

THE CONCEPT OF WOMEN'S ATTIRE IN THE LEARN QUR'AN TAFSIR APPLICATION: AN EPISTEMOLOGICAL ANALYSIS OF INTERPRETATION

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Abstract

The rapid development of technology has led to the emergence of digital Qur'an and Tafsir applications. This study focuses on the Learn Qur'an Tafsir application, chosen for its features that explore various themes supported by references to Qur'anic verses and their interpretations. The research specifically examines the topic of women's attire, a subject that remains a prominent and evolving discussion. The dynamic growth of the fashion industry has influenced the styles of Muslim women's attire, addressing issues such as dressing styles, the boundaries of aurat, and the selection of materials and colors. This study aims to uncover how women's issues are represented on a Tafsir platform, focusing on the Learn Qur'an Tafsir application. Using an epistemological framework of Tafsir and a descriptive-analytical approach, the study investigates the depiction of women's attire within this application. The findings indicate that the topic of women's attire in the Learn Qur'an Tafsir application is categorized into several specific subtopics, including *Women Lengthen Their Clothes*, *Tabarruj*, *Hijab*, *Covering Women's Faces*, *Waiver of Hijab Against Parents*, *Jewelry*, and *Women's attire*. Each subtopic is analyzed by referencing related Qur'anic verses, word translations, verse translations, and interpretations from credible Tafsir sources such as the Qur'an, the translation by the Ministry of Religion, and other reputable Tafsir texts. A thematic method is employed to organize the analysis. The study finds coherence and pragmatic validity in the interpretations but identifies a lack of correspondence truth in the application.

Keywords: *Women's attire, Learn Qur'an Tafsir Application, Epistemology.*

Abstrak

Perkembangan teknologi sangat pesat hingga munculnya aplikasi Al-Qur'an dan tafsir digital. Pemilihan aplikasi ini karena fitur di dalam *Learn Qur'an Tafsir* mencakup beberapa tema yang menggunakan rujukan ayat-ayat Al-Qur'an beserta dengan tafsirnya. Peneliti akan fokus pada topik pakaian Wanita. Pakaian Muslimah hingga saat ini masih menjadi pembahasan yang hangat. Perkembangan dunia *fashion* menjadikan gaya berpakaian Muslimah semakin berkembang. Baik permasalahan gaya berpakaian, batas aurat, sampai pemilihan bahan dan warna. Hal ini penting diteliti untuk mengungkap bagaimana isu tentang Wanita diangkat dalam sebuah platform Tafsir yang dalam penelitian ini fokus pada aplikasi *Learn Qur'an Tafsir*. Topik pakaian wanita dalam aplikasi *Learn Qur'an Tafsir* akan dianalisis menggunakan epistemologi tafsir dengan pendekatan deskriptif analitis. Hasil penelitian menunjukkan Topik pakaian wanita dalam aplikasi *Learn Qur'an Tafsir* dibagi menjadi beberapa pembahasan yang paling spesifik. Pembahasan yang ada dalam topik pakaian wanita adalah Wanita Memanjangkan Bajunya, Tabarruj, Hijab, Menutup Muka Wanita, Keringanan Hijab Terhadap Orang Tua, Perhiasan dan Pakaian Wanita. Setelah membagi kepada pembahasan yang paling spesifik, lalu dicantumkan ayat-ayat yang berkaitan, terjemah perkata dan terjemah ayat, lalu rujukan kitab-kitab tafsir. Sumber yang digunakan dari Al-Qur'an, terjemah Kemenag, dan beberapa kitab tafsir yang kredibel. Metode yang digunakan adalah tematik. Validitas kebenaran koherensi dan pragmatis dapat ditemukan, namun untuk kebenaran korespondensi belum ditemukan.

Kata Kunci: *Pakaian Wanita, Aplikasi Learn Qur'an Tafsir, Epistemologi.*

Introduction

Women are unique in discussing issues, especially the issue of clothing, which will develop into several topics. For example, the controversy about women's aurat, Hijab, *tabarruj*, and women's jewelry. These problems cause many differences of opinion among the mufasir.¹ The development of Hijab and niqab fashion shows a significant development, especially among teenagers and female students. This development is in line with women, with all their accessories, who tend to like something new and adjust to the current trend.²

Clothes are not just sheets of cloth that cover the body. Clothes can be a reflection of personality, level in social status, and even the beauty needs of a person.³

¹ Qabila Salsabila, Reza Pahlevi, and Ali Masrur, "Penafsiran Ayat-Ayat Tentang Aurat Wanita Menurut Muhammad Syahrur," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2017): 177–98, <https://doi.org/10.15575/al-bayan.v2i2.1897>.

² Syahridawaty, "Fenomena Fashion Hijab Dan Niqab Perspektif," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22 (2020): 135–50.

³ Ahmad Fauzi, "Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam," *Jurnal Ekonomi Syariah* 1, no. 1 (2016): 41–58, <http://ejournal.alqolam.ac.id/index.php/iqtishodia/article/download/56/61>.

The development of the fashion world is increasingly rapid, so it affects the way of dressing, including for Muslim women. Models, colours, materials, shapes, and types of clothing vary greatly and develop. The problem of dressing for Muslim women still appears in various discussions, both in public recitations and discussions among academics in scientific papers. An example is the issue of women's aurat.⁴

The discussion of women's attire is found in the book of Tafsir. Currently, the book of Tafsir can be accessed quickly, and with the development of internet technology and computer and mobile applications, everyone from any circle can access it. This is the impact of the digitalization of the Qur'an and its interpretation that continues to grow. The development of information technology with all its consequences is growing and developing very rapidly.⁵

In this research, the application to be studied is the Learn Qur'an Tafsir application. This application is selected because the features in Learn Qur'an Tafsir include several themes that use references to Qur'anic verses along with their interpretations. The topic that will be raised in this research is women's attire. The reason researchers chose the Learn Qur'an Tafsir application is that this application has characteristics that are rarely found in applications that contain the Qur'an and its Tafsir. This application has a thematic discussion that references the Quran and several books on Tafsir. For example, on the debate on the theme of clothing and jewelry. This application will discuss the issue of clothing and jewellery by dividing the discussion into more specific things. Within each particular discussion, references are given to the Qur'anic verses and several books of Tafsir. Usually, the Qur'an and Tafsir application structure displays the verses of the Qur'an in the order of the mushaf and at the same time the interpretation. So, this Learn Qur'an Tafsir application is unique because it differs from applications that contain the Qur'an and other interpretations.

Researchers will focus on the topic of women's attire. It is important to study how the issue of women is raised in a Tafsir platform, which focuses on the Learn Qur'an Tafsir application. The topic of women's attire in the Learn Qur'an Tafsir application will be analyzed using the epistemology of Tafsir.

This research is a type of library research (library research). The method used is a qualitative method. According to Bogdan and Taylor in Lexi Moleong, qualitative research intends to understand the phenomenon of what is experienced by the research subject holistically (whole) using description in the form of written or spoken words in an exceptional natural context.⁶ Primary data sources in this research are the Learn Qur'an Tafsir application and the contemporary Tafsir Epistemology Book. Secondary data sources are books of interpretation and journals that support this research data.

⁴ Syarifah Alawiyah, Budi Handrianto, and Imas Kania Rahman, "Adab Berpakaian Wanita Muslimah Sesuai Tuntunan Syariat Islam," *Rayah Al-Islam* 4, no. 02 (2020): 218–28, <https://doi.org/10.37274/rais.v4i02.338>.

⁵ Rustam Aji, "DIGITALISASI, ERA TANTANGAN MEDIA (Analisis Kritis Kesiapan Fakultas Dakwah Dan Komunikasi Menyongsong Era Digital)," *Islamic Communication Journal* 1, no. 1 (2016): 43–54, <https://doi.org/10.21580/icj.2016.1.1.1245>.

⁶ J. Moleong Lexy, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2009). 6

The data processing in this research is descriptive analysis. The description referred to in this study is that the observations documented by researchers on the object of research, namely Learn Qur'an Tafsir, are described comprehensively, especially those related to the topic of women's attire. After that, it will be analyzed using Tafsir's epistemological theory.⁷ The researcher will describe the issues discussed in Women's attire thematically in this application, starting from the topic of Women's attire to the most specific topic. In addition to describing the issues discussed about women's attire, we will also analyze the verses and interpretations used in this application. Afterwards, the researcher will investigate the relationship between the topic and the verse displayed in this application. After getting answers to the problems of sources and methods used in this application, the researcher will analyze the validity of the truth of the connection of the topic of women's attire, the verses of the Qur'an used, as well as the reference to the book of interpretation used in this application. The validity of the truth that will be analyzed follows the theory of correspondence, coherence, and pragmatics.

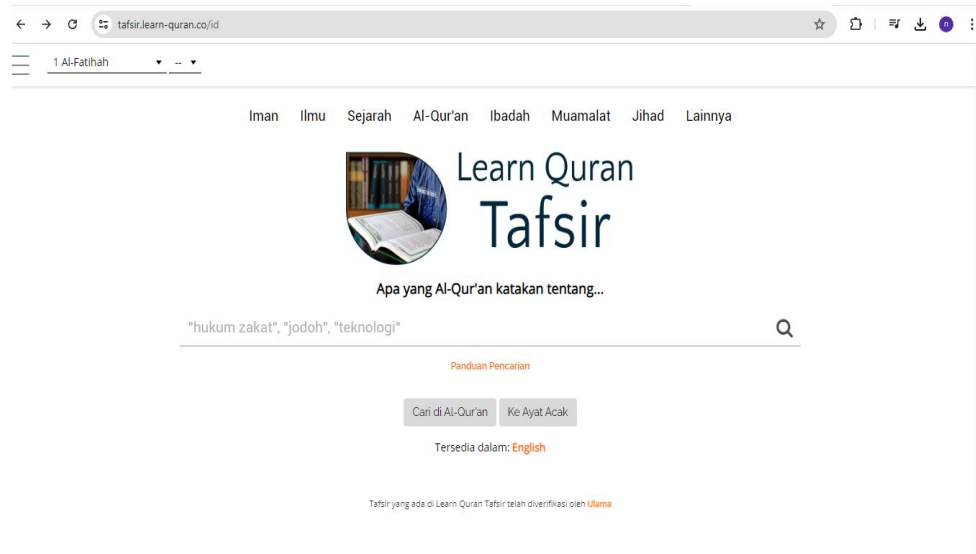
About Learn Qur'an Tafsir Application

Learn Qur'an Tafsir (LQ Tafsir) offers technology to make it easier to understand the interpretation of the Quran through search engine technology with reliable and accountable Quranic interpretation content. This application has been developed since July 2017 in the form of a website (tafsir.learn-quran.co) and an Android mobile application (bit.ly/GetLQtafsir) with essential features and marketing with a very minimal budget since its launch in January 2018. Within 3 months of its launch, more than 800,000 users have accessed the website and used Learn Quran Tafsir, strongly supporting this product's further development. Today, Learn Quran Tafsir has a total of 800,000 website visitors/users with an average of 1600 users per day, with a record 117,000 people using the Learn Quran Tafsir app during one week. The Learn Quran Tafsir development team are 1. Sani as supervisor, 2. Denny as Head of Foundation, 3. Himma as Quality Assurance, 4. Angga as AI/NLP Engineer, 5. Irfan as Mobile Developer, 6. Asma as Fundraising, 7. Aji as technology advisor, 8. Fajri as content advisor, 9. Salamah as Business Analyst, 10. Mardadi as Fullstack Web Developer, 11. Defani as Graphic Designer, 12. Nur as Associate Product Manager, 13. Jihan as Associate Product Manager, 14. Diani as Product manager, 15. Danu as Business Analyst Intern, 16. Azhim as Fundraiser, 17. Rangga as Fundraiser, 18. Ayyash as intern videographer, 18. Risman as intern videographer, 19. Majid as Software Engineer, 20. Luthfi as Software Engineer, 21. Afkar as Software Engineer, and 22. Arief as Quality Assurance.

Learn Qur'an Tafsir application is an application and website to help you understand the Quran correctly, easily, quickly, and for free. This application can be accessed through Playstore and Appstore or the website page. Learn quran tafsir is a

⁷ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (LKIS, 2020). 71

development application from the learn qur'an application and website. Learn Qur'an Tafsir application consists of 5 interpretations in 2 languages. Tafsir and languages in Learn Qur'an Tafsir will continue to grow along with the development of this application. Besides being able to help understand the Quran with its tafsir feature, this application also provides various other features, namely Search and Read Tafsir. has a small ram of only 2.2 mb. In addition, this application is also available in the form of a website that is very easy to access. If users want to access Learn Qur'an Tafsir, they can type the link <https://tafsir.learn-quran.co/id>. By typing the link, we will be taken directly to the application's main menu.⁸



Picture 1: Learn Qur'an Tafsir application

There are 5 interpretations used, namely Tafsir Ibnu Katsir,⁹ Tafsir Jalalain,¹⁰ Tafsir ringkas& lengkap Kemenag RI (Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI),¹¹ and Tafsir Al-Azhar¹². In this application, it is also written that scholars have verified the Tafsir in Learn Qur'an Tafsir. The scholar in question is Nur Fajri Romadhon, Lc. He is a Qur'an memorizer with expertise in the Qur'an recitation, Tafsir, and Islamic law. He founded BISA Learning Center and is a fatwa commissioner at the Tarjih & Tajdid Council of

⁸ Nurul Istiqomah, Yayuk Whindari, and Siti Zulaichah, "Epistemological Analysis of Private Law Themes in the Learn Qur'an Tafsir Application," *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)* 529, no. Iconetos 2020 (2021): 535–40, <https://doi.org/10.2991/assehr.k.210421.079>.

⁹ Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-'Umdah* 1, no. 1 (2018): 74–86, <https://doi.org/10.20414/el-umdah.v1i1.410>.

¹⁰ Rusli Rusli and Muhammad Yunus, "Hermeneutic Aspects of Al-Qur'an Interpretation," *Jurnal AlifLam Journal of Islamic Studies and Humanities* 2, no. 2 (2021): 179–90, <https://doi.org/10.51700/aliflam.v2i2.289>.

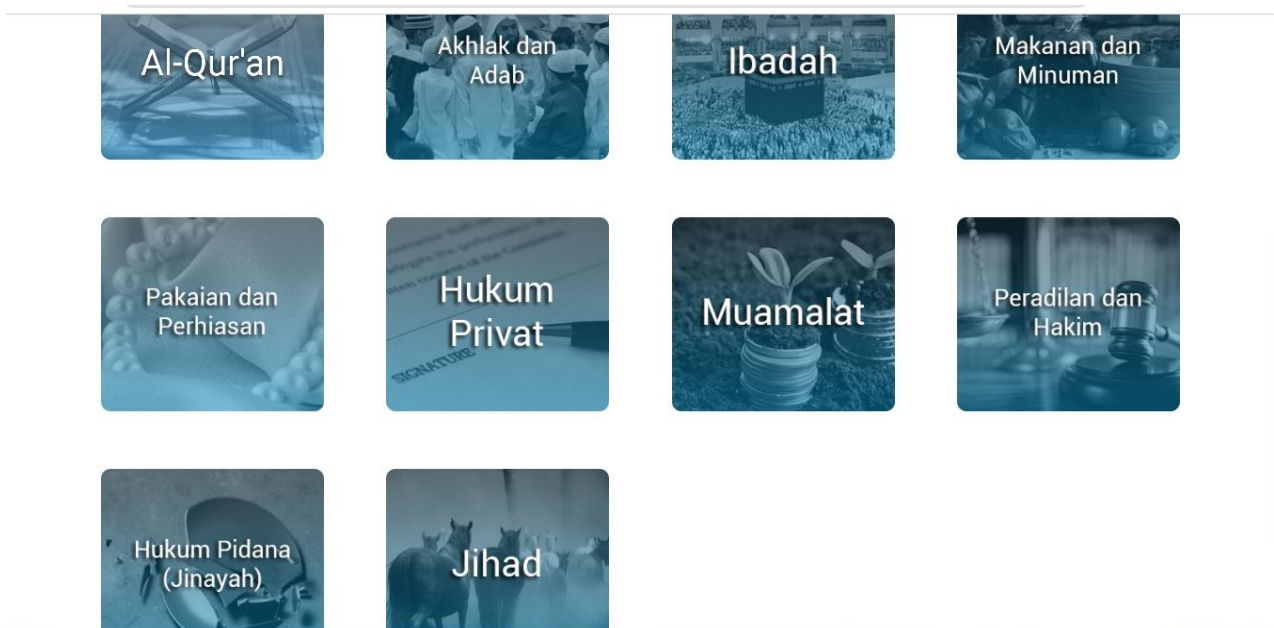
¹¹ Muhammad Iqbal and Syauqi Aulade Ghifari, "Analisis Kontekstual Atas Tafsir Departemen Agama Republik Indonesia," *Jurnal Iman Dan Spiritualitas* 2, no. 1 (2022): 97–102, <https://doi.org/10.15575/jis.v2i1.16574>.

¹² Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* 1, no. 1 (2018): 25–42, <https://doi.org/10.20414/el-umdah.v1i1.407>.

Muhammadiyah in Depok City. In Learn Qur'an Tafsir, he not only provides content but also serves as a narrator of the Learn Qur'an Tajwid application.¹³

The theme of Women's attire in Learn Qur'an Tafsir

The discussion of women's attire in Learn Qur'an Tafsir is a sub-theme of the major theme of Clothing and adornment. In the sub-topic of women's attire, several things are discussed: women lengthening their clothes, Tabarruj (revealing beauty and jewelry), Hijab, covering women's faces, hijab leniency towards parents, and jewellery on women's attire. The discussion can be seen in the following picture:



Picture 2: The themes covered in the Learn Qur'an Tafsir App

In the discussion of women's attire, 6 things are more specific. According to the researcher's search, these two verses are selected based on the keyword khimar contained in Q.S. an-Nur 31 and the keyword jilbab in Q.S. al-Ahzab 59. The keywords khimar and jilbab can describe the orders and limits of women in lengthening their veils or clothes that are discussed in this application. After mentioning the verse, mention the translation in this application. The translation of Q.S. an-Nur 31 is as follows:

"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 brothers' sons, their sisters' sons, (fellow Muslim) women, the slaves they own, (old) male servants who have no desire (for

¹³ *Learn Qur'an Tafsir*, "No Title," n.d., <https://tafsir.learn-quran.co/id/about>.

women), or children who do not yet understand the female form. Nor should they move their feet so that the jewellery they conceal may be discovered. Repent ye all to Allah, O ye who believe, that ye may prosper."¹⁴

The content of this Q.S. An-Nur verse 31 that can be taken about women lengthening their clothes is a snippet of verse that reads, "Let them cover their veils to their chests. After including the translation of the verse, then this application includes the interpretation of the verse. The interpretations of Q.S. An-Nur 31 contained in the Learn Qur'an Tafsir application are Ibn Kathir's Tafsir, Ministry of Religion's Concise Tafsir, Ministry of Religion's Complete Tafsir, and Jalalain Tafsir. An example of the interpretation of Tafsir Jalalain contained in this application is "(And let them cover their heads, necks and chests with their veils or headscarves)".¹⁵ Lengthening clothes for women described in Tafsir Jalalain is a veil that covers the head, neck, and chest. As for the interpretation of Ibn Kathir, it is directly explained to cover the veil to the chest. However, in the interpretation of Ibn Kathir, the *asbabun nuzul* of the verse is explained until some other scholars' opinions, such as Said Ibn Jubair, who explained by covering the neck and chest so that nothing is visible from that part. As for the interpretation of Al-Azhar, it is explained that juyūb is a hole that opens the chest so that the base of the milk is visible. Sometimes it is closed but the scissors make it seem open. A believing woman will bring the end of her shawl to her chest so as not to expose her chest and cause lust for men. According to researchers, the interpretation of al-Azhar emphasizes the elements of language and regional culture. The Ministry of Religious Affairs interpretation explains that women must cover their heads and chests with a veil so that their hair, necks and chests are not visible. Because of the habit of women covering their heads, the veil is strung back so that jahiliyyah women do the leger and some of the chest. Tafsir Kemenag is more detailed in providing explanations and concrete examples what occurs in society.

The next verse used about lengthening women's clothes is Q.S. al-Ahzab 59.

O Prophet (Muhammad), say to your wives, your daughters and the wives of the believers that they should spread their veils over their whole bodies. That is so that they may be more easily recognized and not harassed. Allah is forgiving and merciful..¹⁶

The information in Tafsir al-Azhar mentioned in the Learn Qur'an Tafsir application explains about women's attire that characterizes their manners and manners. Allah ordered the Prophet to remind his wives, daughters, and the wives of believers to attach the Hijab. This is also an antidote to the evil intentions that plague women. In Tafsir al-Azhar, it is also mentioned how the culture of wearing the Hijab in Indonesia is according to Buya Hamka's experience. As for the Tafsir Ibn Kathir, it is

¹⁴ *Learn Qur'an Tafsir*, "No Title," n.d., <https://tafsir.learn-quran.co/id/topics/Wanita-memanjangkan-bajunya>.

¹⁵ Tafsir.

¹⁶ *Learn Qur'an Tafsir*, "No Title," n.d., <https://tafsir.learn-quran.co/id/topics/Wanita-memanjangkan-bajunya/surat-33:59>.

explained that the order to extend the Hijab to the whole body to the wives and daughters of the Prophet aims to distinguish them from the Jahiliyyah women and slaves. In addition, it is also to avoid danger. In the interpretation of Jalalain, it is explained that the language meaning of the word jilbab is a cloth worn by women to cover their entire body. The meaning is that they should stretch out part of the veil to cover their faces, if they are going out for a need, except only the part that is enough for one eye so that they are more easily recognized as free women and ward off disturbances. Whereas in the Tafsir of the Ministry of Religion it is explained that the command to extend the Hijab to the whole body is intended for Muslim women, especially the wives and daughters of the Prophet. The purpose is to make it easy to recognize the difference with slave girls and avoid harassment. In this Tafsir, there is an additional explanation that a woman who unveils herself in public is easily judged as a woman with a bad personality.

The second is Tabarruj (revealing beauty and adornment). This discussion is divided into two things, namely the discussion of women leaving the house with their jewelry and revealing jewelry in front of muhrim. The discussion of women leaving the house with their jewelry in this application is found in Q.S. an-Nur 60. The selection of this verse according to the researcher's review matches the keywords in the verse. The keyword is *mutabarrijat*.

"The old women who have ceased (from menstruation and childbearing) who no longer desire to marry, there is no sin for them to take off their (outer) clothes with no (intention) of revealing their adornment. But they should preserve their chastity (by keeping their outer garments on). Allah is All-Hearing, All-Knowing."¹⁷

The book of Tafsir that appears in this application related to women leaving the house with their jewelry is the same as before, it's just that al-Azhar Tafsir is not included. As for the interpretation of this verse from the book of Tafsir Ibn Jalalain is "And old women who have stopped) from menstruation and from having children due to their advanced age (who do not want to marry again) for such (it is not a sin for them to take off their clothes), namely their veils, or their shawls, or the covering that is over their veils (without intending to reveal) i.e. to bring out their hidden adornments such as necklaces, bracelets, and anklets (and to be modest) not to take them off (is better for them). And Allah is the Hearer of your words (and the Knower) of what is in your hearts."¹⁸

In the translation and Tafsir above, it is explained that those who are old and do not intend to remarry have looser clothing restrictions. They may take off their headscarves, but they should not show their jewelry such as necklaces, bracelets, and anklets. However, if they do not remove the Hijab, it is better. The explanation in the

¹⁷ "Learn Qur'an Tafsir," n.d., [https://tafsir.learn-quran.co/id/topics/Wanita yang keluar rumah dengan perhiasannya](https://tafsir.learn-quran.co/id/topics/Wanita%20yang%20keluar%20rumah%20dengan%20perhiasannya).

¹⁸ "Learn Qur'an Tafsir."

interpretation of the Ministry of Religious Affairs is not to show jewelry such as necklaces, bracelets and anklets. This explanation is the same as the previous Tafsir. While in the interpretation of Ibn Kathir contains some history, such as from Ibn Abi Hatim who explains that Aisha, when asked about the law of using jewellery, answered that it is permissible to use jewellery but not to be exposed.

The next discussion of tabarruj is revealing jewellery in front of Muhrim found in Q.S. an-Nur verse 31 and Q.S. Al-Ahzab verse 55. The discussion of Q.S. an-Nur verse 31 also includes women lengthening their clothes. But the focus of the content of Q.S. an-Nur verse 31 about revealing jewellery here is the people who can see the jewelry interpreted by the aurat of women. These people are their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, the women (fellow Muslims), the slaves they own, the (old) male servants who have no desire (for women), or children who do not yet understand about the aurat of women. In the Tafsir Jalaian mentioned in this application, the aurat may be seen by the people above except for the part of the body between the navel and the knees. That part is only visible to the husband. Whereas in Q.S. al-Ahzab verse 55 is explained as follows

There is no sin on them (the wives of the Prophet Muhammad to meet uncovered) with their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, their women (Muslim women, whether relatives or not) and the slaves they have. Fear ye (wives of the Prophet) unto Allah. Verily, Allah is a witness to all things.¹⁹

The content of this verse is about the limits of the Prophet's wives in revealing jewelry or aurat. This verse has to do with Q.S. an-Nur verse 31, which already mentions in detail the people who can see women's jewelry or aurat. In Tafsir Ibn Kathir explained "There is no sin on the wives of the Prophet (to meet without Hijab) with their fathers, their sons, their brothers, the sons of their brothers, the sons of their brothers who are women, believing women and their slave slaves they have, and fear you (O wives of the Prophet) to Allah. Verily, Allah is witness to all things."²⁰

The third discusses Hijab found in Q.S. an-Nur verse 31, Q.S. an-Nur verse 60, Q.S. Al-Ahzab verses 53, 55 and 59. The five verses included in the discussion of Hijab have keywords in the verse in the form of khimar, jilbab, Hijab and ṭiyāb. there are also verses that do not explicitly use these keywords. However, the context of the verse discussion is about speaking behind the veil. Of the 5 verses included in the discussion of Hijab, 3 verses have been included in the previous discussion: Q.S. an-Nur verse 3, Q.S. al-Ahzab verse 55 and Q.S. an-Nur verse 60. For Q.S. an-Nur verse 31 and al-Ahzab 59 are included in the discussion of lengthening women's attire and revealing jewelry. Q.S. al-Ahzab verse 55 is also included in revealing jewelry. As for Q.S. an-

¹⁹ "Learn Qur'an Tafsir," n.d., https://tafsir.learn-quran.co/id/topics/Menampakkan_perhiasan_di_depan_muhrim/surat-33:55.

²⁰ "Learn Qur'an Tafsir."

Nur verse 60 was previously included in the discussion of women going out with their jewelry. The verse that has not been included in the previous discussion is Q.S. al-Ahzab verse 53. The translation of Q.S. al-Ahzab verse 53 is

O you who have believed, do not enter the Prophet's houses unless you are permitted to enter without waiting for the cooking time, but if you are invited, enter and when you have finished eating, go out without prolonging the conversation. Indeed, such is the annoyance of the Prophet that he is ashamed of you (to send you out). Allah is not ashamed of the truth. When you ask them (the Prophet's wives) for anything, ask from behind the veil. (That is purer for your hearts and theirs. You shall not harm the Messenger of Allah, nor shall you marry his wives forever after his death. Verily, such is a great sin in the sight of Allah.²¹

The content of this verse explains manners when talking to the Prophet's wives. If there is a need with them, then the manners ask from behind the veil. The book of interpretation included in this application is the same as before. In Tafsir Jalalain it is explained that when visiting the Prophet's house and asking for something to the Prophet's wives then want to communicate from behind the veil or behind the Hijab. This will keep from suspicious feelings. The Tafsir al-Azhar included in this application starts from verses 50-52 only. No information in Tafsir al-Azhar verse 53 is included. While from the Interpretation of the Ministry of Religion it is explained that Allah teaches politeness in the household to be considered by all guests who visit people's homes. If there is an interest in asking or borrowing an item from the house of the Prophet's wives, then the request should be made from behind a veil and not face to face. Such a thing is more purifying for both parties and does not hurt the Prophet's heart. The information in the Ministry of Religion's Tafsir emphasizes ethics in visiting.

The fourth discusses covering the face of women found in Q.S. an-Nur 31.²² The verses used in the previous 3 places are Hijab, lengthening women's attire and revealing jewelry. The selection of this verse to be included in the discussion of covering women's faces can be seen from the keywords in the verse that mention the word khimar. In the discussion of covering women's faces, the content of this verse explains that women are commanded to wear a veil up to their chest. This verse does not specifically explain the command to women to cover their faces, which parts must be covered, and which can be opened precisely. The explanation of the command to cover the face and the details of its parts are in Q.S. al-Ahzab 59, which was explained in the previous discussion.

Fifth, it discusses the leniency of Hijab towards parents found in Q.S. an-Nur 60. His previous discussion about women leaving the house with their jewellery and about Hijab also used the argument of Q.S. an-Nur 60. However, according to

²¹ "Learn Qur'an Tafsir," n.d., <https://tafsir.learn-quran.co/id/topics/Hijab/surat-33:53>.

²² "Learn Qur'an Tafsir," n.d., https://tafsir.learn-quran.co/id/topics/Menuutup_muka_wanita.

researchers, the content of Q.S. an-Nur 60 is more suitable and specific to discussing hijab leniency towards parents. This has been explained in detail in the discussion of Hijab.

The sixth discusses jewelry on women's attire. This is the last discussion in the topic of women's attire. The verse used in this discussion is Q.S. an-Nur 31. This verse has been used in the previous discussion. The content of this verse in general contains about jewelry and clothing. Specifically, it discusses the prohibition of revealing jewelry or aurat except for the permitted parts. In addition, this verse also mentions the people who Women may be seen aurat except for certain body parts that are only allowed for husbands. This discussion has been explained previously.

Epistemological analysis of Tafsir in the theme of Women's attire in the Learn Qur'an Tafsir Application

The first thing discussed in the epistemology of interpretation is the source used in the topic of women's attire in the Learn Qur'an Tafsir application. The source used in explaining the topic of discussion of women's attire is the Qur'an whose translation is taken from the Ministry of Religion of the Republic of Indonesia and word translation from quranwbw.com.²³ This Qur'an and its translation can be directly copied from the Learn Qur'an Tafsir application. The tafsir references in this application are all in Indonesian. The reference is taken from Tafsir Ibn Kathir which is corrected grammar by Learn Qur'an team. The second is a summary of Tafsir al-Azhar Hamka by the Director of the Learn Qur'an Foundation. The third is Tafsir Jalalayn from tanzil.net. The fourth is the complete and concise Tafsir of the Ministry of Religion of the Republic of Indonesia (Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion of the Republic of Indonesia). For other commentaries such as Tafsir al-Baghawi, al-Munir, al-Jazairy, as-Sa'adi, Ash-Sya'rawi are still in the process of waiting for contributions to fill in the columns that have been made. In connection with the books of Tafsir used as a reference in this application, researchers feel the need to borrow Walid Saleh's theory regarding the division of the category of the book of Tafsir. Walid Saleh divides the category of tafsir books into three: encyclopedic tafsir, madrasa model tafsir, and *hasyiyah*.²⁴ Encyclopedic interpretation has the characteristic of sustaining the doctrine of *ijma'*. This model of interpretation inventories as many variations of meaning as possible in its book. According to the researcher's search, Ibn Kathir's interpretation can be included in this model. The madrasa model of interpretation is a summary of encyclopedic interpretation. This model of interpretation can support, eliminate, explain, or underline the encyclopedic interpretation. According to the researcher's search, the reference to the interpretation book in this application other than Ibn Kathir's interpretation can be included in the

²³ Tafsir," n.d.

²⁴ Mu'ammam Zayn Qadafy, "Menghidupkan Yang Mati Suri: Walid Saleh Dan Revitalisasi Kajian Sejarah Intelektual Tafsir Klasik," *Suhuf* 15, no. 2 (2023): 425–48, <https://doi.org/10.22548/shf.v15i2.726>.

madrassa interpretation model. In one discussion, this application can include at least one related verse. One verse in this application can be used in various topic discussions. For example, in the topic of women's attire, Q.S. an-Nur 31 can be placed in 4 different discussions. It is undeniable that one verse can contain more than one discussion. However, the application does not provide an explanation of the content of the verse that is specific to the topic discussed. In this application, once there is a big topic, it is then divided into several discussions until the most specific discussion. One discussion can display several verses. The researcher can easily access and click on the desired verse from the discussion. After that there is a translation and several interpretations. In the topic of women's attire, there are several references to the book of interpretation, namely Tafsir Ibn Katsir, Tafsir al-Azhar summary, Tafsir Jalalayn, Tafsir summary and complete Ministry of Religion. Some discussions do not refer to Tafsir al-Azhar, such as women leaving the house with jewelry. This application has no information about the page and juz of each tafsir book used for reference. But judging from the verses used in each discussion, researchers get a good connection from the keywords used directly in the verse and the content of the verse following the discussion in the theme being discussed in this application.

Second is the method of interpretation used in this application in presenting the interpretation of topics, especially about women's attire. There are 4 methods used in the interpretation of the Qur'an, namely ijmal (global), *tahlili* (analytical), *muqarran* (comparison), and *maudhu'i* (thematic).²⁵ The topic of women's attire in the Learn Qur'an Tafsir application is included in the thematic method. However, not all the characters of thematic interpretation are fulfilled in this application. This application presents several topics or themes such as Faith, Science, Previous Nations, History, Al-Qur'an, Morals and Manners, Worship, Food and Drink, Clothing and Jewelry, Private Law, *Muamalat*, Judiciary and Judges, Criminal Law (Jinayat), and Jihad. These topics will be subdivided into several discussions until the most specific one. After the most specific discussion, the verses related to the discussion, word translation, and verse translation, and then Tafsir, are listed. For example, the topic of Clothing and Jewelry is divided into Clothing and Jewelry. Clothing is divided into dress etiquette and Women's attire. Women's attire is divided into women lengthening their clothes, *tabarruj*, Hijab, covering women's faces, hijab leniency towards parents, and jewelry on women's attire. However, this application does not include asbabun nuzul specifically unless it is found in the book of Tafsir presented. There is also no further analysis of the relationship between the verses used in each discussion, and a comparison of each Tafsir used.

The validity of truth is divided into 3: correspondence, coherence and pragmatic truth.²⁶ Correspondence truth is truth as a correspondence between what is

²⁵ Hadi Yasin, "Mengenal Metode Penafsiran Al Quran," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 34–51, <https://doi.org/10.34005/tahdzib.v3i1.826>.

²⁶ Sebuah Kerangka, Untuk Memahami, and Ahmad Atabik, "TEORI KEBENARAN PERSPEKTIF FILSAFAT ILMU :," 2, no. 1 (n.d.): 253–71.

said and reality. A statement is considered true if what is stated in it is related or has a relationship (correspondence) with the reality expressed in the statement. Rationalists embrace the coherence theory of truth. According to this theory, truth is not found in the correspondence between propositions and reality, but rather in the relationship between new propositions and pre-existing propositions that have been recognized as true. Pragmatic truth, on the other hand, views truth as synonymous with usefulness. A true idea, concept, statement, or hypothesis is useful. The right idea is the idea that best enables someone to do something most successfully and efficiently.

The theory of coherence that the researcher found in general in the topics presented in the Learn Qur'an application and the topic of women's attire specifically is the reference to the translation and Tafsir used in this application. In accordance with the references mentioned in the Learn Qur'an Tafsir application, there are several translations and interpretations referred to such as the Ministry of Religion's translation, Ibn Kathir's Tafsir, the Ministry of Religion's Tafsir, and al-Azhar's Tafsir. This application does not mention the complete name of the book, author, or other information about the book referred to. The translations and commentaries presented in this application follow those that have been recognized as credible. The organization that created the Learn Qur'an Tafsir application did not create its own translation or Tafsir to explain the topics and verses presented. It's just that they reinterpret and simplify the language with the agreement of the team at the Learn Qur'an Tafsir Foundation. This happens in Tafsir Ibn Kathir and Tafsir al-Azhar. According to researchers, it can be said that this application follows the characteristics of the coherence theory of truth.

According to researchers, the correspondence theory of the topic in general or the topic of women's attire in particular is difficult to fulfill. The reason is that there is no further analysis in this application after mentioning the verse, translation, and reference to the books of Tafsir. For example, the topic of women's attire is not given further analysis regarding context and contextualization. This application includes the interpretation of Buya Hamka in Tafsir Al-Azhar. In this Tafsir, it explains how the history of wearing jilbab in Indonesia is in accordance with the experience faced by Buya Hamka. But there is no further information about it in this application. Suppose this application explains about how the phenomenon of jilbab, khimar, or veil used in Indonesian society in accordance with some of the interpretations included. In that case, the correspondence theory will be easier to measure the truth.

While the pragmatic theory in this application, especially when listing topics taken from the Qur'an and Tafsir according to researchers can be taken from several things. First, applications that provide discussion of topics or thematically from Qur'anic verses and tafsir references are very useful for the Community. This makes it easier for users who want an explanation of a theme that can be used to create da'wah material or academic purposes. Secondly, the inclusion of verses on the topic discussed as well as its interpretation in one screen display helps users who want to find material

as well as verses, translations, and interpretations instantly and efficiently. Third, the translations and tafsir references used come from credible references and are commonly used among the community.

How a person dresses is a measure of respect for himself and others. Clothing also symbolizes social status, how a person in a social class spends his time and money.²⁷ Social media also plays a vital role in influencing the way women dress. Fashion models watched on social media will become a reference for women when buying clothes and how to wear them. For example, one hijab can be worn by several models that celebrities will practice directly on social media. When associated with the verses and interpretations discussed in the Learn Qur'an Tafsir application, there is an explanation of how to wear a hijab that is by the verse, for example, not pulled until the chest is visible. However, no concrete or visual example in this application can be used as a reference for Muslim women in terms of fashion trends that are by the Qur'an.

Conclusion

The topic of women's attire in the Learn Qur'an Tafsir application is divided into the most specific discussions. The discussions on women's attire are Women Lengthening Their Clothes, Tabarruj, Hijab, Covering Women's Faces, Waiver of Hijab for Parents, Jewelry and Women's attire. After dividing to the most specific discussion, then listed the related verses, word translation and verse translation, then reference to the books of Tafsir.

The source used is the Qur'an whose translation is taken from the Ministry of Religion of the Republic of Indonesia and the word translation from quranwbw.com. The references to the tafsir books in this application are all in Indonesian. The reference is taken from Tafsir Ibn Kathir which is improved grammar by Learn Qur'an team. The second is a summary of Tafsir al-Azhar Hamka by the Director of the Learn Qur'an Foundation. The third is Tafsir Jalalayn from tanzil.net. The fourth is Tafsir Complete and concise Ministry of Religion of the Republic of Indonesia (Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion of the Republic of Indonesia). The method used is thematic.

The coherence theory shown in this application is that the translation and interpretation presented follow the translation and interpretation books that have been recognized for their credibility and used until now. There are differences from the books of Tafsir referred to in this application. In Tafsir Ibn Kathir includes a lot of history about asbabun nuzul and traditions that strengthen the interpretation. In the interpretation of Jalalain, more interpretation of lafadz is needed in the meaning of the language, and the information given is relatively brief. As for the interpretation of al-Azhar, many concrete examples are directly mentioned in the author's area, particularly

²⁷ Baruna Tyaswara et al., "Pemaknaan Terhadap Fashion Style Remaja Di Bandung," *Jurnal Komunikasi* 3, no. September (2017): 2579–3292.

in Indonesia. The language used is also thick, as is the language of the author's origin. The character is almost similar to that in Tafsir Kemenag. However, the Ministry of Religious Affairs interpretation explains the phenomenon in Indonesia in general. According to researchers, the correspondence theory of the topic in general or the topic of women's attire in particular is complex to fulfill. At the same time, the pragmatic theory that can be taken from this application is the convenience for users who need an explanation of a particular theme and get verses related to the theme, verse translations, and Tafsir.

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