



**El-Umdah:**

***Jurnal Kajian Ilmu Al-Qur'an Tafsir***

**Vol. 7, No. 1, 2024**

**DOI:10.20414/El-Umdah.v5i2**

<https://journal.uinmataram.ac.id/index.php/el-umda>

## **THE QUR'AN'S SOLUTION TO EFFORTS TO PREVENT SEXUAL VIOLENCE (QS ANALYSIS. AN- NŪR [24]: 30-31 IN THE TAFSIR AN-NŪR)**

**Rikayaturohimi,<sup>1</sup> Zulyadain<sup>2</sup>, Maliki<sup>3</sup>**

### **Abstract:**

*This research is motivated by the rampant cases of sexual violence that continue to increase and become a major problem in people's lives, which can have an impact on the physical and psychological suffering of the victims, and if not followed up, it will cause suffering to many people. The patriarchal culture that is deeply rooted in society makes women always blamed for sexual violence. The focus of this research is the solution provided by the Qur'an to this problem in QS. An-Nūr [24]: 30-31. The research method used in this study is a qualitative method with the type of library research. The main source of data in this study is the Book of Tafsir An-Nūr by Hasbi Ash-Shiddiqie. The results of this study stated that there is a relationship between the concepts of ghaddhul bashar (lowering the gaze), hifzhul farj (maintaining the genitals), and covering the aurah mentioned in QS. An-Nūr [24]:30-31 as a measure to prevent the occurrence of sexual violence that must be carried out by men and women as a form of self-care to avoid sexual violence.*

### **Keywords:**

**Abstrak:** Penelitian ini dilatarbelakangi oleh maraknya kasus kekerasan seksual yang terus meningkat dan menjadi problematika besar dalam kehidupan masyarakat, yang dapat berdampak pada penderitaan fisik hingga psikis korban, dan apabila tidak ditindaklanjuti maka akan memberikan penderitaan kepada banyak orang. Budaya patriarki yang mengakar kuat dalam masyarakat menjadikan perempuan selalu disalahkan sebagai penyebab terjadinya kekerasan seksual. Fokus penelitian ini adalah solusi yang diberikan Al-Qur'an terhadap permasalahan ini dalam QS. An-Nūr [24]: 30-31. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dengan jenis penelitian library research (penelitian pustaka). Sumber data utama dalam penelitian ini adalah Kitab Tafsir An-Nūr karya Hasbi Ash-Shiddiqie. Hasil penelitian ini menyebutkan bahwa terdapat keterkaitan antara konsep ghaddhul bashar (menundukkan pandangan), hifzhul farj (memelihara kemaluan), dan menutup aurat yang disebutkan dalam QS. An-Nūr [24]:30-31 sebagai langkah pencegahan terjadinya kekerasan seksual yang harus dilakukan oleh laki-laki dan perempuan sebagai bentuk penjagaan diri guna menghindari terjadinya kekerasan seksual.

**Kata Kunci:** Al-Qur'an, Tafsir An-Nūr, Kekerasan Seksual.

---

<sup>1</sup> Rikayaturohimi, Mahasiswi UIN Mataram Fakultas Ushuluddin dan Studi Agama Prodi Ilmu Al-Qur'an Dan Tafsir, Email: [ryaturrohimi@gmail.com](mailto:ryaturrohimi@gmail.com)

<sup>2</sup> Zulyadain, Dosen Ilmu Al-Qur'an Dan Tafsir Fakultas Ushuluddin dan Studi Agama, Email: [zulyadain@uinmataram.ac.id](mailto:zulyadain@uinmataram.ac.id)

<sup>3</sup> Maliki, Dosen Ilmu Al-Qur'an Dan Tafsir Fakultas Ushuluddin dan Studi Agama, Email: [malicarabia12345@gmail.com](mailto:malicarabia12345@gmail.com)

## A. Introduction

Sexual violence is a form of damage and a major problem in people's social life. The development of science and technology does not guarantee that this era will be a time with a high level of security. In Indonesia, cases of sexual violence are an issue that is constantly discussed among the community. According to data from the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA), there were 19,593 cases recorded throughout Indonesia from January 1 to September 27, 2023. 17,347 cases from the total data were female victims and 2,246 male victims. Meanwhile, 15 cases of sexual violence in the world of education during January-April 2023 were reported with a total of 124 victims.<sup>4</sup>

The high number of cases of sexual violence in this day and age is influenced by the element of coercion due to power relations or patriarchal culture that is deeply rooted in society. In addition, the increasingly free social system, seamless integration between men and women and the lack of knowledge about the boundaries that must be avoided in the lives of men and women make this kind of behavior even easier.

Perpetrators of sexual violence are increasingly barbaric and do not look at feathers in determining their targets, even children and women who are considered weak and helpless become objects or targets of sexual violence.<sup>5</sup> Starting from this heinous act, it will spread to other inhumane acts such as murder and abortion. Other negative impacts on the psychology of victims of sexual violence include loss of confidence, excessive anxiety, aggressive and anti-social behavior, mental health disorders, depression and even suicidal thoughts.<sup>6</sup>

Perpetrators of sexual violence can come from men against women, men against men, and women against men. However, from all the cases that have been described above, most of the perpetrators of sexual violence are men. The problem then arises, because in fact, the author feels that so far the one who has always been blamed for the many cases of sexual violence is women. Women are often blamed for not being able to take care of themselves and the clothes they wear are not covered, even though in the pesantren environment where women only wear closed clothes, there are still cases of sexual violence. Meanwhile, men are less highlighted as the cause of many cases of sexual violence. Departing from this case, the author is interested in researching more about this theme and the solution that the Qur'an provides to this problem.

---

<sup>4</sup> Nikita Rosa, HARDIKNAS 2023, *FSGI: 46.67% of Sexual Violence Occurs in Elementary Schools*, in <http://detik.com> accessed on Tuesday, October 09, 2023 at 19.30 WITA.

<sup>5</sup> Eugelia C.P Rumetor, et al, Legal Protection for Victims of Electronic-Based Sexual Violence According to Law Number 12 of 2022 concerning the Crime of Sexual Violence, *Lex Privatum Vol.XI No.5 June 2023*, p. 1.

<sup>6</sup> Irfawandi, et al, Analysis of the Types and Causes of Sexual Violence in the Campus Environment, *Journal of Indonesia Education Vol. 4 No. 04 April 2023*, p. 384.

The Qur'an is a book of guidance that has been revealed to mankind to provide guidance in all questions of faith, *tasyri'*, the study of science and morals, for the sake of happiness in this world and the hereafter.<sup>7</sup> One of the functions of the Qur'an is as a source of law, be it in the field of *aqidah*, *shari'a* or morals. The Qur'an as the source of *shari'a* law regulates all human actions in his life, whether related to Allah, his relationship with fellow humans or with other creatures around him. The purpose of the legal provisions in the Qur'an is to realize justice, create benefits and avoid life from destruction and damage.<sup>8</sup> One of the social concepts of society in the ethics of getting along between the opposite sex regulated in the Qur'an is QS. An-Nūr verses 30-31.

Several previous studies discussed the concept of *ghaddhul bashar* (keeping the view) in the Qur'an and the essence of *ghaddhul bashar* in the Qur'an, which is to get closer to Allah and avoid harm.<sup>9</sup> Other research focuses on the implementation of moral values contained in QS. An-Nūr [24]: 30-31 is about keeping the view of something that is forbidden to be seen and guarding the genitals from being seen by others and guarding it from adultery. In addition to keeping the view and guarding the genitals, this verse also stipulates the command to women not to *tabarruj* and to cover all limbs except the face and palms and to stick out her hijab until it covers the chest and not to show it to people who are not her mahrams.<sup>10</sup>

Based on several previous studies, this research will focus on the solutions provided by the Qur'an related to the problem of sexual violence which is still very common in the community in QS. An-Nūr [24]: 30-31 in Tafsir An-Nūr by Tengku Muhammad Hasbi Ash-Shiddiqie, an Indonesia mufassir of the modern-contemporary era, who wrote his tafsir book from 1952-1956 AD.

## B. Results and Discussion

### 1. Biografi T.M. Hasbi Ash-Shiddiqie

The book of Tafsir Al-Qur'an Al-Majīd An-Nūr or better known as Tafsir An-Nūr was written by a Ulama' or contemporary mufassir of the archipelago named Tengku Muhammad Hasbi Ash-Shiddiqie. Nisbat Ash-Shiddiqie is pinned to his name because he is the thirtieth descendant of one of the Prophet's companions, Abu Bakr Ash-Shiddiq. He began to add the nisbat of Ash-

<sup>7</sup> M. Quraish Shihab, *Grounding the Qur'an (The Function and Role of Revelation in Community Life)*, Bandung: Mizan, 1994, p.13.

<sup>8</sup> Agus Salim Syukran, *The Function of the Qur'an for Humans, Al-I'jaz : Vol. 1 No.1*, June 2019, p. 105.

<sup>9</sup> Akbar HS, *"Gad al-Bashar (Holding the View) in the Perspective of the Qur'an (Tahlili's Study of QS. An-Nūr/24:30dan 31)"*, (Thesis, UIN Alauddin Makassar, 2016).

<sup>10</sup> Mia Lestari, *"The Implementation of Moral Values in QS. An-Nūr [24]:30-31 at the Indonesia Muslim Student Action Unit Organization (KAMMI) Commissariat Ashabul Kahfi UIN Mataram (Study of Living the Qur'an)"*, (Thesis, UIN Mataram, 2022).

Shiddiqie to his name on the advice of his teacher, Ash-Shaykh Muhammad bin Salim Al-Kalili in 1925, when he was 21 years old.

Hasbi Ash-Shiddiqie was born in Lhouksuemawe, North Aceh on March 10, 1904. His father was a Qadhi Chik in Simeleuk named Tengku Muhammad Husein Ibn Muhammad Su'ud or also known as Tengku Kadi Sri Maharaja Mangkubumi Hussein bin Mas'ud, and his mother was named Tengku Amrah, who was the daughter of an incumbent Qadhi Chik Maharaja Mangkubumi named Tengku Abdul Aziz.<sup>11</sup>

His mother, Tengku Amrah died when he was 6 years old in 1910.<sup>12</sup> After his mother died, T.M. Hasbi Ash-Shiddiqie was taken care of by his sonless aunt, Tengku Syamsiah for 2 years, because the aunt also died in 1912. After her aunt died, she did not return to her father's care because her father had remarried and was taken care of by her brother named Tengku Maneh, until finally she lived a life of moving from one pesantren to another.<sup>13</sup>

In 1926, on the advice of his teacher, Shaykh Muhammad bin Salim Al-Kalili escorted him to study at the Al-Irsyad Islamic Boarding School which was founded by Shaykh Ahmad As-Surkati and managed by the Al-Irsyad wa Ishlah movement and was accepted at the takhasshush level. Hasbi Ash-Shiddiqie studied at the Al-Irsyad Islamic boarding school for two years then returned to Lhouksuemawe in 1928, and was the last formal education he took, then Hasbi Ash-Shiddiqie continued the process of self-taught learning and continued his struggle in his hometown.<sup>14</sup>

Tengku Hasbi Ash-Shiddiqie married a girl named Siti Khadijah who was the choice of his parents and still had a kinship relationship with his family at the age of nineteen. However, the marriage did not last long, because his wife died when giving birth to his first child, Nur Jauharah. Not long after, her first daughter with Siti Khadijah also died. Then after a few years, Hasbi Ash-Shiddiqie married a woman who was the niece of his mother named Tengku Nyak Aisyah binti Tengku Haji Hanum. From this marriage, Hasbi Ash-Shiddiqie was blessed with four children, two boys and two girls.<sup>15</sup>

In January 1951 Hasbi Ash-Shiddiqie moved to Yogyakarta because he was called by the Minister of Religion, namely K.H. Ahmad Hasyim and was

---

<sup>11</sup> Saiful Amin Ghofur, *Mozaik Mufassir Nusantara*, (Yogyakarta: PT. Kaukaba, 2013), cet.1, p.158.

<sup>12</sup> Muhammad Khoiril Anwar and Wely Dozan, *Tafsir Nusantara "A Comprehensive Study of Tafsir Methodology"*..., p.53.

<sup>13</sup> Ahmad Zainal Abidin and Thoriquil Aziz, *Khazanah Tafsir Nusantara*, (Yogyakarta: IRCiSoD Diva Press, 2023), cet.1, p.129.

<sup>14</sup> Mohammad Khoiril Anwar and Wely Dozan, *Tafsir Nusantara "A Comprehensive Study of Tafsir Methodology"*..., p.54.

<sup>15</sup> Nourouzzaman Shiddiqie, *Lima Tokoh IAIN Sunan Kalijaga*, (Yogyakarta: UIN Sunan Kalijaga, 2000), hlm.153.

appointed as a lecturer at PTAIN to be established. Then he was appointed as the Dean of the Faculty of Sharia IAIN Sunan Kalijaga Yogyakarta for twelve years based on the decree of the Minister of Religion NO.5 of 1960 to 1972.<sup>16</sup> Then in 1962 he was also appointed Dean of the Faculty of Sharia IAIN Ar-Raniry, Aceh, Dean of the Faculty of Sharia of Sultan Agung University of Semarang, and Rector of Al-Irsyad University Surakarta in 1963-1968 and in several other universities in Indonesia.<sup>17</sup>

Tengku Hasbi Ash-Shiddiqie died on Tuesday, December 9, 1975 at the Jakarta Islamic Hospital and was buried at the UIN Syarif Hidayatullah Jakarta Cemetery, Ciputat, South Jakarta. Hasbi Ash-Shiddiqie died leaving behind a wife, four children, and seventeen grandchildren.<sup>18</sup>

### 1. Characteristic Kitab Tafsir An-Nūr

Hasbi Ash-Shiddiqie wrote the book of Tafsir Al-Qur'an Al-Majīd An-Nūr from 1952 to 1956 AD. In writing this book of Tafsir, Hasbi Ash-Shiddiqie dictated the manuscript of his tafsir book to a typist so that it immediately became a manuscript ready to print.<sup>19</sup> The first and second editions of this book of Tafsir were printed in 1956 and published by CV. Bulan Bintang, Jakarta. The second edition was printed in 2000 after editing by his two sons, Dr.H.Nouruzzaman Shiddiqie, M.A. and H.Z. Fuad Hasbi, S.H., MPIA and published by PT. Rizki Putra Library, Semarang.<sup>20</sup>

Some of his motivations for compiling the book of tafsir An-Nūr that Hasbi has mentioned in *the muqaddimah* of his book of tafsir include:<sup>21</sup>

1. The development of universities in Indonesia in an effort to develop and expand Islamic culture.
2. Tafsir books and other Islamic books use Arabic, while the majority of Indonesia people do not understand Arabic. So according to him, a book of tafsir in Indonesian is needed.
3. To add references and scientific treasures for the people of Indonesia, especially in the field of Qur'an interpretation so that it can be used as a guideline in daily life.

<sup>16</sup> Ibid, p.171.

<sup>17</sup> Ahmad Zainal Abidin Dan Thoriqul Aziz, *Khazana Tafseer Nausantra*, Hallam.134.

<sup>18</sup> Muhammad Mutawali, *Figures of Islamic Law Reform in Indonesia "Prof.Dr. Muhammad Hasbi Ash-Shiddiqie"* (Bandung: CV. Media Sains Indonesia, 2022), p.37.

<sup>19</sup> Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 1 (Semarang: PT. Pustaka Rizki Putra, 2000), hlm.ix.

<sup>20</sup> Rio Andre Saputra son of Syarifah Rahmah, *Dinamika Kajian Tafsir Al-Qur'an di Indonesia (Tafsir Al-Qur'an Al-Majīd An-Nūr karya T.M. Hasbi Ash-Shiddiqie"* (Yogyakarta: Zahir Publishing, 2021), hlm.52.

<sup>21</sup> Hasbi Ash-Shiddiqie, *Tafsir An-Nur* Jilid 1 (Semarang: PT. Pustaka Rizki Putra, 2000), hlm.xii.

The method of tafsir used in Tafsir An-Nūr is the *ijmāli* method, as Hasbi Ash-Shiddiqie explains in the preface to the book of tafsir An-Nūr, that he explains briefly and presents the essence of the opinions of the commentators regarding the verses being explained.<sup>22</sup> As far as the author's investigation is concerned, it is concluded that the style of tafsir used by T.M. Hasbi Ash-Shiddiqie in Tafsir An-Nūr is Adabi 'ijtima'i, because Hasbi Ash-Shiddiqie tries to answer several problems or social problems that exist in Indonesia in various aspects and according to the views of the Qur'an. In addition to the adabi 'ijtima'i pattern, Hasbi Ash-Shiddiqie also tends to the fiqhi pattern, because he focuses on the discussion of the legal verses in the Qur'an and explains them extensively to provide sufficient understanding to the reader.

The systematics of interpretation that Hasbi Ash-Siddiq uses, as explained in the preface to Tafsir An-Nūr, is as follows:<sup>23</sup>

- a. Mention the verses according to the order of mushafi.
- b. Translate the meaning of verses into Indonesian according to the desired meaning of each verse.
- c. Interpret these verses concisely and directly to the essence of the meaning of the verse.
- d. Explaining other verses as an interpretation of the verse being interpreted, or finding a reasonable (relationship) between verses that have the same meaning.

## 1. Sexual Violence in Indonesia

In the Great Dictionary of the Indonesian Language, the term violence is an adjective of the word "hard" which is interpreted as the act of a person or group of people that causes injury or death to another person or causes physical damage or other people's property. This term is then widely used for an act that can hurt others, both physically, psychologically, and mentally, which can cause suffering and misery. Meanwhile, the word sexual is an adjective of the word "sex" which is often interpreted as biological sex. Sexual is a trait related to sex or sex and intercourse between men and women, as well as other things that contain elements of sexual desire or lust. From the meaning of these two words, it can be concluded that sexual violence according to KBBI is an act of violence that can harm others who attack other people's sexual parts.

In the Law of the Republic of Indonesia on the Elimination of Sexual Violence, sexual violence is defined as any act of degrading, insulting, attacking or other acts against a person's body, sexual desire, or reproductive function, forcibly and contrary to the will of a person who is unable to give consent in a

<sup>22</sup> Hasbi Ash-Shadiqi, *Tafseer in-Noor*, Vol. 1, Hallam.

<sup>23</sup>Ibid, hlm.xii.



free state, due to inequality in power relations or gender relations, which can result in physical, psychological, sexual, and economic, social, cultural, or political suffering or misery.<sup>24</sup> Thus, it can be concluded that sexual violence is any form of sexual act that is carried out by force and unilateral threats.

Talking about the phenomenon of sexual violence in Indonesia, it is still a topic that continues to be discussed every year. This problem is still a big task for the government and all citizens considering the increasing number of sexual violence. Based on CATAHU (Annual Record) violence against women in 2023 released directly by KOMNAS women, there was an increase in the number of direct complaints about sexual violence against women, from 4322 cases to 4371 cases, with an average of 17 complaints per day received by Komnas Perempuan. This number has almost doubled per day from 2020, where the number of case complaints responded to by Komnas Perempuan was 9 cases per day.<sup>25</sup>

In general, data from service institutions and Komnas Perempuan recorded that there were 13,428 cases. The most common form of violence is physical violence, which is around 6,784 cases, then sexual violence as many as 5,831 cases, where this number has increased from 2021, which is 2,204 cases. The third most common form of violence is psychological violence, which is 5,137 cases. In addition, reports of sexual violence in educational institutions have also increased sharply, from 12 cases previously reported to 37 cases.<sup>26</sup>

From this data, it can be seen that cases of sexual violence in Indonesia continue to increase and further increase concern for victims of sexual violence. The state provides protection to everyone who is a victim of sexual violence. However, in fact, the protection and accountability are not given an explanation but are aimed at men as perpetrators by providing punishment regulated in the Law and do not provide a deterrent effect to perpetrators of sexual violence so that there is no decrease in sexual violence cases.

The number of complaints continues to increase due to the birth of the TPKS Law and the strengthening of policies related to sexual violence such as Permendikbudristek Number 30 of 2021 and PMA Number 73 of 2022 concerning the prevention and handling of sexual violence cases and the many campaigns and socialization about the prevention and handling of sexual violence so as to give confidence to the public to dare to report their cases.

---

<sup>24</sup> UIN Care, State Islamic University of Mataram, *Pocket Book of Sexual Violence*, (Mataram: Secretariat of UIN Care UIN Mataram), p.3.

<sup>25</sup> Komnas Perempuan, *Violence against Women in the Public and State Sphere: Lack of Protection and Recovery* in CATAHU 2023: Annual Record of Violence against Women in 2022, p.xxiii.

<sup>26</sup> Ibid, hlm.xxiv.

The forms of sexual violence include all acts that are carried out verbally, non-physically, physically, or through information and communication technology. These forms of sexual violence include:

1. Conveying remarks that harass or discriminate against the victim's physical appearance, body shape, or gender identity.
2. Seduction, making jokes or whistling at the victim and being sexually suggestive.
3. Promising something, threatening, persuading, or forcing the victim to engage in sexual activity.
4. Giving a gaze that makes someone feel uncomfortable or sexually nuanced.
5. Peeping or looking deliberately when the victim performs a private activity.
6. Intentionally showing genitals either in the real world or through social media.
7. Touching, stroking, groping, holding, hugging, kissing, and attaching or rubbing his body against the victim's body.
8. Attempted rape.
9. Rape.
10. Showing or practicing a culture that has sexual nuances.
11. Forcing or deceiving the victim to perform an abortion.
12. Allowing sexual violence to occur.
13. Providing punishment or sanctions that are sexually nuanced.
14. Sending messages, images, videos, audio, photos, or jokes that are sexually suggestive.
15. Take, record, or upload and disseminate recordings, photos, audio, or videos of victims that are sexually suggestive.
16. Committing other acts of sexual violence that are in accordance with the provisions of the law and can harm or cause suffering to the physical or psychological of the victim.<sup>27</sup>

# **1. Analysis of T.M. Hasbi Ash-Siddiqie's Interpretation of QS. An-Nu'r [24]: 30-31 as an Effort to Prevent Sexual Violence**

Based on the results of the author's review of QS. An-Nūr verses 30-31, it can be seen that the two verses have a correlation of the meanings they contain. In verse 30, the command specifically covers men, while verse 31 specifically applies to women. Based on the results of the analysis of Hasbi Ash-Shiddiqie's

---

<sup>27</sup> Minister of Religion of the Republic of Indonesia, *Regulation of the Minister of Religion of the Republic of Indonesia Number 73 of 2022 concerning the Prevention and Handling of Violence*, (Jakarta: Law and Human Rights, 2022), p.5.



interpretation of QS. An-Nūr verses 30-31 in Tafsir An-Nūr, can be summarized as follows:

1. The commandment to subdue the view for men

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*"Say to those who believe, let them close some of their eyes"*<sup>28</sup>

According to T.M. Hasbi Ash-Shiddiqie, what is meant by closing your eyes in this verse is not to see the parts of a woman's aurah that are haram to see. Then Hasbi Ash-Shiddiqie mentioned that a woman's aurat is the entire body except the face, palms, and soles of the feet. Hasbi also argues that the aurat of female servants is the same as the aurat of independent women, although some scholars stipulate that the aurat of female servants is the same as the aurat of men.

T.M. Hasbi Ash-Shiddiqie is of the opinion that the meaning of Allah's words in this verse is to forbid us to look at the awrahs of women when they are open. If the part of the awrah happens to be in an open state and is accidentally visible to the eyes, then you should look away and not repeat to see it again.

Hasbi Ash-Shiddiqie also performed a little pentahqiqan that the intention of closing his eyes is to distance himself from all things and circumstances that can cause fitnah. That is, men and women should maintain general ethics or good manners, by staying away from everything that violates general ethics such as looking at women in a glaring way or in an inappropriate way.

As-Sayyid Rasyid Ridha who argues that closing the eyes means not looking constantly at the open aura of women. Closing your eyes does not mean walking down and not looking at women or men who are passing by.<sup>29</sup> In his Tafsir, Hasbi Ash-Shiddiqie also mentioned that the meaning of the hadith "*Yours is the first view and do not repeat the view*" is a view on the basis of accident, it is forgiven but it is not permissible to repeat the view.

1. Commandment to keep the genitals for men

وَيَحْفَظُوا أَرْوَاجَهُمْ.....

*"and keep his genitals"*<sup>30</sup>

---

<sup>28</sup> QS. An-Nūr [24]: 30. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

<sup>29</sup> T.M. Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 4, (Semarang: PT. Pustaka Rizki Putra, 1986), hlm.2813.

<sup>30</sup> QS. An-Nūr [24]:30. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

T.M. Hasbi Ash-Shidique explained that the command to keep the genitals in this verse means to cover the genitals so that they are not seen by others, and to protect themselves from adultery.

“ذَلِكَ أَزْكَى لَهُمْ” = “It is more sacred to them”

The meaning is to keep the view from the forbidden, cover the limbs that are forbidden to be seen, and distance oneself from adultery are good deeds that will distance oneself from immorality.

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

“Indeed, Allah knows what they are doing.”<sup>31</sup>

This means that Allah knows every movement of the human senses.

- a) Just as men are commanded to bow their eyes, women are also commanded to bow their eyes.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

“And say to the women of the believers, let them close their eyes”.<sup>32</sup>

Women believers are also instructed to keep their eyes by not looking at the forbidden body parts of both the man who is not his mahram and the body parts of his fellow women. This prohibition applies when the body parts of the opposite sex are exposed, and it is not forbidden to see other parts of a woman's body between the belly and the knees if they are completely covered.<sup>33</sup>

- b) The commandment to keep the genitals for women

.....وَيَحْفَظْنَ فُرُوجَهُنَّ.....

“and let them (believing women) keep their genitals”<sup>34</sup>

Just like the command to keep the genitals for a man, women are also commanded to keep it by covering it completely so that it is not visible to others and to protect themselves from adultery.<sup>35</sup>

- c) As an effort to protect the self-protection of a woman, Allah SWT. commanding not to show the ornaments (his aurat) except that which can be displayed.

....وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...

<sup>31</sup> QS. An-Nūr [24]: 30. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah*..., hlm.353.

<sup>32</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah*..., hlm.353.

<sup>33</sup> T.M. Hasbi Ash-Shadiqi, *Tafseer in-Nūr* Vol. 4, Hallam.2814.

<sup>34</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah*..., hlm.353.

<sup>35</sup> T.M. Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 4, hlm. 2815.

*“And let them not show their jewelry, except the parts that are usually visible”*<sup>36</sup>

It is forbidden for women believers to show their jewelry which is usually used on exposed parts of the body. This verse also prohibits the appearance of body parts that are the usual place where jewelry is used, such as the place where necklaces, earrings, bracelets, and others are worn.

Ibn Abbas, Ibn Umar, and Aisha argue that the part that is usually seen is the face and palm, and there are some scholars who add the soles of the feet are also not awrah. This determination is the proof that the face and palm are not a woman's aurah and are not obliged to cover it if it makes it difficult to close.

As-Sayyid Rasyid Ridha explained that what is meant by the parts that are usually seen are the face, palms, and outer clothes.

The majority of scholars are of the opinion that the face and palms are not aurah because women who perform ihram also show their faces and palms. With their faces and palms open, women can go to public places and have freedom of movement and action, as well as have rights in political, economic, and social matters.

Other scholars such as Imam Nawawi and the Shafi'iyah group who stipulate that the face and palm are part of a woman's awrah do not consider this on the grounds that they are afraid of slander and do not carry evidence from *the Qur'an* and Sunnah.

Scholars who allow looking at women's faces and palms argue that what is meant by "*what is usually seen*" in this verse is clothing

According to Hasbi Ash-Shiddiqie, if the face and palms are not included in the aura of women, then shaking hands with women is not prohibited.<sup>37</sup>

f. The order to stretch the hijab to the chest, as an effort to maintain and take care of herself for women

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ...

*“And let them put the veil over their breasts”*<sup>38</sup>

Women believers are ordered to stretch their hijab or veil to their chests to cover the body. Az-Zamakhshari mentioned that the clothes of ancient Arab women had a wide size so that the chest was exposed, then they were ordered to cover it with their veil so that it was covered.

---

<sup>36</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

<sup>37</sup> T.M. Hasbi Ash-Shadiqi, *Tafseer in-Nūr* Vol. 4, Hallam. 2816-2817.

<sup>38</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

The meaning of the word "*juyub*" in this verse is chest. So what is commanded in this verse to be closed is the chest. Covering the chest can be done by stretching out the hijab that stretches up to the chest or with clothes that can cover the body<sup>39</sup>, so that it does not cause orgasm for the person who sees it.

g. A believing woman can reveal her jewelry (her aurat) to certain people

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ

*"Let them not show 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's (fellow Muslims), their sahaya servants, their (old) servants who have no desire (towards women), or children who do not understand women's awrah...."*<sup>40</sup>

If in the previous provision, women were forbidden to show their aurat, then in this provision, it is permissible to show jewelry (their aurat) to several people. T.M. Hasbi Ash-Shiddiqie mentioned in his commentary:<sup>41</sup>

1) Husband;

Husbands are allowed to see the part of the body where they are decorating because it is their husband who is the one they are commanded to decorate. So the husband is allowed to see all the limbs of his wife, without exception.

2) Their father, their husband's father (in-laws), their sons, their husband's children (stepchildren), brothers, brothers' children, or sisters' children (nephews);

All of those mentioned above are allowed to see the parts of the woman's body that are the place of jewelry except between the navel and the knees. This ability is due to their association that is too frequent and too close or close, so there is no fear of slander.

3) Other women;

Women are allowed to see other women's body parts that are ornaments because they are fellow women, whether they are believers or not..

<sup>39</sup> T.M. Hasbi Ash-Shadiqi, *Tafseer in-Nūr* Vol. 4, Hallam. 2817.

<sup>40</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

<sup>41</sup> T.M. Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 4, hlm. 2818-2819.

It was narrated by Ibn Abi Hatim from Atha' that the midwives who became midwives when they gave birth were Jewish and Christian women.

4) The slaves they had;

The ability of a believing woman to reveal the part of the body that is a decoration for the female slaves, while for the male slaves, the scholars have a difference of opinion.

Ibn Mas'ud, Al-Hasan, and Ibn Sirin argued that it is permissible to show the limbs that are ornaments to male slaves, this opinion is followed by T.M. Hasbi Ash-Siddiqie.

As for another group of Ulama', equating the law between male slaves and female slaves in terms of their ability to see women's aurah.

5) Male (old) maids who no longer have a need (lust) for women;

T.M. Hasbi Ash-Shiddiqie is of the opinion that male servants who are old or who do not understand anything are allowed to see the awrah of women.

6) Young children who have not yet reached puberty;

T.M. Hasbi Ash-Shiddiqie argues that it is permissible to show aurah to young children who cannot distinguish between parts of the body that are included in aurah or not, that is, children who do not know anything about sexual intercourse, such as young children, or children who are still under five years old.

h. In addition to being prohibited from showing their jewelry (their aurat), women are also prohibited from showing temptations that come from the jewelry.

تِهِنَّ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَةٍ

“...Nor should they stomp their feet so that the ornaments they hide are known..”<sup>42</sup>

A woman is forbidden to stomp her feet when walking so that the sound of jewelry (bracelets) that they are wearing can be heard. Because of this, it will arouse the attention of men who hear it and can cause prejudice that the act gives a certain signal.<sup>43</sup>

Then Allah SWT commanded:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

<sup>42</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

<sup>43</sup> T.M. Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 4, hlm. 2819.

*“And repent to Allah, O all believers, that you may be lucky”<sup>44</sup>*

At the end of this verse, Allah SWT. commands all believers to repent to Him, to practice all His commandments, and to shun all His prohibitions. Because all of this is a requirement of faith in order to be able to obtain happiness in this world and the hereafter.<sup>45</sup>

## **2. Relevance of QS. An-Nu?r [24]: 30-31 as an Effort to Prevent Sexual Violence**

Sexual violence is a form of violence that still occurs widely in Indonesia. The differences between men and women, which should be a means of complementing each other, instead become a means to show who is superior to the two. The patriarchal cultural system makes men always feel stronger and have more power than women. A man is not superior to a woman just because he is a man, and a woman is not inferior just because she is a woman, because the position of a man and a woman in the sight of Allah is the same, the only difference between the two is their piety.

There are still many people who think and often blame women who do not wear closed clothes and invite male lust as the cause of sexual violence. Based on the explanations that have been explained earlier, sexual violence does not only come from the clothes used by women as victims who are less closed and invite male lust, but there are many other reasons that cause sexual violence such as inequality in power relations, technological developments, and patriarchal culture that are still deeply rooted in society. Problems then arise when society often blames women who are victims, and lacks warnings and punishments for men who are perpetrators of sexual violence. With the excuse that the clothes worn by women are not covered, it is often a reason for society to blame women, even though many women who wear closed clothes are victims of sexual violence. This means that sexual violence does not only come from the clothes worn but also from the intention of the perpetrator to commit acts of violence. The intention that exists in the heart starts from the view, and by lowering the gaze can be an effort to guard the heart to commit immorality. In his Tafsir, T.M. Hasbi Ash-Shiddiqie stated that subduing the view in question is to keep the view from seeing the woman's aurat and from everything that can arouse orgasm and cause fitnah. In addition, keeping a view is not looking at women in an inappropriate way, such as glaring.<sup>46</sup> This means that regardless of what clothes the victim is wearing, sexual violence will not occur if the perpetrator is able to subdue his gaze from the opposite sex which causes

---

<sup>44</sup> QS. An-Nūr [24]: 31. Departemen Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemah...*, hlm.353.

<sup>45</sup> T.M. Hasbi Ash-Shiddiqie, *Tafsir An-Nūr* Jilid 4, hlm.2819.

<sup>46</sup> T.M. Hasbi Ash-Shadiqi, *Tafseer in-Nūr* Vol. 4, Hallam.2813.



the rise of orgasm and the intention of the perpetrator so as to cause forcible sexual violence against the victim.

In QS. An-Nūr [24]:31, it is stated that women should not show their jewelry (their awrah) except those that are usually visible. T.M. Hasbi Ash-Siddiqie agrees with Abdul Rasyid Ridha's opinion that what is usually seen is the face, palms, and clothes that are visible from the outside, such as outer clothes. So that the face and palms can be open when women are doing various daily activities, and closed clothes can better protect women from men's malicious intentions.

If a woman has worn closed clothes as one of her efforts to protect herself, but sexual violence can still occur, then it is certain that the act of sexual violence occurred because the perpetrator was unable to lower her gaze and protect her genitals. Maintaining a view does have a very big impact as a form of caution from the emergence of behaviors that are not in accordance with religious rules. Therefore, in this case, the roles and cooperation of men and women must be strongly intertwined in order to avoid acts that are prohibited by religion.

The cooperation in question is cooperation in carrying out the mandate as a caliph on earth in doing good and keeping away from unlawful deeds. Men carry out their role in terms of lowering their gaze and guarding their genitals, and women also do so, coupled with their guard by covering their awrah and not using clothes that can arouse the orgasm of those who see it as a form of self-protection from acts of sexual violence both as perpetrators and victims.

If both parties between men and women are able to carry out their roles and duties well, the man by not looking at something that is forbidden will arouse lust and is able to maintain his genitals by refraining himself from committing adultery and the woman also does so by keeping her gaze, maintaining her honor and covering her awrah perfectly and not using or doing things which can arouse the orgasm of those who look at it, so according to the author, in this way the occurrence of sexual violence can be avoided.

### **C. Conclusion**

Based on the discussions that have been presented in the previous chapters, it can be concluded that:

1. The number of sexual violence cases in Indonesia is still very high and continues to increase every year and it is necessary to handle both from the state and the color of the state or personal self-protection. Handling for the state can be done by determining appropriate punishments and providing a deterrent effect to perpetrators of sexual violence as well as providing maximum treatment to victims of sexual violence.
2. Personal self-care as a form of effort to prevent sexual violence can be done by implementing solutions that have been provided by the Qur'an, including:
  - a. Self-care by applying the concept of *ghaddhul bashar* in daily life. T.M. Hasbi Ash-Shiddiqie in his commentary states that maintaining the view can be done by maintaining the view from seeing things that are forbidden and can cause fitnah, such as seeing the aura of women.
  - b. Self-care by preserving the genitals. T.M. Hasbi Ash-Shiddiqie said that maintaining the genitals can be done by covering it perfectly so that it is not visible to others and protecting yourself from adultery.
  - c. Covering the aurah perfectly.
3. Commands in QS. An-Nūr [24]:30-31 is addressed to women and men as a form of caution and self-protection from the views and ill intentions of the opposite sex. The role of both parties, namely men and women, is needed in these self-preservation efforts. If a woman is already dressed in closed clothes but sexual violence still occurs, then it can be ascertained that the act of sexual violence comes from a man who is unable to subdue his gaze and maintain his lust.

## Bibliography

- Agus Salim Syukran, Fungsi Al-Qur'an Bagi Manusia, Al-I'jaz : Vol. 1 No.1 , Juni 2019.
- Ahmad Zainal Abidin dan Thoriqul Aziz, Khazanah Tafsir Nusantara, Yogyakarta: IRCiSoD Diva Press, 2023.
- Akbar HS, "Gad Al-Bashar (Menahan Pandangan) Dalam Perspektif Al-Qur'an "Kajian Tahlili Terhadap QS. An-Nūr/24:30 dan 31", Skripsi, UIN Alauddin Makasar, 2016.
- Departemen Agama Republik Indonesia, Mushaf Al-Qur'an dan Terjemah, Jakarta Timur: PT.Insan Media Pustaka, 2013.
- Euggelia C.P Rumetor, Perlindungan Hukum Terhadap Korban Kekerasan Seksual Berbasis Elektronik Menurut UU Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual, Lex Privatum Vol.XI No.5 Juni 2023.
- Irfawandi, Analisis Jenis-Jenis dan Penyebab Kekerasan Seksual di Lingkungan Kampus, Jurnal Pendidikan Indonesia Vol. 4 No. 04 April 2023.

- Komnas Perempuan, Kekerasan Perempuan di Ruang Publik dan Negara: Minimnya Perlindungan dan Pemulihan dalam CATAHU 2023: Catatan Tahunan Kekerasan terhadap Perempuan Tahun 2022.
- M. Quraish Shihab, *Membumikan Al-Qur'an "Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat"*, Bandung : Mizan, 1994.
- Menteri Agama Republik Indonesia, Peraturan Menteri Agama Republik Indonesia Nomor 73 Tahun 2022 Tentang Pencegahan dan Penanganan Kekerasan, Jakarta: Hukum dan Hak Asasi Manusia, 2022.
- Mia Lestari, "Implementasi Nilai-Nilai Akhlaq Dalam QS. An-Nūr [24]:30-31 di Organisasi Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) Komisariat Ashabul Kahfi UIN Mataram: Studi Living the Qur'an, Skripsi, UIN Mataram, 2022.
- Muhammad Khoiril Anwar dan Wely Dozan, *Tafsir Nusantara "Kajian Komprehensif Metodologi Tafsir"*, Mataram: UIN Mataram Press, 2022.
- Muhammad Mutawali, *Tokoh-Tokoh Pembaharu Hukum Islam di Indonesia "Prof.Dr. Muhammad Hasbi Ash-Shiddiqie"*, Bandung: CV. Media Sains Indonesia, 2022.
- Nabilah Muhamad, 19 Ribu Kasus Kekerasan Seksual di Indonesia, dalam <http://databoks.katadata.co.id> diakses pada 10 Oktober 2023 Pukul 14.45 WITA.
- Nikita Rosa, HARDIKNAS 2023, FSGI : 46,67% Kekerasan Seksual Terjadi di Sekolah Dasar, dalam <http://detik.com> diakses pada Selasa, 09 Oktober 2023 pukul 19.30 WITA.
- Nourouzzaman Shiddiqie, *Lima Tokoh IAIN Sunan Kalijaga*, Yogyakarta: UIN Sunan Kalijaga, 2000.
- Pusat Bahasa Departemen Pendidikan Indonesia, *Kamus Bahasa Indonesia*, Jakarta: Pusat Bahasa, 2008.
- Rio Andre Saputra dan Syarifah Rahmah, *Dinamika Kajian Tafsir Al-Qur'an di Indonesia " Tafsir Al-Qur'anul Majīd An-Nūr karya T.M. Hasbi Ash-Shiddiqie"*. Yogyakarta: Zahir Publishing, 2021.
- Saiful Amin Ghofur, *Mozaik Mufassir Nusantara*, Yogyakarta: PT.Kaukaba, 2013.
- Tengku Muhammad Hasbiey Ash-Shiddieqy, *Tafsir An-Nūr*. Semarang : PT. Pustaka Rizki Putra, 1986.
- UIN Care Universitas Islam Negeri Mataram, *Buku Saku Kekerasan Seksual*, Mataram: Sekretariat UIN Care UIN Mataram.