



Fiqh Study on Muslim/Muslim Women's Clothing and Its Relation to the Problem of Aurat (Pornography and Pornoaction)

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Abstract

Muslim and Muslim women's clothing from the perspective of Islamic fiqh has an important role in maintaining self-honor and enforcing the obligation to cover the awrah in the midst of the development of modern society which is colored by the rampant phenomenon of pornography and pornography. In Islam, clothing not only serves as a body covering, but also as a manifestation of obedience, Islamic identity, and an instrument of moral and social protection. The difference in the limits of aurat between men and women as well as the criteria for dressing in accordance with sharia are the normative basis in regulating the dress etiquette of Muslims. This research aims to examine the concept of Muslim and Muslim women's clothing from the perspective of Islamic fiqh and analyze its relationship with the issues of aurat, pornography, and pornography in the context of modern life. The research method used is normative qualitative research with a literature study approach, through analysis of Islamic legal sources in the form of the Qur'an, hadith, and the views of classical and contemporary scholars. The results of the study show that clothing provisions that are in accordance with sharia, such as covering the aurat, not being strict, not transparent, and not resembling clothes of the opposite sex, have a significant role in preventing social slander and minimizing the potential for pornography and pornography. From the perspective of fiqh, violations of dress ethics are not only seen as a moral issue, but also as a violation of the law that has an impact on the social and spiritual order of Muslims. In conclusion, Muslim and Muslim women's clothing in accordance with the provisions of sharia is an important instrument in maintaining the purity of the awrah and social order. Therefore, continuous education and socialization efforts are needed regarding the concept of aurat and the ethics of dressing in Islam through educational institutions, media, and public policy to strengthen the awareness and compliance of the ummah with Islamic sharia values.

I. INTRODUCTION

In the dynamics of modern life marked by globalization, modernization, and the penetration of popular culture, fashion is no longer understood solely as a basic human need, but also as a means of expression of individual identity, lifestyle, and freedom. The massive flow of information through social media, the entertainment industry, and global visual culture has shaped clothing patterns that tend to be open, tight, and bodily accentuated (Bastian, 2019). This phenomenon is increasingly strengthening in Muslim societies, so religious values are often directly confronted with modern lifestyles that are permissive and blur the boundaries of aurat.

In Islam, fashion has a very important position and is full of normative meanings. Clothing serves not only as a covering of the body, but also as an

instrument of guardianship of honor, decency, and piety (Suna et al., 2022). The Qur'an explicitly emphasizes the function of clothing as a covering for the aurah and jewelry with spiritual meaning, as Allah SWT says in Surah Al-A'rāf verse 26:

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنٰا عَلَیْكَ لِبَاسًا یُّوَارِیْ سَوْآتَکُمْ وَرِیْشًا وَلِبَاسٌ
مِّنَ التَّقْوٰی ذٰلِکَ خَیْرٌ

This verse affirms that covering the awrah is the main purpose of clothing, while "pious clothing" indicates the moral and spiritual dimensions that must be inherent in the way a Muslim dresses.

However, in today's social reality, dressing is often seen as a private affair and a complete individual right. This view is not entirely in line with the Islamic concept that views humans as social beings, where every behavior, including the way we dress, has social implications. In Islamic

fiqh, dressing is not separated from the principle of maintaining one's own and society's honor, as well as preventing the occurrence of fitnah (Hairidha et al., 2025). This is affirmed in Surah An-Nūr verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُنَّ مِنْ أَنْبَارِ هِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى خُيُوبِهِنَّ

The verse shows that the command to close the awrah does not stand alone, but is closely related to the command to maintain views and honor, which is a unit of social ethics in Islam.

Islam does not determine a specific model of clothing, but establishes general principles and rules in dressing, such as covering the aurat, not being transparent, not strict, and not causing orgasmic stimulation. This principle is in line with the purpose of the shari'a (maqāṣid al-syarī'ah), especially in maintaining honor (ḥifẓ al-'ird) and heredity (ḥifẓ al-nasl) (Jauhar, 2023). When these principles are ignored, there is an opportunity for moral and social damage.

Furthermore, the Qur'an also emphasizes the importance of maintaining views as a preventive step in maintaining the purity of oneself and society, as stated by Allah SWT in Surah An-Nūr verse 30:

قُلْ لِلْمُؤْمِنِينَ بَعْضُهُمْ مِنْ أَنْبَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ

This verse shows that the issue of awrah and views is an instrument of early prevention of reprehensible acts, including pornography and pornography, which in Islamic fiqh are seen as acts that damage morals, threaten social order, and weaken the spirituality of the ummah.

In the context of modern society, pornography and pornography are no longer individual phenomena, but have become structural problems reinforced by digital media and visual culture. From the perspective of fiqh, this phenomenon is seen as the result of the neglect of the principle of sadd al-dharī'ah, which is to close the path to destruction. Therefore, the application of sharia in dress is not only individual, but also has a social function as an effort to maintain public morals and prevent wider damage.

Based on this description, the study of fiqh on Muslim and Muslim women's clothing becomes very relevant and urgent to be studied in depth. This problem is not only related to the boundaries of male and female aurah, but also concerns the close relationship between dress etiquette and the rampant pornography and pornography in society. Therefore, this paper aims to systematically examine the concept of fashion in

Islam, the provisions of the aurat according to fiqh, and the social implications of violating the principle of dress, in the hope of providing normative and solutive contributions in maintaining individual honor and social order in accordance with Islamic sharia values.

II. RESEARCH METHODS

This study uses a descriptive qualitative approach with the library research method (Kusumastuti & Khoiron, 2019). This approach was chosen because the object of study is normative and theoretical, namely examining the concept of Muslim and Muslim women's clothing, the limits of awrah, and their relationship with the phenomenon of pornography and pornography in the perspective of Islamic fiqh. This research places religious texts as the main source of analysis, so it is included in the category of normative-theological Islamic law research oriented to the study of nash and the thought of scholars.

This type of research focuses on the study of the Qur'an, the hadith of the Prophet Muhammad PBUH, as well as classical and contemporary fiqh literature to explain the construction of law and sharia principles related to the obligation to cover the awrah, the ethics of dressing, and the prohibition of acts that can cause orgasmic stimulation and moral damage. The fiqh approach is used to understand the limits of male and female aurat, the criteria for clothing in accordance with sharia, and the concept of harm prevention (sadd al-dharī'ah) in Islam.

The research data source consists of primary and secondary sources. Primary sources include the Qur'an and the hadith of the Prophet Muhammad PBUH which directly regulates the command to cover the awrah, maintain one's views, and the prohibition of approaching adultery and all forms of behavior that damage chastity. Secondary sources are in the form of fiqh books, interpretations of the Qur'an, works by classical and contemporary scholars, as well as scientific journal articles that discuss Muslim/Muslim women's clothing, the concept of aurat, and the issue of pornography and pornography in an Islamic perspective, including

the thoughts of figures such as M. Quraish Shihab, Buya Hamka, Yusuf al-Qaradhawi, and other relevant Islamic literature.

The data collection technique is carried out through literature studies by examining written documents, both in print and digital form, which are directly related to the research theme. The data obtained are then selected, classified, and arranged systematically according to the formulation of the research problem.

Data analysis was carried out using the content analysis method, which is by examining the meaning, context, and substance of religious texts as well as the explanations of scholars related to the aurah and fashion in Islam. Furthermore, the results of the interpretation of fiqh are associated with contemporary social realities, especially the phenomenon of pornography and pornography, to see the relevance and implications of the application of sharia principles in maintaining individual morality and social order.

III. RESULTS AND DISCUSSION

A. Fashion in the Perspective of the Qur'an and Islamic Fiqh

Clothing or clothing in the Arabic vocabulary is known as *libās*. In the Qur'an, the word *libās* is mentioned 23 times with various contexts of meaning, one of which is found in QS. An-Naba' [78]: 10:

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۚ

The verse describes the function of *libās* as a closing. In the Tafsir of the Qurṭubī, the words of Allah Ta'ālā "And We have made the night a garment" is interpreted as a cover because of its darkness that envelops it. A similar interpretation is put forward by Jalāluddīn al-Maḥallī, who explains that night is referred to as *libās* because of its covering and protecting nature.

Conceptually, clothing is everything that humans wear to cover and protect the body from external influences, such as heat and cold. In addition to serving as a physical protector, clothing also has aesthetic, social, and moral dimensions. In social life, clothes play a role in beautifying one's appearance as well as being a symbol of one's identity and status. Thus, clothing is not only interpreted as a biological need, but also as a social and spiritual need (Dofio et al., 2023).

In the Islamic perspective, the main function of clothing is to cover the aurat. Aurat in fiqh terms is interpreted as everything from the human body that is haram to be displayed, both for men and women (Arifuddin, 2019). The limits of the awrah vary depending on gender, age, and social relations, whether with a mahram or not. The majority of scholars are of the opinion that a woman's awrah is her entire body except for the face and palms, so it is obligatory for Muslim women to cover their awrah both in prayer and outside prayer (Purkon, 2023).

Ibn Kathir, in his commentary, mentioned that a woman's awrah is basically her entire body. The narration narrated by 'Ali ibn Abi Ṭalḥah from Ibn 'Abbās explains that Allah commands believing women to cover their faces with a hijab when going out of the house, and that only two eyes are allowed to be seen. This opinion shows a prudent approach (iḥtiyāt) in maintaining honor and preventing slander (Toyyib, 2018).

Meanwhile, M. Quraish Shihab argues that there is no completely definite provision regarding the limits of women's awrah in the Qur'an and hadith. According to him, the nash-nash shar'i provide more general principles of decency and honor, rather than rigid technical details. Therefore, he does not agree with the view that requires women to cover their entire body absolutely on the grounds that the entire female body is aurat (Aini, 2023).

Quraish Shihab emphasized that the main reason for a Muslim woman to wear closed clothes is philosophical and social, namely as a form of obedience to Allah SWT., control of lust, protection of oneself from disturbances, and maintain dignity and honor. From a socio-economic point of view, she also highlighted that working women are encouraged to dress respectfully to avoid exploitation and objectification. Thus, the essence of dressing for women lies in their dignified and respectable appearance (Aini, 2023).

Islam recommends that clothes should not be thin, not tight, and do not resemble clothes of the opposite sex. This criterion aims to maintain politeness, honor, and prevent the emergence of negative views and slander. In an increasingly open and pluralistic modern society, where fashion trends often go beyond the boundaries of sharia, a correct understanding of dress etiquette is very important for Muslims (Arifuddin, 2019).

In addition, Islam also recommends that clothes should not be worn with the intention of

showing off or seeking popularity (*martyrdom*). This principle teaches that dressing should be based on the values of simplicity and sincerity, not on the urge to attract attention or be the center of attention.

The principle of covering the *awrah* has been exemplified since the first man, as explained in the Qur'an. Al-A'raf [7]: 22:

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ ذَرْقِ الْجَنَّةِ وَتَدَابَعَهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٣١﴾

This verse explains that the Prophet Adam and his wife covered their *awrah* with the leaves of paradise in layers, as shown by the utterance of *yakhsifāni*. This shows that closing the *awrah* is done seriously, not just symbolic, and emphasizes that the obligation to cover the *awrah* is a human nature.

B. Limitations of Male and Female Aurat

Etymologically, the word *Sāo Paulo* of Arabic origin *'Iwārah* which means something bad or embarrassing if shown. Meaningfully, *aurat* includes everything that can cause shame or disgrace, both in the form of limbs, words, and deeds. Therefore, the *awrah* is seen as a flaw that must be covered and is not appropriate to be displayed in public (Usman, 2020).

In Islamic fiqh, the *awrah* is a part of the body of men and women that must be closed in accordance with the provisions of the sharia. If the *awrah* is opened deliberately without a justified reason, then the act is considered sinful. The male *aura* is generally the part of the body between the navel and the knees, while the female *aura* is the entire body except the face and palms (Usman, 2020). This provision applies generally, both to free people and slaves, as well as to Muslims and non-Muslims in the context of social ethics.

Covering the *awrah* is obligatory for every believer who has reached puberty and has a sense of humour. This obligation has a wide wisdom, including protecting oneself from *fitnah*, forming a civilized human being, cultivating noble character, and reflecting obedience to Allah SWT. The Prophet PBUH said:

"... Guard your awrah except in the presence of your wife or your maidservant... Before Allah Tabāraka wa Ta'ālā you should be more worthy of shame than before men."

This hadith emphasizes that maintaining the *aurat* is a form of spiritual and moral awareness, even when a person is in his own state.

Islam views clothing as a covering of *aurat*, not just jewelry. Nudity is considered a behavior that is contrary to the values of civility and decency. Therefore, one of the first steps of Islam in building a moral social order is to prohibit nakedness and set clear boundaries of *aurat*.

Some scholars, such as Ibn Hazm and some scholars of the Maliki School, are of the opinion that the thighs do not belong to the male *aurat*. This difference of opinion shows the existence of *ijtihad* dynamics in Islamic fiqh. However, the majority of scholars still emphasize the principle of prudence in maintaining views and honor (Purkon, 2023).

As for the women's *awrah* in front of non-mahram men, the whole body except the face and palms. In relation to mahram, the boundaries of the *awrah* are looser as explained in the hadith about jewelry. The haram *aurat* is also seen as haram to touch, except in emergency situations such as medicine, provided it does not cause orgasm or *fitnah*.

C. Criteria for Muslim Women's Clothing in accordance with Islamic Sharia Provisions

Muslim women's clothing in Islam must meet the criteria of sharia, which is to cover the entire *aurat*, not thin so as to show skin color, and not tight so as to form curves. If this criterion is not met, then the function of clothing as a covering for the *awrah* will not be achieved.

Additionally, clothing should not resemble clothing of the opposite sex and should not be flashy in such a way that it can attract excessive attention. This principle aims to prevent the occurrence of slander and maintain self-respect in social life.

D. Pornography and Pornography

In an Islamic perspective, the discussion of pornography cannot be separated from the concepts of *aurat*, *tabarruj*, and dress ethics. The main element of pornography is the violation of morality and sexual stimulation, which in Islam is closely related to the prohibition of opening the *aurat* and displaying the body inappropriately.

QS. An-Nur [24]: 58 explains the existence of *awrah* times in domestic life, which shows that Islam is very protective of the privacy and honor of the human body. Likewise QS. Al-Ahzab [33]: 59 affirms the commandment to wear the hijab so that women are recognized as respectable women and avoid harassment.

Islam views pornography and pornography as acts contrary to maqāṣid al-shari'ah because they damage morals, open the door to adultery, and threaten social order. Therefore, the concept of Islamic law regarding pornography and pornography is based on the principles of *maṣlaḥah mursalah*, *sadd al-dharī'ah*, and *shayāsah syar'iyah*.

E. Limitations of Pornography and Pornography According to Fiqh Perspective

In Islamic fiqh, seeing or displaying aurat that is not his right is intentionally included in haram acts, except for the needs that are permissible by the sharia. This prohibition also applies to parties involved in the production of pornography, such as its creators, directors, and distributors.

Islam does not deny human sexual instincts, but directs them to be channeled through halal and dignified means. Therefore, Islam not only prohibits pornography and pornography, but also encourages the creation of a just social and economic system so that people are not forced to earn a living through practices that are morally destructive.

IV. CONCLUSIONS AND SUGGESTIONS

A. Conclusion

Islamic underwear not only serves as a protector of the body, but also as a symbol of obedience and a form of self-respect. In fiqh studies, Muslim and Muslim women's clothing has clear rules, namely it must be able to cover the aurat, not tight, not transparent, and not resemble clothes of the opposite sex. The main goal is to maintain personal purity and prevent the occurrence of orgasm and social slander.

The male aurat is limited from the navel to the knees, while the female aurat covers the entire body except the face and palms although there are still variations in scholars' opinions regarding this. Clothes that do not meet the requirements of sharia can contribute to the rise of behavior that leads to pornography and pornography. Islam places fashion as an important part of the formation of morals, control of lust, and protection of public morals. Therefore, dressing according to sharia is a preventive measure to avoid social damage due to pornography and pornography.

B. Suggestions

First, it is necessary to discuss fiqh that is more relevant to modern reality, especially regarding

the demands of the profession and fashion, as long as it does not deviate from the basic principles of sharia. Second, education about the importance of covering the awrah and dressing according to sharia needs to be started from an early age through families and educational institutions. Third, Ulama and community leaders are expected to actively provide understanding to the public about the dangers of pornography and the importance of dressing modestly as a form of obedience and self-protection. Fourth, social media and digital platforms should be used to spread positive content that educates the public about sharia clothing and maintains aurat. Fifth, cooperation between scholars, academics, fashion designers, and the government is needed to form public policies and campaigns in order to foster a culture of dressing in accordance with Islamic values. And sixth, Muslim society needs to foster a collective awareness that covering the awrah is not only a personal matter, but also part of a social and spiritual responsibility.

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