

Outfit Between Needs and Requirements of Times: Maqashidi Analysis QS. Al-A'raf [7]: 31

Sa'dullah Assa'idi
sadullah@unisnu.ac.id

Universitas Islam Nahdlatul Ulama Jepara

Abstract

The question of hedonism has become commonplace because the tendency to smell earthly pleasure, luxury, or what is identical to wasting money for interests that are not for primary needs is a form of foya-foya and has taken root in a long-lasting habit, more related to style outfits. The discussion about outfits has been in the Qur'an, one of which is in QS. Al-A'raf [7]:31, which refers to the word az-zinatu. The interpreters of the Qur'an have interpreted it in various ways, such as treasures, jewelry, and clothing. The majority of the interpreters mean something that covers the body. As for the word israf in this verse, it is a way of excessive prohibition that leads to wastefulness and being trapped in hedonism. By using the Tafsir Maqashidi method, this article builds on previous interpretations of the terms az-zinatu and al-israf in particular, revealing that the behavior of israf is not only aimed at the health aspects of the body in the context of eating and drinking alone but also as an excessive ban on dressing. This article will show an understanding that excessive outfits can have a negative impact, up to mubazir. The use of the maqashidi tafsir method in this article is not only because this method is the latest, but it can also be used to understand various sentences such as social verses, science, and others. The result of this article is about the outfit in QS. Al-A'raf [7]: 31 indicates that the word israf also refers to the outfit of human beings. In addition, this article also focuses on the social aspect of QS. Al-A'raf [7]: 31 covers social relations to all mankind on earth in dress. Thus, this verse confirms that humans are wise in deciding behavior in outfits, as the words az-zinatu and al-israf become the basis for determining attitudes in order to achieve hijdā daulah and hijdā nafs, so that the maqashidi in this verse can be widely felt in the lives of human audiences in this world.

Keywords: QS. Al-A'raf [7]: 31, Az-Zinatu, al-Israf, Outfit, Tafsir Maqashidi

Abstrak

Persoalan tentang hedonisme menjadi sesuatu yang lumrah, sebab tren yang berbau kesenangan duniawi, kemewahan, atau yang identik dengan menghambur-hamburkan uang demi kepentingan yang bukan untuk kebutuhan primer adalah bentuk foya-foya dan telah mengakar menjadi habit yang berkepanjangan, terlebih yang berkaitan dengan style outfit. Pembahasan tentang outfit telah ada dalam Al-Qur'an, salah satunya pada QS. Al-A'raf [7]: 31 yang merujuk pada kata *az-zinat*. Para penafsir terdabulu menafsirkan kata *az-zinat* dengan berbagai makna, yaitu sebagai harta benda yang berharga, perbiasan sholat (gerakan sholat), dan pakaian. Mayoritas penafsir memaknainya dengan sesuatu yang menutupi tubuh (pakaian/outfit). Adapun kata *israf* pada ayat ini merupakan landasan larangan berlebih-lebihan yang mengakibatkan pemborosan hingga terjerat pada hedonisme. Dengan menggunakan metode Tafsir Maqashidi, artikel ini melakukan pengembangan dari penafsiran-penafsiran sebelumnya terhadap istilah *az-zinat* dan *al-israf* terutama mengungkapkan bahwa perilaku *israf* bukan hanya ditujukan pada aspek kesehatan tubuh dalam konteks makan dan minum saja tetapi juga sebagai larangan berlebih-lebihan dalam ber-outfit. Artikel ini akan menunjukkan pemahaman bahwa outfit yang berlebihan dapat berdampak negatif, boros, hingga mubazir. Penggunaan metode tafsir maqashidi dalam artikel ini bukan hanya karena metode ini merupakan metode terbaru, tetapi juga dapat digunakan untuk memahami berbagai ayat seperti ayat-ayat sosial, sains dan lain-lain. Hasil dari artikel ini mengenai outfit di dalam QS. Al-A'raf [7]: 31 menunjukkan bahwa kata *israf* juga ditujukan pada outfit manusia. Selain itu, artikel ini juga menghasilkan pada aspek sosial QS. Al-A'raf [7]: 31, meliputi hubungan sosial kepada seluruh manusia di muka bumi dalam ber-outfit. Dengan demikian, ayat ini menegaskan agar manusia bijak dalam memutuskan perilaku dalam ber-outfit sebagaimana kata *az-zinat* dan *al-israf* yang menjadi landasan penentuan sikap agar tercapai *hifdz daulah* dan *hifdz nafs* sehingga maqashidi pada ayat ini dapat secara luas dirasakan dalam kehidupan kebalayak manusia di dunia ini.

Kata Kunci: QS. Al-A'raf [7]: 31, Az-Zinat, al-Israf, Outfit, Tafsir Maqashidi

Introduction

A survey conducted by Indonesian Political Indicators a few months ago revealed that 49.0 percent of people prefer to shop for goods and services online; the rest are offline; and the majority enjoy shopping for clothes, fashion, or what is often called outfits." The study revealed that enthusiasts of clothing shopping touched the figure of 65.7 percent, electronics 24.5 percent, beverages and food 17.9 percent, collections of toys and hobbies 14.3 percent, digital books 4.6

percent, electronic music 1.6 percent, and others 5.9 percent.¹ And many of his imported clothes are of high quality and, of course, at a cheaper price, making many consumers feel attracted. According to the True Luxury Global Consumer Insight report released by BCG in 2019, it is estimated that by 2028, the clothing business will grow even more.² The Ministry of Foreign Affairs' website states that the digital economy can offer the prospect of significant economic progress that will peak by 2025.³ It proves that clothing has the most important part in the everyday lifestyle of various groups, both offline (coming to the store live) and online (through online stores that are now abundant).

The discussion of the outfit in QS. Al-A'raf [7]: 31, which is the focus of this article, has at least three fundamental assumptions. First, clothing is a human necessity. In other words, humans basically need clothing as a body protector from heat and frost,⁴ covering their shortcomings, and as an aurat cover for Muslims in particular. Secondly, the outfit is an important part of the trends, styles, jewelry, and daily appearance as a form of identity for the wearer. It is said that often the style of the outfit selected indicates the identity and personality of a person, that is, the form of existence as the differentiator between one person and another, both materially and immaterially.⁵ Thirdly, a collection of outfits that goes beyond necessity can lead to hedonistic behavior. In other words, it can lead to excessive consumption, either to

¹ Idxchannel, "Idxchannel, "49 Persen Masyarakat Indonesia Suka Belanja Online, Peneliti: Paling Banyak Beli Pakaian," accessed August 25, 2023, <https://www.idxchannel.com/economics/49-persen-masyarakat-indonesia-suka-belanja-online-peneliti-paling-banyak-beli-pakaian>.

² Karyuwi Barton, "Thrifting shop, jual beli barang seken yang lagi digandrungi milenial," *Lokadata.ID*, accessed October 15, 2022, <https://lokadata.id/artikel/thrifting-shop-jual-beli-barang-seken-yang-lagi-digandrungi-milenial>.

³ Kementerian Sekretariat Negara, "Ekonomi Digital : The New Face of Indonesia's Economy | Sekretariat Negara," accessed October 15, 2022, https://www.setneg.go.id/baca/index/ekonomi_digital_the_new_face_of_indonesias_economy.

⁴ Ahmad Nurrohim and Hany Raudhatul Jannah, "PAKAIAN MUSLIMAHDALAM AL-QURAN: ANTARA TAFSIR HASBI ASH-SHIDDIEQY DAN QURAIISH SHIHAB," *Suhuf* 32, no. 1 (April 1, 2020): 61. dengan al-Qur'an, memiliki peran sentral dalam mengatur pola berpakaian Muslim ataupun Muslimah. Tulisan ini hendak mengkaji persamaan dan perbedaan penafsiran Teungku Muhammad Hasbi ash-Shiddieqy dan Muhammad Quraish Shihab dalam karya tafsir mereka, Tafsir al-Quranul Majid an-Nûrdan Tafsir al-Misbah, terkait pakaian muslimah. Tulisan ini berbasis penelitian kualitatif dengan pendekatan tafsir. Data penelitian yang terdokumentasi dianalisa dengan metode analisa tafsir komparatif (tafsir muqaran

⁵ Salehudin Pole, "Penggunaan Ayat Al-Quran Dalam Produk Pakaian Muslimah: Analisis Semiotika Charles Sanders Peirce Pada Akun Instagram @Biabyzaskiamocca," *Jalsah : The Journal of Al-quran and As-sunnah Studies* 2, no. 1 (April 29, 2022): 60.

satisfy lusts that prioritize appearance,⁶ or to enjoy wasting money on something beyond necessity. With the fundamental assumption above, it indicates that the discussion of outfit is important to be presented, raised, and re-discussed through Tafsir Maqashidi's version of Abdul Mustaqim to understand how exactly the outfit itself functions.

As far as the writer has observed, the study of the outfit or clothing, at least, can be traced into three areas of study, among them the field of sales activity and the factors that influence it and its relationship with the law of Islam, the application of the inspiration outfit, and the concept of clothing in the Qur'an. First, research in the field of sales, as done by Ratnasari Wisnu Murti (2015),⁷ Wahyu Kartika (2018),⁸ Muhammad Hasbi (2021),⁹ And whoever touches the law of Islam is done by Anitasari Revi (2022).¹⁰ Second, in the field of application inspiration outfit, as done by Safira Almafira (2017)¹¹ and Galuh Laksita Naraswari (2022).¹² Third, the concept of clothing in the Qur'an, as in the study carried out by Alvi Alvavi Maknuna

⁶ Maryam Ismail, "Hedonisme dan Pola Hidup Islam," *Jurnal Ilmiah Islamic Resources* 16, no. 2 (January 22, 2020): 197.

⁷ Ratnasari Wisnumurti, "PENGARUH HARGA, KUALITAS PELAYANAN, DAN PERSEPSI RESIKO TERHADAP KEPUTUSAN PEMBELIAN PAKAIAN ATASAN WANITA YANG DIJUAL SECARA ONLINE MELALUI GRUP BLACKBERRY MESSENGER (Studi Pada Girls Outfit Project Shop)," *Jurnal Pendidikan Tata Niaga (JPTN)* 3, no. 2 (June 11, 2015), accessed October 15, 2022, <https://ejournal.unesa.ac.id>.

⁸ Wahyu Kartika, "Pengaruh Promosi Online Dalam Media Sosial Instagram Dan Kualitas Produk Terhadap Minat Beli Prabujaya Outfit / Wahyu Kartika" (diploma, Universitas Negeri Malang, 2018), accessed October 15, 2022, <http://repository.um.ac.id/32416/>.

⁹ Muhammad Hasbi, "Faktor – Faktor yang Mempengaruhi Minat Beli Outfit Second (Thrift) (Studi pada Konsumen di Toko RB Landungsari)" (December 4, 2021), accessed October 15, 2022, <http://repository.unisma.ac.id/handle/123456789/3821>.

¹⁰ ANITA SARI REVI, "TINJAUAN HUKUM ISLAM TERHADAP SISTEM PENENTUAN UPAH PENGANTAR BARANG (Studi Di Outfit Apparel Kelurahan Way Halim Kecamatan Way Halim Bandar Lampung)" (Undergraduate, UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG, 2022), accessed October 15, 2022, <http://repository.radenintan.ac.id/16925/>.

¹¹ Safira Almafira, "Aplikasi Untuk Rekomendasi OOTD (Outfit Of The Day) Berdasarkan Event5 Dan Mix And Match Item Berbasis Android" (diploma, Universitas Komputer Indonesia, 2017), accessed October 15, 2022, <http://elib.unikom.ac.id/gdl.php?mod=browse&op=read&id=jbptunikompp-gdl-safiraalma-38303>.

¹² Galuh Laksita Naraswari, "Aplikasi Insfit (Inspirasi Outfit) Millenial Berbasis Android" (diploma, Politeknik Negeri Jember, 2022), accessed October 15, 2022, <https://sipora.polije.ac.id/14473/>.

(2015),¹³ Rodliyatul Gharro' (2018),¹⁴ Fahrudin and Risris Hari Nugraha (2020).¹⁵ The explanation of this previous research at least illustrates the dynamics of the study of outfits in human life, whether it is offline and online trading, the availability of sophisticated outfit design through the applications created, or the interpretation of clothing in the Qur'an. Nevertheless, the study of the actual function of the outfit, either as a necessity or a demand of the era, has not been touched upon by researchers before. Therefore, this paper provides an explanation of the relationship between the needs and demands of the eras in QS. Al-A'raf [7]: 31.

This study uses the method of Tafsir Maqashidi, as was Abdul Mustaqim's argument for the method, i.e., (1) Tafsir Maqashidi is basically the son of Islamic civilization; (2) Tafsir Maqashidi has a sophisticated method, so that he not only understands the Qur'an, contextualizes the understanding of the Qur'an, but also performs integrations and interconnections with other sciences, including science and social humanities. (3) Tafsir Maqashidi can be a *falsafah Al-Tafsir*, which serves to dynamize the interpretation of the Qur'an and criticizes products that do not pay attention to the dimensions of Maqashid Al-Qur'an. (4) Tafsir Maqashidi may be a mediator between traditional and liberal groups because Tafsir Maqashidi has a close relationship with the Shari'a Maqashid, who is even a son for the civilization of Islam.¹⁶ The Maqashidi Tafsir Method will discuss how to dress as a necessity or a demand of the era based on the QS review. Al-A'raf [7]: 31.

As for the primary source of discussion about the outfit taken directly from the Qur'an, QS. Al-A'raf [7]: 31 While secondary sources

¹³ 2843134003 Alvi Alvavi Maknuna, "KONSEP PAKAIAN MENURUT AL-QUR'AN (Analisis Semantik Kata Libas, Siyab Dan Sarabil Dalam Al-Qur'an Perspektif Toshihiko Izutsu)" (Thesis, IAIN Tulungagung, 2015), accessed October 15, 2022, <http://repo.uinsatu.ac.id/3229/>.

¹⁴ Rodliyatul Gharro', "Pakaian Dalam Al-Qur'an Perspektif Zamakhsyari Dalam Tafsir al Kasyaf: Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil" (undergraduate, UIN Sunan Ampel Surabaya, 2018), accessed October 15, 2022, <http://digilib.uinsby.ac.id/25113/>.

¹⁵ Fahrudin dan Risris Hari Nugraha, "KONSEP BUSANA DALAM AL-QUR'AN (Suatu Kajian Al-Qur'an Berdasarkan Pendekatan Tematik)," *Taklim : Jurnal Pendidikan Agama Islam* 18, no. 2 (17 September 2020): 75–87. including clothing. The purpose of this study was to determine the concept of clothing in the Al-Qur'an, especially those related to clothing terms in the al-Quran, the function of clothing, terms, and conditions of clothing. The approach used in this research is a qualitative approach with a descriptive method based on the maudh'i interpretation. From the results of this study, the following were found: (1

¹⁶ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", *Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an*, (Yogyakarta, 2019).

for this article will use classical dictionaries, books of interpretations, or other literature related to the theme, as for describing and analyzing the outfit, this article is intended to give an understanding of how the outfit is related to QS. Al-A'raf [7]: 31. And its implications for human life: is it a necessity or a demand of the era? Of the two questions, this article is not only intended to present a new interpretation but also to place the Qur'an as a holy book *shalih li kulli zaman wa makan*, including in relation to the advancement of science. As for the edition of QS. Al-A'raf [7]: 31, which means:

يَبْنَئِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

"O children of Adam! Wear good clothes in every mosque, eat and drink, but don't exaggerate. Verily, Allah does not like those who exaggerate."

Result and Discussion

Hedonism: Contemporary Phenomenon of Indulgence

Hedonism comes from the greek word "hedone", which means pleasure, and was the answer to the question "what is the best thing for man?" at the beginning of ancient philosophy.¹⁷ In a moral sense, hedonism is a principle that emphasizes that happiness is the only and most important goal of human action, and it is the accumulation of different pleasures. However, if studied in a review of social philosophy, hedonism is divided into four categories. First is individual hedonism, which states that every human being must have an ideal for achieving the highest level of personal pleasure. Second, universal hedonists demand that self-pleasure also include the pleasure of others. Third, quantitative hedonists hold the belief that everyone wants to maximize pleasure as much as possible. Fourthly, there is qualitative hedonism, which emphasizes that the quality of pleasure is essential to life.¹⁸

Logically, hedonism should be confined to descriptive ethics alone (in fact, most people let their behavior be guided by pleasure) and not form normative ethics. So it can be said that pleasure alone

¹⁷ K. Bertens, *Etika K. Bertens* (Gramedia Pustaka Utama, 1993), 235.

¹⁸ Agus Dermawan T, *Perjalanan Turis Siluman: 51 Cerita dari 61 Tempat di 41 Negara* (Kepustakaan Populer Gramedia, 2022), 135.

is not enough to justify the moral character of an act. So, no one can guarantee that the enjoyment gained has a good tendency anyway because some gain pleasure by torturing and killing people. Although the hedonists argue that evil will get justice in the realm of law, the reality is that a lot of evil is hidden and unpunished.¹⁹

The hedonistic attitude of the previous exhibition tends to make individuals more likely to anticipate self-satisfaction and self-pleasure without considering in depth the long-term consequences. Especially today, society has come to an era with a kekinian basis, that is, an era of society's lifestyle influenced by everything that is identical to material luxury.²⁰ This leads the hedon not only to the enjoyment gained from self-satisfaction as simply as possible but also to the act of foya-foya, whether from male to female,²¹ such as seeking sensual pleasure (such as good food, alcohol, trend outfits, sexual activity, and so on), excessively spending money or avoiding responsibility, or trying hard to get instant satisfaction. Although enjoying pleasure is a natural part of human life, excessive or unbalanced attitudes can have a negative impact on long-term happiness.

Thus, everything that is excessive, exceeds necessity, and transcends natural pleasure to the point of causing a pleasant attitude to waste money for satisfaction of the heart without thinking of the benefit to oneself and others is a form of foya-foya behavior. The phenomenon that involves momentary pleasure and enjoyment through an exaggerated lifestyle is the manifestation and development of a hedonistic attitude centered on personal satisfaction without ever considering the ethical implications or long-term consequences. Islam sees this behavior as something that is clearly not liked by God, as He says in QS. Al-A'raf [7]: 31.

The Meaning of QS. Al-A'raf [7]: 31 in the Tradition of Tafsir

Before entering into the reinterpretation section of QS. Al-A'raf [7]:31 using the Tafsir Maqashidi method, it is necessary to first explain the meaning of the verse according to the mufasirs in the book of tafsir,

¹⁹ Bertens, *Etika K. Bertens*, 239.

²⁰ Tri Padila Rahmasari, "PERGESERAN MAKNA HEDONISME EPICURUS DI KALANGAN GENERASI MILLENIAL," *JURNAL YAQZHAN: Analisis Filsafat, Agama dan Kemanusiaan* 8, no. 1 (June 1, 2022): 53.

²¹ Alex W. Fahri Tobing, "Perilaku Hedonisme Pada Wanita Sosialita Hedonism on Woman Socialites," *KINESIK* 6, no. 3 (2019): 48–54, <https://jurnal.fisip.untad.ac.id/index.php/kinesik/issue/view/9>.

from the classical to the contemporary. In this case, there are two main reasons that explain the importance of displaying interpretations, according to the Mufashhis. The first is to show that understanding the Qur'an does not stand alone but has diversity and achieves development. Understanding the Quran will continue in human life with the evolution of the *zaman* (time) and *makan* (place). Second, it will show that in the diversity of the development, an interpretation shows the "gap" of understanding between one understanding and another. From there, the reinterpretation in this article will be easier to understand after understanding the differences and similarities in interpretation of Qs. Al-A'raf [7]:31 by the previous Mufashhis.

In his book of *tafsir* Ibn Katsir (d. 1353),²² Ath-Thabari (d. 889),²³ Ats-Tsa'labi (d. 1035),²⁴ Al-Qurthubi (d. 1172),²⁵ and Ibn 'Asyur (d. 1973)²⁶ explained why this verse came down because of the behavior of the Sahiliyah Arabs (also called the Muslims) who performed laughter during Hajj naked. Most of the mufashir mentioned above add that they also forbid themselves from the foods that God has legalized, such as meat and fat. This verse is a prohibition and objection to such behavior. Ibn Katsir used the word *az-zinatu* as a garment and as a *jayyid albas al mata'* (precious treasure), and Sunnah to decorate on Fridays and holidays. Whereas in the sentence وَلَا تُسْرِفُوا, the word *israf* is interpreted as extravagance, so further, it is said that there are two wrong elements in it (read: *israf*), namely extravagance and negative thoughts.²⁷ That is, this *israf* behavior gives birth to an extravagant attitude, exceeding the level of need and self-goodness and inviting negative thoughts.

²² Abu al-Fida' Isma'il bin 'Umar Ibn Katsir, *Tafsir Al-Qur'an al-'Azim* (Dar al Toyyibah li al-Nashr, 1999).

²³ Abu Ja'far Muhammad Ibn Jarir Ibn Yazid Ibn Khalid Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, vol. V (Beirut: Dar al-Fikr, 1405).

²⁴ Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Ats-Tsa'labi, *Al-Kasyf Wa al-Bayaan Fi Tafsir al-Qur'an* (Beirut: Darul Kutub al-Ilmiyah, 2004).

²⁵ Qurthubi, *Tafsir Qurthubi*, Jilid 7. (Jakarta: Pustaka Azzam, n.d.).

²⁶ Ibnu 'Asyur, *At-Tahrir Wa at-Tanwir* (Tunis: Darut Tusiniyah, n.d.).

²⁷ See also Abu al-Fida' Isma'il bin 'Umar Ibn Katsir, *Tafsir Al-Qur'an al-'Azim*. Lihat juga di Abu 'Abd Allah Muhammad bin Ahmad bin Abu Bakr al-Qurtubi, *Al-Jami' Li Ahkam al-Quran* (Kaherah: Dar Kutub al-Misriyyah., 1964).

Al-Qurthubi also interpreted *az-zinatu* as clothing or *outfit*. Ismail al-Qadi argues in the Qurthubi interpretation along with other stories that closing the aurat is one of the Sunnahs of prayer, and he argues that it is compulsory in prayer. The word *israf* means exaggeration. It is said not to exaggerate when rationally not to harm yourself. Al-Qurthubi sees verse 31 of the al-A'raf letter on its essence divided into seven issues. The first to the third concerns the clothing of the Arabs in the days of Jahiliyah, when they are in the Ka'bah to perform the laughter (circumambulation of the Kaaba) they remove their clothes (naked). Then the fourth to the seventh concerns the prohibition of excessive eating, the way of eating to maintain health and the customs and ethics of eating, when eating and after eating, because the behavior of waste can weaken the body, weaken body, and obscure the soul, and can hinder the spirit of worship.²⁸

As the former mufasir, al-Maraghi (d. 1952)²⁹ also interpreted the word *az-zinatu* as "outfit". In another surah, al-Maraghi divided the meaning of *al-israf* (more) into two meanings: excess with excess, exceeding with the use of it, and exceeding with the violation of the rules established as bad nature. In his interpretation, al-Maraghi explains that the first good deed done excessively becomes illegal.³⁰ In Surah Al-A'raf verse 31, *israf* is an excessive thing that is bad and harmful to itself and is prohibited by the law of Shariah.³¹

Ath-Thabari interprets the word *az-zinatu* as *من الكساء واللباس* "of cloth and clothing". Meanwhile, the word *israf* means exaggeration in lawful or unlawful matters. Allah dislikes those who exceed His limits in terms of lawful and unlawful, but Allah likes those who legalize something lawful and forbid something that is actually unlawful.³² Ats-Tsa'labi in this case also interpreted the word *zina* with clothes and

²⁸ Abu 'Abd Allah Muhammad bin Ahmad bin Abu Bakr al-Qurtubi, *Al-Jami' Li Ahkam al-Quran*. In this verse, God commands people to wear "zina" (beautiful clothes) when worshipping, such as prayer, laughter, and other worship. See also in M. Nasir, Samwil Samwil, and Muhibbul Subhi, "The Basics of Child Personality Development (Study of Analysis of Surah al-A'raf Verses 31-33 in Tafsir Ash-Shawi)," *International Journal of Ethno-Sciences and Education Research* 2, no. 2 (April 6, 2022): 72-73.

²⁹ Al-Maraghi, Ahmad Mustofa, *Tafsir Al-Maraghi* (Lebanon: Dar Al-Kotob Al-Ilmiyah, 2006).

³⁰ Ahmad Musthafa al-Marāghī, *Tafsīr Al-Marāghī*, Juz 7. (Beirut: Dār al-Fikr, 1974), 10-12.

³¹ Ahmad Musthafa al-Marāghī, *Tafsīr Al-Marāghī*, 134.

³² Abu Ja'far Muhammad Ibn Jarir Ibn Yazid Ibn Khalid Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, vol. V, p. .

added that everything is an adornment, for example, the adornment of prayer, which is raising hands when praying, and so on. So, when in the mosque (tawaf, it is obligatory to dress as well as possible and not be naked. As for the meaning of *israf*, which means exaggeration, Ats-Tsa'labi is slightly different from other interpreters regarding *israf*, namely that as long as the exaggeration leads to obeying Allah, it cannot be said to be *israf*. But when the exaggeration has an element of disobedience in it, then it is *israf*.³³

Hasbi Ash-Shiddieqy (d. 1975)³⁴ interpreted *az-zinatu* also as clothing (outfit), saying to wear good clothes when visiting the mosque and performing worship. Eat something good; do not waste it, but always be balanced. Allah is the Creator of all blessings but dislikes extravagance or excess in anything. Unjustified extravagance includes overspending and overusing *halal* goods so that they become *haram*.³⁵

Finally, from the various interpretations of Qs. Al-A'raf verse 31 by the classical interpreters to the contemporary, there are two core elements of understanding as the purpose of this article: first, relating to clothing or outfit. Most interpreters understand the word *az-zinatu* as clothing (outfit), although some mean it as not just clothes but also as a precious property. However, the majority of the asphabets presented by the interpreters lead to the meaning of clothing that covers the body. While in the word *israf*, the interpreters mean it with something excessive that can have a negative impact on themselves or others around them, and some interpreters punish him not only because he should not, but even because *israf* is something unlawful. Somebody's spending implicates a wasteful attitude and everything that's dangerous in the future.

However, from the interpretations of the previous interpreters above, it is not specifically associated with spousal *az-zinatu* (clothing), so the focus is only on eating excessive foods that can be detrimental to health. The author assumes that interpreters tend to ignore the *az-zinatu* context of the sentence. In fact, *israf* behavior can also be in terms of clothing or outfits, because there are two problems in the verse, namely about outfits and food. Therefore, the subsequent

³³ Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Ats-Tsa'labi, *Al-Kasyf Wa al-Bayaan Fi Tafsir al-Qur'an*.

³⁴ Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur* (Jakarta: Bulan Bintang, 2000).

³⁵ Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 1381.

discussion of this article will analyze Qs. Al-A'raf [7]:31 as an attempt to reinterpret the understanding of the previous interpreters. In this reinterpretation process, the author uses the *Tafsir Maqashidi* method of Abdul Mustaqim.

Tafsir Maqashidi and the Understanding of QS. Al-A'raf [7]: 31

The reading of the Qur'anic verses in the contemporary era has undergone significant development, one of which is *Tafsir Maqashidi*, proposed by Abdul Mustaqim. However, long before that, the term "maqashidi" had been mentioned by scholars,³⁶ both in terms and substance.³⁷ The emergence of a new idea from Abdul Mustaqim departs from two concerns in the existing discussion of *Tafsir Maqashidi*. First, the tendency of *Tafsir Maqashidi* in the circle of Maqashid Sharia. In other words, the term *Tafsir Maqashidi* is dominated by discussions rooted in the elements of *maqashid syariah* without considering its maqashidi aspects. Second, the discussion that often arises still revolves around fiqh aspects.³⁸ Later, from the unrest arose the initiative of Abdul Mustaqim to create a new method related to *Tafsir Maqashidi*, which has the peculiarity of integrating with other scientific disciplines.³⁹ Thus, Abdul Mustaqim's offer of reading *Tafsir Maqashidi* produces a comprehensive understanding of the Qur'an compared to other methods of *Tafsir Maqashidi*.⁴⁰

The application of *Tafsir Maqashidi*'s theory can simply be divided into four steps: (1) Choose and share common interests. (2) Analysis of the text of the Qur'an with attention to the thematic study

³⁶ The discussion about "maqashidi" has been widely discussed and put forward by scholars. Departing, the term cannot be separated from the elements of Maqashid Sharia; among some of these scholars' are Abu Ishak Ibrahim ibn Musa ibn Muhammad Al-Syatibi, *Al-Muwafaqat Fi Ushul al-Syari'ah* (Mesir: Al-Matkabah Al-Tujariyah, 1920).; Jaser Auda, *Maqashid Al-Syari'ah as Philosophy of Islamic Law a System Approach* (London: the International of Islamic Thought, 2008).; Muhammad Al-Thahir Ibn Asyur, *Maqashid Al-Syariah Al-Islamiyah* (Cairo: Dar Al-Salam, 2016).; dan lain lain.

³⁷ See further in the Umayyah, "Tafsir Maqashidi : Metode Alternatif Dalam Penafsiran Al-Qur'an," *Diya al-Afkar* 4, no. 01 (2016): 42-43.; See also Zaenal Hamam and A. Halil Thahir, "Menakar Sejarah Tafsir Maqashidi," *QOF* 2, no. 1 (June 15, 2018): 1-13.

³⁸ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", *Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Uloomul Qur'an*, 10-11.

³⁹ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", *Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Uloomul Qur'an*, 41.

⁴⁰ After Abdul Mustaqim, another Maqashidi Tafsir Method appeared written by Wasfi 'Asyur Abu Zayd, but the way that the method works is different from the one offered by Abdul Mustaqim. See Wasfi 'Asyur Abu Zayd, *Metode Tafsir Maqashidi (Memahami Pendekatan Baru Penafsiran Al-Qur'an)* (Jakarta: Qafmedia, 2020).

(3) Context analysis that covers the context of revelation (micro and macro) and microscopic context (penafsir). (4) Taking into account other scientific disciplines of both the social humanities and the sciences,⁴¹ Implementing the benefit by looking at it as mentioned by Imam al-Juwaini calls it the term *al 'iṣmah* (safeguarding), which is carried out on five things, namely *hifḍ aql* (preservation of reason), *hifḍ naṣl* (preservation of offspring), *hifḍ ad-din* (preservation of religion), *hifḍ mal* (preservation of wealth), and *hifḍ nafs* (preservation of life) and refined by Abdul Mustaqim with two *hifḍ* namely *hifḍ bi'ah* and *hifḍ al-daulah*.⁴²

As with the structure of its application, the *Tafsir Maqashidi* method begins with the study of the analysis of the Quran's text, with a focus on thematic corridors. In order to have a complete and comprehensive understanding, it is necessary to perform a linguistic surgery on the text of the Qur'an that focuses on QS. Al-A'raf [7]: 31. The terms contained in QS. Al-A'raf [7]:31 must be associated. This is because the Qur'an has a combination of meanings between a verse and another. QS. Al-A'raf [7]: 31 generally talks about dressing regulations and healthy lifestyles for all mankind. Literally, *ya bani adama* is a call for all of Adam's children and grandchildren, regardless of ethnicity, religion, and race. Meanwhile, *khudzu zinatukum* in the book of *Maani al-Kalimat* is interpreted as wearing your clothes to cover your *aurat* (hearts).⁴³

The word *az-zinatu* is mentioned in the Qur'an 46 times, where its meaning is often interpreted as jewelry, clothing, clothes or outfits, and others. The word clothing or outfit does not only use *az-zinatu* but also uses other terms, including *al-libas*, *at-tsiab*, and *sarabil*. Ibn Mandzur, in his book *Lisanul Arab*, defines that the word *az-zinatu* means adornment. This word comes from the *fi'il* (verb) *za-ya-na*, which means to adorn. Furthermore, linguistic experts interpret it as meaning that clothing is a form of adornment given by Allah to all

⁴¹ In general, the proposal of Abdul Mustaqim has ten principles. However, the author filters substantive steps in the application of the method of *tafsir maqashidi*. Some of these points are summarized by the author of the Ten Principles offered by Abdul Mustafaqim. See in Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir maqashidi sebagai Basis Moderasi Islam", naskah Pidato Pengukuhan Guru Besar dalam Bidang Uloom Qur'an," 40–41.

⁴² Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Uloom Qur'an, 40.

⁴³ Kāzimī, Muḥammad Riḍā, *Ma'Ānī Kalimāt al-Qur'Ān al-Karīm* (Daar al-Mahabbah al-Baida', 2016).

human elements. This means that adornment must be maintained as the identity and honor of every human being.

Furthermore, the lafadz "*kuluu wa asyrabu wa la tusyrifu*", literally *kuluu* and *asyrabuu*, are *fi'il al-amr* (verbs in the form of commands) that instruct mankind to eat and drink. However, eating and drinking have regulations in the form of limits so that the process of life runs smoothly, so humans are not encouraged to *al-isyraf*. In other words, *al-isyraf* behavior is a limitation and foothold in life patterns, both in terms of eating and drinking and in all forms of activities in life.⁴⁴ Furthermore, the phrase "*Inna*" is part of *كان وأخواتها* with the roles of *menashabkan mubtada'* and *merafa'kan khabar*.⁴⁵ The meaning of "*Inna*" is an indicator of emphasizing the message in the sentence.⁴⁶ Lafaz *Allah laa yuhibbu al-Musyrifin* has the meaning of the firmness of Allah Swt., and of the nature of extravagance is a trait that is not liked by Him. So, any form of overdosing or crossing the limit is an act that is not favored by Allah SWT.

And from the context of his revelation, QS Al-A'raf [7]: 31 it is recorded that there was a woman walking around (thawaf) in the Ka'bah during the Jahiliyah. But he was naked, and only had a piece of cloth over her private parts. Through, the behavior of a woman then descended to QS. Al-A'raf [7]: 31.⁴⁷ This means that the revelation of this verse explains the urgency of clothing in every context of place and context of one's behavior. Exposure to the context of revelation provides an understanding of the ethics of dress in the situation and conditions. Hence, the Qur'an through QS. Al-A'raf [7]: 31 uses the term *az-zinatu* (jewelry). It is described as a valuable item, so it needs to be cared for, nurtured, and heeded. Furthermore, the term *az-zinatu* in this verse is read by not putting the substance of the text message in. Thus, its meaning is often at odds with the facts on the ground by seeming to open the boundaries of the jewelry to the entire audience.⁴⁸

So here, the explanation of QS. Al-A'raf [7]: 31 from the point of view of the linguistic digestion of the text, the thematic of the verse,

⁴⁴ Amir Faidhol Fath, *The Unity of Al-Qur'an*, terj. Nasiruddin Abbas. (Jakarta: Pustaka Al Kautsar, 2010).

⁴⁵ Al-Raghib Al-Asfahani, *Al-Mufradhat Fi Gharaib Al-Qur'an* (Beirut: Maktabah Nazar Musthofa, n.d.), 689.

⁴⁶ Al-Raghib Al-Asfahani, *Al-Mufradhat Fi Gharaib Al-Qur'an*, 40.

⁴⁷ Ahmad Al-Wahidi, *Asbab An-Nuzul Al-Qur'an*, n.d. <https://onsearch.id/Record/IOS3597.slims-15514>

⁴⁸ Al-Raghib Al-Asfahani, *Al-Mufradhat Fi Gharaib Al-Qur'an*, 566.

until the reading of the context of his revelation gives an understanding that the outfit or clothing is a tool that is considered as jewelry that needs special behavior in its use.⁴⁹ Each individual has a role in keeping God's gift, through a layer of outfit that matches the standards of religion rather than the standards of the times. That is, the shift of the ages does not make the essence and function of the outfit change drastically without seeing the function of religion as the foundation in religious and social matters. Thus, QS. Al-A'raf [7]: 31 which is understood as dressed-on-the-clothes, indeed has a message about the standard of religion in regulating the religious people in clothes that use the term *az-zinatu* (jewelry) that must be kept authentic.

Maqashid QS. Al-A'raf [7]:31 about the Outfit between Needs and Requirements of the Times

The explanation that has been shown above, shows a related interpretation of QS. Al-A'raf [7]: 31 is about the regulation of the outfits of mankind This tradition of interpretation shows the diversity of understanding that occurs among the mufasir which can be seen through its interpretation of this verse. Given the diversity that occurs, can be found a clue that indicates that QS. Al-A'raf [7]: 31 is closely related to the challenge of hedonism in the context of the phenomenon of flattering which has recently become a hot issue discussed among scholars. The understanding based on the concept of QS. al-A'raf [7]: 31 in the traditions of cross-era interpretation was then reinterpreted through the method of *Tafsir Maqashidi*, thus seeing the new and comprehensive understanding of Qs. el-A'raf [8]: 31. However, that understanding is still considered an incomplete understanding and still requires a *maqashid* search of the verse. The author's anxiety is clear about the outfit in QS. Al-A'raf [7]: 31 and its implications for human life. Is it as a need or as something satisfied by the demands of the times? Here, the study of this verse about outfit in particular on the words *az-zinatu* and *al-israf* will give a series of explanations that contain the vast dimensions of *maqashid*.

Generally speaking, the understanding of QS. Al-A'raf [7]: 31 contains a general digestion. The author gives two important notes on the expansion of meaning as a response to today's phenomena through the verses contained in QS. Al-A'raf [7]: 31. First, in human life, there is a level of need that must be met in order to live well, that

⁴⁹ Al-Raghib Al-Asfahani, *Al-Mufradhat Fi Gharab Al-Qur'an*, 600.

is to say, priority is given to primary needs.⁵⁰ In the scale of outfits, it is important to choose outfits by considering the main function of the outfit, which is to protect from natural influences such as heat, cold, rain,⁵¹ as jewelry and cover the parts that are called *aurat* in Islam.⁵² Islam requires its adherents to dress according to its main function, and at least be able to cover the *aurat*.

In fact, it's not so important to follow trends, branded, expensive, hallyu, and so on. Because it's not uncommon for humans to get caught up in something that's trendy, branded, viral, to forget the main function of such clothes, even forgetting the essence that clothing is an *aurat* cover and is very simple if understood well. Let's contemplate, it's very important for someone to adjust to physical needs, understand fashion matching on themselves, wear clothes that are risk-free, fit for ability, financial, material, size, fit to use, and cover the *aurat* as taught by religion. Of course, when one is able to filter which must and what is important to be fulfilled, instead of following the trend outfit in every development of the times, one's financial stability will improve, order, and avoid hedonism and mubazir attitudes.

As a matter of reflection, the verse mentioned above states that Allah, the Almighty, does not like excess in all aspects. For example, in consuming food excessively. Scientists say that the body does not absorb all incoming food, but only takes enough, then tries to dispose of the remaining more than needed. In addition, the stomach and other digestive organs will be compressed and disturbed. As such, one will suffer from certain diseases. Arabic poetry also responds to the importance of prioritizing and being preoccupied in beautifying manners and temperament rather than hedonism in outfits. One of these verses reads, "*Do not look at a person from his outfit, if you want to know him (more deeply) then look at his manners.*"

Second, comfortable and simple. Often some people are busy and force themselves to follow the trend, but at the end of it make themselves tormented both on the body, wallet and mind. The mission

⁵⁰ In economics, the levels referred to are primary, secondary, and tertiary, and if they exceed the limits of these levels, they can be indicated to be unlawful. See for more in Nurochman Assayyidi, *SANTRIPRENEUR: Ngaji Ayat-Ayat Ekonomi & Bisnis* (Penerbit NEM, 2021), 134. See also Muh Arafah, *Etika Pelaku Bisnis Islam* (wawasan Ilmu, n.d.), 74.

⁵¹ See in *Antropologi: Mengungkap Keragaman Budaya* (PT Grafindo Media Pratama, n.d.), 38.

⁵² M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Lentera Hati Group, 2012), 52.

of dressing is nothing more and nothing more useful to protect ourselves, to cover the *aurat*, as proof that we are civilized beings. Not to show the outfit to anyone else. It is in accordance with Ahmad bin Ja'far Al Qathi'i's self-proclaimed hadith that Rasulullah Saw had said:

الْبَدَادَةُ مِنَ الْإِيمَانِ، الْبَدَادَةُ مِنَ الْإِيمَانِ.

"Looking modest is part of faith, looking modest is part of faith (i.e. modesty in dress)."

In this way, it becomes the argument that the excessive waste of clothing is a manifestation of the nature of the devil that pleases the behavior of hedonists and mubazirs.⁵³ and even causes people to become lazy in worship.⁵⁴ The spirit of simplicity of the Prophet and the apostles should be the key example of how to dress properly in accordance with the main functions described.

QS. Al-A'raf [7] verses 31 are very clearly understandable, not only the excesses in eating and drinking, but also in dressing. There's a lot of outfit phenomena now that make a local cultural heritage based on decency crushed. Many new trends and new models of outfits imported from foreign countries even became the main reference in choosing the outfit but far even lost from understanding the main function of the outfit itself.⁵⁵ In fact, following the trend is not illegal, because God never gives the obligation to wear a outfit with only one model or only one color.⁵⁶ Allah commanded to wear beautiful clothes, especially when entering the mosque, but in the end of the verse, Allah gives a limit not to exaggerate, because Islam teaches about beauty but remains in a limit according to the shariah. However, in fact, there are many trends that disrupt the primary function of the outfit and there are lots of branded outfits that cause a *mubadzir* attitude so that the two attributes are so inherent in the hedonist that they even forget the initial meaning of the hedonism itself as previously shown.

⁵³ In essence, israf and tabdzir are different but interrelated. Israf is the foolishness of a proper assessment, whereas tabzир is a form of stupidity in terms of an appropriate allocation. See in Abdul Wahid and Nashr Akbar, *Tafsir Ekonomi Kontemporer: Menggali Teori Ekonomi dari Ayat-Ayat Al-Qur'an* (Gema Insani, 2020), 287.

⁵⁴ Anita Yuniarti and Aulia Aisa M.Pd.I, *Aqidah Akhlak* (Lembaga Penelitian dan Pengabdian kepada Masyarakat Universitas KH. A. Wahab Hasbullah, 2022), 34.

⁵⁵ See in Syaikh Abdul Wahab Abdussalam Thawilah, *Adab Berpakaian dan Berhias (Fikih Berhias)* (Pustaka Al-Kautsar, n.d.), 286.

⁵⁶ Thawilah, *Adab Berpakaian dan Berhias (Fikih Berhias)*, 286.

In the Qur'an, it is revealed that clothing and adornments are a means to establish natural inner and outer beauty. This, if done in excess, has the potential to cause a lot of damage, sexual immorality, economic bloat, poor economic productivity, and so on. Here, it illustrates the intertwined and inseparable relationship between social life and individual dressing. For example, mistakes in dress will have implications for the breakdown of social order and the drying up of concern for the nation (*hifdz daulah*) and concern for oneself (*hifdz nafs*).

Conclusion

From the above exposure, it can be concluded that the understanding of QS. Al-A'raf [7]: 31 using the *Tafsir Maqashidi* method according to the version of Abdul Mustaqim at least gives two main points along with the *maqashidi*. First, the understanding of QS. Al-A'raf [7]: 31 is not just a discussion of the beautiful outfit of eating and drinking excessively as predominated by the interpreters. Based on the study using the method of *Tafsir Maqashidi*, the outfit in the QS. Al-A'raf [7]: 31 suggests that the word *israf* also refers to *az-zinatu* (which means outfit) human. God not only does not like excesses in food and drink, but also does not love the excess in dressing as the understanding of the basic functions of the outfit itself that should not be destroyed. It shows that Islam is very attentive to the human outfit to always be the identity of decency and to show the image of a person.

Second, the direction of understanding QS. Al-A'raf [7]:31 in the field of social relations not only leads to the meaning of *az-zinatu* and *al-israf* aimed at the context and relations between the Muslims alone or even humans in general as the interpretation and understanding of the previous interpreters that the Qur'an orders to wear beautiful clothes and not be excessive in eating and drinking. According to the method of *Tafsir Maqashidi*, social relations in QS. Al-A'raf [7]: 31 cover social relations to all human beings on this earth, including the universe, in dressing, because my wrong behavior in dressing will imply the order of social societies that are defective and dry of the care of the nation (*hifdz Daulah*) and self-care (*hifdz nafs*). Thus, this verse emphasizes that humans are wise in deciding behavior in outfits, as the words *az-zinatu* and *al-israf* are the basis for determining attitudes in order to achieve *hifdz daulah* and *hifdz nafs*, so that the *maqashidi* in this verse can be widely felt in the lives of human audiences in this world.

References

- Abdul Mustaqim. "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an,. Yogyakarta, 2019.
- Abu 'Abd Allah Muhammad bin Ahmad bin Abu Bakr al-Qurtubi. Al-Jami' Li Ahkam al-Quran. Kaherah: Dar Kutub al-Misriyyah,, 1964.
- Abu al-Fida' Isma'il bin 'Umar Ibn Katsir. Tafsir Al-Qur'an al-'Azim. Dar al Toyyibah li al-Nashr, 1999.
- Abu Ishak Ibrahim ibn musa ibn Muhammad Al-Syatibi. Al-Muwafaqat Fi Ushul al-Syari'ah. Mesir: Al-Matkabah Al-Tujariyah, 1920.
- Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Ats-Tsa'labi. Al-Kasyf Wa al-Bayaan Fi Tafsir al-Qur'an. Beirut: Darul Kutub al-Ilmiyah, 2004.
- Abu Ja'far Muhammad Ibn Jarir Ibn Yazid Ibn Khalid Ath-Thabari. Jami' al-Bayan 'an Ta'wil Ay al-Qur'an. Vol. V. Beirut: Dar al-Fikr, 1405.
- Ahmad Al-Wahidi. Asbab An-Nuzul Al-Qur'an, n.d.
- Ahmad Musthafa al-Maraghī. Tafsīr Al-Maraghī. Juz 7. Beirut: Dār al-Fikr, 1974.
- Alex W. Fahri Tobing. "Perilaku Hedonisme Pada Wanita Sosialita Hedonism on Woman Socialites." KINESIK 6, no. 3 (2019). <https://jurnal.fisip.untad.ac.id/index.php/kinesik/issue/view/9>.
- Almafira, Safira. "Aplikasi Untuk Rekomendasi OOTD (Outfit Of The Day) Berdasarkan Event5 Dan Mix And Match Item Berbasis Android." Diploma, Universitas Komputer Indonesia, 2017. Accessed October 15, 2022. <http://elib.unikom.ac.id/gdl.php?mod=browse&op=read&id=jbptunikompp-gdl-safiraalma-38303>.
- Al-Maraghi, Ahmad Mustofa. Tafsir Al-Maraghi. Lebanon: Dar Al-Kotob Al-Ilmiyah, 2006.
- Al-Raghib Al-Asfahani. Al-Mufradhat Fi Gharaib Al-Qur'an. Beirut: Maktabah Nazar Musthofa, n.d.
- Alvi Alvavi Maknuna, 2843134003. "KONSEP PAKAIAN MENURUT AL-QUR'AN (Analisis Semantik Kata Libas, Siyab Dan Sarabil Dalam Al-Qur'an Perspektif Toshihiko Izutsu)." Thesis, IAIN Tulungagung, 2015. Accessed October 15, 2022. <http://repo.uinsatu.ac.id/3229/>.

- Amir Faidhol Fath. *The Unity of Al-Qur'an*. Terj. Nasiruddin Abbas. Jakarta: Pustaka Al Kautsar, 2010.
- Arafah, Muh. *Etika Pelaku Bisnis Islam*. wawasan Ilmu, n.d.
- Assayyidi, Nurochman. *SANTRIPRENEUR: Ngaji Ayat-Ayat Ekonomi & Bisnis*. Penerbit NEM, 2021.
- Barton, Karyuwi. "Thriftling shop, jual beli barang seken yang lagi digandrungi milenial." *Lokadata.ID*. Accessed October 15, 2022. <https://lokadata.id/artikel/thriftling-shop-jual-beli-barang-seken-yang-lagi-digandrungi-milenial>.
- Bertens, K. *Etika K. Bertens*. Gramedia Pustaka Utama, 1993.
- Fahrudin, Fahrudin, and Riris Hari Nugraha. "KONSEP BUSANA DALAM AL-QUR'AN (Suatu Kajian Al-Qur'an Berdasarkan Pendekatan Tematik)." *Taklim : Jurnal Pendidikan Agama Islam* 18, no. 2 (September 17, 2020): 75–87.
- Gharro', Rodliyatul. "Pakaian Dalam Al-Qur'an Perspektif Zamakhsyari Dalam Tafsir al Kasyaf: Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil." Undergraduate, UIN Sunan Ampel Surabaya, 2018. Accessed October 15, 2022. <http://digilib.uinsby.ac.id/25113/>.
- Hamam, Zaenal, and A. Halil Thahir. "Menakar Sejarah Tafsir Maqāshidi." *QOF* 2, no. 1 (June 15, 2018): 1–13.
- Hasbi Ash-Shiddieqy. *Tafsir Al-Qur'anul Majid An-Nur*. Jakarta: Bulan Bintang, 2000.
- Hasbi, Muhammad. "Faktor – Faktor yang Mempengaruhi Minat Beli Outfit Second (Thrift) (Studi pada Konsumen di Toko RB Landungsari)" (December 4, 2021). Accessed October 15, 2022. <http://repository.unisma.ac.id/handle/123456789/3821>.
- Ibnu 'Asyur. *At-Tahrir Wa at-Tanwir*. Tunis: Darut Tusiniyah, n.d.
- Idxchannel. "Idxchannel, "49 Persen Masyarakat Indonesia Suka Belanja Online, Peneliti: Paling Banyak Beli Pakaian." Accessed August 25, 2023. <https://www.idxchannel.com/economics/49-persen-masyarakat-indonesia-suka-belanja-online-peneliti-paling-banyak-beli-pakaian>.
- Ismail, Maryam. "Hedonisme dan Pola Hidup Islam." *Jurnal Ilmiah Islamic Resources* 16, no. 2 (January 22, 2020): 193–204.
- Jaser Auda. *Maqashid Al-Syari'ah as Philosophy of Islamic Law a System Approach*. London: the International of Islamic Thought, 2008.

- Kartika, Wahyu. "Pengaruh Promosi Online Dalam Media Sosial Instagram Dan Kualitas Produk Terhadap Minat Beli Prabujaya Outfit / Wahyu Kartika." Diploma, Universitas Negeri Malang, 2018. Accessed October 15, 2022. <http://repository.um.ac.id/32416/>.
- Kā'imi, Muhammad Ridā. *Ma'Ānī Kalimāt al-Qur'Ān al-Karīm*. Daar al-Mahabbah al-Baida', 2016.
- Muhammad Al-Thahir Ibn Asyur. *Maqashid Al-Syariah Al-Islamiyah*. Cairo: Dar Al-Salam, 2016.
- Naraswari, Galuh Laksita. "Aplikasi Insfit (Inspirasi Outfit) Millenial Berbasis Android." Diploma, Politeknik Negeri Jember, 2022. Accessed October 15, 2022. <https://sipora.polije.ac.id/14473/>.
- Nasir, M., Samwil Samwil, and Muhibbul Subhi. "The Basics of Child Personality Development (Study of Analysis of Surah al-A'raf Verses 31-33 in Tafsir Ash-Shawi)." *International Journal of Ethno-Sciences and Education Research* 2, no. 2 (April 6, 2022): 70–74.
- Negara, Kementerian Sekretariat. "Ekonomi Digital : The New Face of Indonesia's Economy | Sekretariat Negara." Accessed October 15, 2022. https://www.setneg.go.id/baca/index/ekonomi_digital_the_new_face_of_indonesias_economy.
- Nurrohim, Ahmad, and Hany Raudhatul Jannah. "PAKAIAN MUSLIMAH DALAM AL-QURAN: ANTARA TAFSIR HASBI ASH-SHIDDIEQY DAN QURAIISH SHIHAB." *Suhuf* 32, no. 1 (April 1, 2020): 59–75.
- Pole, Salehudin. "Penggunaan Ayat Al-Quran Dalam Produk Pakaian Muslimah: Analisis Semiotika Charles Sanders Peirce Pada Akun Instagram @Biabyzaskiamecca." *Jalsah : The Journal of Al-quran and As-sunnah Studies* 2, no. 1 (April 29, 2022): 54–63.
- Qurthubi. *Tafsir Qurthubi*. Jilid 7. Jakarta: Pustaka Azzam, n.d.
- Rahmasari, Tri Padila. "PERGESERAN MAKNA HEDONISME EPICURUS DI KALANGAN GENERASI MILLENIAL." *JURNAL YAQZHAN: Analisis Filsafat, Agama dan Kemanusiaan* 8, no. 1 (June 1, 2022): 51.
- REVI, ANITA SARI. "TINJAUAN HUKUM ISLAM TERHADAP SISTEM PENENTUAN UPAH PENGANTAR BARANG (Studi Di Outfit Apparel Kelurahan Way Halim Kecamatan Way Halim Bandar Lampung)." Undergraduate, UNIVERSITAS ISLAM

- NEGERI RADEN INTAN LAMPUNG, 2022. Accessed October 15, 2022. <http://repository.radenintan.ac.id/16925/>.
- Shihab, M. Quraish. *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer*. Lentera Hati Group, 2012.
- T, Agus Dermawan. *Perjalanan Turis Siluman: 51 Cerita dari 61 Tempat di 41 Negara*. Kepustakaan Populer Gramedia, 2022.
- Thawilah, Syaikh Abdul Wahab Abdussalam. *Adab Berpakaian dan Berhias (Fikih Berhias)*. Pustaka Al-Kautsar, n.d.
- Umayyah. "Tafsir Maqashidi : Metode Alternatif Dalam Penafsiran Al-Qur'an." *Diya al-Afkar* 4, no. 01 (2016).
- Wahid, Abdul, and Nashr Akbar. *Tafsir Ekonomi Kontemporer: Menggali Teori Ekonomi dari Ayat-Ayat Al-Qur'an*. Gema Insani, 2020.
- Wasfi 'Asyur Abu Zayd. *Metode Tafsir Maqashidi (Memahami Pendekatan Baru Penafsiran Al-Qur'an)*. Jakarta: Qafmedia, 2020.
- Wisnumurti, Ratnasari. "PENGARUH HARGA, KUALITAS PELAYANAN, DAN PERSEPSI RESIKO TERHADAP KEPUTUSAN PEMBELIAN PAKAIAN ATASAN WANITA YANG DIJUAL SECARA ONLINE MELALUI GRUP BLACKBERRY MESSENGER (Studi Pada Girls Outfit Project Shop)." *Jurnal Pendidikan Tata Niaga (JPTN)* 3, no. 2 (June 11, 2015). Accessed October 15, 2022. <https://ejournal.unesa.ac.id>.
- Yuniarti, Anita, and Aufia Aisa M.Pd.I. *Aqidah Akhlak*. Lembaga Penelitian dan Pengabdian kepada Masyarakat Universitas KH. A. Wahab Hasbullah, 2022.
- Antropologi: Mengungkap Keragaman Budaya*. PT Grafindo Media Pratama, n.d.