



The Construction of Hijab Discourse in Tafsir Al-Mishbah: Norman Fairclough's Critical Discourse Analysis

Konstruksi Wacana Hijab dalam Tafsir Al-Mishbah: Analisis Wacana Kritis Norman Fairclough

Rasya' Alfirdaus*¹ Shofi Quddusi Nurullah Huda²

Universitas Islam Negeri Walisongo, Semarang, Indonesia ¹

Al-Azhar University, Cairo, Egypt ²

*Corresponding Author: rasyaalfirdaus742@gmail.com

Submitted : 29 October 2025

Revision : 24 December 2025

Accepted : 19 January 2026

Abstract

This article examines the discourse on the hijab verse in M. Quraish Shihab's Tafsir Al-Mishbah using Norman Fairclough's Critical Discourse Analysis approach. This research is a qualitative study based on literature, with Tafsir Al-Mishbah as the primary data source and supporting literature as secondary sources. The results of the study reveal that the discourse on hijab in Tafsir Al-Mishbah is constructed through the dimensions of text, discourse practice, and social practice. In the textual dimension, the hijab is represented through argumentative interpretive language as a normative teaching based on the intertextuality of the Qur'an and Sunnah, with the exception of certain parts of the aurat according to the views of the majority of fiqh ulama's from the four madzhab's. In discourse practice, the interpretation is influenced by Sunni scholarship and adabi al-ijtima'i orientation. Meanwhile, in social practice, this tafsir presents a moderate and contextual approach in responding to the social dynamics of hijab practice. This study offers novelty through the comprehensive application of Fairclough's Critical Discourse Analysis to interpretive texts as religious discourse practices.

Keywords: Discourse Analysis; Hijab; Norman Fairclough; Tafsir Al-Mishbah; Social Sciences

Abstrak

Artikel ini mengkaji wacana ayat hijab dalam Tafsir Al-Mishbah karya M. Quraish Shihab menggunakan pendekatan Analisis Wacana Kritis Norman Fairclough. Penelitian ini merupakan kajian kualitatif berbasis kepustakaan dengan Tafsir Al-Mishbah sebagai sumber data primer dan literatur pendukung sebagai sumber sekunder. Hasil penelitian mengungkap bahwa wacana hijab dalam Tafsir Al-Mishbah dikonstruksi melalui dimensi teks, praktik wacana, dan praktik sosial. Pada dimensi teks, hijab direpresentasikan melalui bahasa tafsir yang argumentatif sebagai ajaran normatif berbasis intertekstualitas Al-Qur'an dan Sunnah, dengan pengecualian bagian aurat tertentu sesuai pandangan mayoritas ulama fiqh dari empat mazhab. Pada praktik wacana, penafsiran dipengaruhi oleh latar keilmuan Sunni dan orientasi adabi al-ijtima'i. Sementara itu, pada praktik sosial, tafsir ini menampilkan pendekatan moderat dan kontekstual dalam merespons dinamika sosial praktik hijab. Studi ini menawarkan kebaruan melalui penerapan Analisis Wacana Kritis Fairclough secara komprehensif pada teks tafsir sebagai praktik wacana keagamaan.

Kata Kunci: Analisis Wacana; Hijab; Norman Fairclough; Tafsir Al-Mishbah; Ilmu Sosial



INTRODUCTION

The verses about *hijab* (read: bodily covering) in the Qur'an are part of the Sharia law that aims to protect the honor, dignity, and moral integrity of muslim women in social spaces.¹ However, in the development of contemporary muslim society, the understanding and practice of *hijab* often undergo shifts in meaning. The *hijab* is often understood merely as a symbol of religious identity or even simply as a fashion trend,² so that the ethical and normative dimensions contained in the verses on the *hijab* are not fully reflected in everyday practice. This situation creates a gap between the normative text of the Qur'an and the social reality of muslims. In addition, the issue of *hijab* is also related to the emergence of social stigma against certain clothing practices, such as the *niqab*, which in some public discourse is often negatively associated with extremism or violence.³ This phenomenon shows the importance of studies that are able to explain the meaning of the verses on *hijab* in a comprehensive and contextual manner so as not to be trapped in reductive or stereotypical understandings.

In an effort to bridge the gap between the text of the Qur'an and social reality, interpretation of the Qur'an plays an important role as a medium for understanding and actualizing the teachings of revelation.⁴ One of the influential contemporary works of *tafsir* in Indonesia is Tafsir Al-Mishbah by M. Quraish Shihab. This *tafsir* (read: interpretation) is known for its contextual and communicative approach, which seeks to present the message of the Qur'an in a way that is relevant to the problems of modern society.⁵ In interpreting the verses on the *hijab*, Shihab not only emphasizes the legal aspects, but also elaborates on the moral, social, and humanitarian dimensions behind the command.⁶ Therefore, Tafsir Al-Mishbah is a very important object of study to analyze, especially in seeing how the meaning of *hijab* is constructed through the language of interpretation and how that interpretation responds to the social dynamics of contemporary muslim society.

Based on this background, this article aims to reveal the construction of meaning and discourse of *hijab* in the interpretation of *hijab* verses in Tafsir Al-Mishbah by M. Quraish Shihab using Norman Fairclough's Critical Discourse Analysis (CDA) model. This approach is used to describe the interpretation of *hijab* through three dimensions of analysis, namely analysis of the interpretation text, the practice of interpretation discourse, and the social context that underlies it. Through this framework, this study seeks to explain how the language of interpretation is used to construct an understanding of the *hijab*, how the interpretation process is influenced by the scientific background and social context of the *mufassir*, and how the meaning of the *hijab* presented in Tafsir Al-Mishbah relates to the reality of contemporary muslim society. Thus, this

-
- 1 Mohamed Sulthan Ismiya Begum, "Hijab (Veil) from the Islamic Perspective: An Interpretive Analysis from the Quran and Scholars' Views," *MAQOLAT: Journal of Islamic Studies* 3, no. 2 (2025): 211–26, <https://doi.org/10.58355/maqolat.v3i2.145>.
 - 2 Ahmad Burhanuddin, Sawaluddin Siregar, and Zainal Efendi Hasibuan, "Analisis Deskriptif Penggunaan Hijab antara Syariat dan Tren Fashion," *Amsal Al-Qur'an: Jurnal Al-Qur'an dan Hadis* 2, no. 1 (2025): 126–40, <https://doi.org/10.63424/amsal.v2i1.259>.
 - 3 Hamza Manu, Raja Hisyamuddin, and Muhammed Zaidi bin Abdulrahman, "The Discrimination of Multiculturalism on Muslim Women Dress Code (Hijab)," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 1 (2024): 1–22, <https://doi.org/10.34005/alrisalah.v15i1.3428>.
 - 4 Husni Idrus, Achmad Abu Bakar, and Halimah Basri, "Eksistensi Tafsir dari Sudut Objek dan Tujuannya dalam Pengembangan Studi Al-Qur'an," *AL-AQWAM: Jurnal Studi Al-Quran Dan Tafsir* 2, no. 1 (2023): 1–18, <https://doi.org/10.58194/alaqwam.v2i1.525>.
 - 5 Rahmadi Agus Setiawan, "Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2023), <https://doi.org/10.54443/mushaf.v3i1.125>.
 - 6 M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2021).

article does not aim to judge the rightness or wrongness of a particular practice of wearing the *hijab*, but rather to describe the discourse on the *hijab* in *tafsir* as a normative teaching of the Qur'an that has social and ethical relevance.

Previous studies show that the issue of *hijab* has been examined through various approaches and objects of study. Studies that place *hijab* as a social and media phenomenon include those by Natrah Noor and Bahiyah Abdul Hamid, who analyzed netizens' responses to the practice of *de-hijabbing* (removing the *hijab*) using van Dijk's Critical Discourse Analysis approach,⁷ as well as Hashim Aliwy Mohammed Alhuseini and Rese Azal Hani Zeidan, who examined the representation of the *hijab* in Western political speeches as an arena of ideology and power.⁸ In the Indonesian context, research by Eva Leiliyanti and Nurul A. Kurniati highlights the shift in the meaning of the *hijab* as a symbol of modernity and social status through discourse analysis in international journal articles,⁹ while Natasya Alvira Damayanti examines the discourse construction of the *hijab* in digital *da'wah* (proselytizing) by emphasizing discourse practices and sociocultural contexts.¹⁰ On the other hand, studies that directly discuss Tafsir Al-Mishbah can be found in the research by Abdul Rohman et al., which focuses on normative criticism of M. Quraish Shihab's views on the obligation of *hijab* through literature studies and content analysis.¹¹ Meanwhile, discourse analysis of Al-Qur'an *tafsir* is reflected in the research by Wiwi Fauziah and Miski, but the object of study is limited to audiovisual *tafsir* and does not specifically discuss verses on the *hijab*.¹²

Based on this mapping, it can be understood that previous studies tend to be fragmented, where studies of *hijab* interpretation stop at normative-*fiqh* criticism, while studies of *hijab* discourse analysis move into the realm of media, politics, and contemporary public spaces. To date, there has been very limited research that places the interpretation of the Qur'an—in this study, Tafsir Al-Mishbah—as a discourse practice that is analyzed holistically through the dimensions of text, interpretation practice, and social context using Norman Fairclough's Critical Discourse Analysis. Therefore, this study offers novelty in three main aspects, namely novelty in method through the comprehensive application of Fairclough's Critical Discourse Analysis to the interpretation text, novelty in data sources by making Tafsir al -Mishbah as a primary discourse practice rather than merely a normative object, and novelty in the analytical framework by

-
- 7 Natrah Noor and Bahiyah Abdul Hamid, "Cyberbullying in the Name of God: Critical Discourse Analysis of Online Responses to the Act of De-hijabbing in Malaysia.," *3L: Southeast Asian Journal of English Language Studies* 27, no. 4 (2021), https://www.researchgate.net/profile/Natrah-Noor/publication/356999102_Cyberbullying_in_the_Name_of_God_Critical_Discourse_Analysis_of_Online_Responses_to_the_act_of_De-hijabbing_in_Malaysia/links/61b9a79aa6251b553abcc3fd/cyberbullying-in-the-name-of-God-Critical-Discourse-Analysis-of-Online-Responses-to-the-Act-of-De-hijabbing-in-Malaysia.pdf.
 - 8 Hashim Aliwy Mohammed Alhuseini and Rese Azal Hani Zeidan, "The Concept of Hijab in Selected Political Speeches: A Critical Discourse Analysis," *مجلة واسط للعلوم الانسانية*, no. 4/Pt1 (Oktober 2024): 634–610, <https://doi.org/10.31185/wjfh.Vol20.Iss4.602>.
 - 9 Eva Leiliyanti and Nurul A. Kurniati, "Redefining Hijab Discourse in Indonesia: A Discourse Analysis on Authorial Voice of Reputed International Journal Article," *International Joint Conference on Arts and Humanities (IJCAH 2020)*, 2020, 639–46, <https://doi.org/10.2991/assehr.k.201201.110>.
 - 10 Natasya Alvira Damayanti, "Legitimasi Aturan Berjilbab Dalam Akun Tiktok @okisetianadewi_official: Analisis Wacana Kritis Norman Fairclough," *Millatuna: Jurnal Studi Islam* 2, no. 02 (Mei 2025): 153–64, <https://doi.org/10.33752/mjsi.v2i02.8969>.
 - 11 Abdul Rohman dkk., "Challenging The Interpretation Of The Verse On Hijab By M. Quraish Shihab: A Critical Analysis Review," *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (2024): 192–215, <https://doi.org/10.23917/qist.v3i2.4046>.
 - 12 Wiwi Fauziah and Miski, "Kritik terhadap tafsir audiovisual: telaah wacana toleransi beragama dalam ragam unggahan tafsir QS. Al-Kāfirūn pada akun Hijab Alila perspektif analisis wacana kritis," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 3, no. 2 (2021): 57–82, <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/view/2911>.

reading the discourse of *hijab* in *tafsir* as the result of interactions between the language of interpretation, the scientific orientation of the *mufassir*, and the social context of contemporary muslim society.

Method

This article is a qualitative study using library research methods. The primary data source in this study is *Tafsir Al-Mishbah* by M. Quraish Shihab, specifically the interpretation of verses in the Qur'an that discuss the *hijab* (read: bodily covering). Secondary data sources include *tafsir* books, scientific works, and journal articles relevant to the themes of *hijab*, discourse analysis, and contemporary *tafsir* studies. All data were collected through systematic literature searches to obtain a comprehensive understanding of the object of study. In analyzing the data, this study uses a Critical Discourse Analysis (CDA) approach with Norman Fairclough's model as the main analytical tool. This model was chosen because it allows the study of *tafsir* narrative's to be understood not only as linguistic products but also as discursive and social practices. The analysis was conducted through three main dimensions, namely text analysis, discursive practice, and social practice.¹³

In terms of text, the analysis focuses on linguistic aspects of interpretation, including lexical choices, syntactic structure, key clauses and phrases, argumentation patterns, and the author's modality and evaluation in interpreting the verses on *hijab*. The linguistic analysis unit at this stage covers interpretive clauses and sentences that contain normative affirmations, evaluative phrases (such as right-wrong, straight-not straight assessments), argumentative rhetorical patterns (explanations, refutations, and affirmations), as well as intertextuality between the Qur'an, hadith, and *ulama'* views. The unit of analysis at this stage consists of paragraphs and interpretive narratives that directly discuss the concept of *hijab*. In terms of discourse practice, the analysis focuses on the process of producing and consuming interpretive texts, including the *mufassir*'s scientific background, the interpretive references used, and the interpretive strategies applied in *Tafsir Al-Mishbah*. This stage aims to reveal how the discourse on *hijab* is constructed through the process of interpretation and how the interpretation is positioned to respond to the context of contemporary muslim society. Furthermore, in the dimension of social practice, the analysis focuses on the relationship between the discourse of *hijab* in *tafsir* and the social structures, cultural values, and power relations that develop in society, especially in relation to issues of morality, religious identity, and the role of women in the public sphere.¹⁴

The validity of the interpretation is ensured through repeated reading of the *Tafsir Al-Mishbah* text to ensure consistency of meaning and avoid partial interpretation. The resulting interpretation is also checked through cross-referencing with relevant supporting literature so that the discourse analysis remains within scientific boundaries and is academically accountable.

RESULTS AND DISCUSSION

Norman Fairclough's Critical Discourse Analysis Theoretical Framework

This study uses Norman Fairclough's Critical Discourse Analysis (CDA) model because this approach allows interpretive texts to be understood not only as linguistic constructs, but also as discursive practices related to specific social and ideological contexts.¹⁵ In the context of this

13 Milena Pešić, "Critical discourse analysis as a critical social study: Norman Fairclough's approach," *Политичка ревija* 4, no. 2022 (2022): 89–113, <https://doi.org/10.22182/pr.7442022.4>.

14 Luo Guihua and Liu Mi, "The Concepts of Discourse and the Theoretical Genealogy of Discourse Analysis," *Social Science Research Frontiers* 2, no. 2 (April 2023): 59, <http://dx.doi.org/10.57237/j.ssrif.2023.02.003>.

15 Anisa Maulidiah Alam, "Analisis Wacana Kritis pada Pidato Presiden Tahun 2022: Model Norman Fairclough," *Jurnal Onoma: Pendidikan* 10, no. 1 (2024), <https://doi.org/10.30605/onoma.v10i1.3163>.

study, Tafsir Al-Mishbah is positioned as a religious text that was born from the process of interpretation of the verses of the Qur'an by an exegete as well as a response to the social reality of contemporary muslim society. Therefore, Fairclough's framework is relevant for revealing how the meaning of *hijab* (read: bodily covering) is constructed, negotiated, and conveyed through the language of interpretation. This framework is used as an analytical tool to explore the relationship between language structure, the process of interpretation, and the social context surrounding the production of Tafsir Al-Mishbah, particularly in the discussion of verses on *hijab*.

Fairclough's critical discourse analysis model consists of three interrelated dimensions of analysis, namely text, discourse practice, and social practice.¹⁶ The text dimension is directed at examining the linguistic aspects in the interpretation of the verses on the *hijab* in Tafsir Al-Mishbah.¹⁷ The analysis at this stage includes the selection of diction, patterns of explanation, emphasis on meaning, and the way M. Quraish Shihab represents the concepts of *hijab*, *aurat* (parts of the body that must be covered), and the purpose of clothing in Islam. The unit of analysis in the text dimension is the interpretation that directly discusses the verses on *hijab*, especially those that are often used as normative references in the discourse on muslim women's dress. Text analysis aims to identify how the language of interpretation is used to construct an understanding of *hijab* that is not merely legal-formal in nature, but also laden with moral and social values.¹⁸

The second dimension, namely discourse practice, is used to examine the process of producing and consuming interpretive discourse.¹⁹ At this stage, Tafsir Al-Mishbah is understood as the result of interactions between the text of the Qur'an, the scholarly tradition of interpretation, and the social-intellectual background of the *mufasssir*. The analysis of discourse practice includes tracing the sources of reference used, the interpretive approaches applied, and the orientation of the target audience of the interpretation. The interpretation of the verses on *hijab* in Tafsir Al-Mishbah is not positioned as a stand-alone meaning, but rather as a discourse construction shaped by the experience, scholarly authority, and social sensitivity of Shihab. Thus, discourse practice analysis helps explain how the *tafsir* (read: interpretation) is produced, compiled, and communicated to be relevant to the needs of Indonesian muslims.²⁰

The third dimension, namely social practice, is aimed at examining the relationship between the discourse on *hijab* in Tafsir Al-Mishbah and the broader social context.²¹ At this stage, the interpretation of verses on *hijab* is analyzed in relation to the social, cultural, and religious dynamics of contemporary muslim society, including public debates on identity, morality, and women's dress practices. The analysis of social practices allows researchers to see how Tafsir Al-Mishbah reflects certain social conditions while contributing to the formation of a more moderate and contextual discourse on the *hijab*. By using Fairclough's three dimensions of analysis in an integrated manner, this study attempts to map the construction of the *hijab* discourse in Tafsir Al-Mishbah as a result of the relationship between the language of interpretation, the process of interpretation, and the surrounding social reality.

16 Yuhe Xing, "An exposition based on Fairclough's three-dimensional modeling," *Lecture Notes on Language and Literature* 7, no. 4 (2024): 181–84, <https://doi.org/10.23977/langl.2024.070426>.

17 Xing, "An exposition based on Fairclough's three-dimensional modeling."

18 Erni Dewi Riyanti, "The Philosophical Basis of Critical Discourse Analysis," *Kanḏ Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 371–94, <https://doi.org/10.20871/kpjipm.v9i2.293>.

19 Arini Hidayah and Widyashanti Kunthara Anindhita, "Critical Discourse Analysis: Theoretical Framework," *Jurnal Pendidikan* 31, no. 1 (2022): 09–16, <https://doi.org/10.32585/jp.v31i1.1970>.

20 Theo Van Leeuwen, "Moral Evaluation in Critical Discourse Analysis," *Critical Discourse Studies* 15, no. 2 (Maret 2018): 140–53, <https://doi.org/10.1080/17405904.2018.1427120>.

21 Alam, "Analisis Wacana Kritis pada Pidato Presiden Tahun 2022."

Verses on the Hijab in the Qur'an: An Overview

In Arabic, “*hijab*” means “*al-man'u*” or barrier, and it can also mean cover, veil, curtain, screen, and partition.²² Meanwhile, in terms of meaning, *hijab* is something that separates two parties so that they cannot see each other.²³ The term *hijab* itself has also evolved and is better known as the Islamic dress code for muslim women. In addition to the term *hijab*, similar terms are also found in the Qur'an, such as *khimar*, *jilbab*, *libas*, and *zinah*.²⁴ The *hijab* is a means of Islamic law to regulate dignified and appropriate social interaction. By wearing the *hijab*, women can interact in a respectful, safe, and harmonious manner. The essence of the *hijab* is to prevent lustful relationships between men and women that arise from looking at each other.²⁵ The *hijab* is a shield to protect the beauty of muslim women. By wearing the *hijab* in accordance with Islamic law, muslim women will maintain their dignity and honor as women.

Several verses in the Qur'an discuss the commandment and rules of *hijab* for women, along with terms similar to *hijab*,²⁶ including:

Qur'an, Surah Al-Ahzab [33]: 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَعِجِي مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

“O believers! Do not enter the homes of the Prophet without permission (and if invited) for a meal, do not (come too early and) linger until the meal is ready. But if you are invited, then enter (on time). Once you have eaten, then go on your way, and do not stay for casual talk. Such behaviour is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you (believers) ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah.”

Qur'an, Surah Al-Ahzab [33]: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

22 Achmad Warson Munawwir and Ahmad Warson Munawwir, *Kamus al-munawwir Arab-Indonesia terlengkap*, 2007, 237; Fatimah Apriliani, “Konsep Hijab Dalam Al-Qur’an (Studi Komparasi Atas Pemikiran Ali Ash-Shabuni Dan Quraish Shihab)” (PhD Thesis, UIN Raden Intan Lampung, 2018), 17.

23 Lutfi Zarkasi and Akhmad Sahrandi, “Hijab: From Legal Aspects to Individual Piety,” *Adabuna: Jurnal Pendidikan dan Pemikiran* 2, no. 1 (2022): 22–31, <https://doi.org/10.38073/adabuna.v2i1.1038>.

24 Nawawi, “Penafsiran Ayat-Ayat Hijab (Studi Komparatif atas Pemikiran Quraish Shihab, Wahbah Al-Zuhaili Dan Buya Hamka Terhadap Ayat Hijab)” (Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2021), 10, <https://digilib.uinkhas.ac.id/11932/>.

25 Mahmud Rifaannudin, “Relevansi Berhijab Terhadap Pembentukan Perilaku Muslimah,” *Studia Quranika* 7, no. 2 (2023): 257–83, <https://doi.org/10.21111/studiquran.v7i2.9670>.

26 Apriliani, “Konsep Hijab Dalam Al-Qur’an (Studi Komparasi atas Pemikiran Ali Ash-Shabuni dan Quraish Shihab),” 52–68.

“O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized (as virtuous) and not be harassed. And Allah is All-Forgiving, Most Merciful.” [59]

Qur’an, Surah An-Nur [24]: 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
التَّيْبَعِينَ غَيْرِ أُولَى الْأَرْزَاقِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their (hidden) adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers’ sons or sisters’ sons, their fellow women, those (bondwomen) in their possession, male attendants with no desire, or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful.” [31]

Qur’an, Surah Al-A’raf [7]: 26

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَئِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ
لَعَلَّكُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

“O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah’s bounties, so perhaps you will be mindful.” [26]

Qur’an, Surah Al-A’raf [7]: 31

﴿٣١﴾ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

“O Children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely He does not like the wasteful.” [31]

Of the five verses about *hijab* mentioned above, we specifically examine the interpretation of Qur’an, Surah Al-Ahzab [33]: 59 and Surah An-Nur [24]: 31. This is because these two verses are specifically discussed and are more relevant to the rules of *hijab*.

Text Analysis: Linguistic Representation of the Hijab in Tafsir Al-Mishbah

At the level of textual analysis, the interpretation of the verses on *hijab* in Tafsir Al-Mishbah reveals the use of systematic, argumentative language that is rich in normative meaning. In interpreting Qur’an, Surah Al-Ahzab [33]: 59, M. Quraish Shihab begins with a linguistic explanation that directly addresses the meaning of the scope of the *aurat* (parts of the body that must be covered). He explicitly states: “The word (*alayhinna/on them*) implies that their entire bodies are covered by clothing. The Prophet excluded the face and palms of the hands or and several other parts of a woman’s body (read Qur’an Surah An-Nur [24]: 31), and it is the Prophet’s

explanation that becomes the interpretation of this verse."²⁷ This narrative shows a pattern of representation of the *aurat* that emphasizes the principle of covering the body completely, with certain exceptions based on the authority of the Prophet. The exclusion of the face and palms of the hands from the *aurat* is the view of the majority of the *fiqh ulama's* of the four *madzhab ahlussunnah*.²⁸ The choice of the words "suggests" and "the Prophet's explanation is the interpretation of this verse" shows that the meaning of *hijab* is not built solely from the text of the verse, but through the intertextual relationship between the Qur'an and Sunnah. Textually, this wording represents the *hijab* as a normative obligation with clear boundaries. This narrative also affirms Shihab's tendency towards the views of the majority of the *fiqh ulama's* of the four *madzhab ahlussunnah* in determining the boundaries of women's *aurat*.

The same representation is reiterated in the interpretation of Qur'an, Surah An-Nur [24]: 31 through a longer and more evaluative wording. Shihab writes: "*This verse states: Say to the believing women: 'Let them restrain their gaze and guard their private parts, as commanded to the believing men, and besides that, let them not display their adornments, namely the parts of their bodies that can arouse men, except what is normally visible or what is visible without the intention of displaying it, such as the face and palms of the hands.'*"²⁹ This narrative shows how the concept of *hijab* is represented not only as a dress code, but also integrated with the ethics of gaze and control of desire. The addition of explanatory phrases such as "*that is, parts of their bodies that can arouse men*" shows an emphasis on moral and social meaning in the language of interpretation. Because this wording is not quoted from a particular *ulama'*, but is presented as a direct description by the *mufassir*, the language of interpretation represents the author's own ideology in interpreting the *hijab* as ethical protection, not just a physical symbol.

Furthermore, the moderate character of the interpretive text is evident when Shihab explains the linguistic debate surrounding the phrase *illā mā zahara minhā*. He explains in detail: "*The word (illā mā zahara minhā): Some argue that the word (illā) is istisnā' muttasil (a term in Arabic grammar) which means 'the exception is part/type of what was mentioned earlier', and the exception in this verse is zinah or adornment. This means that the verse conveys the message: 'Women should not reveal their adornments (body parts), except what is apparent.' This wording is clearly not straightforward because what is apparent is already visible. So, what is the point of prohibiting it?'*"³⁰ The evaluative statement "clearly not straightforward" shows the exegete's critical attitude towards certain literal interpretations. Furthermore, he systematically presents alternative interpretations: "*Therefore, at least three other opinions have emerged to clarify the meaning of this wording.*" The first, second, and third opinions are explained in detail, concluding that the

27 Narrative: "*kata ('alayhinna/di atas mereka) mengesankan bahwa seluruh badan mereka tertutupi oleh pakaian. Nabi saw. mengecualikan wajah dan telapak tangan atau dan beberapa bagian lain dari tubuh wanita (baca Qur'an, Surah An-Nur [24]: 31), dan penjelasan Nabi itulah yang menjadi penafsiran ayat ini.*" See: Shihab, *Tafsir Al-Misbbab: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 10, 533.

28 Suryadi Marzuki, Shukri Ahmad, and Nor Hanabi Ismail, "Pembelajaran Hukum Islam Batasan Dagu Wanita Ketika Solat Menurut Pandangan Ulama Beberapa Mazhab," *Jurnal Serambi Ilmu* 25, no. 1 (2024), <https://doi.org/10.32672/jsi.v25i1.1182>.

29 Narrative: "*ayat ini menyatakan: Katakanlah kepada wanita-wanita mukminah: 'Hendaklah mereka menahan pandangan mereka dan memelihara kemaluan mereka, sebagaimana perintah kepada kaum pria mukmin untuk menahannya, dan di samping itu janganlah mereka menampakkan hiasan, yakni bagian tubuh mereka yang dapat merangsang lelaki, kecuali yang biasa tampak darinya atau kecuali yang terlihat tanpa maksud untuk ditampakkannya, seperti wajah dan telapak tangan.'*" See: Shihab, *Tafsir Al-Misbbab: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 8, 526.

30 Narrative: "*kata (illā mā zahara minhā): Ada yang berpendapat bahwa kata (illā) adalah istisnā' muttasil (satu istilah dalam kaidah bahasa Arab) yang berarti 'yang dikecualikan merupakan bagian/jenis dari apa yang disebut sebelumnya', dan yang dikecualikan dalam penggalan ayat ini adalah zinah atau hiasan. Ini berarti ayat tersebut berpesan: 'Hendaknya janganlah wanita-wanita menampakkan hiasan (anggota tubuh) mereka, kecuali apa yang tampak.' Redaksi ini jelas tidak lurus karena apa yang tampak tentu sudah kelihatan. Jadi, apalagi gunanya dilarang?'*" See: Shihab, 529–530.

majority of *ulama's* understand this passage in the third sense. Quite a number of hadiths support this opinion.³¹ This pattern of explanation shows that the language of interpretation is used to open up space for dialogue, not to close off differences.

Although moderate and contextual in nature, Tafsir Al-Mishbah's narrative still asserts clear normative boundaries. This is evident in the conclusion of the interpretation of Qur'an, Surah An-Nur [24]: 31, when Shihab explicitly states: "As a conclusion to this verse, it is worth underlining two things. First, the Qur'an and Sunnah strictly prohibit any passive or active activities carried out by a person if they are suspected of arousing sexual desire in the opposite sex. Whatever form the activity takes, even the sound of anklets is prohibited if it can cause arousal to someone other than one's husband. There is no compromise here." The emphasis on the phrase "there is no compromise here" indicates certainty in the language of interpretation. Furthermore, Shihab concludes with a spiritual dimension: "The call to repentance seems to be a sign that minor or major violations of the guidance to maintain one's gaze towards the opposite sex are not easily avoided by a person."³² Thus, textual analysis shows that the language of Tafsir Al-Mishbah's interpretation constructs a discourse on *hijab* that integrates law, morality, and spiritual awareness in a balanced manner.

Discourse Practice: Production and Consumption of Tafsir Al-Mishbah

Within the framework of Norman Fairclough's Critical Discourse Analysis, discourse practice is directed at examining the processes of production, distribution, and consumption of a text.³³ Tafsir Al-Mishbah is not understood solely as an interpretive text, but rather as the result of a complex interaction between the Qur'an as the source text, classical and modern exegetical traditions, and the social-intellectual background of its *mufassir*. The interpretation of the verses on *hijab* in Tafsir Al-Mishbah is thus a discourse construction shaped by the scientific authority, academic experience, and social sensitivity of M. Quraish Shihab as a contemporary Indonesian *mufassir*. The process of producing this *tafsir* (read: interpretation) did not take place in a vacuum, but arose from the need to bridge the normative message of the Qur'an with the reality of Indonesian muslim society, which continues to undergo social and cultural changes.

Shihab's academic background greatly influenced the way this *tafsir* was produced. From an early age, he grew up in a family of *ulama's*, particularly under the guidance of his father, Prof. KH. Abdurrahman Shihab, a professor of interpretation who instilled religious values based on the Qur'an, hadith, and the views of companions and *ulama's*.³⁴ His formal education began at the *tanawiyah* level and continued until he earned his Lc. and M.A. degrees in Qur'anic interpretation at Al-Azhar, Cairo, forming a strong academic foundation rooted in the *Sunni* scholarly tradition.³⁵ This intellectual formation is reflected in Tafsir Al-Mishbah, which consistently refers to the opinions of classical *mufassir* and the hadiths of the Prophet, while also presenting rational and linguistic analyses that demonstrate the character of *tafsir bil ra'yi*.

31 Shihab, 530.

32 Narrative: "Sebagai akhir dari ayat ini, ada baiknya digarisbawahi dua hal. Pertama, al-Qur'an dan as-Sunnah secara pasti melarang segala aktivitas pasif atau aktif yang dilakukan seseorang bila diduga dapat menimbulkan rangsangan berahi kepada lawan jenisnya. Apa pun bentuk aktivitas itu sampai-sampai suara gelang kaki pun dilarangnya bila dapat menimbulkan rangsangan kepada selain suami. Di sini tidak ada tawar-menawar." and "Ajakan bertaubat agaknya merupakan isyarat bahwa pelanggaran kecil atau besar terhadap tuntunan memelihara pandangan kepada lawan jenis tidak mudah dihindari oleh seseorang." See: Shihab, 534–535.

33 Xing, "An exposition based on Fairclough's three-dimensional modeling."

34 Xena Lorens, Abdur Razzaq, and Kristina Imron, "Telaah Pemikiran Quraish Shihab dengan Tafsir Al-Mishbah Surah Al-Alaq Ayat 1-5 dalam Pendidikan Islam di Keluarga," *Jurnal Ilmiah Global Education* 5, no. 3 (2024): 1881–88, <https://doi.org/10.55681/jige.v5i3.3233>.

35 Aiyub and Isna Mutia, "Muhammad Quraish Shihab's methodology in interpretation of The Qur'an," *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (2023): 1, <https://doi.org/10.22373/jim.v20i1.16891>.

Thus, this exegetical discourse shows a synthesis between traditional authority and the intellectual reflection of the *mufassir*.

In terms of approach, Tafsir Al-Mishbah is written in the style of *adabi al-ijtima'i*, which emphasizes the connection between the meaning of verses and the social and cultural realities of society.³⁶ Shihab does not limit his interpretation to linguistic or *fiqh* aspects alone, but strives to present the message of the Qur'an as an ethical and social guide.³⁷ This can be seen in the use of the *tahlili* and *mawdhu'i* methods, which are combined with the application of *munasabah* science,³⁸ so that the interpretation of the verses on *hijab* does not stand alone, but is linked to the previous verses and the overall context of the message of the Qur'an. The choice of communicative and argumentative Indonesian language shows the orientation of the readers of this interpretation, namely Indonesian muslims with diverse educational backgrounds. Thus, Tafsir Al-Mishbah is not only produced as an academic work, but also distributed and consumed as a medium of religious education that seeks to guide readers to understand the teachings of the Qur'an in a contextual, moderate, and relevant manner to contemporary social dynamics.

Social Practice: Discourse on the Hijab in Tafsir Al-Mishbah

In terms of social practice, the discourse on the *hijab* in Tafsir Al-Mishbah reflects the close relationship between the interpretation of the Qur'anic text and the social, cultural, and religious conditions of contemporary muslim society. At the situational level, the interpretation of Qur'an Surah Al-Ahzab [33]: 59 is directly related to the context of protecting women in public spaces. M. Quraish Shihab asserts: "After the previous verses prohibited anyone from disturbing and harming the Prophet and the believers, now specifically the female believers, starting with the wives of the Prophet Muhammad, are commanded to avoid causes that could lead to humiliation and abuse."³⁹ This interpretation shows that the *hijab* is positioned not merely as a symbol of identity, but as an ethical mechanism to maintain the dignity of women. In the context of modern society, this emphasis is relevant to the social problem of wearing the *hijab*, which is often trapped in symbolism, fashion trends, or even negative stigma towards certain forms of dress, such as the *niqab*, which is often simplified in public discourse.

At the institutional level, the social practice of interpreting the *hijab* in Tafsir Al-Mishbah reflects Shihab's ideological inclination toward the majority opinion of the *fiqh ulama's* of the *madzhab ahlussunnah*. This is evident in his interpretation of Qur'an, Surah Al-Ahzab [33]: 59, where he explicitly states: "The word (*'alayhinna/on them*) implies that their entire bodies are covered by clothing. The Prophet (peace be upon him) excluded the face and palms of the hands or and some other parts of a woman's body (read Qur'an, Surah An-Nur [24]: 31), and it is the Prophet's explanation that becomes the interpretation of this verse."⁴⁰ This narrative shows a bias towards

36 Ali Akbarul Falah, "The Pattern of Adabi Ijtima'i Interpretation of Al-Misbah in the Contextualization of Nusyuz Verses," *HUNAFI Jurnal Studia Islamika* 20, no. 1 (2023): 135–53, <https://doi.org/10.24239/jsi.v20i1.693.135-153>.

37 Himmatur Riza and Vika Rachmania Hidayah, "Hermeneutika dalam Tafsir Al-Mishbah: Studi Penafsiran Surat Al-Ahzab Ayat 59" *Tanzil: Jurnal Studi Al-Quran* 4, no. 2 (April 2022): 88, <https://doi.org/10.20871/tjsq.v4i2.186>.

38 Riza and Hidayah, "Hermeneutika dalam Tafsir Al-Mishbah," 89.

39 Narrative: "Setelah ayat-ayat yang lalu melarang siapa pun mengganggu dan menyakiti Nabi saw. bersama kaum mukminin dan mukminat, kini secara khusus kepada kaum mukminat bermula dari istri Nabi Muhammad Saw. diperintahkan untuk menghindari sebab-sebab yang dapat menimbulkan penghinaan dan pelecehan." See: Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 8, 532-533.

40 Narrative: "Kata (*'alayhinna/di atas mereka*) mengesankan bahwa seluruh badan mereka tertutupi oleh pakaian. Nabi saw. mengecualikan wajah dan telapak tangan atau dan beberapa bagian lain dari tubuh wanita (baca Qur'an, Surah An-Nur [24]: 31), dan penjelasan Nabi itulah yang menjadi penafsiran ayat ini." See: Riza and Hidayah, "Hermeneutika dalam Tafsir Al-Mishbah."

the views of the Hanafi, Maliki, most Syafi'i, and Hanbali *madzhab*'s, which exclude the face and palms from the limits of the *aurat* (parts of the body that must be covered).⁴¹ This choice is not merely a technical matter of *fiqh*, but part of an ideological framework that affirms the authority of the majority of *ulama*'s, while also shaping a relatively moderate and socially acceptable discourse on the *hijab* in the Indonesian context.

However, at a broader social level, Tafsir Al-Mishbah does not stop at reproducing the views of the majority of *fiqh ulama*'s of the *madzhab ahlussunnah*, but also shows sensitivity to the social reality of muslim women today. In interpreting the Qur'an, Surah An-Nur [24]: 31, Shihab elaborates on the various possible meanings of the phrase *illā mā zahara minhā* in detail, ranging from *istisna' muttashil*, *istisna' munqathi'*, to social necessity, before asserting: "The majority of *ulama*'s understand this verse in the third sense. There are quite a number of *hadiths* that support this opinion."⁴² Furthermore, he states: "Scientific integrity invites the author to express a different opinion that may be taken into consideration in facing the reality presented by the majority of muslim women today."⁴³ This statement shows that the interpretation of the *hijab* cannot be separated from actual social dynamics, including changes in the clothing practices of muslim women. At the same time, Shihab emphasizes clear normative boundaries by stating: "The Qur'an and Sunnah strictly prohibit any passive or active activity that a person engages in if it is suspected of arousing sexual desire in the opposite sex. Whatever form the activity takes, even the sound of anklets is prohibited if it can arouse desire in someone other than one's husband. There is no room for compromise here."⁴⁴ Thus, the social practices in Tafsir Al-Mishbah represent an effort to balance classical *fiqh* authority, contemporary social realities, and the moral demands of the Qur'an, so that the resulting discourse on the *hijab* is moderate, contextual, and ethical, without being trapped in reductive or stereotypical understandings.



Figure 1. A story about the representation of veiled women in an Instagram post

(Source: https://www.instagram.com/p/DISYkOnNx_L/)

41 Marzuki, Ahmad, and Ismail, "Pembelajaran Hukum Islam Batasan Dagu Wanita Ketika Solat Menurut Pandangan Ulama Beberapa Mazhab."

42 See: Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 8, 529–530.

43 Narrative: "Amanah ilmiah mengundang penulis untuk mengemukakan pendapat yang berbeda yang boleh jadi dapat dijadikan bahan pertimbangan dalam menghadapi kenyataan yang ditampilkan oleh mayoritas wanita muslim dewasa ini." See: Shihab, 533.

44 Narrative: "Al-Qur'an dan as-Sunnah secara pasti melarang segala aktivitas pasif atau aktif yang dilakukan seseorang bila diduga dapat menimbulkan rangsangan birahi kepada lawan jenisnya. Apa pun bentuk aktivitas itu sampai-sampai suara gelang kaki pun dilarangnya bila dapat menimbulkan rangsangan kepada selain suami. Di sini tidak ada tawar-menawar." See: Shihab, 534–535.



Figure 2. An opinion piece on the stigma attached to women wearing the niqab on campus.

(Source: <https://dajatinangor.com/2025/06/25/cadar-di-unpad-bergulat-dengan-stigma-menuju-kampus-inklusif>)

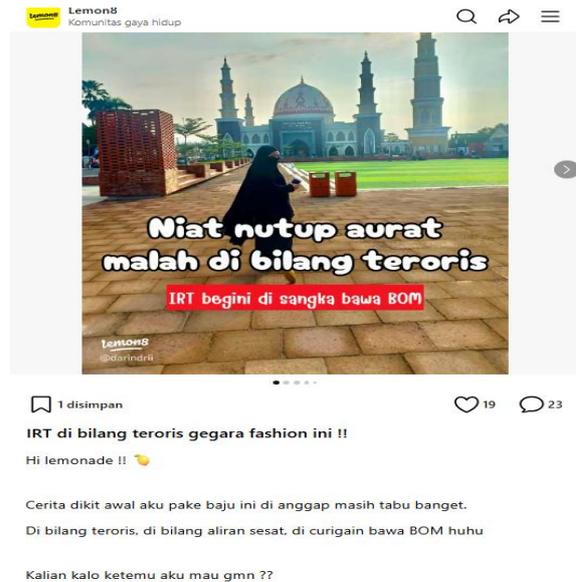


Figure 3. A story about the negative stigma surrounding women who wear the niqab.

(Source: <https://www.lemon8-app.com/@darindrii/7508766232428249608?region=id>)

Figures 1, 2, and 3 represent women wearing veils in public spaces, who are often stigmatized and subject to simplistic interpretations of the meaning of the *hijab* in contemporary society. This illustrates the social context that forms the basis for the relevance of the interpretation of the *hijab* in Tafsir Al-Mishbah.

The social relevance of the *hijab* discourse in Tafsir Al-Mishbah can also be seen through visual representations and media discourse that has developed in the public sphere. For example, in various online media and social media reports above, the practice of wearing the veil is often simplistically represented as a symbol of conservatism or even associated with radicalism, thus creating a social stigma against women who wear the veil. This kind of visual representation shows how the *hijab*, which is actually an ethical and normative teaching, is reduced to a symbolic identity laden with ideological content. In this context, Shihab's interpretation, which emphasizes the *hijab* as a mechanism of moral and social protection and opens up space for dialogue on differences in muslim women's clothing practices, is relevant as a counter-discourse to the simplification of the meaning of the *hijab* in contemporary public discourse.

CONCLUSION

The discourse on the *hijab* (read: bodily covering) in Tafsir Al-Mishbah is constructed in an integrated manner through the dimensions of text, discourse practice, and social practice to bridge the gap between the normative provisions of the Qur'an and the social reality of contemporary muslim society. At the textual level, the language of interpretation represents the *hijab* as a normative teaching that is not only legal-formal in nature, but also integrates moral and spiritual dimensions, with an emphasis on the limits of *aurat* (parts of the body that must be covered) based on the views of the majority of *ulama' madzhab's*. At the level of discourse practice, the construction of the meaning of *hijab* is influenced by M. Quraish Shihab's scientific background, *Sunni tafsir* tradition, and *adabi al-ijtima'i* orientation, so that the *tafsir* (read:

interpretation) is produced in a communicative, argumentative, and contextual manner for Indonesian muslim readers. Meanwhile, in the social practice dimension, Tafsir Al-Mishbah represents the *hijab* as an ethical mechanism to maintain the dignity and protection of women in the social sphere, while also emphasizing clear normative boundaries. In this context, Shihab not only reproduces classical *fiqh* authority, but also shows sensitivity to the social dynamics of muslim women today, including the problem of *hijab* symbolism, shifts in meaning, and negative stigma towards certain clothing practices, while maintaining a balance between social flexibility and the moral firmness of the Qur'an.

Academically, this study contributes by positioning Qur'anic interpretation as a discourse practice closely related to scientific ideology and social context, and by expanding the use of Fairclough's Critical Discourse Analysis in the study of interpretation, particularly the issue of the *hijab*. However, this study has limitations because it focuses only on one work of *tafsir* and has not empirically examined public reception of the discourse on the *hijab* constructed in Tafsir Al-Mishbah. Therefore, further research is recommended to compare the construction of the *hijab* discourse in other contemporary interpretations and combine critical discourse analysis with reception studies or field research so that the relationship between the text of interpretation, religious discourse, and the social practice of wearing the *hijab* can be understood more comprehensively.

BIBLIOGRAPHY

- Aiyub, and Isna Mutia. "Muhammad Quraish Shihab's methodology in interpretation of The Qur'an." *Jurnal Ilmiah Al-Mu Ashirab* 20, no. 1 (2023): 1. <https://doi.org/10.22373/jim.v20i1.16891>.
- Alam, Anisa Maulidiah. "Analisis Wacana Kritis pada Pidato Presiden Tahun 2022: Model Norman Fairclough." *Jurnal Onoma: Pendidikan* 10, no. 1 (2024). <https://doi.org/10.30605/onoma.v10i1.3163>.
- Damayanti, Natasya Alvira. "Legitimasi Aturan Berjilbab Dalam Akun Tiktok @okisetianadewi_official: Analisis Wacana Kritis Norman Fairclough." *Millatuna: Jurnal Studi Islam* 2, no. 02 (Mei 2025): 153–64. <https://doi.org/10.33752/mjsi.v2i02.8969>.
- Apriliani, Fatimah. "Konsep Hijab Dalam Al-Qur'an (Studi Komparasi Atas Pemikiran Ali Ash-Shabuni Dan Quraish Shihab)." PhD Thesis, UIN Raden Intan Lampung, 2018.
- Hidayah, Arini, and Widyashanti Kunthara Anindhita. "Critical Discourse Analysis: Theoretical Framework." *Jurnal Pendidikan* 31, no. 1 (2022): 09–16. <https://doi.org/10.32585/jp.v31i1.1970>.
- Begum, Mohamed Sulthan Ismiya. "Hijab (Veil) from the Islamic Perspective: An Interpretive Analysis from the Quran and Scholars' Views." *MAQOLAT: Journal of Islamic Studies* 3, no. 2 (2025): 211–26. <https://doi.org/10.58355/maqolat.v3i2.145>.
- Burhanuddin, Ahmad, Sawaluddin Siregar, and Zainal Efendi Hasibuan. "Analisis Deskriptif Penggunaan Hijab antara Syariat dan Tren Fashion." *Amsal Al-Qur'an: Jurnal Al-Qur'an dan Hadis* 2, no. 1 (2025): 126–40. <https://doi.org/10.63424/amsal.v2i1.259>.

- Falah, Ali Akbarul. "The Pattern of Adabi Ijtima'i Interpretation of Al-Misbah in the Contextualization of Nusyuz Verses." *HUNAF A Jurnal Studia Islamika* 20, no. 1 (2023): 135–53. <https://doi.org/10.24239/jsi.v20i1.693.135-153>.
- Fauziah, Wiwi, and Miski. "Kritik terhadap tafsir audiovisual: telaah wacana toleransi beragama dalam ragam unggahan tafsir QS. Al-Kāfirūn pada akun Hijab Alila perspektif analisis wacana kritis." *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 3, no. 2 (2021): 57–82. <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/view/2911>.
- Guihua, Luo, and Liu Mi. "The Concepts of Discourse and the Theoretical Genealogy of Discourse Analysis." *Social Science Research Frontiers* 2, no. 2 (April 2023): 59. <http://dx.doi.org/10.57237/j.ssr.2023.02.003>.
- Alhousseini, Hashim Aliwy Mohammed, and Rese Azal Hani Zeidan. "The Concept of Hijab in Selected Political Speeches: A Critical Discourse Analysis." *مجلة واسط للعلوم الانسانية* 20, no. 4/Pt1 (Oktober 2024): 634–610. <https://doi.org/10.31185/wjfh.Vol20.Iss4.602>.
- Idrus, Husni, Achmad Abu Bakar, and Halimah Basri. "Eksistensi Tafsir dari Sudut Objek dan Tujuannya dalam Pengembangan Studi Al-Qur'an." *AL-AQWAM: Jurnal Studi Al-Quran Dan Tafsir* 2, no. 1 (2023): 1–18. <https://doi.org/10.58194/alaqwam.v2i1.525>.
- Leiliyanti, Eva, and Nurul A. Kurniati. "Redefining Hijab Discourse in Indonesia: A Discourse Analysis on Authorial Voice of Reputed International Journal Article." *International Joint Conference on Arts and Humanities (IJCAH 2020)*, 2020, 639–46. <https://doi.org/10.2991/assehr.k.201201.110>.
- Lorens, Xena, Abdur Razzaq, and Kristina Imron. "Telaah Pemikiran Quraish Shihab dengan Tafsir Al-Misbah Surah Al-Alaq Ayat 1-5 dalam Pendidikan Islam di Keluarga." *Jurnal Ilmiah Global Education* 5, no. 3 (2024): 1881–88. <https://doi.org/10.55681/jige.v5i3.3233>.
- Manu, Hamza, Raja Hisyamuddin, and Muhammed Zaidi bin Abdulrahman. "The Discrimination of Multiculturalism on Muslim Women Dress Code (Hijab)." *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 1 (2024): 1–22. <https://doi.org/10.34005/alrisalah.v15i1.3428>.
- Marzuki, Suryadi, Shukri Ahmad, and Nor Hanabi Ismail. "Pembelajaran Hukum Islam Batasan Dagu Wanita Ketika Solat Menurut Pandangan Ulama Beberapa Mazhab." *Jurnal Serambi Ilmu* 25, no. 1 (2024). <https://doi.org/10.32672/jsi.v25i1.1182>.
- Munawwir, Achmad Warson, and Ahmad Warson Munawwir. *Kamus al-munawwir Arab-Indonesia terlengkap*. 2007.
- Nawawi. "Penafsiran Ayat-Ayat Hijab (Studi Komparatif atas Pemikiran Quraish Shihab, Wahbah Al-Zuhaili Dan Buya Hamka Terhadap Ayat Hijab)." Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2021. <https://digilib.uinkhas.ac.id/11932/>.
- Noor, Natrah, and Bahiyah Abdul Hamid. "Cyberbullying in the Name of God: Critical Discourse Analysis of Online Responses to the Act of De-hijabbing in Malaysia." *3L: Southeast Asian Journal of English Language Studies* 27, no. 4 (2021). <https://www.researchgate.net/profile/Natrah->

Noor/publication/356999102_Cyberbullying_in_the_Name_of_God_Critical_Discourse_Analysis_of_Online_Responses_to_the_Act_of_De-hijabbing_in_Malaysia/links/61b9a79aa6251b553abcc3fd/Cyberbullying-in-the-Name-of-God-Critical-Discourse-Analysis-of-Online-Responses-to-the-Act-of-De-hijabbing-in-Malaysia.pdf.

- Pešić, Milena. "Critical discourse analysis as a critical social study: Norman Fairclough's approach." *Политичка ревија* 4, no. 2022 (2022): 89–113. <https://doi.org/10.22182/pr.7442022.4>.
- Rifaannudin, Mahmud. "Relevansi Berhijab Terhadap Pembentukan Perilaku Muslimah." *Studia Quranika* 7, no. 2 (2023): 257–83. <https://doi.org/10.21111/studiquran.v7i2.9670>.
- Riyanti, Erni Dewi. "The Philosophical Basis of Critical Discourse Analysis." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 371–94. <https://doi.org/10.20871/kpjipm.v9i2.293>.
- Riza, Himmatur, and Vika Rachmania Hidayah. "Hermeneutika dalam Tafsir Al-Mishbah: Studi Penafsiran Surat Al-Ahzab Ayat 59." *Tanzil: Jurnal Studi Al-Quran* 4, no. 2 (April 2022): 83–94. <https://doi.org/10.20871/tjsq.v4i2.186>.
- Rohman, Abdul, Ghazi Abdullah Muttaqien, Faisal Hamad ALMonawer, Tigran Rumanian, and Mohammad Deik. "Challenging The Interpretation Of The Verse On Hijab By M. Quraish Shihab: A Critical Analysis Review." *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (2024): 192–215. <https://doi.org/10.23917/qist.v3i2.4046>.
- Setiawan, Rahmadi Agus. "Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah." *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2023). <https://doi.org/10.54443/mushaf.v3i1.125>.
- Shihab, M. Quraish. *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2021.
- Leeuwen, Theo Van. "Moral Evaluation in Critical Discourse Analysis." *Critical Discourse Studies* 15, no. 2 (Maret 2018): 140–53. <https://doi.org/10.1080/17405904.2018.1427120>.
- Xing, Yuhe. "An exposition based on Fairclough's three-dimensional modeling." *Lecture Notes on Language and Literature* 7, no. 4 (2024): 181–84. <https://doi.org/10.23977/langl.2024.070426>.
- Zarkasi, Lutfi, and Akhmad Sahrandi. "Hijab: From Legal Aspects to Individual Piety." *Adabuna: Jurnal Pendidikan dan Pemikiran* 2, no. 1 (2022): 22–31. <https://doi.org/10.38073/adabuna.v2i1.1038>.