

The Dynamics of the Interpretation of Women's Private Parts in Contemporary Islamic Family Law

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Article	Abstract
Article History : Received: March 06, 2026 Reviewed: March 25, 2026 Accepted: May 10, 2026 Translation: May 15, 2026 Published: May 18, 2026 Keywords: <i>Women's 'awrah , Islamic Family Law, Maqāṣid Al- Sharī'ah , Reinterpretation, Gender.</i>	The issue of women's 'awrah remains one of the most debated topics in Islamic family law due to the continuing interaction between classical religious texts and contemporary social realities. Changes in social structures, globalization, technological development, and women's increasing participation in public life have encouraged new interpretations of the concept of 'awrah without neglecting the fundamental principles of Islamic law. This study aims to analyze the dynamics of interpreting women's 'awrah in contemporary Islamic family law and examine its implications for family relations and women's roles in modern Muslim society. The research employs a qualitative library research approach using normative, historical, sociological, and <i>maqāṣid al-sharī'ah</i> perspectives. Data were collected through document analysis of the Qur'an, Hadith, classical and contemporary fiqh literature, and relevant scholarly publications, and analyzed using descriptive content analysis. The findings indicate that interpretations of women's 'awrah have evolved from predominantly textual understandings toward more contextual approaches that emphasize public welfare, justice, and the objectives of Islamic law. This development demonstrates that contextual reinterpretation can bridge normative teachings and contemporary realities while preserving the essential values of Islamic family law.

INTRODUCTION

The issue of private parts woman is one of the theme classic in study Islamic law which is always experience development interpretation from time to time. In treasury jurisprudence classic, limitations private parts woman has formulated by scholars based on interpretation to verses of the Qur'an, especially QS. An-Nur: 31 and QS. Al-Ahzab: 59, as well various hadith of the Prophet. However, the interpretation the no born in room empty, but rather influenced by context social, cultural, and structural society in its time. Therefore that, discussion about private parts woman no only nature normative-theological, but also historical and sociological.

In development modern society, dynamics social marked with globalization, progress technology information, as well as increasing participation women in the room public has bring change significant to method view to body, identity, and expression religiosity. The phenomenon of social media, the muslim fashion industry, and relevant state regulations fashion show that problem private parts no again limited to the realm private, but rather become part from discourse public and even political law (Sonya et al., 2024). This demand existence reading repeat to texts normative with consider maqashid sharia and principles welfare.

In context law Islamic family, discussion private parts own implications important, especially related relation husband and wife, education children, and construction gender roles in family. Interpretation about private parts often related with draft honor (iffah), protection (hifz al-'irdh), and responsibility moral responsibility in house stairs (Maulana, 2024). However thus, it appears question critical : to what extent is the interpretation classic still relevant with reality more contemporary muslim

families egalitarian and participatory ? Is it there is ijihad space for understand private parts in a way more contextual without ignore principles base sharia ?.

In addition, the emergence of gender perspective and approach hermeneutics in Islamic studies also influence method understand texts about aurat. Some groups emphasize importance see verses private parts in framework ethics courtesy and protection social, not solely as restrictions physical. While that, other groups remain maintain literal interpretation as form commitment to authority tradition (Hanif & Artikel, 2022). Difference this show existence dynamics intellectuals who continue develop in law Islamic family.

In Indonesia as a country with large muslim population, dynamics the the more complex because influenced by plurality culture and systems law national. Practice religiosity diverse society show variation in understand and apply draft aurat. This is show that interpretation private parts is not something single and static, but rather adaptive to change social.

Based on description said, it is important for study dynamics interpretation private parts woman in law contemporary Islamic family in a way comprehensive. This study expected capable bridge between text and context, between normativity and reality social, as well as give contribution academic in formulate relevant understanding with development of the times without lost based on principles Islamic law.

RESEARCH METHODS

This study use approach qualitative with type study literature (library research) which focuses on studies to sources normative and literature relevant academic with draft private parts woman in law contemporary Islamic family (Emzir , 2016, p. 283). Approach qualitative chosen because study this aim understand in a way deep dynamics interpretation private parts woman through analysis to various the views of classical and contemporary scholars, as well as development thinking Islamic law is influenced by changes social community. Research data sources consists of on material primary law in the form of verses of the Qur'an, hadith of the Prophet, books of fiqh classic, as well as works of scholars that discuss private parts women. As for the material law secondary obtained from books, articles journal scientific, results study previous, and documents related academics with law Islamic family, gender, maqashid sharia, and Islamic hermeneutics.

Data collection techniques were carried out through studies documentation with examine various relevant literature in a way systematic (Sugiyono, 2021, p. 59). The data that has been collected then analyzed use method analysis content analysis and approach descriptive-analytical analysis done with identify, categorize, and compare various pattern interpretation about private parts women, both of a sexual nature textual and contextual. In addition, research this also uses approach maqashid sharia for examine to what extent the goals sharia, in particular protection honor (hifz al-'irdh), benefit, and justice, can become runway in understand draft genitals in the middle change social modern society. Through approach said, research this expected capable produce comprehensive understanding about dynamics interpretation private parts woman in law contemporary Islamic family as well as its relevance to reality life muslim families today this.

RESULTS AND DISCUSSION

Concept and Limits of Women's Aurat According to Classical Islamic Family Law Perspective

The aurat (awrah) is the part of the body that a Muslim must cover under certain circumstances, particularly during worship and social interactions. The concept of aurat is crucial in Islam, as it relates to modesty, honor, and self-control.

Etymologically, *aurat* comes from the Arabic word عَوْرَةٌ ('awrah), which means something that is exposed, flawed, or embarrassing if seen. The root word is و ر ع which indicates the meaning of vulnerability or deficiency. In classical fiqh terminology, aurat is defined as a part of the body that must be covered and forbidden to be seen by people who are not entitled to see it (Dionnafandi et al., 2025). classical fiqh literature such as the work of Imam al-Nawawi in *Al-Majmū'* and Ibn Qudamah in *Al-Mughnī*, aurat is defined as a part of the body that must be protected because it is related to honor (hifz

al-'ird) and morality. This concept is not only a worship dimension (such as in prayer), but also a social-family dimension, because it is related to the relationship between men and women, especially in the context of marriage, mahram, and social interaction.

In classical fiqh literature such as the works of Imam al-Nawawi in *Al-Majmū'* and Ibn Qudamah in *Al-Mughnī*, the aurat is defined as a part of the body that must be maintained because it is related to honor (*hifz al-'ird*) and morality. This concept not only has a worship dimension (such as prayer), but also a social-family dimension, because it relates to relations between men and women, especially in the context of marriage, mahram, and social interaction.

1. The Order to Cover One's Awrah

The command to cover the genitals in Islam is a normative requirement firmly grounded in the Quran and the hadith of the Prophet Muhammad (peace be upon him). From the perspective of classical Islamic family law, this obligation is understood not merely as a dress code, but as part of a system of protecting individual honor and family moral resilience. The concept of genitals is closely related to the values of modesty (*hayā'*), self-preservation (*'iffah*), and regulating relations between men and women in both private and public spaces.

Foundation main order close private parts there is in QS. An-Nur verse 31 which reads:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ الَّتِي لَا بَعْلَ لَهَا وَالْأُخَرُ مِنَ الرِّجَالِ أَوْ الْوَلَدُ الَّذِي لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَبْنَ يَنْ يُلْهِ لِيَعْلَمَ مَا مَخْفًى مِنْ زِينَتِهِمْ وَقُوبُوا إِلَٰهَ اللَّهِ جَمِيعًا إِلَيْهِ الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلَحُونَ

Say it to women who believe should they guard his views, maintaining his genitals, and do not show her jewelry (part body), except for what is (usually) visible. It should be they close cloth veil to his chest. Let them too No show her jewelry (her intimate parts), except to husband them, their father, husband's father they, the sons they, the sons husband they, brothers man they, the sons you man they, the sons you Woman them, women (fellow Muslims), their servants have, the servants (old) man who is not have desire (towards women), or children who have not understand about private parts Woman. Let them too No stomping his feet to be known the jewelry they wear hide. Repent You all to Allah, O you who believe, so that you lucky. (Al-Qur'an Kemenag, 2019, p. Qs-An Nur: 31)

In paragraph Allah SWT ordered woman believe for withhold view, guard genitals, and not show jewellery they except the usual looks from him. Apart from that, there are order them to close *khimār* (veil) to their chest. In textual, verse this show existence obligation close part body certain previously in Arab traditions of ignorance still looks open, especially part neck and chest. The interpreters classic like al-Qurtubi in *Al-Jāmi' li Ahkām al-Qur'ān* explain that paragraph this become base law obligation close private parts for woman puberty in front of non-mahram men. Likewise Ibn Kathir in the interpretation confirm that order the show obligation guard and close part potential body give rise to slander.

Apart from that, QS. Al-Ahzab verse 59 which reads:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّلْزَوَّاجِ وَرَبِّكَ وَأَبْنَاءِ الْمُؤْمِنِينَ يُدْبِنْنَ لِيَهُنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ لَدُنِّي لَن يَعْرِفَنَّ فَيُؤْذِينَ وَرَنَ اللَّهُ غَفُورًا وَحِيمًا

O Prophet (Muhammad), tell your wives, your daughters, and the women of the believers to draw their cloaks (veils) all over their bodies. That is so that they may be more easily recognized and not molested.

Allah is Oft-Forgiving, Most Merciful. (Al-Qur'an Kemenag, 2019, p. Al-Ahzab: 59)

This verse reinforces this provision by ordering the Prophet to tell his wives, daughters, and believing women to draw their headscarves. This order mentioned in a way explicit, namely so that they known as a respectable and unassuming woman disturbed. This verse show that closing private parts own dimensions social, namely as form protection and moral identity in space public. In Ibn Kathir's interpretation it is explained that the hijab is clothes outer covering body, so that paragraph this become argument obligation wearing a hijab when be outside house or in front of non-mahram me.

The Qur'an also emphasizes function base clothes in QS. Al- A' raf verse 26 which reads:

يَا أَيُّهَا ابْنُ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُمَارِي سَوْءَ تَكْمُ وَرَبِّنَا وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ لِّكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ

O child grandson of Adam, indeed We have lower to you clothes For cover your private parts and hair (as material clothes For decorate self). (However) clothes piety that's the best . That 's it That is part signs (of power) of Allah so that they always remember . (Al-Qur'an Ministry of Religion, 2019, p. Al-A'raf:26)

That God has lower clothes for close genitals and as jewelry. This verse show that objective main clothes is close private parts before function aesthetics or beauty. With thus, closing private parts is part from human nature at a time form obedience to God's command. The evidence from the hadith also clarifies limitations and obligations said. In hadith narrated by Abu Dawud which reads: *It is said that the Prophet Muhammad (peace be upon him) told Asma' bint Abu Bakar that when a woman reaches the age of menstruation (puberty), nothing should be visible except her face and palms. (Al-Wazzan, 2012)*

This Hadith become references important for the majority of scholars in determining the limits of private parts woman in front non-mahram men. Although there is difference opinion about quality hadith mentioned, the classical fuqaha still make it as amplifier the evidence of the Qur'an in set minimum limits for genitalia Woman.

More far, deep the authentic hadith narrated by Imam al-Bukhari and Imam Muslim is mentioned that "shame is part from faith." Concept shame (*hayā*) this become foundation ethics in order close genitals. Closing private parts no solely formal legal obligations, but also manifestations from the faith and spiritual awareness of a muslim woman. (Dkk, 2025)

Thus, the command to cover the aurat (awrah) has a clear legal basis in the Quran and Hadith and is reinforced by the ijtiḥad of classical scholars. This provision is oriented not only towards individual aspects but also towards protecting morality and social order within the framework of Islamic family law. Covering the aurat is understood as a means of maintaining honor, preventing slander, and building a society based on values of decency and moral responsibility.

2. The Limits of Women's Aurat in Classical Fiqh

Discussions regarding the limits of women's private parts in classical Islamic jurisprudence (fiqh) are the result of ijtiḥad (interrogation) by scholars based on the Quran, hadith, and the practices of early muslim communities. These jurists discussed the matter in various chapters, particularly on prayer, marriage, and social etiquette. Generally, the limits of women's private parts are differentiated based on the situation: during prayer, in the presence of non-mahram men, in the presence of mahram men, and in the presence of husbands.

a. Limits of women's intimate parts in prayer

The majority of scholars of the school of thought agreed that all over body woman is private parts in prayer except face and palms hand. Opinion this held by Imam Abu Hanifah, Imam Malik, Imam al-Shafi'i, and Imam Ahmad bin Hanbal. The main postulate is QS. An-Nur: 31 who ordered woman for no show jewellery they except the usual looks from him. The majority of scholars interpret "the usual looks" as face and palms hand (S, 2016).

In the book *Al-Majmū'* Imam al-Nawawi explains that private parts woman in prayer is all over

body except face and both palm hands. Meanwhile that, in *Al- Mughnī*, Ibn Qudamah also emphasized this agreement the majority of scholars regarding matter this.

The Hanafi school of thought provides addition that second soles of the feet not private parts in prayer. Opinion this explained in works Hanafi jurisprudence such as *Al-Hidayah*. The supporting hadith is the narration of Abu Dawud about Asma' bint Abu Bakr, in which the Prophet Muhammad (peace be upon him) stated that after a woman reaches puberty, nothing but her face and hands should be visible (Marzu et al., 2024).

b. Limits of women's private parts in front of non-Mahram men

In context socializing social, the majority of Islamic jurists classic have an opinion that all over body woman is private parts except face and palms hands. Opinion this become current main in sect Shafi'i, Maliki, and Hanbali (Adnan, 2022). The evidence is QS. Al-Ahzab: 59 who commanded woman for extending their headscarves. The interpreters as al-qurtubi explains that paragraph this show obligation close body in front man foreign.

However there is difference opinion among Hanbali scholars. Some of they have an opinion that face is also included aurat. Opinion this attributed to history from Imam Ahmad bin Hanbal in one his history. In *Al- Mughnī*, Ibn Qudamah mentioned there are two histories from Imam Ahmad regarding face women, is it including private parts or no (Karunia & Suhufi, 2024).

The Hanafi school remains allow face and palms hand open during no give rise to slander. Explanation this can found in literature the classical Hanafi jurisprudence of *Al-Hidayah fi Sharh Bidayat al-Mubtadi* by al-Marghinani, which explains that a woman's aurat in front of non-mahrams is the entire body, except for the face and palms. These two parts are permitted to be uncovered because they are not considered aurat in the general context and *Radd al-Muhtar 'ala ad-Durr al-Mukhtar* by Ibn 'Abidin, which emphasizes that as long as it does not cause fitnah or temptation, a woman can uncover her face and palms (Et al, 2023).

Some contemporary scholars emphasize the importance of covering the entire body as a form of caution (iḥtiyāt) in maintaining honor and avoiding slander. This difference of opinion demonstrates that discussions regarding women's private parts are not merely normative but also evolve according to the social context and scholars' understanding of sharia principles (Ismail, nd).

c. Limits of Women's Awrah in Front of a Mahram

Based on QS. An-Nur: 31, women allowed show her jewelry to certain mahrams like father, brother men, uncles, and others. The classical scholars explain that which is permissible seen is part normal body looks in activity domestic, such as head (hair), neck, arms, and calves. However part between navel and knees still No may shown. In the interpretation of Al-Qurtubi it is explained that exception in paragraph the show leniency the private parts in front of the mahram are compared with non-mahram.

d. Limits of a Woman's Aurat in Front of Her Husband

In connection husband and wife , the scholars agree that no there is a limit to the aurat between both of them. All halal body seen by each partner. The evidence is QS. Al-Baqarah: 187 which states that husband and wife is clothes One each other. This verse understood by scholars as base ability see all over body partner in context legitimate marriage (Alghifari, 2024).

The classical fuqaha agreed about matter this and not there is difference significant opinion. Thus, the boundaries of women's aurat in classical fiqh are contextual and influenced by social relations. The Qur'anic and hadith evidence serve as the normative foundation, while the details of the boundaries are the result of ijtihad by scholars of various schools of thought, as outlined in classical fiqh works.

Dynamics and Development of the Interpretation of Women's Private Parts in Contemporary Islamic Family Law

Discussions regarding women's private parts in Islam cannot be separated from the process of interpreting the primary sources of Islamic teachings, namely the Quran and the Hadith. From the early days of Islam to the present day, understandings of the boundaries of women's private parts have undergone dynamics influenced by social and cultural developments, as well as the interpretive methods of Islamic scholars. This dynamic demonstrates that while the basic principle of covering the private

parts is a consistent teaching in Islam, how it is understood and implemented can evolve according to the context of the times.

In classical fiqh literature, scholars generally agree that a woman's aurat (wrath) in the presence of a non-mahram man is her entire body except her face and palms. This opinion is the view of the majority of scholars from various schools of fiqh, such as those founded by Abu Hanifah and Malik ibn al-Khattab. Anas, Muhammad bin Idris al-Shafi'i, and Ahmad bin Hanbal (Nurliansyah et al., 2025). This view is based on the interpretation of Quranic verses such as Surah An-Nur verse 31 and Surah Al-Ahzab verse 59, as well as a number of hadiths explaining the obligation to cover the aurat for Muslim women. In the context of society at that time, this rule was understood as a form of protection for women's honor and dignity.

However, with the development of modern society, various discussions and reexaminations have emerged regarding the concept of women's aurat (intimate body parts). This is inseparable from social changes occurring in Muslim communities, such as the increased participation of women in education, the workforce, and public life. These changes have prompted Muslim scholars to reexamine how religious texts are understood and applied in contexts different from those of the past.

In contemporary times, some Islamic thinkers have attempted to employ a more contextual approach in interpreting verses about the intimate parts of the body. They not only view the text literally but also consider the social and historical background in which the verse was revealed. This approach is known as the historical and contextual approach in Islamic studies (Anggraeni & Malang, 2019). Several modern thinkers such as Yusuf al-Qaradawi, Fazlur Rahman, and Amina Wadud emphasize the importance of understanding the primary objectives of sharia (maqasid al-syariah), namely maintaining honor, morality, and human welfare. In their view, the command to cover the intimate parts of the body is not only understood as a dress code, but also as part of the ethics of modesty and the protection of women's dignity in society (Hilal Ardiansyah Putra, 2023).

This dynamic of interpretation is also influenced by developments in academic studies on gender and women's rights in Islam. In several contemporary studies, the concept of aurat is no longer discussed solely within the framework of Islamic jurisprudence (fiqh) but is also linked to issues of gender justice, equality, and women's rights in family and community life. This has given rise to various new perspectives on understanding the boundaries of women's aurat, while remaining within the framework of fundamental Islamic values.

In the context of contemporary Islamic family law, discussions about women's private parts (awrah) are often linked to relationships between family members, particularly in maintaining the family's values of modesty and honor. Islamic family law governs not only marriage and divorce but also the moral values that underpin Muslim family life. Therefore, understanding women's private parts (awrah) also has implications for family education, character formation, and social interactions between men and women (Ardiansyah, 2014).

Furthermore, technological and social media developments have also influenced how society understands the concept of "awrah." In the digital era, social interactions are no longer confined to physical spaces but also occur in virtual spaces. This has given rise to new discussions about how the principle of covering "awrah" is applied in the context of digital media, including the use of photos, videos, and communication on social media. This phenomenon demonstrates that discussions about women's "awrah" continue to evolve with changing times.

Thus, the dynamics and developments in the interpretation of women's private parts (awrat) in contemporary Islamic family law demonstrate a dialogue between religious texts, the thoughts of Islamic scholars, and the social realities of society. These developments are not intended to change the basic principles of Islamic teachings, but rather to seek a more relevant and contextual understanding in facing the challenges of modern life. Therefore, studying women's private parts from the perspective of contemporary Islamic family law is crucial for understanding how Islamic values can be maintained while adapting to societal developments.

Factors that Influence Dynamics Interpretation of Women's Private Parts

The dynamic interpretation of women's aurat (privateness) in Islam did not emerge suddenly, but was influenced by various factors evolving in society. These factors relate to social change, scientific developments, and methods of interpreting Islamic legal sources. These changes prompted Islamic scholars and thinkers to reexamine the concept of aurat to ensure its relevance to current developments.

One of the main factors influencing the dynamic interpretation of aurat is changes in society's social and cultural conditions. In classical times, Arab society had a different social structure than modern society. Women during that period played a more domestic role, so regulations regarding aurat focused more on protecting and upholding women's honor in the public sphere. However, in the modern era, women have a broader role in various fields such as education, employment, politics, and social activities. This change necessitates a re-examination of how the concept of aurat is applied in everyday life (Mahfudhoh, 2024).

The next factor is the development of interpretive methods in Islamic studies. In Islamic scholarship, methods of interpreting the Quran and Hadith continue to evolve. Scholars employ not only textual approaches but also historical, sociological, and contextual ones. This approach allows Muslim scholars to understand the meaning of Quranic verses by considering the social context in which they were revealed and their relevance to current societal conditions (Adab et al., 2020).

Furthermore, developments in academic studies on gender and women's rights have also influenced perspectives on the concept of aurat. In contemporary studies, numerous studies have highlighted the role of women in Islam and how Islamic teachings can provide protection and justice for women. These discussions have encouraged Muslim scholars to re-examine the concept of aurat not only as a dress code but also as part of ethical and moral values in social life (Ayunda et al., 2025).

Another factor influencing the dynamic interpretation of aurat is globalization and the development of information technology. Through social media and digital communication, Muslims today can easily access diverse religious views from various countries and backgrounds. This has given rise to differing perspectives on how to understand Islamic teachings, including the boundaries of women's aurat.

Implications Interpretation of Women's Aurat Relationships and Roles of Women in Muslim Families in the Modern Era

The interpretation of women's private parts (awrah) in Islam is not only related to aspects of worship and morality but also has broad implications for social relations, particularly within the Muslim family. In modern society, the interpretation of women's private parts (awrah) is no longer understood in a single context but has evolved along with social change, education, and women's involvement in various sectors of life. These differing interpretations then influence how women's positions, roles, and relationships are constructed within Muslim families.

First, the interpretation of aurat (privateness) has implications for the division of roles between men and women within the family. From a classical Islamic jurisprudence perspective, a relatively strict understanding of women's aurat (privateness) is often associated with restrictions on women's movement in the public sphere. Women are seen as more ideal in carrying out domestic roles such as managing the household, raising children, and serving their husbands. This is based on the assumption that maintaining women's aurat and honor is easier if women spend more time at home. Consequently, family relationships tend to be patriarchal, with men being the primary actors in the public sphere while women focus on the domestic sphere (Yuliatin, 2019).

However, in the context of modern society, many contemporary muslim scholars and thinkers have begun to interpret the concept of aurat more contextually. This interpretation emphasizes that the obligation to cover the aurat does not necessarily restrict women from participating in social, educational, economic, or political life. As long as Islamic principles of modesty, honor, and ethics are maintained, women can still play an active role in the public sphere. This interpretation opens up opportunities for the formation of more egalitarian family relationships, where women play a role not only as household managers but also as individuals who make social and economic contributions to the family.

Second, the interpretation of aurat also influences the relationship between husband and wife. In modern Muslim families, there is a growing understanding that the husband-wife relationship should be based on the principle of partnership, not simply a relationship of authority. If the interpretation of aurat is understood rigidly and used as a basis for excessive control over women's activities, family relationships can become unbalanced. Conversely, if this interpretation is understood proportionally, husband and wife can support each other in carrying out their respective roles without negating the rights and responsibilities of either party.

Third, the implications of interpreting aurat also relate to the process of educating and raising children within the family. How parents understand the concept of aurat will influence how values of modesty, Islamic identity, and gender roles are taught to their children. In families with moderate understanding, education about aurat typically emphasizes not only dress codes but also moral values such as maintaining self-respect, respecting others, and understanding the boundaries of social interactions. This can help children grow up with a more comprehensive understanding of Islamic teachings and healthy gender relations.

Fourth, the interpretation of aurat also influences women's participation in education and the workforce. In modern Muslim societies, more and more women are pursuing higher education and pursuing careers in various fields. A more flexible and contextual interpretation of aurat allows women to continue their professional activities without abandoning sharia principles. In the family context, this can positively contribute to the family's economic well-being while improving the quality of decision-making within the household, as women play a role in determining the direction of family life (Sutisna & Asma, nd).

Furthermore, another implication of the interpretation of aurat is the emergence of various discourses regarding the identity of muslim women in the era of globalization. For some muslim women, covering their aurat or wearing the hijab is understood not only as a religious obligation but also as a form of religious identity and a symbol of obedience. On the other hand, there are also views that emphasize that the essence of Islamic teachings lies not only in symbolic aspects but also in ethical and spiritual values. These differing views demonstrate that the interpretation of aurat continues to evolve and influences how Muslim women position themselves within their families and society.

Thus, it is understandable that the interpretation of women's aurat (outer garments) has significant implications for women's relationships and roles within modern Muslim families. A more contextual and moderate interpretation tends to encourage more balanced family relationships, where women can fulfill domestic roles while also contributing to the public sphere. Conversely, a very rigid interpretation can limit women's freedom of movement and maintain a more hierarchical pattern of relationships within the family. Therefore, it is crucial for Muslims to understand the concept of aurat comprehensively, taking into account basic Islamic values, social developments, and the principles of justice and well-being in family life.

CONCLUSION

Based on the discussion above, the concept of a woman's aurat (wrath) in Islamic family law is based on the Qur'an and Hadith, which emphasize honor, modesty, and morality. In classical Islamic jurisprudence, a woman's aurat (wrath) in the presence of non-mahrams is generally understood to be the entire body except the face and palms, although there are differences of opinion. Over time, the interpretation of aurat has undergone dynamics due to social change and the increasing role of women. This demonstrates the existence of *ijtihad* (intelligible text) to understand aurat more contextually without ignoring sharia principles. This research is important in providing a more adaptive and relevant understanding of Islamic family law. Its benefits include enriching academic studies and serving as a practical reference. Further empirical research is recommended to examine practices in society.

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