Reinterpretation of the Jilbab Concept in Contemporary Islamic Education: A Study of Muhammad Shahrur's Hudud Theory

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ABSTRACT

The obligation to wear the jilbab (Islamic veil) in classical Islamic discourse has often led to uniform and authoritarian dress codes, particularly within Islamic educational institutions. This article proposed a new perspective on the concept of jilbab by referring to Muhammad Shahrur's theory of hudud, which distinguishes between the minimum (hadd al-adna) and maximum (hadd al-a'la) boundaries of Islamic law. This framework serves as a foundation for more flexible and contextual interpretations. Using qualitative analysis and literature review methods focused on Qur'anic verses An-Nur (24):31 and Al-Ahzab (33):59, this study explores how Shahrur's thought can be applied to formulate inclusive Islamic educational policies—legally, pedagogically, and socio-culturally. The findings demonstrate that the hudud approach encourages critical and responsible interpretations of Islamic dress, offering opportunities to reform uniform policies, strengthen ethical values, and develop religious curricula that are responsive to social dynamics and gender equality issues.
Keywords: *Jilbab; Contemporary Islam; Hudud Theory*

INTRODUCTION

The phenomenon of wearing the jilbab within Islamic educational institutions has become both a symbol of religious identity and a persistent subject of normative debate. On one hand, the jilbab is viewed as a manifestation of obedience to Islamic law; on the other hand, it serves as a convergence point between personal expression, institutional regulation, and diverse religious interpretations. In practice, many Islamic educational institutions enforce strict dress codes, making the jilbab a mandatory part of the school uniform. However, such approaches often overlook the evolving dynamics of religious text interpretation and the increasingly complex social contexts of students.

Within this framework, there emerges a pressing need to reinterpret the meaning of the jilbab in a more contextual and inclusive manner. One contemporary thinker who offers an alternative approach is Muhammad Shahrur, a Syrian intellectual renowned for his theory of hudud (boundaries). Through a linguistic and historical hermeneutic method, Shahrur divides Islamic legal prescriptions into two limits: hadd al-adna (the minimum boundary) and hadd al-a'la (the maximum boundary). Between these two limits lies a space of responsible freedom, allowing Muslims to adapt religious practices to their social and cultural realities. Shahrur interprets Qur'anic verses on the jilbab—such as Surah An-Nur (24):31 and Al-Ahzab (33):59—not as rigid, uniform commands, but as flexible ethical guidelines. He emphasizes that concepts like awrah (modesty-related bodily privacy) and haya' (modesty or shame) are relative, shaped by local

customs and historical developments. In his view, the jilbab is not merely a symbol of compliance, but an expression of spiritual and social consciousness that must be understood dialogically. In the context of Islamic education, Shahrur's approach offers significant potential for formulating dress policies that are more educative than punitive, more nurturing than coercive. Educational institutions can serve as active interpretive spaces, where students are given the opportunity to explore Islamic values of dress through reflective, ethical, and spiritually nuanced approaches.

This approach aligns with the essence of Islamic education, which goes beyond the mere transmission of knowledge to include the formation of character and the cultivation of social awareness among students. Therefore, this study becomes particularly relevant in addressing the challenges faced by contemporary Islamic education namely, the plurality of interpretations, regulatory demands, and the need for more humanistic approaches. By examining Muhammad Shahrur's theory of hudud in the context of the jilbab and education, this research aims to generate new ideas that bridge the gap between text and context, between normative frameworks and individual freedom, and between tradition and renewal.

METHOD

This study employs an analytical qualitative approach aimed at deeply examining and interpreting the meanings of texts and ideas. Its primary focus is the analysis of Muhammad Shahrur's thought on the theory of hudud within the context of the jilbab and Islamic education. Data were collected through a literature review of Shahrur's major works, contemporary tafsir literature, and relevant academic documents. In addition, textual analysis was conducted on Qur'anic verses that address the theme of the jilbab, particularly Surah An-Nur (24):31 and Al-Ahzab (33):59, along with various interpretative commentaries on these verses. The study applies a contemporary hermeneutic approach as developed by Shahrur, which integrates linguistic, historical, and boundary-based (hudud) analysis. This methodology enables a contextual, dynamic, and relevant exploration of Qur'anic interpretation in response to the challenges of modernity and the evolving landscape of Islamic education.

FINDINGS AND DISCUSSION

Examination of Qur'anic Verses Related to the Jilbab

One of the key Qur'anic verses that addresses the concept of the jilbab is Surah An-Nur (24):31, which reads: "And tell the believing women to lower their gaze and guard their private parts, and not to display their adornment except what is ordinarily visible. And let them draw their head coverings over their chests, and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their fellow women, those whom their right hands possess, male attendants who lack sexual desire, or children who are unaware of women's private parts. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn to Allah in repentance, all

of you, O believers, that you may succeed." This verse contains instructions for believing women to lower their gaze, preserve their dignity, and wear a head covering (khumur) that extends to cover the chest area (juyub). Linguistically, khumur is the plural of khimar, meaning a head covering, while juyub refers to the front part of the body, such as the collar or chest. According to traditional interpretations, this verse affirms the obligation to cover the awrah (intimate parts) as a form of ethical dress and protection of female dignity (Shihab, 2009). In contemporary exegesis, as proposed by Quraish Shihab, the verse does not prescribe a rigid or specific form of clothing. Instead, its core message emphasizes the importance of modest attire as a social and moral safeguard. The jilbab, therefore, is understood not merely as a literal normative rule, but as a symbol of morality and Muslim female identity within diverse societal contexts (Sitorus, 2022).

Another verse that addresses the concept of the jilbab is Surah Al-Ahzab (33):59, which reads: "O Prophet! Tell your wives, your daughters, and the believing women to draw their cloaks (jilbab) over their bodies. That is more suitable so that they may be recognized and not harassed. And Allah is Most Forgiving, Most Merciful." In this verse, the Prophet Muhammad (peace be upon him) is instructed to convey to his wives, daughters, and believing women the command to wear a jilbab that covers the entire body. The term jilbab is understood as an outer garment that functions to cover the body comprehensively, thereby conveying an impression of dignity and modesty. The primary purpose of this instruction is to ensure that Muslim women are recognized as members of the believing community and protected from inappropriate treatment by individuals who do not uphold societal norms of decency (Maraghi, 1992). In the social context of Medina at the time, the jilbab served as a marker distinguishing free women from slaves and as a means of protection against harassment. Modern interpretations emphasize that the function of the jilbab lies more in its social and moral significance than in its physical form alone (Yanti, 2022). It is viewed as a symbol of ethical awareness and communal identity, rather than a rigid dress code.

These two Qur'anic verses demonstrate that the concept of the jilbab encompasses spiritual, social, and ethical dimensions. Classical interpretations tend to be literal and normative, emphasizing fixed legal obligations. In contrast, contemporary exegetes such as Muhammad Shahrur and M. Quraish Shihab offer more contextual and humanistic readings, allowing for interpretive flexibility based on cultural and temporal realities. Within the framework of Islamic education, this understanding can serve as a foundation for developing dress policies that are inclusive and pedagogically constructive policies that educate rather than merely regulate, and that nurture ethical awareness alongside spiritual identity.

Consequences of Applying the Hudud Theory in the Context of Islamic Education

Muhammad Shahrur's theory of hudud offers a flexible interpretive framework for Islamic legal prescriptions, including those related to dress. By dividing religious rulings into two boundaries hadd al-adna (minimum limit) and hadd al-a'la (maximum limit) Shahrur opens a space for interpretation that allows legal adaptation to social and cultural contexts (Shahrur, 1990). School Uniform Policy, In the context of Islamic

education, the application of the hudud theory has direct implications for school uniform policies. Uniforms, often regarded as representations of Islamic values, are frequently enforced in a standardized manner with little room for negotiation. However, according to Shahrur, as long as clothing falls within the range defined by divine revelation from the minimum to the maximum boundary—Muslims have the responsible freedom to choose their mode of dress (Kirana, Aswadi, & Muchasan, 2022). Overly rigid uniform policies may provoke resistance and even psychological distress among students, as seen in several cases of forced jilbab implementation in public schools in Indonesia (Andina, 2022). Therefore, the hudud approach offers a constructive solution for formulating dress policies that are more inclusive and contextually responsive.

Character development and dress ethics in Islam encompass not only legal dimensions but also the cultivation of personal character and spiritual awareness. Muhammad Shahrur's hudud theory enables Islamic education to instill values of modesty, responsibility, and self-awareness through non-repressive approaches. Clothing becomes part of the moral formation process, rather than merely a matter of rule compliance (Murtopo, 2017). Research indicates that dress regulations implemented wisely in schools can positively influence students' clothing behavior beyond the school environment (Fauziyah, Bariah, & Makbul, 2024). This suggests that value-based and dialogical education on dress ethics is more effective than coercive methods.

The hudud theory also opens space for value negotiation between educational authorities and students. In Islamic education, students are not passive objects but active subjects who possess the right to understand and interpret religious values according to their contextual realities (Nizar, 2021). Such negotiation is essential for fostering a healthy educational climate in which students feel respected and engaged in the process of value formation. This approach aligns with the principles of Islamic education, which emphasize the cultivation of awareness rather than mere compliance (Yulia et al., 2024). It encourages dialogical engagement and ethical reflection, allowing students to internalize religious values through meaningful participation.

Comparison with Classical and Progressive Tafsir Traditions

The application of Muhammad Shahrur's hudud theory in Islamic education reflects a paradigm shift from classical exegetical approaches typically textual and normative toward progressive interpretations that are contextual and dynamic. This comparison is essential for understanding how Qur'anic interpretation evolves in response to contemporary challenges. Classical tafsir, characterized by textual fidelity and normative rigidity, such as the works of Ibn Kathir and Al-Tabari, emphasize the bi al-ma'tsur method interpretation based on the reports of the Prophet's companions and their successors. In the context of dress, verses concerning awrah and the jilbab are interpreted literally, resulting in fixed and binding legal rulings (Kamila, 2024). This approach prioritizes strict adherence to scriptural texts (nash) without consideration for the social realities of learners. Consequently, school uniform policies and dress ethics in Islamic educational institutions are often implemented uniformly and repressively, leaving little room for value negotiation or contextual adaptation.

Progressive tafsir, characterized by contextual and dynamic approaches, as developed by scholars such as Fazlur Rahman, Nasr Hamid Abu Zayd, and M. Quraish Shihab, emphasizes the importance of understanding the maqashid al-shari'ah (objectives of Islamic law) and the socio-historical context of Qur'anic verses. Rahman's double movement method and Abu Zayd's critical hermeneutics offer interpretive frameworks that make legal verses relevant to contemporary realities (Sarmin, 2023). In matters of dress, progressive tafsir opens space for more flexible and humanistic interpretations, taking into account psychological, cultural, and educational rights of learners. This approach aligns with Muhammad Shahrur's hudud theory, which emphasizes the minimum and maximum boundaries of law and the responsible freedom to choose one's form of dress expression. The following table outlines the points of convergence and divergence between classical and progressive tafsir approaches:

Tabel 1. Points of Convergence between Classical Tafsir, Progressive Tafsir, and Hudud Theory (Shahrur)

Aspect	Classical Tafsir	Progressive Tafsir	Hudud Theory (Shahrur)
Methodology	*Bi al-ma'tsur* (narrative-based)	Contextual, hermeneutic	Linguistic, scientific, legal-boundary analysis
Approach to Texts	Literal and fixed	Dynamic and contextual	Flexible within the framework of revelation
Scope of Ijtihad	Limited	Broad and open	Open within minimum–maximum legal boundaries
Educational Implication	Strict uniforms, minimal negotiation	Dialogical, ethical, value-based	Inclusive, grounded in legal and ethical awareness

Implications of a Responsible Freedom-Based Educational Model

An educational approach that prioritizes responsible freedom positions students as active agents in the learning process. This concept is rooted in progressive educational thought, as pioneered by Ki Hadjar Dewantara and Paulo Freire, both of whom emphasized that the essence of education is liberation—providing pathways out of intellectual limitations and social pressures, while cultivating the ability to think and act independently and ethically (Widyayanti, 2014). In the context of Islamic education, this model aligns with the principles of ikhtiyar (moral choice) and personal responsibility, whereby learners are given space to choose and express themselves within the framework of Islamic values. Freedom is not understood as absolute autonomy, but as a conscious engagement with consequences and social responsibility. Studies show that this approach positively contributes to the strengthening of conservative character traits, increased learner autonomy, and the optimization of academic achievement. One practical implementation is the personal and social responsibility-based learning model developed through the lesson study method at Universitas Negeri Semarang. This approach has proven effective in shaping students with reflective awareness, empathy toward their social environment, and a strong commitment to ethical responsibility (Purnomo, Sukarjo, & Abidin, 2020). Moreover, this model resonates with the Merdeka Belajar (Freedom to Learn) paradigm, which emphasizes the importance of learner

autonomy in determining learning pathways that align with their nature and potential. In practice, teachers serve as facilitators who guide rather than control, fostering a humanistic and democratic learning climate (Siswadi & Murtiningsih, 2024).

Integrating Ethical and Spiritual Values into Dress Policy

Dress policy in Islamic education is not merely intended to enforce formal regulations; it also serves as a medium for character formation and the cultivation of students' spirituality. In Islam, clothing is viewed as a manifestation of core values such as modesty (ḥayā'), dignity (karāmah), and piety (taqwā), which are expected to be reflected in daily life (BAZNAS, 2025). Islamic dress ethics emphasize the principles of covering the awrah, simplicity, and avoiding extravagance. When school dress policies integrate these values, students learn not only about rules but also about self-respect and respect for others (Mulyani & Siregar, 2024). Clothing thus becomes a tool for moral education, fostering discipline, social responsibility, and appreciation for cultural and religious values. Spirituality in Dress Choices as stated in Surah Al-A'raf (7):26, "But the clothing of piety—that is best", the Qur'an affirms that dress is not solely a physical matter but also a spiritual one. A dress code grounded in spiritual values encourages students to perceive clothing as an expression of faith and a form of transcendental awareness of God's presence in all aspects of life. Thus, clothing is not merely a matter of appearance; it becomes a symbol of internalized belief and a reflection of spiritual closeness that guides behavior and social interaction (Alifuddin, 2014).

The integration of ethical and spiritual values into dress policy requires an inclusive and dialogical approach. Educational institutions must formulate guidelines that not only align with Islamic principles but also respect the cultural and psychological diversity of students. Such policies should reflect the spirit of shari'ah while accommodating the lived realities of learners. A study conducted at Universitas Muhammadiyah Surakarta found that dress guidelines rooted in Islamic values and inclusivity contribute to the creation of a dignified and conducive academic environment (Nugroho et al., 2024). This underscores the importance of value-based regulation that fosters mutual respect, ethical awareness, and spiritual growth within educational settings.

Challenges and Opportunities in Implementing Islamic Educational Policy

The implementation of Islamic educational policies particularly in the areas of dress ethics and character development faces a range of structural, cultural, and epistemological challenges. Many Islamic educational institutions, especially madrasahs and pesantrens, continue to operate under limited infrastructure and funding. Inadequate facilities, constrained classroom environments, and restricted access to technology hinder the effective realization of value-based dress policies and character education programs. These disparities often result in uneven policy enforcement and reduced pedagogical impact (Jamal, 2025). At the same time, the rise of globalization and digital media has introduced a complex identity crisis among students. The influx of consumerist and individualistic cultural narratives frequently marginalizes spiritual and ethical values, making it difficult for learners to internalize Islamic principles in a

meaningful way. This cultural tension challenges educators to reframe Islamic ethics in ways that resonate with contemporary youth (Harahap et al., 2025). Curricular stagnation further compounds the issue. In many institutions, Islamic education remains overly normative and detached from the lived realities of students. The lack of pedagogical innovation means that dress policies and character-building efforts often fail to engage learners at the level of personal awareness and moral reflection (Suradarma, 2020). Despite these challenges, there are significant opportunities for transformation. By embracing inclusive, dialogical, and context-sensitive approaches, Islamic institutions can revitalize their pedagogical frameworks. These approaches offer pathways to integrate ethical and spiritual values into daily practice, fostering environments where students not only comply with rules but also understand and embody the principles behind them.

Amid the challenges faced by Islamic educational institutions, there are also significant opportunities to implement transformative policies that align with contemporary needs while remaining rooted in Islamic values. One such opportunity arises from the demographic bonus and the growing public interest in Islamic studies. This momentum provides a strategic opening for educational institutions to strengthen ethical and spiritual values through relevant and adaptive policies (Dadang Lukman AB, 2024). The increasing enthusiasm for Islamic education can be harnessed to promote dress ethics and character development in ways that resonate with the aspirations of today's learners. The integration of digital technology and Islamic digital literacy also presents a promising avenue. The use of digital platforms for learning and dakwah creates new spaces for the internalization of Islamic dress values in educational and interactive formats. Through multimedia content, virtual classrooms, and social media engagement, students can explore the meaning and significance of modesty in ways that are both accessible and engaging (Zulkifli, 2023). Curricular transformation further enhances these opportunities. By embedding Islamic values alongside 21st century competencies such as critical thinking, effective communication, and digital ethics educational institutions can reinforce dress policies that are meaningful and contextually relevant. This approach positions the curriculum as a tool for character formation and competency development, preparing students to navigate modern social dynamics without losing their spiritual grounding (Rahman, 2024).

CONCLUSION

This narrative highlights key findings from a study on the concept of jilbab in Islamic education, integrating Muhammad Shahrur's hudud theory as a central interpretive framework. The study reveals that the meaning of jilbab extends beyond its legalistic function as a physical covering; it embodies spiritual, ethical, and social values that are deeply relevant to educational contexts. While classical tafsir tends to emphasize literal interpretation, contemporary approaches open space for more contextual and inclusive understandings that reflect the complexities of social reality. From the perspective of hudud theory, Islamic dress prescriptions are understood within a spectrum of minimum and maximum boundaries, allowing for responsible freedom in

personal expression. In educational settings, this understanding offers an opportunity to design dress policies that are not repressive, but rather educational and character-building in a humanistic manner. Dialogue between educators and students becomes essential in shaping dress practices that align with spiritual values and social needs. The comparison between classical and progressive tafsir underscores a shift in interpretive paradigms. Progressive approaches prioritize maqāṣid al-sharī'ah (the higher objectives of Islamic law) and the fulfillment of justice and equality. These findings point to the urgent need for curriculum reform in Islamic education one that is more adaptive to the demands of the times and rooted in the principle of responsible freedom within the learning process.

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