

From Tafsir to Social Practice: Muslimah's Practices of Hijab in Lombok Based on QS. Al-Ahzab [33]:59

Ulul Arham

UIN Mataram, Indonesia

ulularham220799@gmail.com

Abstract

Research examining how Qur'anic interpretation is translated into everyday hijab practices within *Muslimah* cultural contexts remains limited, particularly in Lombok, Indonesia. This study aims to explore *Muslimah* understandings of QS. Al-Ahzab [33]:59, examine how these understandings are manifested in everyday hijab practices, and identify the social and cultural factors shaping their meanings and enactment. A qualitative case study design was employed involving 30 purposively selected informants, comprising *Muslimah*, religious teachers, community leaders, and parents in Lombok. Data were collected through semi-structured interviews, non-participant observations, and documentation from 10 July to 10 September 2026 and analyzed thematically through coding, categorization, theme development, and interpretation. The findings indicate that participants understood hijab not merely as a form of head covering but as a religious obligation associated with modesty, dignity, protection, self-respect, and *Muslimah* identity. These understandings were embodied in everyday dress practices across religious, educational, family, and public settings, although their outward expressions varied according to activity, comfort, fashion, personal preference, and social context. Hijab practices were further shaped by family upbringing, religious education, guidance from religious figures, community expectations, local cultural norms, and contemporary influences. The study concludes that the translation of *tafsir* into social practice is not a linear process but an interpretive, negotiated, and contextually embodied one. The study contributes to lived religion and contextual Qur'anic studies by positioning *Muslimah* as active interpreters who negotiate religious meanings within everyday social and cultural contexts. These findings also highlight the importance of

examining religious practices through the interaction of scriptural understanding, individual agency, and sociocultural influences. Future research may extend these findings through longitudinal and comparative studies across regions, generations, and patterns of hijab practice.

Keywords: Contextual Qur’anic Interpretation; Hijab Practices; Lived Religion; *Muslimah*; QS. Al-Ahzab [33]:59

INTRODUCTION

The hijab has become a significant subject in contemporary discussions of religion, gender, identity, and women’s social participation. Internationally, Muslimah’s veiling practices are increasingly understood as complex social and religious phenomena rather than as uniform expressions of religious obligation. The social acceptance of the hijab is influenced not only by its religious symbolism but also by how women’s reasons for wearing it are perceived. Personal choice tends to generate greater social tolerance than perceived community pressure, suggesting that hijab practices are closely associated with women’s agency, identity, and social perceptions (Velthuis et al., 2022). Similarly, veiling can function as an expression of Muslimah’s identity and personal autonomy rather than merely as a religious symbol, while restrictions on veiling may affect women’s ability to construct and express their identities through autonomous social practices (Costello & Ahmed, 2026). These perspectives indicate that the meaning of hijab cannot be reduced to a single religious or social interpretation.

The diversity of Muslimah’s experiences further demonstrates the complexity of hijab practices. Hijab decisions may emerge from heterogeneous forms of subjectivity in which religious commitment, personal confidence, family experiences, and contemporary notions of emancipation interact (Barth et al., 2024). Hijab is also closely connected to identity and social belonging because religious dress can simultaneously express faith, provide a sense of protection, and serve as a visible marker through which women are socially perceived (Loxston & Jachens, 2023). Consequently, the meaning of veiling cannot adequately be explained through a simple opposition between oppression and freedom. Muslimah may experience hijab as a religious practice, a means of constructing the self, and an expression of agency within particular social contexts (Chaoui, 2023). This complexity also requires representations of Muslimah to avoid treating hijab as a fixed and homogeneous

identity marker, since religious practices and self-understandings are shaped by diverse historical, cultural, and social contexts (Allouche, 2024). Moreover, hijab operates as a visible social marker that can influence how Muslimah are perceived and evaluated by others (Sheen et al., 2023).

These international issues are particularly relevant in Indonesia, where hijab practices have developed within the intersection of Islamic norms, local culture, fashion, media, and contemporary social change. Indonesian modest fashion demonstrates that Muslimah clothing is not separate from social and economic dynamics but interacts with culture, the fashion industry, global mobility, and ideas of women's freedom and empowerment. Hijab therefore becomes a space in which religious values are negotiated with contemporary cultural and social developments (Saraswati, 2024). Indonesian hijaber communities also increasingly function as spaces for disseminating religious values, constructing Muslimah identities, and strengthening social networks through the convergence of offline religious practices and digital media (Meidina, 2023). In contemporary Indonesian society, hijab has consequently developed beyond a purely religious obligation into a dynamic marker of social identity whose meanings are continuously shaped by cultural change, identity politics, feminism, and modern fashion (Merlins, 2024).

The agency of Muslimah is also important for understanding these developments. Religious piety should not be understood merely as conformity to externally imposed norms because women may actively interpret religious teachings and incorporate them into everyday life (Putri & Poerwandari, 2023). Media representations increasingly portray hijab-wearing women not simply through physical beauty or religious modesty but as autonomous subjects capable of making decisions regarding work, relationships, and personal aspirations (Qudratullah & Malik, 2024). Nevertheless, religious dress remains embedded in wider social structures. Women's religious practices are influenced by religious norms, policies, gender relations, and various forms of regulation over the female body; thus, women's religious expression can be understood as an ongoing negotiation among norms, identity, aspirations, and social conditions (Arnez, 2024). Restrictions on hijab in Indonesian workplaces, for example, may create tensions between the exercise of religious identity and institutional expectations and raise concerns about discrimination based on religion and gender (Fitasari & Mas'ud, 2021).

Historically, the social meaning of hijab in Indonesia has also shifted from an object of institutional restriction during the New Order to a recognized expression of religious identity, individual rights, and personal expression in the Reform era (Pujiati, 2023). More recently, hijab consumption has been influenced not only by religious considerations but also by fashion consciousness, stylistic uniqueness, and conformity to social norms, illustrating the intersection between religious dress and contemporary consumer culture (Farhan et al., 2025). Scholarship on Muslimah wearing hijab in Indonesia likewise intersects with broader debates on Islamophobia, radicalism, religious identity, and the social representation of Muslimah (Tamamia et al., 2023). In this context, hijab can simultaneously function as a marker of religious identity, spiritual expression, and a socially visible form of religious commitment (Effendi et al., 2025).

Responding to these complexities requires an approach that connects Qur'anic interpretation with women's lived social practices. Understanding Islamic teachings concerning women should consider the moral purposes and welfare underlying revelation rather than relying exclusively on textual application. A *maqāṣid*-oriented approach positions women as agents who interpret and practice religious values within their social contexts, allowing the relationship between religious texts and social practices to be understood dynamically (Abdelgafar, 2023). Similarly, contextual interpretation requires attention to the relationship between the Qur'anic text, its historical context, and broader moral objectives, including justice, dignity, and moral equality in contemporary life (El-Ali, 2022). Within this perspective, QS. Al-Ahzab [33]:59 can be understood not merely in terms of the physical form of the hijab but also through its moral concern with protecting women from degrading or harmful treatment. From a gender perspective associated with Amina Wadud, the verse may be approached as part of a broader moral principle concerning women's protection, social conduct, and resistance to objectification and harassment in public spaces (Zulfikar & Mustaqim, 2024). A *maqāṣidī* interpretation similarly emphasizes the purposes and welfare underlying the regulation of hijab rather than only its formal clothing requirements, relating hijab and veil to protection, dignity, and the ethical objectives of Islamic law (Fabrori & Syarifah, 2024).

Previous studies have provided important foundations for understanding QS. Al-Ahzab [33]:59 and contemporary hijab practices, but their primary emphases remain largely interpretive or focused on general social meanings. Zulfikar et al., (2022), for example,

examined QS. Al-Ahzab [33]:59 and its relevance to veil practices in Indonesia, highlighting differing scholarly views concerning women's aurat and the implications for veil practices. Faizin et al., (2022) examined the phenomenon of *syar'i* hijab through Abdullah Saeed's contextual interpretation and found that the meanings of hijab, jilbab, and khimar are frequently conflated in contemporary discourse, while hijab practices are influenced by religious, social, economic, and political dimensions. Asmara et al., (2023) identified religious, social, and health functions of the trendy veil and showed that negative social stigma toward veiling has gradually declined.

From a phenomenological perspective, Suhendi and Wahyudi, (2023) demonstrated that women's motivations for veiling involve religious identity, personal belief, and everyday social dynamics, confirming that veiling is also a process of identity construction and social interaction. More specifically, Fabrori and Syarifah, (2024) analyzed QS. Al-Ahzab [33]:59 and QS. An-Nur [24]:31 through a *maqāṣidī* framework and identified objectives related to the preservation of religion, self, wealth or adornment, and women's dignity. (Shin, 2024), through an analysis of the Qur'anic principle of *'am*, similarly emphasized the relationship between QS. Al-Ahzab [33]:59, women's dignity, Muslimah identity, and protection from harassment. These studies establish important theological, contextual, and social foundations for understanding hijab. However, a significant gap remains: previous scholarship has largely examined the interpretation, legal meaning, contextualization, functions, or general social experiences of hijab, while limited attention has been given to how Muslimah themselves translate the meaning of QS. Al-Ahzab [33]:59 into everyday hijab practices within a specific local cultural setting. In particular, the connection between Qur'anic interpretation and lived hijab practices among Muslimah in Lombok remains insufficiently explored.

This study addresses that gap by moving from tafsir to social practice, examining how the meaning of QS. Al-Ahzab [33]:59 is understood, negotiated, and embodied by Muslimah in Lombok. A preliminary observation conducted on 10 July 2026 in Lombok indicated that Muslimah's hijab practices varied in style, interpretation, and everyday application. While most women understood the hijab as an expression of Islamic modesty and religious identity, its practical forms were influenced by social norms, family expectations, cultural traditions, occupational contexts, and personal religious understanding. The observation also suggested that QS. Al-Ahzab [33]:59 was not merely understood as a textual religious instruction but was interpreted and negotiated within women's everyday

social practices. These initial observations provided an important basis for examining how Quranic interpretations of hijab are translated from tafsir into lived religious practice among Muslimah in Lombok.

The novelty of this study lies in connecting Qur'anic interpretation with women's lived experiences and everyday practices rather than treating the verse solely as a textual or normative object of interpretation. The study is theoretically informed by the complementary perspectives of contextual and maqāṣid-oriented Qur'anic interpretation, which emphasize moral objectives, protection, dignity, agency, and contextual application (Abdelgafar, 2023; El-Ali, 2022; Fabrori & Syarifah, 2024; Zulfikar & Mustaqim, 2024). It also recognizes hijab as simultaneously a religious practice, identity marker, and socially negotiated form of women's agency (Afrouz & Crisp, 2022; Yuliana & Sukoco, 2025; Dewi et al., 2024; Zain et al., 2023). In the Indonesian context, hijab represents an ongoing negotiation between Islamic norms and cultural interpretations, with its meanings varying across social and public contexts (Zain et al., 2023). Qur'anic discussions of jilbab likewise extend beyond personal piety to questions of women's visibility and participation in public spaces (Najib et al., 2024). These perspectives provide a basis for examining how religious meaning is transformed into social practice in a culturally distinctive Muslimah environment such as Lombok.

Accordingly, this study focuses on Muslimah in Lombok and investigates the relationship between their understanding of QS. Al-Ahzab [33]:59 and their everyday hijab practices. It specifically explores how they understand the meaning of hijab based on the verse, how such interpretation is reflected in their daily practices, and what social and cultural factors shape the practice and meaning of hijab. By examining these dimensions, the study seeks to contribute to contemporary scholarship by demonstrating how Qur'anic meaning is not only interpreted within textual and theological discourse but also negotiated and embodied in women's everyday social lives.

METHODS

1. Research Design

This study employed a qualitative case study design to explore how the interpretation of QS. Al-Ahzab [33]:59 was understood and translated into the everyday hijab practices of Muslimah in Lombok, West Nusa Tenggara, Indonesia. A case study was appropriate

because the research examined a contemporary religious and social phenomenon within its natural context. Creswell and Poth (2018) explained that qualitative case study research provided an in-depth understanding of a bounded case through multiple sources of information. Similarly, Yin (2018) emphasized that case study research was useful for examining contemporary phenomena in real-life contexts where the phenomenon and its context were closely interconnected.

The case focused on the relationship between Quranic understanding and the lived practice of hijab. Specifically, the study examined Muslimah's understanding of QS. Al-Ahzab [33]:59, their motivations and experiences in wearing hijab, and the religious, familial, cultural, and social factors that shaped their practices. The case study design enabled the researchers to examine these dimensions holistically and to understand hijab as a lived religious and social practice rather than merely as a form of clothing.

2. Research Setting

The study was conducted in Lombok, West Nusa Tenggara, Indonesia, from 10 July to 10 September 2026. Lombok was selected as the research setting because Islamic values are closely integrated with family life, community relations, religious education, and local cultural practices. Hijab is also commonly visible in everyday social and religious activities, providing a relevant context for examining how Quranic teachings concerning modesty are interpreted and embodied in daily life.

The research was conducted across religious, educational, family, and community settings in which participants encountered, discussed, and practiced values associated with hijab. These settings included community religious activities, Islamic learning environments, family and neighborhood contexts, and other everyday social environments. Particular attention was given to situations in which Muslimah interacted with family members, religious teachers, community members, and peers, as these interactions provided important contexts for understanding the formation, interpretation, and negotiation of hijab practices.

The setting was treated not merely as a geographical location but as a social and cultural context in which Quranic teachings were interpreted and translated into everyday practice. The research therefore considered the interaction of Quranic guidance, religious instruction, family upbringing, local Islamic traditions, community expectations, contemporary social influences, and individual preferences in shaping hijab practices among Muslimah in Lombok.

3. Research Informants

The informants were selected using purposive sampling because the study required participants who had direct experience, knowledge, or involvement in the religious and social practices surrounding hijab. Anggito and Setiawan (2018) explained that qualitative research used purposive selection to obtain information-rich participants who could provide meaningful accounts of the phenomenon under investigation. Abdussamad (2021) similarly noted that qualitative participants were selected according to their relevance to the research focus and their ability to provide detailed information.

The study involved 30 informants consisting of 8 adult Muslimah, 5 young Muslimah, 3 ustaz, 3 ustazah, 2 Islamic teachers, 2 female Islamic teachers, 2 village/community leaders, 2 Tuan Guru/Kyai, 2 mothers, and 1 father. The Muslimah provided information about everyday hijab practices, meanings, motivations, and personal experiences. Religious figures and Islamic teachers provided perspectives on Quranic interpretation and religious guidance. Community leaders contributed information about social expectations and local practices, while parents provided perspectives on family influence. This composition enabled the researchers to compare individual, religious, family, and community perspectives and to identify converging and differing interpretations of hijab practice.

4. Data Collection

Data were collected through semi-structured interviews, non-participant observation, and documentation. These techniques were selected to obtain information from different perspectives and contexts. Anggito and Setiawan (2018) described interviews, observation, and documentation as complementary techniques for obtaining contextual information in qualitative research. Abdussamad (2021) also emphasized that the combination of several data-collection techniques could provide a more comprehensive understanding of a qualitative phenomenon.

The interviews explored participants' understanding of QS. Al-Ahzab [33]:59, perceptions of hijab, motivations for wearing hijab, everyday experiences, and the influence of religious teaching, family, community, and social environments. The interviews also allowed participants to describe how they negotiated religious values with cultural expectations, contemporary fashion, personal preferences, and everyday social circumstances.

Non-participant observations were conducted to identify patterns of hijab practice and the social contexts in which these practices occurred. Attention was given to forms of dress, interactions among community members, religious activities, and situations in which modesty and hijab were discussed or practiced. Documentation was used to complement the interview and observation data, including relevant religious materials, field notes, and photographic documentation of research contexts where appropriate. Field notes were recorded throughout the data-collection process, and information obtained from different sources was subsequently compared during analysis to identify patterns, similarities, and differences across participants and research contexts.

5. Research Instruments

The researcher served as the primary instrument in collecting and interpreting the qualitative data. Supporting instruments consisted of a semi-structured interview guide, observation guidelines, field notes, and documentation guidelines. The interview guide contained open-ended questions concerning Quranic understanding, religious interpretation, motivations, experiences, social influences, family expectations, and challenges associated with hijab practices.

The observation guidelines focused on the visible forms and contexts of hijab practice, while the documentation guidelines were used to record relevant written or visual materials related to the research setting. Creswell and Poth (2018) emphasized the importance of researchers engaging directly with participants and contexts in qualitative inquiry. Saldaña (2021) further indicated that systematic organization of field materials and coding procedures helped researchers transform qualitative information into meaningful analytical categories. These instruments were therefore used flexibly to allow participants to explain their experiences in their own words while keeping the data collection aligned with the research questions.

6. Data Analysis

The data were analyzed using thematic analysis through several interconnected stages: data organization, coding, categorization, theme development, interpretation, and conclusion drawing. Miles et al. (2020) described qualitative analysis as an interactive process involving data condensation, data display, and conclusion drawing or verification. Saldaña (2021) similarly explained that coding enabled researchers to identify significant patterns and organize qualitative data into categories and broader themes.

First, the interview, observation, and documentation data were organized according to their sources. Relevant statements were then coded based on their substantive meanings. The codes were grouped into categories concerning Quranic understanding, hijab motivations, forms of hijab practice, religious guidance, family influence, social expectations, cultural context, and everyday challenges. The categories were subsequently compared across informant groups to identify similarities, differences, and recurring patterns. Finally, the themes were interpreted in relation to QS. Al-Ahzab [33]:59 and the research objectives.

7. Trustworthiness

The trustworthiness of the findings was addressed through source triangulation and methodological triangulation. Source triangulation was achieved by comparing information obtained from different informant groups, including Muslimah, religious figures, teachers, community leaders, and family members. Methodological triangulation was conducted by comparing findings from interviews, observations, and documentation. Creswell and Poth (2018) emphasized the value of using multiple sources of evidence to develop a comprehensive interpretation of a qualitative case. Miles et al. (2020) also highlighted the importance of comparing and verifying qualitative evidence across data sources during the analytical process.

The researchers also maintained systematic field notes and compared emerging interpretations with the collected evidence. Statements that represented recurring patterns across different participants and data sources were given greater analytical consideration, while contrasting accounts were retained to reflect the diversity of participants' experiences. This process helped strengthen the credibility and contextual accuracy of the findings regarding how Quranic interpretations of hijab were translated into social practice in Lombok.

RESULTS

1. Muslimah's Understanding of Hijab Based on QS. Al-Ahzab [33]:59

The findings indicate that Muslimah in Lombok generally understood hijab as a religious practice grounded in QS. Al-Ahzab [33]:59. Their understanding extended beyond the physical act of covering the head to encompass modesty, dignity, protection, religious commitment, and Muslimah identity. At the same time, participants differed in how they

translated these principles into everyday dress, reflecting differences in age, personal preference, social context, and contemporary circumstances. Hijab was therefore understood as both a religious obligation and a lived social practice.

a. Hijab as a Religious Obligation and Expression of Modesty

1) Understanding Hijab as a Religious Command Derived from QS. Al-Ahzab [33]:59

Participants consistently referred to QS. Al-Ahzab [33]:59 as a religious basis for hijab and modest dress. An adult Muslimah described hijab as “a religious obligation and also as a way of maintaining modesty in everyday life” (P01, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah distinguished it from cultural custom, explaining, “I do not understand hijab simply as a tradition; I understand it as a practice related to my religious commitment” (P07, Female, Adult Muslimah, Lombok, Interview, July 20, 2026). From a religious perspective, an ustaz explained that “QS. Al-Ahzab [33]:59 provides Quranic guidance concerning modest dress and the dignity of Muslimah” (P14, Male, Ustaz, Lombok, Interview, August 10, 2026).

This interpretation was corroborated by the analysis of Quranic and tafsir materials on July 12, 2026, which presented the verse in relation to modesty, dignity, protection, and appropriate public appearance. Observation of religious learning on July 25, 2026, likewise showed teachers connecting the Quranic message with practical forms of dress. The convergence of these sources indicates that hijab was primarily understood through a religious rather than merely cultural framework.

2) Perceptions of Covering the Body, Hair, Neck, and Chest as Forms of Modesty

Participants generally associated hijab with covering the hair, neck, chest, and body. However, modesty was understood as a broader ethical principle rather than simply a prescribed physical form. An adult Muslimah explained, “QS. Al-Ahzab [33]:59 teaches me that Muslimah should dress modestly and protect their dignity” (P02, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah emphasized that “My interpretation of the verse emphasizes protection, dignity, and modesty rather than merely the shape of the clothing” (P08, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

This broader interpretation was reflected in Islamic teaching materials documented on July 20, 2026, where hijab was associated with modesty, morality, dignity, and responsible behavior. Field notes from a community religious activity on August 30, 2026, further

recorded discussions linking modest dress with religious values and conduct. Thus, bodily coverage was interpreted as one dimension of a wider understanding of modesty.

3) Hijab as an Expression of Obedience, Faith, and Religious Identity

Hijab was also understood as a visible expression of religious commitment and Muslimah identity. An adult Muslimah explained, “For me, hijab is not only about clothing but also about behaving respectfully toward others” (P03, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah stated, “The verse reminds me that clothing should reflect modesty and respect for Muslimah identity” (P06, Female, Adult Muslimah, Lombok, Interview, July 20, 2026). A young Muslimah similarly observed, “For young women, hijab is connected to religion, identity, and also the way we present ourselves socially” (P10, Female, Young Muslimah, Lombok, Interview, August 1, 2026).

These accounts were consistent with observation of religious and community activities on August 15, 2026, where hijab and modest clothing were consistently visible. Photographs documented on August 20, 2026, also showed widespread hijab practice alongside variation in styles, colors, and clothing combinations. The findings consequently position hijab as both an act of religious observance and a visible marker of Muslimah identity.

b. Hijab as Protection, Dignity, and Social Identity

1) Perceptions of Hijab as Protection from Inappropriate Attention and Social Judgment

Participants frequently associated hijab with protection and the preservation of dignity in public interaction. An ustaz explained that “The verse is understood within the broader Islamic principle of modesty and protection of dignity” (P15, Male, Ustaz, Lombok, Interview, August 10, 2026). An adult Muslimah similarly emphasized protection and dignity in interpreting the verse (P08, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

Documentation of Quranic and tafsir materials on July 12, 2026, supported this interpretation by presenting hijab as guidance related to modesty, protection, dignity, and appropriate public appearance. These sources suggest that protection was understood not simply as physical covering but also as maintaining appropriate boundaries and dignity in social interaction.

2) Hijab as a Means of Maintaining Women's Dignity, Honor, and Self-Respect

The meaning of hijab was also closely connected to dignity and self-respect. A young Muslimah stated, "The meaning of hijab for me is closely related to modesty, self-respect, and religious identity" (P13, Female, Young Muslimah, Lombok, Interview, August 10, 2026). This perception was reinforced by an adult Muslimah who associated modest dress with protecting women's dignity (P02, Female, Adult Muslimah, Lombok, Interview, July 10, 2026).

The interpretation was further supported by Islamic teaching materials documented on July 20, 2026, which linked hijab with morality, dignity, and responsible behavior. Across these sources, hijab emerged as a practice through which women understood and expressed personal dignity rather than merely complying with an external dress expectation.

3) Hijab as a Visible Marker of Muslimah Identity in Everyday Life

Hijab also functioned as a recognizable marker of Muslimah identity within the community. A community leader observed, "Hijab has become a visible part of Muslimah social life in our community and is generally regarded positively" (P23, Male, Village/Community Leader, Lombok, Interview, August 30, 2026). Observation of everyday social practice on September 10, 2026, confirmed that hijab was integrated into ordinary social life rather than limited to formal religious occasions. Photographic documentation from religious and community activities on August 20, 2026, similarly showed its widespread presence.

The findings therefore indicate that hijab carried both personal and collective significance: it expressed individual religious commitment while simultaneously functioning as a socially recognizable marker of Muslimah belonging.

c. Interpretive Understanding of QS. Al-Ahzab [33]:59

1) Influence of Quranic Teachings, Tafsir, and Religious Instruction on Women's Understanding

Women's understanding of hijab developed through multiple and overlapping sources of religious and social learning. An adult Muslimah recalled, "I first learned about the verse from religious teachers and family members who explained the importance of modest dress" (P04, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah explained that her understanding developed through "listening to religious

lectures and observing how women around me practice hijab” (P05, Female, Adult Muslimah, Lombok, Interview, July 20, 2026). A young Muslimah identified “school, family, and social media religious content” as major sources of her understanding of QS. Al-Ahzab [33]:59 (P09, Female, Young Muslimah, Lombok, Interview, August 1, 2026).

An ustazah further noted, “Women often understand hijab through a combination of Quranic teaching, family guidance, and everyday religious experience” (P17, Female, Ustazah, Lombok, Interview, August 20, 2026). This pattern was consistent with observation of religious learning on July 25, 2026, in which teachers related Quranic guidance to practical dress, and with documentation analysis of local religious publications on September 5, 2026, which reflected an interaction between Quranic teachings, local traditions, and contemporary circumstances. Thus, women’s interpretations were formed through both formal religious instruction and everyday processes of social learning.

2) Variation in Interpreting Meaning and Practical Requirements

Despite broad agreement on the principle of modesty, participants differed in their practical interpretation of hijab. Variation was evident in styles, colors, forms of coverage, and the ways women incorporated religious principles into contemporary dress. A young Muslimah explained, “The difficulty is finding a balance between contemporary fashion and the religious values that I have learned” (P11, Female, Young Muslimah, Lombok, Interview, August 1, 2026). An ustazah similarly emphasized that “Hijab becomes meaningful when women understand the values behind the practice rather than simply following social expectations” (P18, Female, Ustazah, Lombok, Interview, August 20, 2026).

Observation and photographic documentation corroborated this variation: women generally practiced modest dress, but differed in style, color, and clothing combinations. The findings therefore suggest that a relatively shared religious principle was translated into diverse forms of practice rather than reproduced through a single standardized appearance.

3) Understanding Hijab as Both Religious Practice and Lived Religious Expression

The findings ultimately show that hijab was understood as a lived expression of Quranic values. An adult Muslimah explained, “My understanding of hijab developed gradually from Quranic teaching, religious advice, and my own experiences in society” (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026). She further explained, “For me, practicing hijab means translating religious understanding into everyday behavior while responding to the social environment around me” (P30, Female, Adult Muslimah,

Lombok, Interview, September 10, 2026). A female Islamic teacher similarly stated, “Teaching about hijab requires explaining both the Quranic message and its relevance to women’s everyday lives” (P21, Female, Female Islamic Teacher, Lombok, Interview, August 30, 2026).

These accounts were supported by observation on September 10, 2026, which showed that hijab was integrated into everyday social practice, and by field notes from August 30, 2026, documenting the relationship between modest dress, religious values, and behavior. Taken together, the interview, observation, field-note, and documentary evidence demonstrate that QS. Al-Ahzab [33]:59 was not understood merely as a textual command. Rather, its meaning was interpreted and embodied through everyday dress, conduct, dignity, identity, and social interaction. Hijab thus emerged as a lived Quranic practice, in which Quranic interpretation was translated into socially situated religious behavior.

The following figure synthesizes the main themes emerging from Muslimah’s understanding and practice of hijab based on QS. Al-Ahzab [33]:59. It illustrates how Quranic guidance and various sources of religious learning are interpreted and translated into everyday hijab practices.

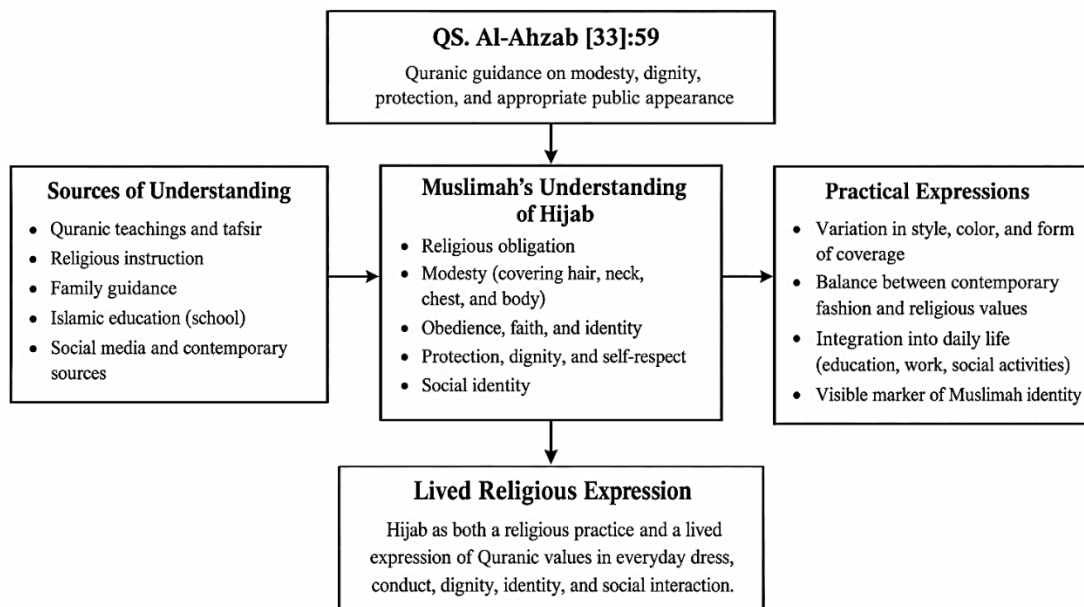


Figure 1. Thematic Framework of Muslimah’s Understanding and Practice of Hijab
Based on QS. Al-Ahzab [33]:59

Source: Author’s analysis of interview, observation, field-note, and documentary data, 2026.

Figure 1 presents a thematic framework showing the process from Quranic guidance to the lived practice of hijab among Muslimah in Lombok. QS. Al-Ahzab [33]:59 provides the primary religious foundation, while Quranic teachings, tafsir, religious instruction, family

guidance, Islamic education, and contemporary sources contribute to women's understanding of hijab. This understanding encompasses religious obligation, modesty, obedience, faith, identity, protection, dignity, and self-respect, which are subsequently expressed through diverse forms of everyday dress. Although practical expressions vary according to contemporary contexts, hijab ultimately emerges as a lived religious expression in which Quranic values are embodied through dress, conduct, dignity, identity, and social interaction.

2. The Reflection of QS. Al-Ahzab [33]:59 in Everyday Hijab Practices

The findings indicate that women's understanding of QS. Al-Ahzab [33]:59 was reflected in their everyday hijab practices across religious, educational, social, and public settings. Hijab was not limited to formal religious occasions but had become part of women's routine appearance and social interaction. Nevertheless, the ways in which Quranic guidance was translated into practice varied according to activity, place, personal preference, comfort, and contemporary fashion.

a. Everyday Forms of Hijab Practice

1) Wearing Hijab in Daily Activities, Religious Gatherings, Educational Settings, and Public Spaces

Observation showed that most Muslimah consistently wore hijab during religious activities, educational settings, community gatherings, and in public spaces. The styles, colors, and combinations of clothing varied, indicating that hijab was both widely normalized and individually expressed within everyday Muslimah social life.

A young Muslimah explained, "For young women, hijab is connected to religion, identity, and also the way we present ourselves socially" (P10, Female, Young Muslimah, Lombok, Interview, August 1, 2026). A community leader similarly observed, "Hijab has become a visible part of Muslimah social life in our community and is generally regarded positively" (P23, Male, Village/Community Leader, Lombok, Interview, August 30, 2026).

These accounts were consistent with observation of religious and community activities on August 15, 2026, where hijab and modest clothing were consistently present. Observation of everyday social practice on September 10, 2026, further showed that hijab was integrated into ordinary social life rather than restricted to formal religious settings. The

evidence therefore indicates that hijab had become an established component of women's everyday appearance in Lombok.

2) Practices of Covering the Hair, Neck, Chest, and Body through Different Forms of Clothing

Participants generally translated the principle of modesty into practices involving coverage of the hair, neck, chest, and body, although the specific forms of clothing differed. An adult Muslimah explained, "QS. Al-Ahzab [33]:59 teaches me that Muslimah should dress modestly and protect their dignity" (P02, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah emphasized, "My interpretation of the verse emphasizes protection, dignity, and modesty rather than merely the shape of the clothing" (P08, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

This understanding was supported by Islamic teaching materials documented on July 20, 2026, which associated hijab with modesty, morality, dignity, and responsible behavior. Observation of religious learning on July 25, 2026, also showed teachers connecting Quranic guidance with practical dress. The findings suggest that bodily coverage was practiced as part of a broader understanding of modesty rather than as a uniform clothing pattern.

3) Adjustment of Hijab Styles According to Activities, Places, and Social Contexts

Although modesty remained a central principle, participants adjusted hijab styles according to activities, places, and social situations. Variation was observed in colors, styles, and clothing combinations, particularly between religious settings and ordinary social activities.

A young Muslimah explained, "The difficulty is finding a balance between contemporary fashion and the religious values that I have learned" (P11, Female, Young Muslimah, Lombok, Interview, August 1, 2026). Another young Muslimah noted that hijab was connected not only with religion but also with "the way we present ourselves socially" (P10, Female, Young Muslimah, Lombok, Interview, August 1, 2026).

Photographic documentation of religious and community activities on August 20, 2026, confirmed variation in hijab styles, colors, and clothing combinations. These findings indicate that women maintained the principle of modesty while adapting its outward expression to different social and situational contexts.

b. Consistency between Religious Understanding and Practice

1) Translation of Quranic Understanding into Everyday Dress Practices

The findings demonstrated a general correspondence between women's understanding of QS. Al-Ahzab [33]:59 and their everyday hijab practices. Women described hijab as a practical expression of religious commitment, modesty, and dignity. An adult Muslimah stated, "I understand the hijab as a religious obligation and also as a way of maintaining modesty in everyday life" (P01, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another adult Muslimah explained, "I do not understand hijab simply as a tradition; I understand it as a practice related to my religious commitment" (P07, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

Observation of religious and community activities on August 15, 2026, supported these accounts by showing the consistent presence of hijab and modest clothing. Documentation analysis of Islamic teaching materials on July 20, 2026, likewise showed that hijab was presented as connected with modesty, morality, dignity, and responsible behavior. The convergence of interview, observation, and documentary evidence indicates that Quranic understanding was translated into routine dress practices.

2) Differences between Ideal Religious Understanding and Actual Everyday Practice

Despite this general consistency, the findings also revealed differences between ideal religious understanding and its practical implementation. Participants shared the principle of modesty but did not always express it through identical forms of dress. Differences were related to comfort, activities, fashion, and social circumstances.

A young Muslimah explained, "The difficulty is finding a balance between contemporary fashion and the religious values that I have learned" (P11, Female, Young Muslimah, Lombok, Interview, August 1, 2026). An ustazah similarly emphasized, "Hijab becomes meaningful when women understand the values behind the practice rather than simply following social expectations" (P18, Female, Ustazah, Lombok, Interview, August 20, 2026).

Field notes from the community religious activity on August 30, 2026, recorded discussions connecting modest dress with religious values and behavior, while photographic documentation showed variations in actual clothing practices. Thus, the findings suggest that

the relationship between religious ideals and everyday practice was generally maintained but expressed through different practical forms.

3) Personal Negotiation between Religious Commitment, Comfort, Fashion, and Social Expectations

Women's everyday hijab practices also involved negotiation among religious commitment, comfort, fashion, and social expectations. This negotiation was particularly apparent in relation to contemporary styles. Rather than simply accepting or rejecting fashion trends, women sought to incorporate contemporary appearance while maintaining what they considered appropriate religious modesty.

A young Muslimah stated, "The difficulty is finding a balance between contemporary fashion and the religious values that I have learned" (P11, Female, Young Muslimah, Lombok, Interview, August 1, 2026). An adult Muslimah also emphasized that hijab involved "protection, dignity, and modesty rather than merely the shape of the clothing" (P08, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

These accounts were consistent with photographic documentation from August 20, 2026, which showed variations in style and clothing combinations. The findings indicate that hijab practice involved an ongoing personal process of maintaining religious values while responding to comfort, appearance, and social context.

c. Hijab as a Lived Quranic Practice

1) Hijab as a Routine Expression of Quranic Values in Everyday Life

Hijab emerged as a routine expression of Quranic values rather than a practice restricted to formal religious occasions. An adult Muslimah explained, "My understanding of hijab developed gradually from Quranic teaching, religious advice, and my own experiences in society" (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026). She further stated, "For me, practicing hijab means translating religious understanding into everyday behavior while responding to the social environment around me" (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026).

Observation of everyday social practice on September 10, 2026, confirmed that hijab was integrated into ordinary social life. Field notes from August 30, 2026, similarly documented the relationship between modest dress, religious values, and everyday behavior.

These findings demonstrate that hijab functioned as an embodied and routine expression of Quranic understanding.

2) Integration of Religious Modesty with Local Patterns of Dress and Social Interaction

The findings also showed an interaction between religious modesty and local patterns of dress and social interaction. Women generally maintained modest forms of clothing while expressing individual variation in style, color, and combinations. Local religious and cultural contexts therefore shaped how Quranic values were embodied in everyday appearance.

A female Islamic teacher explained, “Teaching about hijab requires explaining both the Quranic message and its relevance to women’s everyday lives” (P21, Female, Female Islamic Teacher, Lombok, Interview, August 30, 2026). Documentation analysis of local religious publications on September 5, 2026, likewise indicated an interaction between Quranic teachings, local traditions, and contemporary circumstances. The findings suggest that religious modesty was practiced within, rather than separately from, the local social and cultural environment.

3) Hijab Practice as an Ongoing Process of Translating Quranic Interpretation into Social Behavior

Overall, the findings show that everyday hijab practice represented an ongoing process of translating Quranic interpretation into social behavior. Women did not simply reproduce a textual command in a uniform form; they embodied its perceived values through dress, appearance, identity, and social interaction.

An adult Muslimah summarized this process by stating, “For me, practicing hijab means translating religious understanding into everyday behavior while responding to the social environment around me” (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026). Observation on September 10, 2026, confirmed the integration of hijab into everyday social practice, while documentation and field notes demonstrated the continuing connection between modest dress, religious values, and social behavior.

Taken together, the evidence indicates that QS. Al-Ahzab [33]:59 was reflected in everyday hijab practices through a combination of consistency and adaptation. The underlying principles of modesty, dignity, religious commitment, and Muslimah identity remained recognizable, while their practical expression varied across activities, settings, personal preferences, and contemporary social conditions. Hijab therefore emerged as a lived

Quranic practice, in which Quranic interpretation was continually translated into everyday appearance and social behavior.

The following figure summarizes how the principles of QS. Al-Ahzab [33]:59 are translated into everyday hijab practices among Muslim women in Lombok. It highlights the relationship between routine dress practices, religious commitment, personal adaptation, and the broader social context.

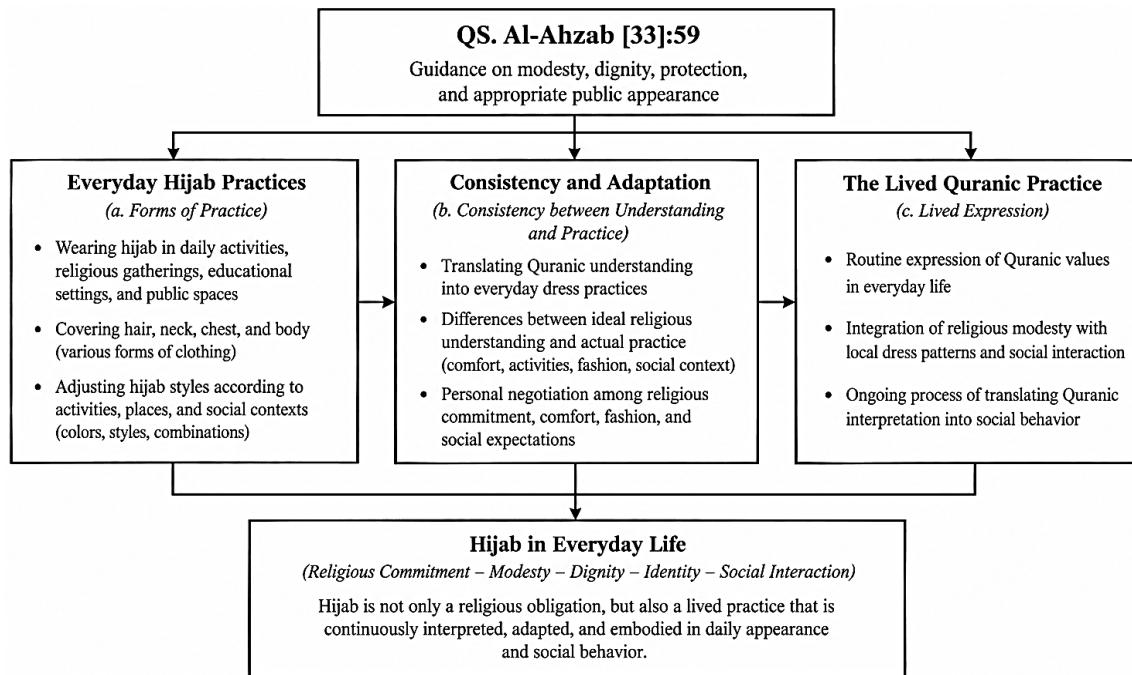


Figure 2. Thematic Framework of the Reflection of QS. Al-Ahzab [33]:59 in Everyday Hijab Practices

Source: Author's analysis of interview, observation, field-note, and documentary data, 2026.

Figure 2 illustrates the thematic relationship between Quranic guidance and everyday hijab practices. The framework shows that QS. Al-Ahzab [33]:59 is reflected through three interconnected dimensions: everyday forms of hijab practice, consistency and adaptation between religious understanding and actual practice, and hijab as a lived Quranic practice. These dimensions demonstrate that women generally maintain the principles of modesty, dignity, religious commitment, and identity while adapting hijab styles to activities, comfort, fashion, and social contexts. Overall, hijab emerges not merely as a religious obligation but as an ongoing lived practice through which Quranic values are embodied in everyday appearance, behavior, and social interaction.

3. Social and Cultural Factors Shaping Hijab Practice and Meaning

The findings showed that Muslimah's hijab practices in Lombok were shaped not only by their understanding of QS. Al-Ahzab [33]:59 but also by a range of social and cultural factors. Family upbringing, parental guidance, religious education, community expectations, local Islamic traditions, peer interaction, contemporary fashion, and personal preferences contributed to how women understood, practiced, and negotiated hijab in everyday life. These factors did not operate independently but interacted with women's religious commitments and individual experiences.

a. Family and Religious Influences

1) Family Upbringing and Parental Guidance in Shaping Hijab Practices

Family emerged as an important context in the formation of women's early understanding and practice of hijab. Participants described parents and family members as among their first sources of guidance concerning modest dress and religious values. An adult Muslimah recalled, "I first learned about the verse from religious teachers and family members who explained the importance of modest dress" (P04, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another participant explained that her understanding had developed through religious advice as well as observing women around her practice hijab (P05, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

This influence was consistent with the broader pattern identified in the data, in which hijab was introduced not simply as a form of clothing but as part of religious conduct and everyday modesty. Observation of community religious activities on July 10, 2026, showed that hijab was commonly practiced by women across generations, suggesting that religious dress had become embedded within everyday family and community environments. The findings therefore indicate that family upbringing provided an important social foundation through which Quranic values concerning modesty were introduced and reinforced.

2) Influence of Ustaz, Ustazah, Teachers, and Religious Leaders

Religious teachers and leaders also played a significant role in shaping women's interpretation of hijab. Participants described religious instruction as a source through which the meaning of QS. Al-Ahzab [33]:59 was connected to practical questions of dress, modesty, dignity, and behavior.

An ustaz explained, “QS. Al-Ahzab [33]:59 provides Quranic guidance concerning modest dress and the dignity of Muslimah” (P14, Male, Ustaz, Lombok, Interview, August 10, 2026). An ustazah further emphasized, “Women often understand hijab through a combination of Quranic teaching, family guidance, and everyday religious experience” (P17, Female, Ustazah, Lombok, Interview, August 20, 2026). A female Islamic teacher similarly noted, “Teaching about hijab requires explaining both the Quranic message and its relevance to women’s everyday lives” (P21, Female, Female Islamic Teacher, Lombok, Interview, August 30, 2026).

These accounts were supported by observation of religious learning on July 25, 2026, which showed teachers relating Quranic guidance to practical forms of dress. Documentation analysis of Quranic and tafsir materials on July 12, 2026, likewise showed that hijab was presented in relation to modesty, protection, dignity, and appropriate public appearance. Thus, religious authorities functioned not only as transmitters of textual knowledge but also as mediators who connected Quranic teachings with women’s everyday social realities.

3) Religious Education and Community Religious Activities as Sources of Understanding and Reinforcement

Formal and informal religious education further reinforced women’s understanding and practice of hijab. Participants identified school, religious lectures, community activities, and religious media as sources through which their knowledge of QS. Al-Ahzab [33]:59 was developed and maintained.

A young Muslimah explained, “I learned about QS. Al-Ahzab [33]:59 mainly through school, family, and social media religious content” (P09, Female, Young Muslimah, Lombok, Interview, August 1, 2026). An adult Muslimah similarly described developing her understanding through “listening to religious lectures and observing how women around me practice hijab” (P05, Female, Adult Muslimah, Lombok, Interview, July 20, 2026).

Observation of religious and community activities on August 15, 2026, showed the consistent presence of hijab and modest clothing, while field notes from August 30, 2026, recorded discussions linking modest dress with religious values and behavior. These forms of religious engagement provided recurring opportunities for women to encounter, discuss, and reinforce the values associated with hijab. The findings suggest that religious education

operated as an ongoing social process rather than as a one-time source of religious instruction.

b. Community and Cultural Expectations

1) Social Norms Concerning Appropriate Muslimah's Dress in Lombok Communities

Community norms constituted another important factor shaping hijab practice. In the observed settings, modest dress was widely recognized as an appropriate form of appearance for Muslimah. Hijab was particularly visible in religious and community activities, although the styles, colors, and combinations of clothing varied.

A village/community leader observed, "Hijab has become a visible part of Muslimah social life in our community and is generally regarded positively" (P23, Male, Village/Community Leader, Lombok, Interview, August 30, 2026). Observation of religious and community activities on August 15, 2026, similarly showed that hijab and modest clothing were consistently present.

The findings indicate that hijab had become normalized within the local social environment. Such normalization provided a cultural context in which wearing hijab was understood as compatible with accepted standards of Muslimah's appearance. At the same time, variation in styles demonstrated that social norms did not produce complete uniformity in actual practice.

2) Community Expectations, Social Acceptance, and Perceptions of Modesty

Community expectations also influenced how women negotiated the meaning and practice of hijab. Participants' accounts indicated that hijab carried positive social recognition and was associated with modesty, dignity, and appropriate Muslimah identity. However, the findings also suggest that women did not simply follow community expectations without personal interpretation.

An ustazah emphasized, "Hijab becomes meaningful when women understand the values behind the practice rather than simply following social expectations" (P18, Female, Ustazah, Lombok, Interview, August 20, 2026). An adult Muslimah similarly explained that her understanding had developed through Quranic teaching, religious advice, and her own experiences in society (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026).

Field notes from the community religious activity on August 30, 2026, recorded discussions relating modest dress to religious values and behavior. These findings suggest that social acceptance reinforced hijab practice, while religious understanding provided women with a framework for interpreting and personally sustaining the practice.

3) Local Islamic Traditions and Cultural Values Influencing Hijab Practices

Local Islamic traditions and cultural values also shaped the social expression of hijab in Lombok. Rather than appearing as an isolated religious practice, hijab was embedded within broader patterns of religious life, community interaction, and locally accepted forms of modest appearance.

Documentation analysis of local religious publications on September 5, 2026, indicated an interaction between Quranic teachings, local traditions, and contemporary circumstances. Photographic documentation of religious and community activities on August 20, 2026, likewise showed widespread hijab practice alongside variation in clothing styles and colors.

These findings indicate that the local cultural environment provided a context in which Quranic principles of modesty were embodied through socially recognizable forms of dress. Hijab was therefore practiced through an interaction between religious norms and local cultural patterns rather than through a single uniform model.

c. Contemporary and Personal Influences

1) Influence of Peers, Social Interaction, Fashion, and Contemporary Trends

Contemporary social interaction and fashion also contributed to the ways women expressed hijab. Younger participants in particular described hijab as connected to both religious identity and social presentation. A young Muslimah explained, “For young women, hijab is connected to religion, identity, and also the way we present ourselves socially” (P10, Female, Young Muslimah, Lombok, Interview, August 1, 2026). Another young Muslimah identified the challenge of “finding a balance between contemporary fashion and the religious values that I have learned” (P11, Female, Young Muslimah, Lombok, Interview, August 1, 2026).

Observation and photographic documentation from August 20, 2026, confirmed variation in hijab styles, colors, and clothing combinations. These patterns suggest that contemporary fashion did not necessarily replace religious considerations; rather, women

incorporated changing styles while negotiating them against their understanding of modesty and religious appropriateness.

2) Personal Comfort, Confidence, Identity, and Individual Religious Commitment

Individual experiences and preferences also influenced the meaning attached to hijab. Participants did not describe hijab solely as an externally imposed social requirement; instead, several accounts connected it with personal dignity, self-respect, identity, and religious commitment.

A young Muslimah stated, “The meaning of hijab for me is closely related to modesty, self-respect, and religious identity” (P13, Female, Young Muslimah, Lombok, Interview, August 10, 2026). An adult Muslimah similarly explained, “I understand the hijab as a religious obligation and also as a way of maintaining modesty in everyday life” (P01, Female, Adult Muslimah, Lombok, Interview, July 10, 2026). Another participant emphasized that hijab was “not only about clothing but also about behaving respectfully toward others” (P03, Female, Adult Muslimah, Lombok, Interview, July 10, 2026).

These accounts indicate that personal meaning was closely intertwined with religious commitment. Although women encountered social and cultural expectations, their practices were also shaped by how they personally understood dignity, modesty, identity, and appropriate behavior.

3) Negotiation between Religious Norms, Cultural Expectations, Personal Preferences, and Changing Social Contexts

The findings ultimately reveal that hijab practice involved continuous negotiation among religious norms, cultural expectations, personal preferences, and changing social contexts. Women generally maintained the principle of modesty while adapting its outward expression to different activities, social environments, and contemporary styles.

An adult Muslimah summarized this process by explaining, “For me, practicing hijab means translating religious understanding into everyday behavior while responding to the social environment around me” (P30, Female, Adult Muslimah, Lombok, Interview, September 10, 2026). An ustazah similarly emphasized that hijab becomes meaningful when women understand its underlying values rather than merely following social expectations (P18, Female, Ustazah, Lombok, Interview, August 20, 2026).

Observation of everyday social practice on September 10, 2026, confirmed that hijab was integrated into ordinary social life, while documentation analysis of local religious publications on September 5, 2026, demonstrated the interaction between Quranic teachings, local traditions, and contemporary circumstances. Taken together, these findings indicate that hijab practice in Lombok was shaped through an ongoing process of negotiation rather than through a simple application of religious rules.

Overall, the findings demonstrate that the meaning and practice of hijab emerged from the interaction of religious instruction, family upbringing, community norms, local cultural values, contemporary influences, and personal agency. Quranic guidance provided an important normative foundation, while social and cultural environments shaped how that guidance was interpreted and embodied. Hijab therefore appeared not only as an individual religious practice but also as a socially situated form of lived Islam, in which women continually negotiated religious commitment, community expectations, cultural patterns, personal preferences, and contemporary social change.

To synthesize the findings, Figure 3 illustrates the dynamic interaction among religious, social, cultural, and personal factors that shaped Muslimah's hijab practices in Lombok. Rather than functioning independently, these factors interacted through an ongoing process of interpretation and negotiation in everyday life.

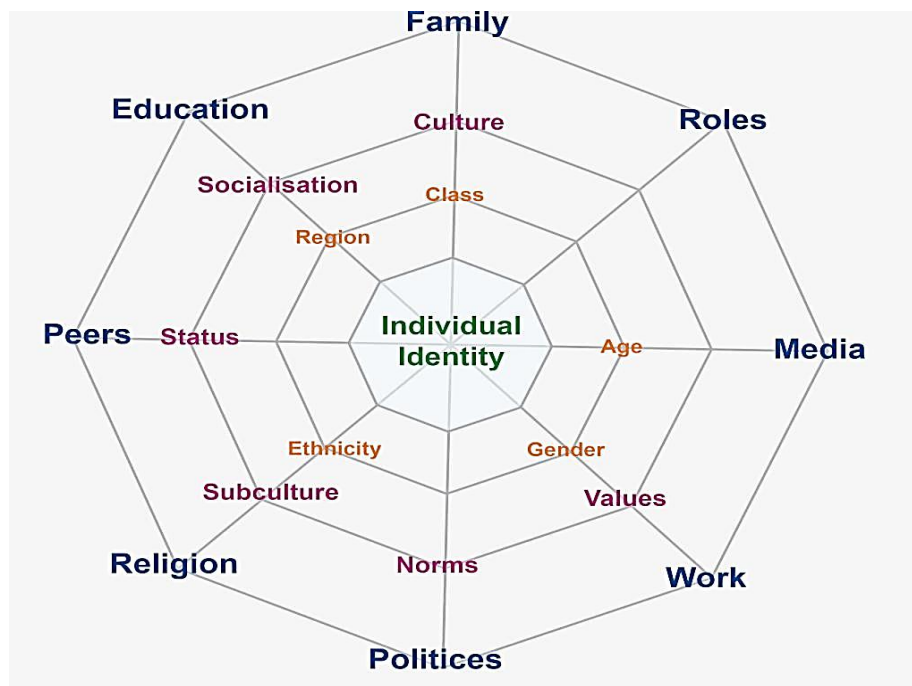


Figure 3. The Dynamic Interaction of Religious, Social, Cultural, and Personal Factors in Hijab Practice
Source: Author's analysis of interview, observation, field-note, and documentary data, 2026.

Figure 3 demonstrates that hijab practice in Lombok emerged through the interaction of four interconnected dimensions: religious, social, cultural, and personal factors. Religious guidance, particularly QS. Al-Ahzab [33]:59, provided a normative foundation, while family upbringing, religious education, community expectations, local Islamic traditions, contemporary influences, and personal agency shaped how this guidance was interpreted and practiced. These dimensions converged through a continuous process of negotiation and interpretation, in which women balanced religious norms with social expectations, cultural patterns, personal preferences, and changing contemporary contexts. The resulting hijab practices therefore extended beyond clothing to encompass meanings of modesty, dignity, religious identity, appropriate behavior, and lived Islam.

DISCUSSION

1. Results Analysis

This study examined how Muslimah in Lombok understand QS. Al-Ahzab [33]:59, how this understanding is reflected in everyday hijab practices, and how social and cultural contexts shape the meaning and practice of hijab. The findings demonstrate that hijab is understood not merely as a form of bodily covering but as a multidimensional religious and social practice encompassing modesty, dignity, religious commitment, protection, and Muslimah identity. The findings further indicate that these meanings are translated into everyday practices across religious, educational, community, and public settings, while their concrete forms remain subject to contextual variation. Family upbringing, religious education, community expectations, local cultural values, contemporary fashion, personal comfort, and individual religious commitment were found to interact in shaping how women embodied hijab in everyday life. Taken together, these findings indicate that the relationship between Qur'anic interpretation and hijab practice is neither linear nor mechanically prescriptive; rather, it involves an ongoing process of interpretation, internalization, negotiation, and social embodiment.

a. Interpretation of the Religious Meaning of Hijab

The first major finding concerns the predominantly religious meaning attached to hijab. The participants generally understood QS. Al-Ahzab [33]:59 as providing normative guidance concerning Muslimah's dress and modesty. However, their understanding extended beyond the physical act of covering the body. Hijab was associated with dignity, self-respect,

religious commitment, appropriate conduct, and Muslimah identity. This pattern was evident particularly among adult Muslimah and was also reinforced by the perspectives of ustaz, ustazah, and Islamic teachers. The convergence of these perspectives indicates that hijab was embedded within a broader moral understanding of Muslimah hood rather than reduced to a particular garment or standardized style.

The significance of this finding lies in the distinction between the normative principle underlying hijab and its material form. The normative dimension remained relatively stable across participants: modesty, dignity, religious responsibility, and appropriate public conduct were repeatedly emphasized. By contrast, the material expression of these principles varied according to clothing style, activity, social setting, comfort, and contemporary fashion. This distinction helps explain why differences in hijab style should not necessarily be interpreted as differences in religious commitment. Variation in appearance may instead reflect different ways of translating a relatively shared religious principle into particular circumstances.

This interpretation is consistent with the contextual and maqāṣid-oriented approach to Qur'anic interpretation discussed in the study. Abdelgafar (2023) emphasizes the importance of understanding Qur'anic guidance in relation to its broader objectives and contemporary lived contexts, while El-Ali (2022) highlights the importance of considering the historical and moral dimensions of Qur'anic guidance. Similarly, Fabrori and Syarifah, (2024) associate the regulation of women's dress with broader objectives concerning dignity, protection, and human welfare. From this perspective, the participants' emphasis on modesty, dignity, and protection can be understood as evidence that the perceived meaning of QS. Al-Ahzab [33]:59 operates at both normative and ethical levels. The verse functions as a religious point of reference, while its practical significance is interpreted through the values that women perceive as underlying the guidance.

The findings therefore suggest that the religious significance of hijab in Lombok is better understood through the relationship between textual guidance, moral meaning, and lived embodiment. The participants did not simply reproduce a textual command in a uniform form. Rather, they interpreted the verse through a set of interconnected values and incorporated those values into everyday practices. This provides an important basis for understanding hijab as a lived religious practice rather than solely as an object of textual or legal interpretation.

b. Hijab as an Embodied Expression of Religious Identity

The findings also indicate that hijab functions as an important expression of Muslimah identity. For many participants, hijab represented a visible manifestation of religious commitment while simultaneously communicating belonging within the Muslimah community. This identity dimension was particularly evident among younger participants, who associated hijab with religion, identity, and social presentation. At the community level, hijab was widely recognized as an ordinary and positively regarded component of Muslimah social life.

The analytical importance of this finding is that hijab operates simultaneously as a personal religious commitment and a socially recognizable identity marker. These two dimensions are not necessarily contradictory. Personal religious commitment gives hijab subjective meaning, while its visibility allows that meaning to become recognizable within a particular social environment. Consequently, hijab functions both inwardly, as part of women's religious self-understanding, and outwardly, as a marker of Muslimah belonging and social identity.

This finding extends the broader literature discussed in the Introduction concerning the relationship between hijab, identity, agency, and social perception. Contemporary scholarship increasingly challenges the tendency to interpret Muslimah's veiling through a simple opposition between religious restriction and personal freedom. Barth et al., (2024), Chaoui, (2023), and Loxston and Jachens, (2023) demonstrate that hijab may simultaneously involve faith, identity, belonging, protection, and agency. The present findings support this multidimensional understanding while locating it within the specific social environment of Lombok. Here, the identity function of hijab is closely connected to religious interpretation and community recognition rather than being reducible to fashion or social conformity.

The findings further suggest that the social visibility of hijab does not eliminate individual agency. Although hijab is normalized within the community, women continue to make individual decisions regarding style, comfort, presentation, and contextual appropriateness. Thus, the social recognition of hijab and women's individual agency operate simultaneously. This provides a more nuanced understanding of religious dress as a practice in which belonging and individuality can coexist.

c. From Qur'anic Meaning to Everyday Hijab Practice

The second research objective focused on how the perceived meaning of QS. Al-Ahzab [33]:59 is reflected in everyday hijab practices. The findings show that hijab was not restricted to formal religious occasions. It was incorporated into routine activities, educational environments, community interactions, and public spaces. The consistency of hijab use across these settings indicates that participants generally regarded it as an everyday expression of religious commitment rather than an occasional symbolic practice.

However, the findings also demonstrate that the translation of religious meaning into practice was not uniform. Women adjusted their hijab styles and clothing combinations according to activities, locations, comfort, social environments, and contemporary fashion. This indicates that everyday religious practice involves a process of contextual interpretation. The underlying principle of modesty may remain stable, while its outward expression is adjusted according to circumstances.

This finding is theoretically important because it challenges a purely linear model of religious practice in which textual instruction is assumed to produce a direct and uniform behavioral outcome. The evidence instead supports a more dynamic process: Qur'anic guidance → interpretation → internalization of religious values → contextual negotiation → embodied practice.

Within this process, women are not simply passive recipients of religious norms. They actively interpret the perceived meaning of religious guidance and determine how it can be incorporated into different areas of everyday life. The practice of hijab therefore represents a form of embodied interpretation in which religious meaning becomes materially visible through clothing and socially meaningful through everyday interaction.

This interpretation is compatible with the contextual orientation of the study. Abdelgafar (2023) emphasizes the importance of recognizing women as active participants in interpreting and practicing Qur'anic values, while El-Ali (2022) underscores the relevance of contextual and moral interpretation. Zulfikar and Mustaqim, (2024) further emphasize dignity, protection, and social conduct in interpreting QS. Al-Ahzab [33]:59, suggesting that the verse should not be reduced to questions of physical appearance alone. The present findings empirically demonstrate how such broader meanings can become embedded in everyday practice.

d. Consistency and Variation as Complementary Dimensions of Practice

One of the most significant findings is the coexistence of religious consistency and practical variation. Participants generally shared the principle that hijab should reflect modesty and religious commitment, yet they differed in how they expressed this principle through clothing. The observed variation in styles, colors, combinations, and forms of dress demonstrates that a shared religious orientation does not necessarily produce identical visual practices.

This finding should not be interpreted simply as evidence of inconsistency between religious belief and behavior. Rather, it suggests that religious practice is shaped by the interaction between relatively stable values and changing social circumstances. Women may preserve what they consider the essential religious meaning of hijab while modifying its outward expression according to practical and social conditions.

The concept of negotiation is therefore central to understanding the findings. Participants had to accommodate religious norms alongside personal comfort, contemporary fashion, social expectations, and individual preferences. This negotiation was particularly visible among younger women, for whom hijab was simultaneously connected to religious identity and contemporary social presentation. The findings consequently suggest that contemporary fashion does not necessarily displace religious meaning. Instead, fashion becomes one of the social domains through which religious commitment is interpreted and negotiated.

This pattern is consistent with the broader Indonesian literature. Putri and Poerwandari, (2023) highlight the role of agency and self-understanding in contemporary Muslimah's religious expression, while Arnez (2024) emphasizes the negotiation between religious norms, identity, and changing social conditions. Saraswati, (2024), Meidina, (2023), and Merlins, (2024) similarly demonstrate that hijab in Indonesia has become intertwined with identity, social interaction, and contemporary cultural developments. The present study extends these observations by showing that such negotiation can be understood specifically as a process through which women translate Qur'anic meaning into practical forms of dress.

e. The Role of Family, Religious Education, and Social Environment

The third research objective addressed the social and cultural factors shaping hijab practice and meaning. The findings demonstrate that women's understanding of QS. Al-Ahzab [33]:59 developed through multiple sources of religious and social learning. Family

members, religious teachers, schools, religious lectures, community activities, and religious content encountered through social media all contributed to the formation and reinforcement of participants' understanding.

The significance of this finding is that Qur'anic understanding is not formed exclusively through individual engagement with the text. Instead, interpretation is socially mediated. Family members introduce religious norms during early socialization, teachers and religious leaders provide interpretive frameworks, educational institutions reinforce religious knowledge, and community activities provide opportunities for observing and reproducing religious practices. Contemporary media adds another layer through which religious ideas and styles of hijab circulate.

This multidimensional process demonstrates that lived Qur'anic practice is produced through interaction between scriptural knowledge and social learning. Religious meaning becomes durable when it is repeatedly reinforced across different social environments. Conversely, differences in social experience may contribute to variation in how the same religious guidance is understood and practiced.

The role of religious leaders is particularly important in this process. Their contribution extends beyond explaining the content of the verse; they also mediate its relevance to everyday circumstances. This is reflected in the findings from ustaz, ustazah, and Islamic teachers, who emphasized the need to connect Qur'anic guidance with women's everyday lives. Such mediation helps explain how abstract religious principles become practical norms that can be incorporated into routine behavior.

f. Hijab as Negotiated Lived Islam

The findings ultimately indicate that hijab practice in Lombok emerges from an interaction among religious norms, family formation, religious education, community expectations, local cultural values, contemporary influences, and personal agency. No single factor adequately explains the observed practices. Instead, these factors operate relationally: religious teaching provides the normative foundation; family and educational environments shape initial and continuing understanding; community norms provide social recognition and expectations; cultural and contemporary influences shape available forms of expression; and individual agency mediates how these elements are incorporated into everyday life.

This relational pattern provides the strongest answer to the three research objectives. First, women's understanding of QS. Al-Ahzab [33]:59 is predominantly religious but is

articulated through broader concepts of modesty, dignity, protection, identity, and ethical conduct. Second, this understanding is reflected in routine hijab practices, but its practical expression varies according to context. Third, the meaning and form of hijab are shaped by the interaction of religious and social forces rather than by religious instruction alone.

The findings therefore support the conceptualization of hijab as a negotiated form of lived Islam. The term “negotiated” does not imply rejection or weakening of religious norms. Rather, it refers to the continuous process through which women interpret religious principles and determine how those principles can be embodied within particular social, cultural, and personal circumstances. This interpretation is consistent with the contextual and maqāṣid-oriented perspectives developed in the Introduction (Abdelgafar, 2023; El-Ali, 2022; Fabrori & Syarifah, 2024; Zulfikar & Mustaqim, 2024).

g. Analytical Synthesis

The findings can be synthesized into a dynamic process model explaining how Qur’anic guidance is translated into everyday hijab practice among Muslimah in Lombok. The model conceptualizes the relationship between text and practice as a mediated and negotiated process rather than a direct or mechanically prescriptive transfer. QS. Al-Ahzab [33]:59 provides the normative religious foundation, while religious instruction, family socialization, community interaction, personal meaning-making, and contemporary social influences mediate how this guidance is understood and embodied.

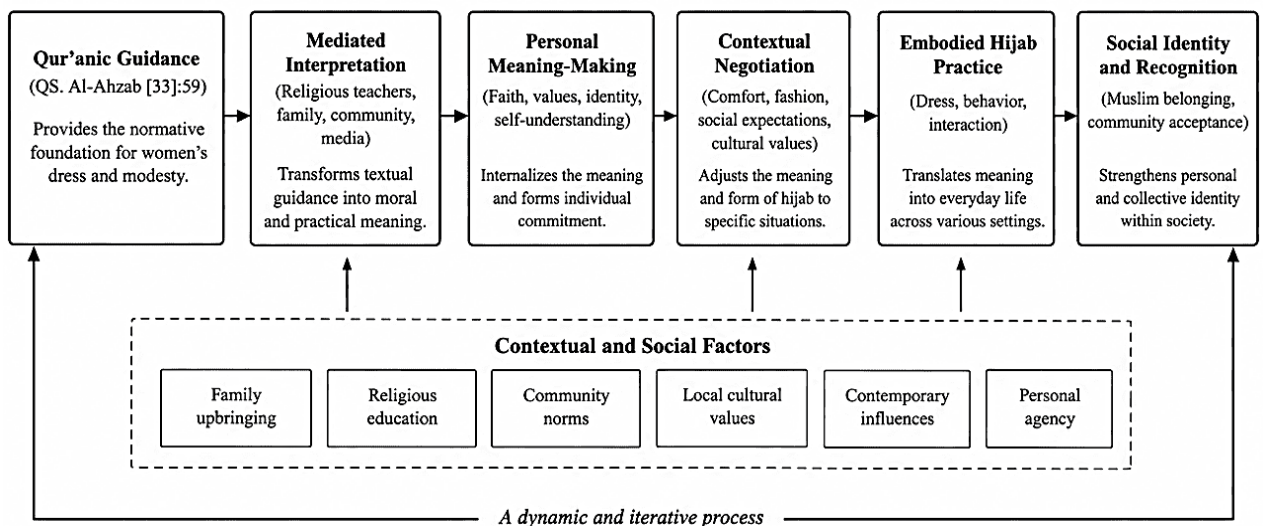


Figure 4. A Conceptual Model of the Process from Qur’anic Interpretation to Hijab Practice among Muslimah in Lombok

Source: Author’s analysis of interview, observation, field-note, and documentary data, 2026.

Figure 4 illustrates the process from Qur'anic interpretation to everyday hijab practice among Muslimah in Lombok. The model begins with QS. Al-Ahzab [33]:59 as the normative foundation, which is mediated through religious instruction, family, community, and other sources of learning. This guidance is then internalized as personal meanings related to modesty, dignity, faith, and Muslimah identity, before being negotiated with comfort, fashion, social expectations, and local cultural values. The resulting meanings are embodied in everyday hijab practices across different social settings and contribute to Muslimah identity and social recognition. The model therefore emphasizes that the relationship between Qur'anic interpretation and hijab practice is dynamic and non-linear, involving an ongoing process of interpreting, internalizing, negotiating, and embodying religious meaning in everyday social life.

2. Comparison with Previous Studies

The findings of this study demonstrate that Muslimah in Lombok understand and practice hijab as a multidimensional form of lived religious expression rather than as a purely formal requirement concerning bodily coverage. This finding is broadly consistent with previous scholarship showing that hijab cannot be adequately understood through a single framework of religious obligation, personal freedom, or social conformity. Instead, the present study extends this discussion by demonstrating how the meaning of QS. Al-Ahzab [33]:59 is interpreted and translated into everyday practice within a specific Muslimah cultural environment. The central contribution of the findings is therefore the identification of a continuous process through which Qur'anic meaning is negotiated between religious instruction, personal understanding, family socialization, community expectations, cultural patterns, and contemporary forms of self-presentation.

The finding that women primarily understood hijab as a religious obligation, while simultaneously associating it with modesty, dignity, protection, and Muslimah identity, is consistent with the argument of Zain et al., (2023) that hijab in Indonesia operates at the intersection of *sharia* and culture. Their analysis showed that hijab can function simultaneously as a symbol of religious obedience, Muslimah identity, social discipline, and a culturally embedded practice. The present findings support this multidimensional interpretation but move beyond a normative discussion of the relationship between Islamic law and culture. Whereas Zain et al. primarily examined the discourse surrounding hijab in Indonesian public space, this study demonstrates how such meanings are experienced and

enacted by Muslimah themselves. The participants did not simply reproduce an externally defined religious norm; rather, they interpreted modesty and dignity through their own experiences and incorporated these values into everyday dress and social interaction.

This finding also corresponds with Barth et al., (2024), who demonstrated that young Muslimah's decisions concerning headscarf use are associated with heterogeneous forms of subjectivity rather than a single motivational pattern. Their qualitative study of young Muslimah in Germany showed that headscarf decisions may involve complex psychological, religious, cultural, and social experiences. The Lombok findings similarly reveal that women's practices cannot be reduced to either religious compliance or individual preference. Young women in particular described the need to balance contemporary fashion with religious values, while adult women emphasized dignity, modesty, and religious commitment. This similarity suggests that the relationship between religious dress and agency is contextually variable but consistently complex. The difference lies in the social environment: while Barth et al. examined Muslimah living as a minority in Germany, the present study concerns women living within a predominantly Muslimah social environment in Lombok. Consequently, hijab in Lombok appears less frequently as a contested minority identity and more frequently as a normalized component of Muslimah social life.

The findings concerning identity and belonging are also compatible with Loxston and Jachens, (2023), who found that Muslimah may experience modest dress as part of identity construction, religious belonging, and positive self-understanding. Their study demonstrated that religious and cultural identity could function as psychological and social resources through which Muslimah negotiated their position within wider society. The present study similarly found that hijab was perceived as a visible marker of Muslimah identity and social belonging. However, the Lombok context adds an important dimension to this argument. Because hijab was generally normalized within the observed community settings, identity construction was not primarily articulated through resistance to external stigma. Instead, it occurred through everyday participation in religious and community life. Hijab therefore functioned less as a boundary marker separating Muslimah from a non-Muslimah majority and more as an ordinary and socially recognized expression of belonging within a Muslimah community.

The finding that hijab was associated with dignity, protection, and appropriate participation in public life is particularly consistent with the Qur'anic interpretation proposed

by Najib et al., (2024). Their study of the Qur'anic command concerning *jilbab* emphasized that the underlying purpose of the verse can be associated with protecting women's dignity and honor while also recognizing women's participation in public spaces. The present study provides empirical support for this interpretive orientation from the perspective of women's lived experiences. Participants frequently described hijab in terms of protection, dignity, self-respect, and appropriate social behavior. Importantly, however, the findings suggest that these meanings were not necessarily interpreted as requiring withdrawal from public life. Instead, women wore hijab while participating in education, religious activities, community events, and ordinary public interactions. Thus, the practice observed in Lombok illustrates a form of religious modesty that coexists with women's visibility and participation in everyday social spaces.

This point is theoretically important because it complicates interpretations of QS. Al-Ahzab [33]:59 that focus exclusively on the external form of clothing. The participants' accounts indicate that the perceived meaning of the verse extends to ethical conduct, dignity, self-respect, and appropriate social interaction. This interpretation is compatible with the *maqāṣid*-oriented perspective discussed in the literature, particularly the emphasis on dignity, protection, and welfare rather than on clothing form alone. It also resonates with contextual approaches that encourage attention to the historical and moral purposes underlying Qur'anic guidance. The findings therefore suggest that the movement from *tafsir* to social practice does not necessarily involve abandoning normative religious meaning. Rather, it involves translating perceived Qur'anic values into socially situated forms of religious behavior.

At the same time, the present findings provide an important qualification to research that emphasizes the role of social pressure in shaping hijab practices. Velthuis et al., (2022), for example, found in Dutch and German samples that public tolerance toward the headscarf was higher when it was perceived as a matter of personal choice and lower when it was associated with normative community pressure. The Lombok findings do not contradict this insight, but they reveal a different social configuration. Community expectations were indeed present, and hijab was widely normalized and positively recognized. Nevertheless, participants did not generally describe their practices solely as responses to community pressure. Instead, they connected hijab with personal religious commitment, dignity, identity, and their own understanding of Qur'anic teaching. The implication is that social

normalization and personal agency can coexist. A practice may be socially expected or culturally familiar while simultaneously being experienced by women as personally meaningful and religiously chosen.

The findings concerning the influence of family and religious education further correspond with existing scholarship on the social construction of religious identity. Participants identified parents, family members, ustaz, ustazah, teachers, schools, religious lectures, community activities, and religious media as important sources through which their understanding of hijab developed. This indicates that Qur'anic interpretation was not formed exclusively through individual reading of the Qur'an. Rather, it was mediated through social relationships and repeated encounters with religious discourse. Such a finding is consistent with the broader Indonesian context identified by Zain et al., (2023), in which hijab has become part of the social and cultural practices through which Muslimah identity is articulated.

However, the present findings also demonstrate that socialization does not result in complete uniformity. Although participants shared a broad understanding of modesty, they differed in clothing styles, colors, combinations, and the ways they adapted hijab to particular activities and social situations. This pattern is important because it demonstrates that the transmission of a shared religious value does not necessarily produce a standardized social practice. Instead, religious meanings are interpreted through individual circumstances. Young women, for example, explicitly described the challenge of balancing contemporary fashion with religious values. Thus, contemporary fashion should not automatically be interpreted as evidence of declining religious commitment. In the present context, fashion functioned as one of the social domains through which women negotiated how religious modesty could be expressed in contemporary life.

This finding reinforces Barth et al., (2024) argument that Muslimah's headscarf practices emerge from heterogeneous forms of subjectivity. It also complements Loxston and Jachens, (2023) observation that Muslimah may use dress to negotiate identity and belonging in complex social environments. The contribution of the present study is to demonstrate that such negotiation also occurs in a predominantly Muslimah local context. In Lombok, the negotiation is not primarily between Islam and secular majority society but between religious understanding and multiple internal social influences, including family

expectations, local cultural norms, community acceptance, peer interaction, comfort, fashion, and personal preferences.

Another important point of comparison concerns the relationship between hijab and women's public participation. Najib et al., (2024) argued that Qur'anic discussions of *jilbāb* should not be interpreted in ways that unnecessarily restrict women's presence in public spaces. The present findings similarly indicate that hijab was practiced across educational, religious, community, and public environments. Women's use of hijab therefore did not appear to be associated with social withdrawal. Instead, it accompanied routine participation in public and community life. This finding strengthens the argument that religious modesty and women's social visibility should not be treated as inherently contradictory categories.

Overall, the comparison with previous studies indicates both continuity and contextual specificity. Consistent with international research, the present study confirms that hijab involves identity, agency, belonging, social perception, and personal meaning. Consistent with Indonesian scholarship, it also demonstrates the interaction between *sharia*, culture, and contemporary social life. However, the study adds an important empirical dimension by showing how Qur'anic interpretation becomes embodied in everyday practice. The findings therefore shift the analytical focus from asking what hijab means in abstract theological or social discourse to asking how Muslimah interpret, negotiate, and enact its meaning within their own social environment.

3. Theoretical and Practical Implications

Theoretically, the findings contribute to the study of lived religion by demonstrating that Qur'anic interpretation is not confined to formal exegetical discourse. Religious meaning becomes socially meaningful through processes of interpretation, interaction, adaptation, and embodiment. The concept of "from tafsir to social practice" is therefore useful for explaining how a Qur'anic verse can move across different levels of meaning: from textual interpretation, to religious teaching, to personal understanding, and finally to everyday behavior. In the Lombok context, QS. Al-Ahzab [33]:59 functioned as a normative reference, but its practical meaning was mediated by women's experiences and social environments.

This finding also contributes to contextual and maqāṣid-oriented approaches to Qur'anic interpretation. The participants' emphasis on dignity, modesty, protection, identity, and respectful conduct suggests that the perceived purpose of hijab extends beyond its material form. This does not imply that formal religious interpretations are irrelevant. Rather,

it indicates that women incorporate normative religious meanings into practical decisions concerning how they dress, interact, and participate in society. The findings consequently support a more dynamic understanding of the relationship between textual interpretation and lived religion.

Practically, the findings have implications for religious education. Teaching about hijab may be more meaningful when it connects Qur'anic verses with the ethical values that participants themselves identified, including modesty, dignity, responsibility, and respectful social interaction. Religious educators may therefore benefit from approaches that distinguish between the normative message of the Qur'an and the diverse contextual forms through which women embody that message. Such an approach could reduce the tendency to equate religious commitment with a single standardized style of dress.

The findings are also relevant to community leaders, Islamic educators, and institutions that engage with Muslimah. Because hijab practices were shaped by both social expectations and personal agency, religious guidance should recognize women as active interpreters of religious values rather than treating them solely as passive recipients of rules. This is particularly important for younger women who negotiate religious commitments alongside fashion, education, peer interaction, and contemporary social environments. The objective should not be to eliminate variation but to facilitate informed and meaningful engagement with religious teachings.

4. Research Limitations

Several limitations should be acknowledged. First, the study involved 30 purposively selected informants in Lombok. Although the sample provided perspectives from Muslimah, religious figures, teachers, community leaders, and parents, it was not intended to represent all Muslimah in Lombok or Indonesia. The findings should therefore be understood as contextually grounded interpretations rather than statistically generalizable conclusions.

Second, the study relied substantially on participants' self-reported accounts of religious understanding and hijab practices. Such accounts may have been influenced by social desirability, particularly because hijab is positively normalized in many of the observed settings. Participants may have emphasized religious motivations or socially acceptable meanings when describing their practices. The use of observation and documentation reduced, but could not completely eliminate, this potential bias.

Third, the study was conducted within a relatively specific cultural and religious context. Lombok provides a distinctive environment in which Islamic identity, community life, and local traditions are closely interconnected. Consequently, the relationship between religious interpretation and hijab practice identified here may differ in urban Indonesian settings, religiously diverse communities, or Muslimah minority contexts. Comparative studies involving different regions would therefore be valuable.

Fourth, the study examined the relationship between Qur'anic interpretation and lived practice at a particular period of time. Hijab meanings may change as women's personal circumstances, social environments, religious knowledge, and cultural trends change. A longitudinal approach could therefore provide a deeper understanding of how women's interpretations and practices develop over time.

Finally, the study focused primarily on Muslimah's lived experiences and the perspectives of closely related religious and community actors. Future research could expand the analytical framework by comparing women who wear hijab consistently with women who wear it selectively or do not wear it, as well as by examining differences across generations, occupations, educational backgrounds, and urban-rural settings. Such comparative research would further clarify how Qur'anic interpretation, agency, social expectations, and cultural context interact in the continuing transformation of hijab from a textual religious concept into a lived social practice.

Taken together, the findings demonstrate that the relationship between Qur'anic interpretation and hijab practice is neither linear nor mechanically determined. Rather, it is mediated through religious education, family socialization, community norms, cultural traditions, contemporary influences, and women's own interpretive agency. In this sense, the Lombok case illustrates how *tafsir* becomes lived religion: the meaning of QS. Al-Ahzab [33]:59 is not only articulated in religious discourse but continually interpreted, negotiated, and embodied through women's everyday social lives. This perspective extends previous scholarship by placing women's lived experiences at the center of the relationship between Qur'anic meaning and contemporary Muslimah social practice.

CONCLUSION

This study examined how Muslimah in Lombok understand QS. Al-Ahzab [33]:59 and translate its perceived meaning into everyday hijab practices, with particular attention to

the religious, social, cultural, and personal factors shaping those practices. The findings show that hijab was generally understood not merely as a requirement concerning physical covering but as a lived expression of modesty, dignity, religious commitment, protection, self-respect, and Muslimah identity. Women's interpretations were formed through interactions among Qur'anic and *tafsir* instruction, family upbringing, religious teachers, educational experiences, community activities, and contemporary religious media. These understandings were subsequently reflected in everyday practices across educational, religious, community, and public settings. At the same time, the practical expression of hijab was not uniform. Women adapted styles, clothing combinations, and forms of coverage according to activities, social contexts, comfort, fashion, and personal preferences. The findings therefore answer the central problem of the study by demonstrating that the relationship between Qur'anic interpretation and hijab practice is interpretive, negotiated, and contextually embodied rather than mechanically determined.

The study further demonstrates that the meaning of QS. Al-Ahzab [33]:59 emerges through an ongoing movement from *tafsir* to social practice. Qur'anic guidance provided an important normative foundation, while family, religious authorities, community expectations, local Islamic traditions, contemporary fashion, peer interaction, and individual agency influenced how that foundation was embodied in everyday life. Hijab consequently appeared simultaneously as a religious practice, an identity marker, and a socially situated form of lived Islam. This finding contributes to scholarship on Qur'anic interpretation and lived religion by showing that religious meaning does not remain confined to textual or theological discourse but is continually interpreted and enacted within women's everyday social environments. In the Lombok context, religious commitment and personal agency were not necessarily oppositional; rather, women could experience hijab as religiously meaningful while also negotiating its form according to contemporary social circumstances.

Several limitations should nevertheless be acknowledged. The study involved 30 purposively selected informants within the specific sociocultural context of Lombok, and therefore the findings should not be generalized statistically to all Muslimah in Indonesia. The study also relied partly on participants' self-reported interpretations, which may have been influenced by social desirability, particularly because hijab is widely normalized within the observed communities. Although interviews were triangulated with observation and documentation, the study captured the phenomenon within a limited period and cannot fully explain how interpretations and practices may change over longer periods of women's lives.

These limitations are consistent with the contextual nature of qualitative case study inquiry, in which the value of the findings lies primarily in their depth, contextual interpretation, and potential for naturalistic transfer rather than statistical generalization.

Future research should therefore extend this inquiry through comparative, longitudinal, and multi-sited studies. Comparative research could examine hijab practices across different regions of Indonesia, including urban and rural communities and areas with different degrees of religious and cultural diversity. Longitudinal studies could investigate how women's interpretations of QS. Al-Ahzab [33]:59 develop across different stages of life and in response to changes in education, employment, family circumstances, religious learning, and contemporary fashion. Future studies could also compare women who wear hijab consistently, those who practice it selectively, and those who do not wear it, thereby providing a broader account of how Qur'anic interpretation, religious agency, social expectations, and personal circumstances interact. Such research would deepen understanding of how Qur'anic teachings become lived religious practices and further develop the conceptual contribution of "from *tafsir* to social practice" within contemporary Islamic studies.

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