY

These two significant of study, as follows;

1. To increase the insight of Muslims in comprehending the concept of jilbab which belongs to M Quraish Shibab in *tafseer* Al-Misbah and Muslimah women politician's response to the interpretation of M Quraish Shibab.
2. To clarify the problem which raises in societies related to polemic and controversial *jilbab's* interpretation.

C. PREVIOUS STUDY

The study was relating to al-Quran had been widely practiced, but as far as the author's knowledge, studies or research related to *jilbab* in the view of *tafseer of al-Misbah* The work of M. Quraish Shihab and the response of Muslim women politicians of Central Java to the interpretation of M. Quraish Shihab was not yet some do. However, there was one research that was quite relevant was a research which was conducted by Ditha Ainur Rizka entitled *jilbab* in contemporary fashion clothing (comparative study of al-Ussaimin and M. Quraish shihab), a thesis research at UIN Sunan Kalijaga.⁶ In the study, Rizka compared the thought of al-Ussaimin and Quraish Shihab. In the discussion of *jilbab*, al-Ussaimin strongly emphasized the law of wearing a face or *jilbab* for Muslim women. According to al-Ussaimin wearing a *jilbab* was something that must be done by a Muslim woman when dealing with men who were not her *mahram* or when out of her house, it was not

feasible for a Muslimah to cover her head scarf, but leave her face open. This was because the face was the source of all beauty and could cause slander. Meanwhile, M. Quraish Shihab had a more relaxed view in providing *jilbab* of wearing a *jilbab* for a Muslim woman. According to Quraish Shihab wearing the hijab was not a necessity or obligation, but wearing the hijab was a recommendation.⁷

D. METHOD OF THE STUDY

The type of this research was descriptive-analytical and designed with qualitative approach.⁸ The discussion focused more on the effort to describe the concept of *jilbab*. In the View of *tafseer al-Misbah* by M. Quraish Shihab and test the response of Muslim women politicians of Central Java to the interpretation of Quraish shihab, therefore the primary data source in this research was the book of *tafseer al-Misbah*, the book of M Quraish Shihab and interview data with Muslim women politicians of Central Java.

While the data collection techniques used in this study were documentation and interviews.⁹ Documentation techniques were used to analyze thematically the veil interpretation in the book of *tafseer al-Misbah* M. Quraish Shihab, while interview technique was used to see the response of politician of Muslim woman of Central Java to interpretation of Quraish shihab.

In analyzing the data, which included the activities of working on data, organizing, dividing into manageable units, synthesizing, finding patterns, finding what was important and what would be learned and deciding what to report.¹⁰

Then the available data would be categorized and studied by using *tafseer of maudlū'ī* (thematic) method and empirical test in the field. The data obtained were then analyzed by three stages: data reduction, data display and data verification.

E. LITERATURE OF THE STUDY

Jilbab on the Scholars' Perspective

Linguistically, the term of "*jilbab*" is similar to the term of "*al-qamish*" or garments that cover the whole body. It is also known as *al-khimar* or veil which can be interpreted by what is worn on clothes such as blankets and cloth covering the entire body of women.¹¹ Moreover, according to Ibnu Manzur in *Lisanul Arab* stated that *jilbab* is shawl, or large clothes which women wear to cover their heads, chests, and the back of their bodies.¹² *Jilbab* is derived from action verb *jalab* which has a meaning of covering something on the top others so that is being invisible. Furthermore, on Islamic society's idea, *jilbab* is recognized as the clothes that close overall the body, not only the skin is covered but also the curves and body shape.

The investigating on Al-Qur'an texts related to *jilbab* is not quite equal as its definition as sociological sense teaches. However, scholars of *tafseer* themselves

reveal what *jilbab* is with their own different way. Ibnu Katsir puts forward that *jilbab* is the shawl on the top of veil. Ibnu Katsir has cited what Ibnu Mas'ud, Ubaidah Qatadah, Hasan Basri, Sa'id bin Jubair Al-Nakha'I, Atha Al-Khurasani and others deliver. It is currently like "izar". Al-Jauhari, reputable linguist, says *izar* is the cover of blanket or sarong that is used for cover the body. Beside, according to *tafseer* of Ibnu Katsir, in the sura Al-Ahzab verse 59, Allah asks to Prophet Muhammad to command wives of Muslim-especially wives and their kids due to their magnificence- to extend her veil throughout their bodies to distinguish from *Jahiliyah* women and slaves. *Jilbab* is shawl on the hood. Muhammad bin Sirin says, "I ask Abidah As-Salmani about Allah's words," **يُذِنْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ** "Let them to extend her veil to whole their bodies" so she covers her face and head, and only shows her left eye.¹³

While, Al-Qurthubi stated that *jilbab* is clothe which covers overall body. He too expresses that Al-Hasan's statement, that part of verse truly ask for the women to close half of their faces.¹⁴ On interpreting the notion of *jilbab*, Al-Qurthubi writes, "Allah orders all Muslimah to cover their entire body, so as not to show the body and skin except in front of their husbands because the pearl only that can freely enjoy thier beauty."¹⁵

Azzamakhsyari ini *Alkasysyaf* argues *Jilbab* as the clothe which is bigger than veil, but it is smaller than shawl. It is wrapped around on the head and let it stretch to her chest.¹⁶ According to Abu Bakae Al-Jazairi, they should stretch their *jilbab* to the whole their body so that what appears from the women are only one eye that is used to see the way when they go out for some needs.¹⁷

At-Tirmidzi in *Al-Mukhtashar Asy-Syamail Al-Muhammadiyah* construes to stretch *jilbab* by covering the all body except for one eye that used to see. Some scholars who apparently construes through the idea above are Ibnu Mas'ud, Ibnu Abbas, Abidah As-Salmani, and etc.¹⁸

Moreover, Wahbah Az-Zuhaili, the verse about *jilbab* shows to cover women's face is obligation. As current scholars and *mufassirin* like Ibnul Jauzi, At-Thabari, Ibnu Katsir, Abu Hayyan, Abu Su'ud, Al-Jashash, and Ar-Razi see stretching *jilbab* same as covering face, body, and hair from strangers (non-mahram) or when going out for some reasons.¹⁹ That is to say, Allah asks his messenger to order Muslimah, especially his waves and children, if they are going out have to cover their *jilbab* for distinguishing from numerous slaves. This verse points out obligatory of covering women's face. Because some scholars and *mufassirin* like Ibnul Jauzi, At-Thabari, Ibnu Katsir, Abu Hayyan, Abu Su'ud, Al-Jashash, and Ar-Razi see stretching *jilbab* same as covering face, body, and hair from strangers (non-mahram) or when going out for some reasons.²⁰

Tafseer of Ibnu Abbas is explained that Ibnu Abbas said, "The scarf or *Jilbab* of women's hoods should cover the neck and chest to be preserved from slander or

further from the dangers of adultery.²¹ *Tafseer* of Sayyid Qutb. According to Sayyid Qutb, that verse Allah asks generally the wives of Prophet and Muslimah so that every activity outside the house always cover the body, from the head to the chest with a veil hood that is tight, not wondering, and also not too thin. It is intended to maintain their identity as muslimah and to be preserved from hands and murky hands. Due to they who are ignorant and murky hands, it would be frustrating to abandon their intentions after seeing a woman who is dressed honourably and noble in Islam.²² Beside, *Tafseer* of Ath-Thabrasi describes with the phrase, *tell them to close their chest with the jilbab, such dressing the beauty of clothes.*²³

From the reference above, we can conclude that *jilbab* generally is a wide, loose, and covering the entire body. Meanwhile, some *mufassirin* differ on the term of “Let them extend their *jilbab* to their whole body.” Among interpretations regarding to that verse is both of covering her face and head, and only showing her left eye; covering whole body and half the face by showing both eyes; and extends the cloth to shield the head to the chest.

F. FINDINGS AND DISCUSSION

1. *Jilbab* in Quraish Shihab’s Perpective

The interpretation of these scholars in contrast, Quraish Shihab said that the issue of the *jilbab* is a *khilafiyah* issue. In addition, the Al-Qur’an verses said that women’s clothing had some interpretations and that the Al-Qur’an did not mention the genital limitation. Therefore, He considered that *jilbab* was a command which had to be obeyed rather than a necessit, and consider as an Arab local culture than a religious obligation²⁴. Consequently, *jilbab* was good case and not as an obligation, so it was not permissible to force the women who had not been wearing *jilbab*. And for the women who worn *jilbab* should be tolerant for those who had not worn it. However, there were some cases that should be observed and implemented for every Muslim. Among them were not to “*tabarruj*”, did not wear popularity clothes, did not wear transparent and tight clothes, did not wear the clothes that resemble men’s clothing and the role of customs should be considered.²⁵

Quraish Shihab appreciated that perspective of *mutaqaddimin* scholars about the issue of *jilbab* and the genital limitation women and those arguments were also supported by many kontemporer mufti.²⁶ However, Quraish Shihab had the different opinion that *jilbab* was an Arab product that quoted by Muhammad Thahir bin Asyur that “*We believe in that the custom of a people should not be – in its position as custom – to be imposed on others in the name of religion, not even to be imposed on the people*”.²⁷ Based on the Bin Asyur’s perspective, Quraish Shihab said that Q.S. Al-Ahzab (33): 59 was a teachings which considered the tradition of Arab, so this mean did not occur in another nation who did not wear *jilbab*.²⁸ For defending his opinion, M. Quraish Shihab said that although the verse about *jilbab* used the

command edicts, but not all of the command in the Al-Qur'an are an obligatory. Thus, according to the *hadits* said that command for using *jilbab* was a command in which "suggestion" not "obligation".²⁹

The perspective of Quraish Shihab in *tafseer of Al-Misbah* stated in surat An-Nur ayat 31 that "*It is possible that the person who covers his entire body except the and palm of his hand as the person who runs the sound of the text of that verse*" However, we were not proper to declare for who didn't wear *jilbab* or showed her genital, they have definitely contravened the guidance of religion. Al-Qur'an didn't say the genitals limitation and scholars also had the different argument about that.³⁰

Thus, there were three points in Quraish Shihab's perspective about *jilbab*. First, *jilbab* was an issue of khilafiyah issue, second, the verses of Al-Qur'an said about the women clothes had the various interpretation and didn't say about the genital limitation, third, He argued that the command of using *jilbab* was an order not necessity also more reputed as Arab culture than religious obligation.

Therefore, *Jilbab* was a good case and not as an obligatory, so it was not permitted for forcing on the woman to wear *jilbab* to cover their hair. The women who worn *Jilbab* should be tolerant for who had not worn *jilbab*. However, there were some things that should be observed and implemented for every Muslim like not to 'tabarruj', not to wear popularity clothes, not to use transparent and tight clothes, not to use a clothes that resemble men's clothing and the role of customs should be considered.

M. Quraish Shihab's perspective had caused controvesy among the people of Indonesia. In supporting addition, many criticisms appeared and blasphemy were addressed to M. Quraish Shihab on charges Syiah adherent to Yahudi. The opponents of Quraish Shihab disagreed with the Quraish Shihab's perspective who said that *jilbab* was one of *syariat* Islam which was as an Arab local culture rather than obligation of religion. According to Quraish Shihab who stated that it had not had the strong foundation because all Islamic descended on Arab. So that's way, did the *syariat* of Islam was considered as the Arab culture and only for the Arab?. According to Sayyid Sabiq, Islamic treatises were not limited or partial for which was a particular or ethnic generation such as previous treatises, but universal throughout all humanity until the day after. Islamic did not focused on the particular city but limited to a certain time.³¹

They said that the basic universal of Al-Qur'an based on Allah's saying that "*The most holy of Allah who has sent Al-Furqaan (Al-Qur'an) to his servant, that hee be a warner to the whole of nature*" Q.S. Al-Furqan: 1). In addition, Allah decree in Q.S. Saba: 34 that "*And we do not send you, but to mankind all as a messenger and a warner, but most people do not know*"³² and in Q.S. al-A'raf: 158 that "*Say, O man! I am the Messenger of Allah for you all, the God who has the kingdom of the heavens and the earth; there is no God besides him, who is*

*alive and died, them believe in Allah and his Messenger, the holy prophet who has faith in Allah and to his sentences (the books) and follow him, so that you may be guided”.*³³

Sayyid Sabiq then proved the argument of Islamism; first, there was no difficult problem to be believed or implemented, second, the problem cause of the changing place and time like as the matter of attitude and worship, so it was explained perfectly in detail. The problem’s change was caused by the situation and condition, such as a matter of civilization, politics, and warfare, then was explained globally in order to complete the human need at all places and time, third, All Islamic teachings aimed to keep the religion, soul, mind, descenndants, and property. This kind of situation more appropriate with nature and mind, the development of the times, and appropriate to be applied at all places and times.³⁴

Based on Sayyid Sabiq perspective, they who were contrast with the Quraish Shihab stated that the verses of Al-Qur’an which said about the genital of the women clothes was universal and applied for all the women. Meanwhile, M.Quraish Shihab said that wearing jilbab was not as an obligation to remember the verses. It was related to *asbāb al-nuzūl* which could be answered by two things, first, the series before and after the verses of Jilbab in surah An-Nur and Al-Ahzab showed that the reason of wearing jilbab was an obligation for the shake of *al-hisymah* (keep the women honor to be admirable), not just to distinguish among the free women and slave, second, *asbabun nuzul* in Islam was not meant for describing the relation cause-effect, but rather explained as event that follow the descent of the verses. In addition, for specializing the verses of Al-Qur’an that only occur in the particular case mean like pronounce the verses it self.³⁵ The general verses of Al-Qur’an that showed the clear meaning was used as the application which was not specialized or changed to another meaning except by supporting the strong proved and *asbāb al-nuzūl* is not too strong for specializing the meaning of the verses.³⁶

Thus, there were different strong perspective between Quraish Shihab and the opponent. So this research aimed to explore the M. Quraish Shihab perspective about *Jilbab* in the thematic *tafseer of al-Mishbah* holy book in order to make this problem clear and also tried to analyze the response of muslim woman politicians in Central Java concerning M. Quraish Shihab’s interpretation.

2. The Opinions of Muslim Women Politic of central Java through *Tafseer of Jilbab* by M. Quraish Shihab

Based on Quraish Shihab’s tafseer by al-Ahzab verse 59 raised variety of manner among Central Java politicians. In this verse, Allah said: “*O Prophet, say to your wives, your daughters, and the wives of the believers: “Let them stretch out the jilbab all over their bodies”*”. With such clothing, they were easier to recognize, so they were not disturbed anymore and Allah was always the Forgiver and the

Merciful. Refers to the *tafseer*, M. Quraish Shihab said that Allah did not command Muslim women to wear *jilbab*. That verse went down when some Arab societies had been wearing *jilbab* it was just that how to use it did not support what the verse wanted,

For women politicians in Central Java, they argued that understanding the *jilbab* was obligatory to be practiced by Muslim women by not, *jilbab* used did not like of Arabs Muslim women wearing who covered the parts of body, but a *jilbab* as worn as Indonesia Muslim women. Because *jilbab* was a dress that must be adjust the local culture. The *jilbab* of Americans adapted to the culture of American, the *jilbab* of Korean also adapted to Korean culture, as well as the *jilbab* worn by Indonesian Muslim women should adapt to Indonesian culture.³⁷ Based on this way, women who wore *jilbab* will be able to interact with society. Besides, wearing a fashionable *hijab*, but the *jilbab* must be cover to the parts of body, mainly the front.³⁸ They also argue that *jilbab* was pure command of Allah for women who have *baligh* regardless good or bad morals. This opinion confronts the public argued that *jilbab* was only fit to be worn by a good woman.³⁹

Be sides the majority argued, there were those who agreed by Quraish Shihab argue who did not see obligatory for Muslim women to wear the *jilbab*, which was proposed by Siti Farida. According to her, in the context of the flexibility of interaction in society, *jilbab* was not required because not everyone was in the Islamic environment.⁴⁰

In addition of the controversy by the obligatory of wearing *jilbab* for Muslim women, based on Al-Ahzab: 59 M. Quraish Shihab gave opinion that *jilbab* was product of Arabs culture, it meant, the doctrine of *jilbab* was considered by Arabs culture, so the provision did not apply to other nations that did not wear the *jilbab*.

Based on the thing, the women politicians of Central Java considered that Al-Qur'an was for all Muslims, not only for Arabs people. Arab society was just a sample, but the content of Al-Qur'an itself applied to all Muslims. Although the *jilbab* was product and customs of Arab, but *jilbab* was also recommended for all of Muslim women to cover the parts of body. Even the *jilbab* was not only the religious command, but for Muslimah were shield of libel and lust also serves to control the attitude of the wearer themselves.

From the An-Nur: 31 by Al-Misbah *tafseer*, M. Quraish Shihab said that was possible to Muslimah covered her body by *jilbab* except the face and palm of her hand as someone who conducted the verse of Al-Qur'an. However, at the same time we cannot declare those who were not wear *jilbab*, or who showed their hands, that they "have definitely violated the guidance of religion." In other words, M. Quraish Shihab said that the command of *jilbab* was suggestive and not a requirement.

To respond the Quraish Shihab's argued, women politicians of Central Java said that Allah's command and the practice of customs were equally addressed, but in implementing of customs was still acculturate by Allah's command. The

Quraish Shihab's *tafseer* was logical, if they were born from an environment that did not know Islam how could they be blamed for what they professed. Therefore, the verse could be a recommendation for women who did not understand but was necessity for the *baligh* of Muslimah because it already known. So, although using *jilbab* was an obligation for Muslim women. But, in wearing the *jilbab* there must be an element of awareness by themselves. More sinful people who understood the kindness but they did not practice it, than people who did not understand and did not practice it.⁴¹

According to Quraish Shihab, although the *jilbab* command was a recommendation, however, there were some things that must be observed and implemented by every Muslim. They were as follows: did not *tabarruj*, did not use clothes of popularity, did not use transparent and tight clothing, and did not use clothes that resemble men's clothing and in this case, the role of customs should be considered.

To respond the argument of women politicians of Central Java agreed that a Muslim woman did not having a problem women used clothes was on, as long as it remained within the limits of the taught norm; was not tight, not transparent and did not show that must be covered. As a woman, she should use a closed suit, in order to wake up from disobedience. Not a few, Muslim women who wore modern clothing, although covering the body, but the body appeared tightly, the color was also often lit and enchant coupled with sparkly bands on clothing and *jilbab* to embellish the head. All was against by expected of *muslimah* clothes.

Beyond the M. Quraish Shihab's argue, there were opponents of Quraish Shihab who had contradictory point of view and said that wearing the *jilbab* was compulsory, even they considered it important to formalize the wearing of *jilbab* obligation in the law of *Syari'ah*.

To response this issue, the women politicians of Central Java said that although wearing the *jilbab* was an obligation, but formulating it in the form of *Syari'ah/Syari'ah's* law was rejected by them. They said that our country was not an Islamic country. We needed to appreciate other believers in order to live in peace. In other words, it needed a lot of consideration that reminded diversity of religions, cultures and ethnic in this country.⁴²

G. CONCLUSION

Based on the discussion above as presented by writer therefore some conclusions; *first*, based on sura Al-Ahzab verse 59 M Quraish Shihab stated that Allah orders nothing to Muslimah to wear *jilbab*. That verse went down when some Arab societies had been wearing *jilbab* it was just that how to use it did not support what the verse wanted, *second*, M Quraish Shihab revealed which lessons of *jilbab* was theory that considered Arabic's custom, so this provision did not exist for the others countries for those who did not wear *jilbab*, *third*, M Quraish Shihab detailed

that the instruction of wearing *jilbab* was only formed as recommendation, and was not the obligation, *fourth*, According to M Quraish Shibab, although the instruction was suggestion, however, there were some notices that had to be paid much attention and must be implemented by each Muslimah. As followed; not to be *tabaruj*, not to wear clothing popularity, wear transparent and tight, so not to wear clothes which were pretended to be men, and for this notice, the roles of customs must be reflected, *fifth*, different from M Quraish Shibab, for Muslim women politicians of Central Java, that *jilbab* was strongly required for Muslimah to wear it with the note that *jilbab* is worn not like the *jilbab* used by women who covered all parts of body but the proper *jilbab* as used by Muslimah in Indonesia. Because *jilbab* as form of clothes so that it must adjust to the local dress so that *jilbab* which was worn by Muslimah Indonesia must adapt to the culture of the people of Indonesia. By the means of this way, women who worn *jilbab* was still able to interact with large society, and the other hand, it may modify *jilbab* as good as they wanted as long as it covered their entire body, mainly the front. They too argued that wearing *jilbab* was pure Allah's instruction for women who had *baligh* regardless of good or bad morals. This opinion confronted the public argued that *jilbab* was only fit to be worn by a good woman. Al-Qur'an went down for all Muslims, and did not special for Arabian. Arabic majority was only as example, but the pure content of Al-Qur'an was applied for all Muslims. Therefore, although, that *jilbab* was the product and custom of Arabian but wearing *jilbab* was recommended for the whole Muslims in the world in order to cover their body. In addition, *jilbab* was not only religious order but *jilbab* for Muslimah was a shield of libel and lust also served to control the attitude if the wearers themselves. Nevertheless, Muslim women politicians of Central Java refused to formulate in the form of *Syariah* law or regulation. They argued that our country was not Islamic state. We needed to regard others religions to live a peaceful life. In other words, needed a lot of consideration that this state had the diversity of religion, culture, and tribe, and it must be recollected.

Notes

1. www.dw.com/id/jilbab-kewajiban-atau-bukan/a-19388111. Nong Darol Mahmada, (Nong Darol Mahmada is a woman activist whose writings are often published in national media, editor of several books and speaker at various international conferences. She is also executive director of omah munir, the museum of HAM in Indonesia. (*Jilbab, Kewajiban atau Bukan?*, Rabu, 23 Agustus 2017, jm 06.00.
2. <http://www.scribd.com/doc/3282739/PENGERTIAN-JILBAB-PEMBAHASAN-AHLI-TAFSIR>, Tafsir Ibnu Abbas, Tafsir Ayat Ahkam, Tafsir Ibnu Katsir, Tafsir Al-Qortuby, Rabu, 23 Agustus 2015, jm 07.33.
3. O Prophet, Say to your wives, your daughters, and the wives of all over Mukmin: " Let them extend the veil to their whole body, in such clothing, they are easier to recognize, then they are not disturbed anymore and Allah is everlasting forgiving and merciful.

4. <https://muslim.or.id/9411-kata-jil-jilbab-bukan-kewajiban-namun-pilihan-1.html>, Muh Abduh, Tuasikal, mengutip pendapat Siti Musdah Mulia, Guru Besar UIN Syarif Hidayatullah (Ciputat), 2012, jm 07.52.
5. M. Quraish Shihab, Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Quran (Jakarta: Lentera Hati, 2003), cet I, vol. 11, hal. 321.
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