



The 8th COTEFL International Conference
Faculty of Teacher's Training and Education
University of Muhammadiyah Sumatera Utara
04 - 05 Agustus 2016

Proceedings

International Conference on
Teaching English as a Foreign Language

**"Action Research and Reflective Practice as
Tools for Exploring Different Pedagogical
Practices in Language and Literature
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Perpustakaan Nasional :
Katalog Dalam Terbitan (KDT)

Proceeding

International Conference of Teaching English as a Foreign Language

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Hj. Dewi Kesuma Nasution

“Action Research and Reflective Practive as Tools For Exploring Different Pedagogical Practices in Language and Literature Education. Proceeding of the 8th International Conference on Teaching Language As Foreign Language (COTEFL) – By : Dewi Kesuma Nasution – Medan, North Sumatera : Faculty of Teachers’ Training and Education, University of Muhammadiyah Sumatera Utara, 2016

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First Impression : August, 2016
Vii + 337 hal, 21x29 cm
ISBN : 978-602-6997-15-9

Printed and Published by

UMSU Press

Jl. Kapten Mukhtar Basri No.3 Medan, 20238

Telp. 061-6638296, Fax. 061-6638296

E-mail : umsupress@gmail.com

Website: <http://umsupress.com>

Printed in the Republic of Indonesia

P R E F A C E

*Bismillahirrahmanirrahim,
Assalamu'alaikum, Wr. Wb*

First of all, I would like to thank to Al-Mighty God, Allah SWT, for His blessings to allow us to have The 8th International Conference on Teaching English as a Foreign Language (8th CoTEFL) at University of Muhammadiyah Sumatera Utara - Medan held on 04th - 05th August, 2016 by the English Education Program, Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara. Please be informed that this conference is a continuation of Co-TEFL previously organized by the Faculty of Literature, Universitas Muhammadiyah Purwokerto located in Central Java-Indonesia. The previous conferences were well-received. We hope that this incoming conference will also be well-attended, because this conference is geared for English teachers, English practitioners, and faculty members who are concerned about innovation in English language and literature education.

The conference aims at creating a forum for further discussion on English Education. The scope of the paper promoted on **Action Research on Reflective Practice as Tools for Exploring Different Pedagogical Practices in Language and Literature Education**. I am sure that new ideas and findings will be debated, discussed, and shared among presenters and participants with the intention of enhancing the English language pedagogy in language and literature education. Besides, the conference is also aiming at creating a forum for further discussion on the scope of innovation in English Language Teaching, Innovation in Methodology, Innovation in Literature Education, Evidence based ELT, Theory Informed ELT and Crafting and Research Grounded Innovation in ELT.

I wish to thank the Rector, the University of Muhammadiyah Sumatera Utara: Dr. Agussani, M.AP and the Vice Rectors for supporting us to have this conference. I wish to thank and congratulate the committee who has worked to prepare this activity. I wish also to thank the presenters; Prof. Dr. Philip Towndrow P. Alexander, Prof. Muhammad Kamarul Kabilan, Ph.D, Handoyo Puji Widodo, Ph.D, Jo-AA Shek, Ph.D and Dr. Nur Arifah Drajadi, M.Pd as you are the chosen. At last, I wish to thank all the participants for spending your previous time at this conference and making this conference a reality. Thank you. Happy conferencing!!!

Wassalamu'alaikumWr.Wb

Warm Regards,
Hj. Dewi Kesuma Nasution, SS., M.Hum
Chairperson

**FOREWORD BY DEAN
FACULTY OF TEACHERS TRAINING AND EDUCATION
UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA**

Assalamu'alaikum Wr. Wb.

I would like to extend a warm welcome to all presenters and participants of the 8th International Conference on Teaching English as a Foreign Language (8th CoTEFL) and sincerely congratulate the committee for making this conference happen.

The theme of the conference highlights the need for **Action Research on Reflective Practice as Tools for Exploring Different Pedagogical Practices in Language and Literature Education**. Throughout the 8th CoTEFL, the faculty hopes to explore opportunities to identify such innovation. I am certain that this conference will provide fruitful ideas to all presenters and participants.

I wish to thank the conference presenters for enriching us with their presentations, and the conference participants for being here to share their ideas, findings and experiences with us. My appreciation also goes to the Rector of UMSU, Dr. Agussani M.AP., The Vice Rectors, the chairwoman of the 8th CoTEFL Hj. Dewi Kesuma Nasution, SS., M.Hum, and the committee for their support and contribution to this conference. For all inconveniences, may we be forgiven. Thank you.

Best Regards,
Elfrianto, M.Pd
Dean of Faculty of Teacher Training and Education

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THE OBLIGATION OF COVERING AURAT AND THE APPLICATION IN SOCIAL LIFE

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ABSTRACT

According to Islamic law aurat is the intimate parts of the human body must be covered because of God's command. Because aurat should not be shown so it must be covered with the Islamic dress. Nowadays it is already popular with the term of Islamic clothes for both men and women. Muslim women dresses are the Islamic women's clothing which can cover the entire of genitals required by religion, they are benefit to women themselves and the society. In relating with the woman's protection, Allah swt commanded the Prophet to tell your wives and your daughters, and the believing women to draw their cloaks (veils) over their bodies outside when they go out, as Allah says al-Ahzab:59. When the meaning is researched as a basic law to cover the aurat, either already or not yet listed in this paper, we will find that they are all form Amar (command) and Nahi (prohibition). According to the science of usul fiqh, it will give an obligation of 'ainy ta'abbudy is an obligation that must be carried out by every Muslim women without questioning 'Why'. Whoever is carrying out the obligations will get reward, because she has done a worship which is asked by Allah and for women who don't do, she will get sin.

Keywords: *Islamic law, Aurat, Application*

INTRODUCTION

The Qur'an is the holy book was revealed to Prophet Muhammad as Huda in life to reach the safety of the world and the hereafter. In this word it should always consider their interpretation of the age. Qur'an offers a way to solve the various problems faced by the Muslims in every generation throughout the ages. Because the Qur'an was revealed for all people¹. When human beings are born to this world, all his body seemed and they aren't questioned.

Prophet Adam was created by God in naked. Because at that time there weren't men, the nakedness does not have function. After Siti Hawa was created, she became Adam's wife. This means that their life is limited in one soul and secret. Aurat is only necessary in social life. But according to Islam, in dealing with God, people must close the genitals, because they are something unreasonable. After Adam and Eve were placed God in heaven, God told them to close the genitals, the order shows that heaven is a pure place and clean where men respect themselves and God by closing his nakedness. Devil that teased men to open their private parts, this means that aurat based on disturbances devil¹. In case

of the veils, there are some Muslim women who consider of this as a new problem and old-fashioned. This problem is not the rest of custom or habit from Arab woman, and also it is not a relic of Jahiliyah, so that non-Arab people who live in modern era do not need to imitate it. This problem is as a certain law, the whole Muslim women are required to Allah to wear veils. If they do not admit, it means that they deny one of the essential Islamic law. In this discussion is expected to find information about "closing the genitals". This discussion starts from surah An-Nur verses 30-31 and Surah al - Ahzab verse 59.

DISCUSSION

Surah An-Nur verses 30-31 and Al-Ahzab verses 59.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do" (QS. An-Nur: 30).

مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِي يُؤْتِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَأَنْ لَا يُضْرَبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed" (QS. An-Nur/24: 31)

According to Ali Al-Sabuni surah An-Nur verse 30 appeared in time of Prophet. There was a man walking in the Medina, and then he saw a woman and she saw him, and then both of them were tempted of devil so that each feels interested, and when the man was walking on the edge of a wall, he looked at that woman then, but suddenly he banged his face until his nose injury. Then he said "By the name of Allah I will not clean this blood until I came to the Prophet and told him my condition". Then he came to the Prophet and told him what happened, then the Prophet said "That is the punishment of your sins". Then Allah revealed this verse and Say to the Muslim people 'Let them stoop their views'. Surah an-Nur verse 31 revealed because Asma' bint Murtsid is in Bani Haritha palm groves, then he saw the women entered the field without wearing a long cloth, so their legs and ankles and chest could be seen and then Asma said 'How bad was it'. Then Allah revealed the verse "and say to the Muslim women let them bow their views and keep their genitals". The verse ordered women to bow their view and not to

shouwaurat. The Ulama agreed that face, palms and sole of female body, should not be opened in front of her muhkrim.

According to Al - Qurtubi, what is (*الا ما ظهر منها*) unless the visible, is the face and hands, as both may seem prayer times and time to perform the Hajj¹. It means that all parts of woman body is aurat except face and palms. Jumhur said that when a woman deals with people who are not her muhrims under normal circumstances, but in emergency condition woman may see arms and legs. For example women who work or a muddy path etc. As well as in the treatment, she can show parts of the body, everything because of condition. Based on the rule says: *الضرورة تقدر بقدرها*

According to Al - Tsauri, Al - Muzani and most authentic history of the Hanafi and Syi'ah Imamiah, said that face and the palms are not aurat because if a face can make a man tempted, it should be opened as an urgent need, feet should also be opened, because most men are not tempted to look at the feet of women. While one of imam Ahmad bin Hambal opinion said that all parts of woman body is aurat.

The content of verse 31 of Al-Nur "except the visible" is seen accidentally. Therefore woman aurat is the all parts of body. While the opinion of David Al-Zhahiry, some of Syi'ah Zaydiyyah and one opinion of Imam Ahmad ibn Hambal said that the whole parts of woman body are aurat except for their face. All the above opinions are related to the woman dealing with non muhram and under normal circumstances, as previously described.

The difference opinions among scholars in limiting aurat is the differences in understanding the purpose of verse 31 Surat al-Nur in the sentence of (*الا ما ظهر منها*),

"unless the look" is commonly appear according to their customs, then that verse means certain parts of the body, or parts are seen intentionally by a woman, so all parts of woman body are aurat. Al-Nur ended with the sentence:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

This verse indicates to command to do taubat (repentance). The end of this verse shows that the men saw the nakedness of women is forbidden. It means seeing women aurat is a big sin, and for the woman who does'nt close aurat has also a big sin. Because it is seen in the end of this verse to command to do taubat (repentance).¹

The scholars have different opinions about woman aurat in facing with mahram². Malikiyah scholars argue that woman aurat is all parts of body except

¹ Ibrahim Hosen, *Filsafat Hukum Islam*, Kediri: Dallas, 1997, h.55-57. Lihat juga Huzaemah, T. Yanggo, *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, 1996. h. 78-79.

² Abd. Rahman Al-Jaziry, *Al-Fiqh 'Ala Al-Mazahib Al-Arba'ah*, Beirut Libanon Al-Turats Al-Araby, cet. III, Jilid I, t.t. h. 192. Lihat juga. Huzaemah, T. Yanggo, *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, 1996, h. 79. Lihat juga Hayy binti Mubarak, *Ensiklopedi Wanita Muslimah*, Jakarta: Darul Falah, 1418, cet. I, h. 148.

face, head, neck, and hands and feet in facing her mahram. According Hanabilah scholar all parts woman body are aurat except face, neck, head, hands, feet and calves. And according to Hanafiyah and Syafi'iyah scholar state that woman aurat is between navel and knee. The mahram as mentioned in verse 31 of Al - Nur above are: husband, father, father's husband (in-law), his son, male, son of the husband (stepson), brother, son of the brother, the son of the sister, woman, slave, accompanying men but men who don't have biological need for more to women, small children who do not know about the female genitalia. Uncle brother, sister's mother and father and uncle. In verse does not say uncle, either from the father or brother of the mother's sister, because they are considered equal with the father. Ulama agree that they are characterized by a mahram as mentioned in the verse quoted above³.

According to Islam genitalia is the minimum limitation of the part of body which must be closed as the command of God, and the genitalia should not be shown then it must be closed with the Islamic dress. Nowadays it is popular with muslim dresses. Woman dress is the dree which can close all woman aurat. In connection with the woman's self-preservation, Allah swt commanded the Prophet Muhammad to tell the wife, his daughters and mu'minat to wear jilbab when outside the home, as Allah says in al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَتَلْمِزْنَ وَيُؤْذَنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

5.1 ***“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful” (QS.Al-Ahzab/33:59).***

The decline al-Ahzab verse 59 is caused the women went out after magrib for shopping in the market. And at the time, especially for young man, laso went out to see and disturbed the women. That's way wearing of hijab is compulsory⁴.

The scholars have different opinion about the meaning of jilbab. According to al-Qurthuby jilbab is larger dressthan a veil that can cover all parts of body⁵ and according to Al-qur'an and its translation by the Ministry of RI, Hijab is a kind of big clothes that can cover the head, face and chest.

When legal basis is reserached to close the genitals, we would find that they all form Amar (command) and Nahi (prohibition), that according to the science of usul fiqh will be compolsary 'ainy ta' abbudy is an obligation that must be carried out by any every muslim without wondering why. Every person who is carrying out the obligations will get rewarded, because she has been conducting worship Allah required and who do not do it will get sin⁵.

³ Huzaemah, T. Yanggo, *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, 1996, h. 80.

⁴ Muhammad Ali al-Shabuni, *Rawatu al-Bayan Tafsir Ayat al-Ahkam*, Damaskus: Maktabah al-Ghazali, 1980, h. 377. Lihat juga Ibrahim Hosen, *Filsafat Hukum Islam*, Kediri: Dallas, 1997, h. 78.

Beside closing aurat as an obligation for every Muslim, it is also:

- a. a supporting factors of obligation hold the view commanded by Allah swt in a letter al-Nur verse 30
- b. closing the genitals as an additional factor of fornicating ban that damned by God had said in the Al - Isra ' verse 32 :

وَلَا تَقْرَبُوا الزَّوْجَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And do not approach unlawful sexual intercourse (adultery). Indeed, it is ever an immorality and is evil as a way (QS. Al-Isra'/17: 32).

- c. Closing the genitals becomes compulsory as Saddu Al - Zara'i' which closes the door to the greater sin.

Therefore, many scholars agreed that closing the genitals is compulsory for each woman and a Muslim man⁵, especially for women, this obligation will be accomplished by wearing Muslim dress which is required for each Muslim to have benefit and safety of woman herself and also the community.

The advantages of Muslim clothing are:

- a. Islamic women wear them will get reward. Because it has been carrying out that required God Almighty.
- b. Muslim clothing is the identity of Muslim women, which also distinguishes clearly between a muslim woman and others. Because instinctively, men are more quickly seduced by women who wear open than close clothing. In addition, women who dressed Muslim women seem more polite, more feminine, but graceful, flexible, and simple to make people immediately respectable, so that the temptation can be prevented as much as possible.
- c. Muslim clothing is clothing psychology of the basic principles of psychology, clothing is a mirror of oneself. It means a person's personality can be read on the ways and models of clothes.
- d. Muslim clothing has something with medical science/ chemistry, because of a medical expert who analyzed the hair chemically concluded the hair requires less oxygen (O₂), but basically hair contains phosphorus, calcium, magnesium, pigments and cholesterol with a palmitate which form cholesterol palmitate (C₂₇ H₄₅ O CD C₁₅ H₃₁) highly unstable due to irradiation or radiation, so it needs a patron who can provide safe for hair itself. In this case the veil as part of Muslim clothing would be sufficient to qualify⁵.
- e. Wearing Muslim clothing, economical can save budget and time. If we study in detail the differences between women wearing muslim clothing with women who did not wear muslim clothing and dressing up, it will be clear to us, that women who wear Muslim clothing will be more efficient in the cost of living, because it does not need money to buy kinds of cosmetic. So women who like to dress up needing the money approximately 20% of the family income each year.
- f. Wearing Muslim clothing is saving time, how much time is needed by women who like to dress up (tabarruj) in front of the mirror, how long to brush up on his face, to comb his hair, another went to salon.

CONCLUSION AND SUGGESTION

This study concluded that the prophet's daughters and wives are holies women to be model for muslim women, Muslim woman should not show her jewelry in the

presence of another man except to her husband or mahram, the hijab syar'i deemed eligible, if functioning closes jewelry, clothing and all parts of body. This is also suggested that wearing jilbab is compulsory for every muslim woman. The Islamic dress code for women does not only consist of a scarf that covers the head, the neck and the bosom; it also includes the overall dress that should be long and loose.

ACKNOWLEDGMENT

I thank all my friend who given me suggestions in finishing this study. I also expresses my gratitude to the head of department for supporting this reasearch.

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