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Understanding the *Tsaub Shuhroh* Hadith and Its Relevance to the OOTD Phenomenon on Social Media

Pemahaman Hadis *Tsaub Syuhroh* Dan Relevansinya Dengan Fenomena *OOTD* Di Media Sosial

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Abstract

The Outfit of the Day (OOTD) phenomenon has spread rapidly among millennials via social media, resulting in excessive contemporary clothing trends, raising the question of whether these trends are permissible or even prohibited by religion. This phenomenon is intriguing to investigate using a qualitative approach and the tsaub syuhroh hadith as the foundation for analysis. This research aims to determine the meaning of the hadith tsaub syuhroh and how it relates to the phenomenon of OOTD trends on social media. The findings revealed that OOTD on social media is a modern-era fashion trend that aims to show off what is being worn, which is prohibited in Islam. This concept is consistent with HR. Ibn Majah forbids a Muslim or Muslimah from dressing shuhroh or attempting to attract the attention of others.

Keywords: *Hadith; OOTD; Tsaub Syuhroh.*

Abstrak

Fenomena Outfit of The Day (OOTD) sangat marak di kalangan milenial melalui media sosial dan berakibat pada tren pakaian kekinian yang terlihat berlebihan sehingga menimbulkan persoalan apakah tren tersebut diperbolehkan atau justru dilarang agama. Fenomena ini menarik untuk diteliti dengan menggunakan metode kualitatif dengan hadis tsaub syuhroh sebagai landasan analisis. Tujuan dari penelitian ini yaitu untuk mengetahui pemahaman hadis tsaub syuhroh dan relevansinya dengan fenomena trend OOTD di media sosial. Hasil penelitian menunjukkan bahwa OOTD di sosial media merupakan salah satu tren fashion era modern yang bertujuan untuk memamerkan apa yang dipakai, sehingga hal ini dilarang dalam agama Islam. Hal ini sejalan dengan HR. Ibnu Majah yang melarang seorang muslim atau Muslimah berpakaian syuhroh atau berpakaian dengan tujuan menarik perhatian orang lain.

Kata Kunci: *Hadits; OOTD; Tsaub Syuhroh.*

A. Introduction

The concept of clothing in Islam is an important theme that should not be overlooked because it differs from the teachings of Islam. The Qur'an documents the historical study of clothing in Islam. The history of clothing began when Satan seduced the Prophet Adam and Eve into eating the Khuldi fruit. The event then exposed their *aurat*, which required clothing to cover it.¹ The demand for this clothing continues to this day.

The changing times have resulted in changes in the pattern of human life.² Western culture has rapidly developed in Indonesia and influenced people's habits in the modern era. This culture can enter through various mediums, both electronic and non-electronic. One type of contemporary trend is OOTD, which is popular among

¹ Titikrahmawati Aguskhunaifi, "Etika Berpakaian dalam Islam" (Studi Tematik Akhlak Berpakaian Pada Kitab Shahih Bukhori)," *INSPIRASI (Jurnal Kajian Dan Penelitian Pendidikan Islam)* 3, no. 1 (2019): 55–80. Page. 58

² Sa'ad Riyadh. *Tanya Jawab Psikologi Muslimah*. Solo. Aqwa Media Profetika. 2013. Page 58.

millennial teenagers. In general, they are ordinary people who are open to new things. They initially only saw it but later tried it.³

The OOTD phenomenon among today's teenagers leads to overdressing. For example, a person wears an outfit with various ornaments all over the body, and the colour of the clothes is strikingly bright, making people who see it feel strange and becoming the subject of talk, whether because the outfit is so good or expensive. However, when following the development of the phenomenon, it is important to consider the appropriate portion and not go overboard, as excessive dressing is a form of *tsaub shuhroh*.⁴ In principle, Islam does not forbid its adherents from dressing according to current trends as long as they do not violate Islamic principles. Islam despises the way people dress, such as the Jahiliyyah clothes, which show off the curves of the body and invite evil and immoral behaviour. The concept of Islam is to accept benefits (*maslahat*) while rejecting harm (*mudlorat*).⁵

Sheikh Muhammad Ali al-Shabuni (1903 AD - 2021 AD) is an expert on the interpretation of the Qur'an. He said that one of the basic principles of fashion is:

ألا يكون زينة في نفسه، أو مبهرجا ذا ألوان جذابه يلفت الأنظار

“The garments, in their essence, are neither adornments of preciousness nor vibrant raiments that draw the gaze of many.”

Ali Mustafa Yaqub (1952 AD - 2016 AD), an Indonesian hadith expert, stated the same thing and formulated the basic principles of fashion based on the Qur'an and Hadith. One of them is not in the form of luxury clothing or *libas shuhroh*, which is a garment that is not commonly worn by people in that location and thus draws attention to the wearer.⁶

³ Yudi Prasetyo. *From Old Fashioned to Stylish Perubahan Tren Busana Elite Tionghoa Batavia 1890–1942. Keraton Journal of History Education dan Culture*. vol 4. no. no 2. 2023. Page 88-96.

⁴ Ansharullah. *Pakaian Muslimah dalam Perspektif Hadis dan Hukum Islam. Jurnal Syariah dan Hukum*. Vol 17. no. 1. 2019. Page 65-86.

⁵ Lini Yuliza, “Trend Berpakaian Masa Kini Mengubah Fungsi Busana Muslimah Di Kalangan Wanita Muslim.” *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 1 (2021): 11–22. Page. 20

⁶ Trisna Yudistira, “Fashion Nabi Dalam Al-Quran, Hadis, & Umum: Catatan Kajian Keilmuan PP FKMTHI (Bagian 1),” 2022, <https://majalahnabawi.com/fashion-nabi-dalam-al-quran-hadis-umum/>.

Following this theory, we can consider the concept of OOTD, which occurs on social media and aims to show clothes in various fashionable styles to capture the attention of others. As a result, researchers are interested in exploring deeper into the understanding of the Hadith of *tsaub shuhroh*, using Hadith as the primary foundation for answering this phenomenon.

The preceding brief explanation highlights this study's significance in understanding the dynamics of OOTD in Indonesian teenagers. According to Jihan Muna Hanifah and Fajar Rachmadhani's research in the journal " Kontekstualisasi Hadis *Šaub Al-Syuhrah*: Studi Kritis Terhadap Fenomena Hijab Outfit of The Day (OOTD)" the use of hadith *šaub al-syuhrah* towards the OOTD hijab phenomenon is accompanied by the intention of boasting, *takabbur*, *sum'ah*, seeking praise and popularity, and wearing hijab and clothes that shape the body's curves. In fact, wearing the hijab must be by Shari'ah and intended to cover the *aurat*. As a result, the goal of this research is to provide insight, particularly for Muslim women today, when the OOTD hijab trend is still based on the fundamentals of Islamic law.⁷

Furthermore, according to Salasullail Akbar, Mugiyono, and Hedhri Nadhiran's research in the journal " Kajian Ma'anil Hadis Libas Asy-Syuhrah Perspektif Ali Mustofa Yaqub" "shuhrah" clothes are those that appear different in plain sight (*zhahir*) from the clothes commonly worn by the general public. The difference could be due to quality factors, such as being too luxurious and expensive or too cheap, because it appears to show one's simplicity (*zuhud*) in certain conditions and situations to attract the attention of others. If something like this happens, Ali Mustofa Yaqub has stated that wearing *shuhrah* clothes is haram.⁸ Then, according to Yuda Novianto's research in his thesis titled " Pemahaman Hadis Tentang Larangan Berpakaian Syuhrah dan Relevansi Dalam Konteks Kekinian (Analisis Sanad dan Matan)"

⁷ Jihan Muna Hanifah and Fajar Rachmadhani, "Contextualization of Hadith Šaub Al-Syuhrah: Critical Study of The Hijab Outfit of The Day (OOTD) Phenomenon," *Al-Bukhari: Jurnal Ilmu Hadis* 5, no. 2 (2022): 184–209. Page 184

⁸ Salasullail Akbar, Mugiyono Mugiyono, and Hedhri Nadhiran, "Kajian Ma'anil Hadis Libas Asy-Syuhrah Perspektif Ali Mustafa Yaqub," *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu* 2, no. 1 (2021): 1–29. Page. 27

the *matan* of the Hadith that has been analyzed states the prohibition of dressing in shuhrah, and the Hadith does not conflict with the Qur'an, logical truth, or historical reality. As Muslims, we must observe Islamic dress codes. Following Islamic law, dress entails wearing appropriate clothing, such as covering the aurat and remaining pure (*fitrah*).⁹

The concept of fashion according to Sharia and its relationship to excessive dressing (*tabbaruj*)¹⁰ is certainly interesting to consider in terms of Islamic law. In this case, the analysis uses the hadith basis to determine whether the trend is permissible and does not violate Sharia rules and the teachings of the Prophet Muhammad (PBUH) or if there is still a gap to avoid contradiction. Based on the description above, researchers will conduct a more in-depth analysis of the relationship between the Hadith of Tsaub Shuhrah and the current OOTD phenomenon on social media.

This study is an example of qualitative descriptive research. Literature reviews serve as the foundation for research analysis. The research was carried out by collecting primary and secondary literature sources. Primary data sources include a variety of literature on the hadith book Sunan Ibn Majah no. 3607. Furthermore, secondary data sources include books and scientific papers containing this research to help readers understand the material. Once organized, the literature sources will be classified based on the research questions. Following classification, researchers gather information from literature sources. The data are presented as research findings. The previously displayed data is then abstracted to display facts. Later, these facts will be explained in order to gain new information or knowledge. The interpretation stage employs hadith analysis using the *ma'anil hadith* approach.

⁹ Yuda Novianto, "Pemahaman Hadis Tentang Larangan Berpakaian Syuhrah Dan Relevansi Dalam Konteks Kekinian (Analisis Sanad Dan Matan)" (IAIN KUDUS, 2023). Page. v

¹⁰ siti zanariah husain. *Konsep Fesyen Menurut Syarak dan Kaitan dengan Tabarruj Satu Tinjauan Literatur. Jurnal Komunikatio*. Vol 6. 2021. Page 114-126.

B. The General Overview on *Tsaub Syuhroh*

The word *tsaub* derives from Arabic and appears in the book *Lisan al-'Arab*. The word shares a synonym (*murodif*) with the word *libas*, which means clothing.¹¹ Similarly, the al-Munawwir dictionary defines *tsaub* as clothing. In Asad M. Al-kalali's Indonesian-Arabic dictionary, *labisa-yalbasu* is synonymous with *ista'maluyasta'malu*, which means clothing or wearing.¹² Furthermore, the Primary Indonesian dictionary defines clothing as a wearable item. The term clothing is synonymous with the word fashion. Clothing is frequently used to describe clothes only visible from the outside.¹³

Shuhroh derives from an Arabic word. According to Ibn Mazur in the book *Lisan al-'Arab*, the word is derived from the word *shahara* and is interpreted as follows:

ظهور الشيء في شناعة حتى يشهره الناس

”Revealing that which is foul or detestable unto the eyes of the many.”

The word can be interpreted as an attempt to appear distinguished in front of a large group of people. Similarly, in the al-Munawwir dictionary, the word has the same meaning as al-*Sum'ah*, which translates to fame. According to Ibn al-'Asir, *shuhroh* means "showing something" (ظهور الشيء), as mentioned in al-Syaukani's book.

According to Ibn Atsir, "*al-syuhrah* means revealing something." Thus, the meaning of *shuhrah* clothing is clothing that is distinct from the colour of most people's clothing so that when people look at him, he feels '*ujub* (pride of himself) and brags about his attire. In his *Syarah*, al-Sindi states: "*Shuhrah* clothing is clothing that is intended to make one famous among people." It makes no difference whether an expensive garment is worn for

¹¹ Ahmad Warson Munawwir. *Kamus Al-Munawwir Arab-Indonesia Terlengkap Edisi Kedua*. Surabaya. Pustaka Progresif, 1997.

¹² Asad M. Al-Kalali, *Kamus Indonesia Arab* (Jakarta: PT Bulan Bintang, 2013). Page. 380

¹³ Laila Afianti, *Konsep Libas Dalam Al-Qur'an (Ilmu Al-Qur'an Dan Tafsir)* (Salatiga: IAIN Salatiga, 2017). Page. 21

worldly pride and luxury, or a cheap (very modest) garment is worn to demonstrate modesty and *riya'* (praise).¹⁴

In terminology, *tsaub* and *shuhroh* refer to a person's clothes that make him famous because of their striking colours or excessive use. In either case, he becomes the centre of attention, which fills him with pride.¹⁵

According to the narrations of al-Bukhori, Imam Muslim, and Jabir bin Abdillah, the Prophet Muhammad once wore a red garment during the conquest of Makkah. The Prophet was also attracted to a black robe, and some clothes were brought to Medina for him to wear. As a result, there was no one special garment that only the Prophet could wear while others were unable to. The Prophet wore clothes that were common among people. As a result, *shuhroh* is illegal.¹⁶

According to many narrators, the issue of *shuhroh* was once one of the most popular topics. This was due to the Prophet's threat against those wearing this clothing type. Extending the robe was a pompous custom among ancient Roman and Persian kings to demonstrate their arrogance and pride. Thus, the rulers stretched out their attire while the court ladies carried the hem of the garment. This was the custom that spread throughout the Jahiliyyah society. The Messenger of Allah condemned such customs.¹⁷

People were concerned about their clothing habits during the Prophet's lifetime. Unlike today, clothing is extremely important to everyone. Over time, clothing or outfits have become

¹⁴ Muhammad Lutfi, "Studi Kritik Sanad Matan Hadis Libas Al-Syuhrah" (Jakarta: Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, n.d.). Page. 85

¹⁵ Ahmad Zarkasih. *Pakaian Syuhroh*, <https://Zarkasih20.Blongspot.Com/2013/10/Pakaian-Syuhroh-Haram-Kah.Html?M=1>. Accessed on October 20, 2013.

¹⁶ Abu Ihsan al-Atsari. *Jangan Memakai Pakaian Syuhroh*. *Jurnal Talbil Iblis*. Vol 1. no. 2. 2022. Page 5.

¹⁷ Ali Mustofa Yaqub. *Cara Benar Memahami Hadis*. Jakarta, Pustaka Firdaus. 2019. Page 97.

more popular, particularly among teenagers.¹⁸ Outfit of the Day (OOTD) is a new term gaining popularity on social media. OOTD refers to clothes worn daily from head to toe with various accessories, which are used to support one's style or appearance and achieve stylish appropriateness.¹⁹ As a result, there are numerous outfit models for both men and women that can enhance the aesthetic value of one's appearance. The aesthetics of an outfit are judged not only by its shape but also by its appearance, which includes clothes, pants, skirts, accessories, and shoes. This is an extremely important support to consider.²⁰

Outfit models are constantly changing to reflect the times. However, with so many changes, we must remember that the clothing or outfit model selected should not be a mistake. Outfits change so quickly each year that it affects other people's attractiveness in how they style their clothing. Nowadays, there is a widespread phenomenon among teenagers. A phenomenon known as "*kue cewe*," or women wearing brightly coloured outfits embellished with various knick-knacks all over their bodies. Some people wear hijab but dress in transparent clothes and tight pants, allowing their curves to be visible. This model is popular among teenagers nowadays.²¹

Appearance is an important factor that reflects a person's personality. Clothing also boosts confidence and draws attention (*shuhroh*).²² The explanation above provides numerous examples of various types of outfits, indicating that one of the clothing trends that teenagers today are familiar with is the Western cultural outfit

¹⁸ Gina Eka Putri, Aulia Eva Ratih et al. *Tren Busana Di Era New Normal*. Literature Review. *Prosiding Pendidikan Teknik Boga Busana* Vol 15, no. No 1 (2020); Page 1-3.

¹⁹ Ekariana Fitriana Irawan dan Asep Ramadhan, *Pengaruh Visualisasi Foto OOTD (Outfit of The Day) Selebgram Sebagai Strategi Promosi Produk Fashion Terhadap Persepsi Wanita*. *Jurnal Desain Produk Industri Institut Teknologi*. Vol 17. 2017. Page 6.

²⁰ Jumariah. *Etika dan Estetika Berbusana Ibu PKK Kecamatan Danu Rejan Kota Yogyakarta*. *Abdimas Akademika* 3. no. 02. 2022. Page 175–83.

²¹ Rosida Tiurma Manurung. *Dinamika Istilah Fesyen Pada Kalangan Generasi Milenial*. *AKSARA. Jurnal Ilmu Pendidikan Nonformal*. Vol 09. no. No 1. 2023. Page 67-74.

²² Erni Makmur, *Buku Berbusana dan Bergaul Mencerminkan Diri Seseorang*. Kalimantan Timur. 2021.

trend or Korean style. Actually, if we look back, Western fashion trends that teenagers have followed, such as jackets, corduroy pants, and so on, have been around for a long time, dating back to the 1950s.²³

Teenagers' love for fashion is not immune to positive and negative influences. If viewed positively, the latest style will inspire someone to be more creative in creating a new image or person distinct from others. Fashion style has the ability to transform simple things into new trends through various forms of creativity. In terms of negative influences, developing fashion clothing impacts teenagers who follow current fashion developments. This is just to prove to society that they are trendy teenagers.

Some people define an outfit as a set of clothes worn on a daily basis or for a specific event. Outfits in countries with four seasons are seasonally appropriate. Seasonal outfits vary. In Indonesia, outfits are tailored to specific activities and events. When attending a wedding, the outfit will be formal and elegant. Women's earrings and bag accessories are chosen to complement their outfits, unlike the outfits for socializing, which are casual, comfortable, and appropriate for the situation. Indoor socializing requires a different outfit than outdoor socializing. It is also necessary to distinguish between clothing during the day and night. We should wear light clothing if the weather is hot during the day. At night, the temperature is usually cold and windy. Then we should dress warmly, with long-sleeved shirts, jackets, and long pants. This may be common in Indonesia, but not in Egypt or elsewhere.²⁴

C. The Relevance of *Tsaub Shuhrah* Hadith to the OOTD Phenomenon on Social Media

Many aspects of human life have changed in recent years, one of which is the fashion sense. This change has an impact on people's lifestyles, particularly among teenagers. There are

²³ Indy Keningar. *Inspirasi Gaya 1950*. Noura. No 1. 2015. Page 6.

²⁴ *Mustika Mukhtar. Artikel Tata Cara Berpakaian dapat Mempengaruhi Perkembangan Jiwa Anak. Educandum. Vol 8. no. 2. 2022. Page. 218.*

currently many fashion models, or OOTDs, as millennials call them. OOTD stands for Outfit of the Day. This slang term refers to the type of clothing accessories that we wear daily or at specific events. According to the official Dictionary page, OOTD is part of the lifestyle. Most teenagers today post OOTDs on their social media pages. This phenomenon is visible in various media, including fashion, circles, and tutorials. Outfits are the most appealing aspect of OOTD and significantly impact social life. Teenagers use outfits to improve their lives.²⁵

Tsaub shuhroh, as used in Hadiths, refers to clothes worn to show off and seek *Shuhroh* clothes, as mentioned in Ibn Majah's book, are worn to boast, either because of the good clothes or to humble oneself due to one's simplicity.²⁶

Regarding OOTD, which is popular at the moment, whether it is a style of dress inspired by Western culture or on social media, not many people follow it as a modern style. This style is popular among the general public, and most people embellish their outfits in various ways. Some overdo it with knick-knacks all over their bodies, and there are those whose clothes are bright colours, making people feel strange. Some people wear it to stand out from the crowd in terms of price and style. According to the Prophet Muhammad's Hadith, dressing in this manner is considered *tsaub shuhroh*:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ عَنْ الْمُهَاجِرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا

” It has been conveyed unto us by Muhammad ibn Abdil Malik ibn Abi as-Syawarib, who relayed from Abu 'Awanah, who in turn reported from 'Uthman ibn al-Mughiroh, who received from al-Muhajir, who narrated from Abdullah ibn Umar, who reported that the Messenger of Allah (peace be upon him) proclaimed: “Verily, whosoever adorns himself with the garment of shuhroh in this worldly life, Allah shall envelop him in the garment of disgrace upon

²⁵ Yulia Hafizah. *Fenomena Jilbab dalam Masyarakat Kosmopolitan: Interpretasi Teks dan Konteks Atas Ayat Jilbab*. Khazanah: Jurnal Studi Islam dan Humaniora. Vol 16. no. 2 . 2018. PAGE. 203.

²⁶ Ali Mustofa Yaqub. *Cara Benar Memahami Hadis*. Jakarta, Pustaka Firdaus. 2016. Page. 99.

the Day of Resurrection, and he shall be cast into the hell fire." (HR. Ibnu Majah)²⁷

The Hadith explains the threat to those who wear the *shuhroh* garment. Allah will clothe him in shame on the Day of Judgment. The existence of this threat demonstrates that wearing *shuhroh* clothes is not permitted in Islam. This has resulted in disagreements among scholars about the criteria and rulings governing *shuhroh* clothing. According to the Ministry of Kuwait in al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah, the explanation of this Hadith refers to a model of clothing that deviates from societal customs and the law, which is makrooh because it causes *shuhroh*. Such clothing is prohibited because it encourages many people to gossip about it, which also causes others to gossip. Other scholars, including al-Muhammad ibn Shalih al-Uthaymeen, have stated that wearing *shuhroh* clothing is haraam. From here, the author wants to see if the OOTD trend is permissible and does not violate the Sharia rules established by Prophet Muhammad.

According to the findings of R Ulfah et al. in the journal "The Phenomenon of Using Outfit of The Day Photos on Instagram as Self-Presentation Media (A Communication Study in Erving Goffman's Dramaturgy Approach)," there are several goals behind the OOTD (Outfit of The Day) photos they upload, including being considered slang, cool, fashionable, and high class. Another goal is to be endorsed by online products like other fashionistas, to set trends, and to inspire and motivate those who see. The desire to upload OOTD (Outfit of the Day) or fashion photos drives the perpetrators to use photos to form a self-image, which leads them to constantly shop for the latest fashion items. Consistent fashion consumption indicates consumptive behaviour. The pursuit of image and appearance drives consumer behaviour in the fashion industry. This process continues, eventually leading to a wasteful lifestyle.²⁸ This is certainly contrary to Islamic principles. Allah emphasizes His word:

²⁷ Abu Abdullah bin Yazid Ibn Majah al-Rab'i al-Qozwini. Sunan Ibn Majah. al-Risalah al-Amaliyyah. diakses dari software al-Maktabah al-Syamillah. versi 3.51. Page 601.

²⁸ R Ulfah, Ike Atikah Ratnamulyani, and Maria Fitriah, "Fenomena Penggunaan Foto Outfit of the Day Di Instagram Sebagai Media Presentasi Diri

يَبْنَى آدَمُ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*“O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.”*²⁹

The fashion or clothing described in the verse is a trend. Ironically, some people view such attitudes and actions as part of art and artistic fashion, with the slogan, "the woman's body is beautiful, so why should it be covered." *Tabarruj* refers to the act of showing the aurat in public from an Islamic perspective. There is a prohibition on preening and adorning like the women of Jahiliah because they did not respect the limits of the aurat that must be covered. Women did not wear clothing during circumambulation throughout history. In a hadith, the Prophet threatens and harshly criticizes women who display their *aurat*. The Hadith in question is as follows:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا

“Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: "There are two groups of people in Hell whose torment I have never seen before. 1) people who beat people with whips shaped like cow tails (i.e., oppressive rulers), and 2) women who are dressed but naked and always commit sin and attract others to sin. Her hair is as large as a camel's hump. They will not enter Paradise, nor will they smell its odour, even though the odour of Paradise is detectable for a long distance.”

The above Hadith appears to predict the current situation. Some women claim to be dressed, but they are naked. This is because the clothes they wear do not cover the parts that should be covered or may cover all of the parts that are considered to be covered but with very thin clothes, resulting in an outfit that is not

(Suatu Kajian Komunikasi Dalam Pendekatan Dramaturgi Erving Goffman),” *Jurnal Komunikatio* 2, no. 1 (2016). Page. 12-13

²⁹ *Departemen Agama RI, AL Qur'an dan Terjemahannya*. Bandung: Syaamil Qur'an. 2016. Page. 15).

justified in Islam. Given the threat of the Hadith above, such a woman will not enter heaven, nor will she be able to smell the smell of heaven. The threat emphasizes that showing off a woman's limbs, which should be covered, is a despicable act. Even if you enter heaven, you cannot smell it. The hint emphasizes the gravity of the sin and sinfulness of women who behave in this manner.

Islam does not require its followers to wear specific types of clothing. Starting with the shape and even the model. However, Islam only commands that people dress by Islamic law. The clothes worn must meet the following conditions:

- b. Covering the Aurat
- c. Clothing is not loose or tight
- d. Not transparent or not thin
- e. Does not resemble the opposite sex³⁰

The scholars' arguments for prohibiting wearing *tsaub shuhroh* are based on the abovementioned conditions. However, there is a view that the prohibition is conditional and temporary. This refers to the rules of Fiqh, specifically:

الحكم يدور مع علته وجوداً وعدماً

The law revolves around whether or not there is a basis (*illat*).

If the basis (*illat*) changes, so will the ruling. Thus, Islamic law is adaptable.³¹ The Hadith of *tsaub shuhroh*, when viewed within the context of Islam and its terminological meaning, prohibits wearing *shuhroh* clothing. However, this does not rule out wearing clothes with the intention of *zuhud* and rejecting good ones with humility. In other words, wearing them without feeling *shuhroh* in the wearer.³²

Hadith *tsaub shuhroh*, when viewed through education, can instil morality in everyone. A woman's *tsaub shuhroh* behavior is determined by her intentions, such as adorning herself, her husband, or the public. Many women overdress to appear attractive

³⁰ Adabul Ma'rifah Fil Islam, *Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah*. Yogyakarta. Suara Muhammadiyah. 2018. Page 41-52.

³¹ Muhammad Izzul Haq Zain. *Kontekstualisasi Hadis Larangan Menggambar dengan Desain Grafis*. *Jurnal Studi Hadis*. vol 4. no. 1. 2018. Page 114.

³² Muhammad Abdul al-Aziz Amru. *Al-Libas Wa Al-Zinah Fi Al-Syari'ah Al-Islamiyah* (Dar al-Nafais. 2009. Page 320-322).

in front of others. However, not all of them have the same intentions. Some women maintain good behaviour and appear reasonable. Positive behaviour entails maintaining clothes and associations. As a result, women believe Allah is watching over them, allowing them to avoid everything Allah and the Prophet despise.³³

The author will examine the explanation of *tlaub shuhroh*, both in terms of language and from the perspectives of scholars, and provide some analysis related to research on understanding the Hadith of *tlaub shuhroh* and its relevance to the OOTD phenomenon on social media. Regarding language, *tlaub shuhroh* refers to wearing clothes that reveal something ugly or terrible to attract others. According to its definition, *tlaub shuhroh* refers to wearing clothes for a specific purpose, such as dressing excessively, which is not typical, wanting to be famous in public, and boasting. Scholars believe the meaning is nearly identical to that of *tlaub shuhroh*, which include:

- a. Al-Munawi: Dressing to brag.
- b. Muhammad bin Salih bin Muhammad al-‘Utsaimin: Dressing to become famous and famous.
- c. Ibnu Ruslan: Dressing to be admired by the public.
- d. ‘Abd al-Muhsin bin Hammad al-‘Ubbad: Dressing to boast.
- e. Suyuti Abd al-Ghani and Fakhr al-Hasan al-Dahlawi: Dressing for bragging.³⁴

According to the scholars' interpretations of the Hadith of *tlaub shuhroh*, the law prohibits wearing these clothes for religious reasons, such as wanting to be famous, arrogant, and admired by many people. Most scholars agree that the purpose of *tlaub shuhroh* is to boast. However, arrogance in dress cannot be used as a criterion for determining something because arrogance is found in the heart rather than words. People cannot see someone's arrogance

³³ Muhammad Nur Asikh. *Makna Tabarruj Menurut M. Qurrais Shihab Dalam Tafsir Al Mishbah dan Relevansinya di Era Sekarang*. Semarang, UIN walisongo. 2018. Page 101-122).

³⁴ Miski. *Pemahaman Hadis Ali Mustafa Yaqub. Studi Atas Fatwa Pengharaman Serban dalam Konteks Indonesia*. Riwayah: Jurnal Studi Hadis .vol 2, no. no 1. 2016. Page 15-31.

from a physical standpoint. So, according to the author, the article states that people who wear *shuhroh* clothes will be humiliated on the Day of Judgment because they are motivated by a desire to boast about themselves. If that is the case, religion strictly prohibits it because Islam values humility and despises arrogance. It is forbidden to wear these clothes to stand out and attract the general public's attention.

D. Conclusion

The OOTD trend on social media aims to show off the clothes worn, as well as poses and styles that catch media users' attention. According to the Hadith of *tsaub shuhroh* narrated by Ibn Majah, wearing *shuhroh* clothes or those designed to attract attention and show off is forbidden. This is also supported by the *illat* of the OOTD phenomenon on social media, which is to show off what is being worn, regardless of whether the clothes meet the requirements of being loose, covering up to the chest, and so on. Users who brag on social media intend to show off what they wear. The intention of the user to show off on social media is what makes the OOTD trend prohibited in Islam.

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