

Hijab Trend: Combining Religious Values And Modern Fashion

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ABSTRACT

Background. The hijab has become a significant part of Muslim women's identity, reflecting both religious values and cultural trends. It embodies a blend of tradition and modernity, presenting a complex interplay between spirituality and self-expression.

Purpose. This journal explores the hijab's definition, historical development, and scholarly perspectives, particularly its evolving role in contemporary fashion. The objective is to understand how the hijab functions as both a religious obligation and a medium of self-expression.

Method. Using a qualitative research method with a literature-based approach, this study analyzes Qur'anic verses such as Surah An-Nur and Surah Al-Ahzab alongside scholarly interpretations. Data were collected from academic texts and studies focusing on the hijab's cultural and spiritual significance.

Results. The findings reveal that the hijab has transitioned beyond its traditional role as a religious obligation to become a versatile accessory in the fashion industry. Society now embraces the hijab as a cultural statement that balances faith and personal style, illustrating its dual function as both a spiritual symbol and a cultural trend.

Conclusion. This study concludes that the hijab serves as a bridge between Islamic principles and modern fashion, offering Muslim women a unique space to express their identity while adhering to religious commitments. By examining the hijab in this broader context, the research highlights its dynamic role in shaping contemporary cultural and social narratives.

KEYWORDS

Hijab, Fashion, Qur'an

INTRODUCTION

Hijab, originally recognized as a religious obligation for Muslim women, has now evolved into more than just a head covering. In the modern era, hijab not only reflects religious values but also serves as an integral part of the dynamic world of fashion. In Indonesia, hijab is not merely a religious requirement but also a means of self-expression for women through various styles, designs, colors, and materials. This phenomenon positions hijab as a unique element that bridges religious values with a modern lifestyle.

In the context of Indonesian culture, where tradition intersects with modernity, hijab holds profound significance. It symbolizes identity, faith, and the

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empowerment of women to maintain their religious values while embracing a fashionable appearance. Social media plays a significant role in this transformation, with hijab influencers on platforms such as Instagram and TikTok popularizing styles ranging from minimalist to glamorous. This shift has altered societal perceptions of the hijab, both domestically and in the global fashion industry.

However, alongside its rising popularity, an important question arises: what is hijab, essentially? Does the modern, stylish hijab trend align with Islamic teachings? These questions highlight the dilemma faced by Muslim women who strive to express themselves through fashion without compromising their adherence to religious principles.

This research aims to address these questions. Using a qualitative approach, we will explore the definition of hijab, its historical development, and how modern hijab trends uphold Islamic values. Additionally, this study examines the perspectives of scholars and influencers on hijab trends, alongside interpretations of relevant Qur'anic verses such as Surah An-Nur and Surah Al-Ahzab.

Through this study, we seek to provide new insights into hijab as a bridge between religious values and fashion. This research aims to enrich public understanding of hijab as a form of identity and self-expression for Muslim women, balancing faith and creativity.

RESEARCH METHODOLOGY

The research design for this study is a literature-based qualitative approach to analyze modern hijab trends. This research aims to explore the perspectives of scholars and how they evaluate the hijab phenomenon in a modern context, especially related to religious and cultural values.

Population and samples include a wide range of relevant academic sources, including books, journals, and articles, as well as interpretations of Quranic verses such as Surah An-Nur and Surah Al-Ahzab. The sample will be selected from references that specifically address the topic of hijab in a modern context and reflect the diversity of academic perspectives. Sample selection was carried out purposively to ensure the diversity and relevance of the data.

The instruments used in this study include text analysis tools and guides to identify patterns in the literature studied. This tool will be designed to evaluate scholars' perspectives on the hijab, both in terms of religious interpretation and cultural values. The instrument will also include a source triangulation method to ensure data validity.

Procedures begin with the collection of primary data through literature review from various academic sources. The data collected is then analyzed through the process of reading, taking notes, and identifying patterns in the literature studied. The validity of the data is ensured through source triangulation and comparison of various academic literature to produce an objective and in-depth analysis. All data collected will be comprehensively analyzed to draw conclusions about modern hijab trends in the context of religious and cultural values.

RESULT AND DISCUSSION

What Exactly Is the Hijab?

Hijab, etymologically derived from the Arabic word "hajaba yahjubu-hajaban (hijaban)", means to cover, isolate, hide, and form a decoration. Literally, hijab is a barrier or covering that separates something. Terminologically, hijab refers to the Islamic clothing for women to cover their aurat. Although often associated with women's clothing, hijab essentially serves as a cover that protects the body from the gaze of non-mahram (Ramadana, 2022).

In fiqh, hijab is something that covers a woman's aurat from the view of non-mahram, covering the entire body except the face and hands (Sukmawati et al., 2024). According to Sufism, hijab is something that covers the heart from seeing non-empirical realities, especially the secrets of God, or "sitr," which is a barrier that hides from the view of others (Herianti et al., 2020). According to the KBBI (Indonesian Dictionary), hijab is loose clothing that covers the head, face, and chest. Today, hijab has become a global trend with various models and styles, which in the past often became a reason for discrimination, but now it is a part of stylish fashion (Bakar, 2016).

The use of the jilbab or hijab has been known since ancient times, long before Islam emerged. In various civilizations such as Mesopotamia, Babylon, and Assyria, societies had practiced the tradition of covering the body, including the head, as part of their customs. Among women in pre-Islamic times, the jilbab was not only a covering but also had deep significance related to health and purity, especially related to menstruation.

In Jewish religious tradition, for example, there is a teaching that emphasizes the separation of menstruating women from others. This is shown through the practice of niddah, where women must distance themselves from social interactions for seven days. After this period, they must undergo the mikveh ritual, which is a cleansing bath in sacred water to be considered clean and worthy of social interaction. This practice illustrates how menstruation was considered impure and carried a stigma for women at that time.

Over time, this tradition of covering developed, and the use of the headscarf or veil became common, especially among women considered to be from noble families. In this context, anthropologists argue that the use of the jilbab did not only come from religious teachings but also from the belief that "evil eyes" could cause harm. Women who were menstruating often wore veils or headscarves to protect themselves from what was considered harm from the sun and moon. In the past, noblewomen also used veils as a form of "atonement" to avoid isolation during menstruation. The use of veils, which developed in various regions, including New Guinea and British Columbia, shows that this tradition crossed geographical and cultural boundaries.

After the time of Prophet Muhammad SAW, the hijab tradition began to gain legitimacy in Islam through several Qur'anic verses, such as Surah Al-Ahzab verse 59 and Surah An-Nur verse 31. At that time, the jilbab functioned as a social identity marker, distinguishing free women from slaves. This shows that the use of the hijab in Islam is not only related to purity but also symbolizes status and respect for women.

With all this historical background, it is clear that the discourse surrounding the hijab is not a new issue in the context of Islam, but rather one that has deep roots in long-standing and diverse traditions (Marinda, 2019). Wearing the hijab is a legal requirement in Islam, where Muslim women are obliged to wear the hijab as an identity and fulfillment of the command of Allah SWT. Philosophically, the hijab symbolizes the covering of a woman's body in interaction with non-mahram men (Muthahhari, 2003).

The Hijab Trend Combining Religious Values and Modern Fashion

Currently, the hijab is not only an obligation but also a trend among Muslim women. Previously, the hijab was known as a simple headcover, but now its styles vary, from pashmina, square scarves, to more stylish hijab styles. Many women choose to wrap or style their hijab in various ways. The question is, do these styles meet the requirements for covering the aurat? The modern hijab trend is not just about fashion, but also blends religious values with contemporary fashion. The hijab, which was originally considered a religious symbol, has now transformed into a widely accepted trend in society.

The phenomenon of the hijab as a popular trend raises the question of whether the hijab is worn out of religious obedience or simply to follow lifestyle trends. Social media plays a significant role in this trend, becoming the main platform for Muslim women to share and seek inspiration related to hijab and Muslim fashion. Accounts like Instagram, TikTok, and YouTube facilitate the sharing of hijab tutorials that attract attention. In this context, the hijab is often seen as a symbol of Muslim women's identity, but it also creates different perceptions regarding its purpose. In the fashion world, the hijab is now beautifully paired, in harmony with attractive clothing and accessories. However, it is still important to ensure that this hijab fashion aligns with religious norms and local culture. Even though fashion continues to evolve, maintaining the integrity of religion in appearance remains a priority (Muliana & Dewi, 2024).

The hijab fashion trend has both positive and negative impacts. On one hand, more Muslim women are interested in wearing the hijab because of modern, simple styles that match their lifestyle. On the other hand, in some cases, the use of the hijab may deviate from Islamic teachings. This issue is also strengthened by cultural and social influences around them, especially in big cities, where the hijab is often seen as part of pop culture (Nurdianik et al., 2022). One form of respect for women in Islam is the obligation of wearing the hijab and jilbab for them. Hijab and jilbab are prescribed with noble wisdom, including to protect the dignity of women (Saleng et al., 2024).

Among the opinions of scholars regarding jilbab, according to Yusuf al-Qaradhwai, jilbab has its true function, which is widely known as a covering and to maintain modesty. It never crosses the minds of Muslim women who wear it to simply display their identity and religion. They wear it because they obey their Lord's command. The assumption that jilbab is a religious symbol is unacceptable because jilbab is not a religious symbol. A symbol is something that actually has no function other than being an expression of the religion one adheres to (Kuntarto, 2016).

According to al-Qurthubi, the jilbab is a piece of cloth that covers the body, which is wider than a shawl. While Ibnu Katsir suggests that the jilbab be wrapped around the body above the shawl. Al-Biq'a'i mentions several opinions. Among them are loose clothing or a headscarf for women, or clothing that covers women. All of these opinions, according to Al-Biq'a'i, can be the meaning of the word. If what is meant is clothing, then it covers the hands and feet. If it's a headscarf, the command to extend it is to cover the face and neck. If the meaning is clothing that covers the body, then the command to extend it is to make it loose so it covers the entire body and clothing. In addition to these three scholars, Thabathaba'i understands jilbab as clothing that covers the entire body or a headscarf that covers the head and face of a woman (Sidiq, 2012).

As for the conditions of Muslim women's clothing according to Islamic law, as explained by Sheikh Nashirudin Al-Albani in the book *Risalah Fiqih Wanita* by Maftuh Ahnan, they are as follows:

Clothing that covers the entire body except for the face and hands (Wijayanti, 2017).

Made of thick, non-transparent material so that the skin color is not visible.

Loose and not tight so that it does not reveal the shape of the body.

Not resembling men's clothing (The prohibition here is resemblance because one wants to imitate men in general or display themselves like men).

Not resembling the clothing of disbelieving women or women of the Jahiliyyah era. The women of the Jahiliyyah era wore headscarves but their necks and chests were still visible.

Not too flashy, so as not to attract attention (syuhroh). Syuhroh clothing is clothing that is deliberately used to display grandeur and fame in society.

Not excessively adorned, such as with excessive colors, displaying jewelry, or using fragrances that are overly strong (Alawiyah, 2020).

An influencer named Ismael Al-Kholilie, known as Lora Ismael, also discusses hijab in one of his Instagram posts. He is a writer and a graduate of various Islamic boarding schools, including Darul Musthafa, Tarim. In his writing, Lora Ismael explains: "Recently, social media, especially TikTok, has been filled with discussions about the 'neck-wrap hijab.' Many say this hijab style is not in accordance with Islamic teachings because it does not cover the chest. In fact, many criticize some of the daughters of Kyai (Islamic scholars) because they are seen as showing a hijab style that does not follow the teachings of the Qur'an. Some parties, especially sellers of shari'ah hijab, feel disadvantaged because they have long promoted the shari'ah-compliant hijab that fully covers the aurat. So, the important question arises: What does a truly 'shari'ah-compliant' hijab look like? Does Islam have specific rules about how to dress? And, does the hijab really need to cover the chest?"

In fact, the hijab is a cover for the aurat, and scholars agree that for women, all parts of the body, except for the face and hands, are aurat that must be covered. Some scholars also add that the feet can be exposed. Hair, neck, arms, and other body parts must be covered. However, Islam does not prescribe a specific style for wearing the hijab. According to Sheikh Ali Jum'ah, the hijab only needs to meet three conditions:

It should not be short so that the aurat is not visible.

It should not be thin, so it is not transparent.

It should not be tight, so it does not show the shape of the body.

Regarding the jilbab covering the chest, many base their opinions on Surah An-Nur verse 31, which essentially instructs women to cover their chests with a headscarf. Some interpretations, such as those by Said bin Jubair and Al-Baghawi, explain that women should cover their neck and chest. However, Tafsir Ibnu Katsir provides historical context, explaining that this verse was revealed to avoid the style of clothing worn by women during the Jahiliyyah era that exposed their necks and chests in front of men. Therefore, this command is more about covering visible aurat, not about extending the jilbab down to the chest. So, is a jilbab that is wrapped around the neck or a neck-wrap hijab sinful? The answer is, if the aurat is covered with clothing that meets the shari'ah requirements (not short, thin, or tight), a jilbab that does not extend down to the chest cannot be immediately considered unshari'ah-compliant.

Sheikh Ahmad Thayyib, Grand Sheikh of Al-Azhar, emphasized that Allah's command is to cover the exposed aurat, not for those who have already dressed modestly and properly covered their aurat. Therefore, it is a mistake to judge someone just because their jilbab does not extend long. In conclusion, a modest hijab style that covers the aurat is sufficient to meet the requirements of hijab in Islam. Indeed, a longer jilbab may give a sense of more safety and coverage from undesirable male gazes, but we do not have the right to criticize or judge other Muslim women who dress modestly and properly just because their hijab does not meet our personal standards.

In conclusion, there is a story of a girl who once asked Sheikh Buthi, while crying, "Will Allah not accept my worship if my hijab is not perfect?" Sheikh Buthi gently answered that if Allah did not want goodness for her, He would not have given her guidance to begin wearing the hijab. Every step toward goodness will be accompanied by Allah's help, so never underestimate someone's efforts and intentions in improving themselves.

So, let us dress in the safest way according to our principles, but also learn not to hastily judge other Muslim women just because their hijab style differs from what we consider ideal. Looking at the current modern hijab trend, it can be concluded that although there are efforts to maintain religious values, some aspects may still need further examination. The hijab has indeed

become part of fashion, but has this entire trend fully aligned with Islamic teachings? To understand this more deeply, we need to look at the guidance from the Qur'anic verses related to hijab.

Qur'anic Verses Related to the Hijab

Surah An-Nur: 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "And tell the believing women to lower their gaze and guard their private parts, and not to display their adornment except what [ordinarily] appears thereof. And let them draw their headcovers over their chests and not expose 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 women, those their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."

According to M. Quraish Shihab, after the previous verse, QS. An-Nur: 30, commanded Prophet Muhammad SAW to instruct believing men, the same command is now directed toward believing women. Thus, verse 31 states that believing women should lower their gaze and guard their private parts, as was commanded to believing men. In addition, they are prohibited from displaying their adornments, namely parts of the body that may provoke men, except for what is visible without intentional display, such as the face and hands. Among the most essential qualities of righteous women is consistently protecting themselves, safeguarding their chastity and honor, and avoiding sinful or forbidden acts.

Imam Nawawi, may Allah have mercy on him, said, "It is mentioned in Al-Bayan that the jilbab is a khimar (head covering) and izar (body covering)." Ibnul Arabi explained that the jilbab is an izar. Some scholars said, "The jilbab is a long garment." Other scholars stated that the jilbab is a long robe that envelops a woman's inner clothing. This last opinion is the one adopted by Imam Shafi'i, Asy-Syairazi, and other Shafi'i scholars. Muslim women are instructed to cover their aurat according to Islamic law when leaving their homes, which includes wearing Islamic attire. They are also prohibited from leaving the house or appearing in front of non-mahram men while adorned or wearing perfume (Mubarakah et al., 2022).

The ending of this verse concludes with the command to repent to Allah SWT. Historically, the context of the revelation of Surah An-Nur highlights that many Arab women at that time wore khimar, but it was only draped around their necks and did not cover their chests. Their necks were still visible from behind, and it was not uncommon for them to walk among groups of men with their chests uncovered. Additionally, they were fond of displaying their adornments and showing off jewelry on their feet by striking their feet on the ground. In response to these cultural practices, Allah revealed verse 31 to the Prophet Muhammad SAW as a rejection of the prevailing customs of that time.

In this context, Surah An-Nur verse 30 was revealed first, followed by verse 31, which, substantively, carries the same message as verse 30. The difference is that in verse 31, Allah explicitly commands women to wear the khimar (Zaenudin, 2017).

Surah An-Ahzab: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

Meaning: "O Prophet (Muhammad), tell your wives, your daughters, and the women of the believers to bring down over themselves part of their outer garments. That is more suitable so that they will be known and not be abused. And Allah is Most Forgiving and Most Merciful."

In the first verse, it is explicitly stated that a woman is obligated to cover all her adornments. Ibn Kathir, in his Tafsir, said, "This means that they should not show any of their adornments to strangers (non-mahram), except for what cannot be concealed." Ibn Mas'ud explained, "Such as the outer garment and clothing." (Al-Albani, 2002).

The verse above was revealed in the context of ensuring women's safety and comfort (Taufiq, 2013). In one narration, it is mentioned that Saudah (the wife of the Prophet) went out of her house for a specific need after the verse of hijab was revealed. She was tall and large in stature, making her easily recognizable. At that time, Umar saw her and said, "O Saudah, by Allah, we can still recognize you. Think about why you are going out." She quickly returned home, and at that time, the Prophet was in Aisha's house, holding a bone while eating. Upon entering, she said, "O Messenger of Allah, I went out for a need, and Umar reprimanded me because he still recognized me." It was then that this verse (Surah Al-Ahzab: 59) was revealed to the Prophet SAW while he was still holding the bone. The Prophet said, "Indeed, Allah has permitted you to go out for your needs."

In another narration, it is mentioned that the wives of the Prophet SAW once went out at night to relieve themselves. At that time, the hypocrites disturbed and harassed them. This was reported to the Prophet SAW, who admonished the hypocrites. They replied, "We were only bothering the slave women." This verse (Surah Al-Ahzab: 59) was then revealed as a command for women to wear covered clothing, to distinguish them from slave women. This incident clearly shows that the verse was not specifically about covering a woman's aurat but went beyond that, aiming to protect them from harassment by mischievous men (Toyib, 2018).

Tafsir Al-Misbah explains that before this verse was revealed, the way women dressed whether they were free women or slaves, modest or immodest was almost indistinguishable. As a result, mischievous men often harassed women, particularly those they believed or suspected to be slaves. To prevent such harassment and to elevate the dignity of Muslim women, this verse was revealed. The word "yudnina" is derived from "dana", which means to bring close. According to Ibn 'Ashur, it refers to wearing or placing. The verse does not command Muslim women to wear the jilbab because, at that time, some of them were already wearing it. However, the way they wore it did not align with the intentions of the verse. This impression is derived from the wording of the verse, which refers to "their jilbabs," and the command is to "bring them down." This implies that while they were already wearing the jilbab, they had not yet extended it. Regarding those who already wore the jilbab and even more so for those who did not yet wear it Allah commanded, "Let them bring down their jilbabs." (Shihab, 2002).

Thus, the essence of the hijab (Muslim women's attire) is to protect a woman's beauty so that it does not become the focus of men's attention. Women are far too valuable to be merely objects of attention (Murtopo, 2017).

After discussing the perspective of an influencer and examining several Qur'anic verses and scholars' opinions, we can see that the modern hijab trend is indeed fascinating. However, we must also remember that the hijab is not just about fashion but also about fulfilling a religious command. Therefore, it is crucial to understand the true meaning of the hijab so that we can properly combine religious values with fashion trends.

CONCLUSION

This research reveals that the hijab serves a multifunctional role as both a religious and cultural symbol. In the modern era, the hijab has become a means of self-expression while simultaneously bridging Islamic values and the world of fashion. Social media and global influences have introduced new dimensions to the hijab, which is now widely accepted as part of Muslim women's identity. By understanding the hijab as an act of worship and a form of identity, this study offers a fresh perspective emphasizing the importance of preserving religious values while embracing modern trends. A deeper understanding of the hijab is expected to help Muslim women navigate their faith and creativity in harmony.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

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