



THE PROBLEMATIC USE OF VEIL (NIQAB) AMONG FEMALE STUDENTS: A Study toward Lecturers' Perceptions at the Faculty of Tarbiyah and Keguruan UIN North Sumatera

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ABSTRACT

Research background: 1) more and more female students wear the veil. 2) negative stigma towards female students who wear the veil. 3) regulations regarding the veil during lectures are needed. 4) pros and cons regarding the veil during lectures. Research objectives: 1) to find out the lecturers' views about female students who wear the niqab in the lecture process. 2) to find out the positive and negative impacts of female students wearing the veil during the lecture process. The method of study employed in this research is qualitative. The results: This perception includes views about the veil in general, positive and negative impacts, and attitudes towards female students who wear the veil, divided into two large groups. Some lectures argued that the veil does not need to be a problem. They must still be treated well.

Meanwhile, others perceived that female students who wear the veil during the lecture process are not good from an educational perspective. Because there are negative impacts whose consequences are quite fatal, namely the potential for cheating and fraud. Knowing the faces of female students is a must to avoid this. so there are lecturers who ask you to remove the veil personally.

ABSTRAK

Latar belakang penelitian: 1) semakin banyak mahasiswi bercadar. 2) stigma negatif terhadap mahasiswi bercadar. 3) dibutuhkan regulasi tentang cadar saat perkuliahan. 4) pro kontra tentang cadar saat perkuliahan. Tujuan penelitian: 1) untuk mengetahui pandangan dosen tentang mahasiswi bercadar dalam proses perkuliahan. 2) untuk mengetahui dampak positif dan negatif mahasiswi bercadar saat proses perkuliahan. Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif yang dilakukan di Fakultas Ilmu Tarbiyah dan Keguruan, UIN Sumatera Utara. Hasil penelitian: persepsi dosen tentang mahasiswi bercadar saat perkuliahan meliputi pandangan tentang cadar secara umum, dampak positif dan negatif, dan sikap terhadap mahasiswi bercadar, terbagi menjadi dua kelompok besar. Sebagian mempersepsikan hal tersebut merupakan bagian dari hak mahasiswi yang memakainya, sehingga tidak perlu dipermasalahkan. Mereka harus tetap disikapi dengan baik sama seperti mahasiswi lainnya. Selain itu, memakai cadar juga tidak berdampak negatif persepektif pendidikan. Sedangkan sebagian lainnya mempersepsikan mahasiswi yang bercadar saat proses perkuliahan kurang baik dari perspektif pendidikan. Karena terdapat dampak negatif yang konsekuensinya cukup fatal, yaitu berpotensi terjadi kecurangan dan penipuan. Mengenal wajah mahasiswi merupakan sebuah keharusan untuk menghindari hal tersebut. Oleh karena itu saat proses perkuliahan mesti ada *tretman* tertentu, yaitu dengan memohon untuk membuka cadarnya secara personal kepada dosen.

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Introduction

Clothing is one of the most basic human needs, behind food. Every individual, wherever and at any time views clothing as essential. This assumption even holds true for nudist groups which advocate stripping off when necessary, especially when one feels extremely chilly. At the very least, a society's customs and religion dictate how people dress. These regulations are undoubtedly intended to benefit each individual.¹

Based on the Qur'an and Hadith, Islam explicitly specifies clothing standards for its adherents in this regard. For instance, the Qur'an emphasizes the importance of clothing in both battle and heat protection. And the epitome of God's blessings are these garments. (see Al-Nahl: 81). Furthermore, for women it is also emphasized that every woman, both the children and wives of the Prophet and other Muslim women, must wear a headscarf all over their bodies. This is one of the Muslim women's identities whose aim is not to be disturbed. (lihat Al-Ahzab: 59).²

In addition, the Prophet emphasized to his daughter Asma that a woman should entirely cover her body during her period, with the exception of her face, arms, and palms. (see Abu Dawud's History).³ Obviously, there are still many verses and hadiths that are relevant to clothing issues in general. From this it is also concluded that wearing closed clothing is not a monopoly of Arab society, nor does it come from their culture. This means that covering the body in clothing as explained in the verse and hadith above, absolutely comes from the teachings of the Islamic religion, not from the traditions and culture of a particular society.

In this regard, in educational institutions, every students, teachers, lecturers and others must also adjust their clothing and way of dressing to follow the institution's rules. The issue becomes complex when an institution neither regulates specific clothing attributes nor contravenes religious teachings, yet faces scrutiny regarding potential violations of institutional and religious guidelines. For example, the veil or (niqab in Arabic) is worn as an addition to the hijab for Muslim women. Socially, the development of the veil in several regions in Indonesia is increasing. In fact, it has become a community, both for artists and other public figures. For example, the Niqab Squad community, Team Squad, Cadar Indonesia and others. In principle, wearing the

¹ M.Q Shihab, *Jilbab: Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer* (Lentera Hati, 2012), pp.7

² Risalatil Falihah, ' Cadar Dan Resepsi Al-Quran Pada Mahaiswi IAIN Madura: Analisis Pada Surah Al-Ahzab (33) Ayat 59 Dan An-Nur (24) Ayat 31 Dalam Kitab Tafsir Al-Azhar', *REVELATIA:Jurnal Ilmu Al-Quran Dan Tafsir*, 1.2 (2020). Pp. 163-164

³ Halim Setiawan, *Wanita, Jilbab Dan Aklak* (Jejak, 2019). Pp.48



veil does not violate Islamic teachings at all, but it is questionable. In fact, there is not a single scholar, either past or present, who forbids the use of the veil. However, a phenomenon has emerged in society that Muslim women who wear the veil are so feared and hated that they are accused of being exposed to radicalism and some are even fired from their jobs for refusing to remove it.

Dressing is essentially an attempt to cover the body from the view of people who are not allowed to see it and has the potential to cause crime. For this reason, scholars classify a person's body covering based on place and time and the person they interact with. The logical consequence is that the clothes, a person wears are in accordance with the instruments mentioned above, as long as they do not cross the boundaries of religious law.

Although the veil is controversial, it does not, in theory, contravene Islamic beliefs. As a matter of fact, no academic, past or present, has ever prohibited the veil's use. Nonetheless, a phenomena has surfaced in which Muslim women who wear the veil are so despised and feared that they are accused of being vulnerable to extremism, and some of them are even dismissed from their positions for refusing to take it off.

Likewise, the phenomenon of wearing the veil in universities is increasing with many female students wearing the veil during lectures. However this goes against campus rules, which highlight that students should dress modestly during lectures in conformity with Indonesian cultural decorum in general.. Even though the veil is also polite, in Indonesian culture it is clothing for worship. The same is true for men's sarongs and caps. These two things are not commonly used during the lecture process on public campuses, other than Islamic boarding schools. The same phenomenon also creates problems for some groups.⁴

Many female students who wear the veil receive negative treatment and stigma from certain individuals who are actually lecturers some groups. The negative treatment is like; female students were told to remove their veils, were called radicals and denigrated for their knowledge. This treatment is generally carried out during the lecture process.

The above reality has been in the spotlight and in Yusuf Qaradawi's comments, he stated that on one side the campus harbors hatred and blame and insults towards women who wear the veil, where they believe that this is a religious teaching that should not be abandoned. On the other

⁴ M Ahmadi and others, 'Struktur Kesucian, Hijrah Dan Ruang Queer: Analisa Terhadap Perilaku Mahasiswa Bercadar.', *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17.3 (2019), pp. 216-217.



hand, many female students on campus wear thin clothes, forming a body shape that can cause slander. Even though such clothing is forbidden by the Sharia', no one forbids it.⁵

The same thing happened at Islamic universities in Indonesia. There is still a controversy that occurred when the Sunan Kalijaga State Islamic University Yogyakarta campus issued a regulation prohibiting 41 female students from wearing the veil based on official letter B-1031/Un.02/R/AK.00.3/02/2018 (<https://www.uinjkt.ac.id>). This prohibition has at least 2 main reasons, namely; anticipating the entry of radical ideology on campus, secondly anticipating the presence of jockeys in exams and other important things. But finally the ban was lifted with official letter B-1679/Un.02/R/AK.00.3/03/2018 (<https://nusantara.medcom.id>)

Not only students, the ban on the veil also targets lecturers. For example, one of the lecturers at IAIN Bukit Tinggi was suspended because she wore a veil which was against campus regulations. Understanding regarding the use of the veil has not been fully accepted by society. Society considers women who wear the veil to be part of a frightening radical-extremist-terrorist group. Obviously, this topic is controversial and has both advantages and disadvantages for all groups.

The pro-veil movement claims that the prohibition is an infringement on the right to freely practice one's religion. Beyond that, the veil ban falls within the off-slide category, which is beyond God's jurisdiction.. This prohibition is also not in line with the spirit of intellectualism, inclusivism, cosmopolitanism, and democratic logic. However, it is different for those who are against the veil, who definitely think otherwise.

Wearing the veil is seen by the legal system as an expression of one's religious convictions. This is guaranteed in the 1945 Constitution, chapter XI of 29 verse 2 that emphasize that the state guarantees the freedom of each resident to embrace their own religion, and to worship according to the religion and belief. As the impact, issuing a policy prohibiting the veil is the same as preventing a woman's freedom to carry out religion practices.

Based on the description above, More study is required to fully explore and comprehend how lecturers view female students who wear veils during class. It should be mentioned that different educational institutions may have different contexts, and instructors may have different opinions and perspectives.

⁵ Dwi Retno Cahyaningrum and Dinie Ratri Desiningrum, 'Jiwa-Jiwa Tenang Bertabir Iman: Studi Fenomenologi Pada Mahasiswi Bercadar Di Universitas Negeri Umum Kota Yogyakarta', *Jurnal Empati*, 7.3 (2017). Pp. 279



This study employs qualitative research methodology due to the topic is related to lecturers' perceptions of female students who wear the veil. Qualitative research produces descriptive data in the form of written or spoken words from people and from behavior observed by researchers. In addition, qualitative research principle observes people in their living environment, interacts with them, tries to understand their language and interpret the world around them. By employing this method, the data collected is more comprehensive, detailed, reliable, and significant, allowing the study goals to be satisfied. The data sources are selected and prioritize the emic perspective, meaning they prioritize the informants' views, namely how they view and interpret the world from their perspective. In accordance with the research focus, the data sources for this research are lecturers at the Faculty of Tarbiyah and Teacher Training, North Sumatra State Islamic University, Medan.

Interviews, observation, and documentation were the methods of data collection employed to get information regarding lecturers' perceptions regarding the veil in the teaching process. Beside, to obtain in-depth information, data collection also used FGD (Focus Group Discussion), which was carried out with lecturers, veiled female students, and relevant practitioners. The FGD aims to dig up various information on the findings of certain issues which may be viewed differently with different explanations.

The data analysis technique employed in this research is qualitative data analysis, following the concept given by Miles and Huberman and Spradley. Qualitative data analysis in this research was carried out interactively and took place continuously at each stage of the research so that it was complete and the data was saturated. The data analysis carried out is data reduction, data presentation, and data conclusion or data verification.

Results

The views of Lecturers on the use of veil (Niqab) on campus

There are two groups of lecturers who view female students who wear the veil during lectures. Most believe that female students should not wear the veil during lectures. Others hold the opposite view, that female students should wear a veil during the lecture process. obviously each person has compelling internal arguments in favor of this viewpoint.

Based on the results of exclusive interviews with several FITK UIN SU lecturers, there are several strong reasons for the contradiction above. The reason for the first view is that, in principle, religion itself does not require woman to wear a veil (which covered face). As a consequence of this, female students should not wear the veil, either outside or inside the campus



environment, especially during the lecture process. Following are some of the results of the interview in question;

“In my opinion, the veil is not a necessary. Moreover, we are Tarbiyah students, it would be better if the students could recognize the lecturer. Covering your private parts means which part is forbidden to see by other people. We have to be able to distinguish what is meant by covering one's private parts like that.”⁶

Furthermore, some lecturers emphasized that wearing the veil (Niqab) is an Arabic culture which is different from Indonesia.

“The veil is not an obligation for Muslim women, because the obligation for Muslim women is to cover their private parts, while the face is not their private parts for Muslim women. In my view, the veil is part of Arab culture, so it is not an obligation or necessity for all Muslim women”.⁷

The following lecturer expressed similar opinion:

“The veil is not a requirement, because the veil is a culture. The command in the Qur’an tells Muslim women who have reached puberty to cover their private parts up to their chests. So the choices can vary, whether you want to wear a veil (like in Arab), or a hijab (in Indonesia). So the real essence is covering the intimate parts, not about the veil”.⁸

According to several lecturers, there are indications that some female students who wear the veil feel that they are the most religious; feel better than other female students in terms of obedience in carrying out religious teachings. they think that a good indicator of religion for women is wearing a veil. For women who do not wear a veil, it is considered not a good, it is still considered to be violating religious rules, thus causing sin for the perpetrator. The consequence of this assumption is that some female students who wear the veil tend to avoid students who do not wear the veil or tend to close themselves off from other people.

Here are some interviews related to this; Some lecturers emphasized that: “If someone wearing the veil thinks she is better to other people because she wears it, that is something negative”.⁹

The same thing was also confirmed by other lecturers as follows:

⁶ US, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU, pada Agustus 2023.

⁷ AK, ‘Dosen FITK’ hasil wawancara yang dilakukan di UIN-SU, pada Agustus 2023.

⁸ DSN, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (Agustus, 2023).

⁹ NS, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (Agustus, 2023).



.. "It is not proper wearing the veil they think that people who do not wear the veil are not good, and do not want to be friends with people who wear the veil. I've seen people wearing veils on Christmas Day when they took photos at the Christmas tree. "I also once asked a female student who was wearing a veil, the reason for wearing the veil was because she obeyed to the Salafi perspective, so I gave a little advice, if in the perspective you follow, wearing the veil is mandatory, do not make it an innovation or blame other Muslim women who do not wear the veil" .¹⁰

Several lecturers argued that there are indications that these veiled students are just following fashion trends. They want to try using the veil, whether it looks beautiful or not, whether it looks elegant or not, and other motifs similar to the above. Another reason is that the majority of female students who wear the veil are simply demands from their religious teachers from various religious studies they have obtained outside campus, or also demands from their community studies outside and inside campus. As a consequence, a female student does not wear a veil outside the assembly of her study community, then she is considered to be disobeying the principles of the community itself. This was confirmed by the following lecturers:

"Students who wear the niqab (veil covered face) should better understand the reasons they are wearing the niqab, lest these students wear the niqab not because they want to but because of the demands of the Islamic study, their teachers, and others who advise them to wear the niqab. Most of the times I noticed someone wearing a veil was just because they were joining in with their friends. "I once asked a student why she was wearing a veil, she answered because when studying he had to wear a religious teacher's veil, then after a few months I found her no longer wearing a veil,,,"¹¹

Meanwhile, the reason for the second view is that, in principle, wearing a veil for every woman is a good act, even though it is not a requirement in religious teachings. The consequence of this is that female students who wear the veil are basically doing something good. Meanwhile, goodness itself must be spread and preserved. This second opinion considers that there is no problem at all if female students wear the veil both during the lecture process and outside of lectures. This view was confirmed by the following lecturers:

¹⁰ MR, 'Dosen FITK', hasil wawancara yang dilakukan di UIN-SU, pada (Agustus 2023).

¹¹ FRZ, 'Dosen FITK', hasil wawancara yang dilakukan di UIN-SU (Agustus, 2023).



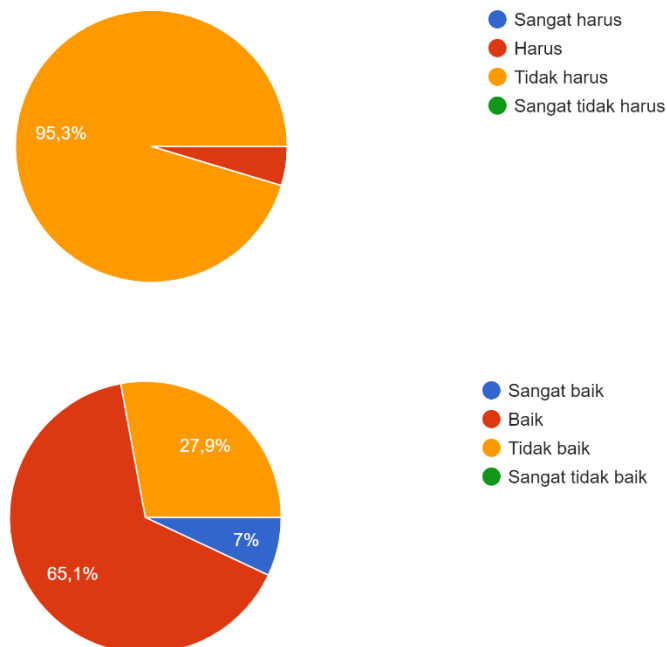
“If Indonesians want to follow the Sunnah, they are absolutely allowed. However, just covering your private parts completely is enough. Is that (wearing veil covered all face) a necessary? I do not think it's a requirement. So the obligation is to cover the private parts”.¹²

“So if you want to wear a veil, go ahead and if you do not want to wear a veil, that's never mind”.¹³

“The veil is a sunnah in our religion, so if female students want to wear a veil, that's fine, but it's not an obligation. If the student decides to wear a veil, that's fine.”¹⁴

Particularly from the perspective of Islamic education, most of the lecturers at FITK UIN SU Medan believe that the veil does not have to be worn by female students. This means that the principles of Islamic education do not include wearing the veil as part of the principles so it must be worn. Based on the results of interviews and obtaining in-depth information by collecting data using FGD (Focus Group Discussion) from all respondents, there were 2 groups of participants. The first group argued women did not have to wear the veil, while the second group stated that it was mandatory to wear the veil. If presented, 95.2% were in the first group and 4.8% were in the second group of 100% of all respondents.

The details can be seen in the following two diagrams:



¹² ZD, 'Dosen FITK', hasil wawancara yang dilakukan di UIN-SU (September, 2023).

¹³ MZ, 'Dosen FITK', hasil wawancara yang dilakukan di UIN-SU (September, 2023).

¹⁴ EKH, 'Dosen FITK', hasil wawancara yang dilakukan di UIN-SU (September, 2023).



The views of each of groups have strong arguments, however it needs to be analyzed from the perspective of Islamic education. Obviously, this analysis is not intended to justify what is right and what is wrong, because this is absolutely the perception of the lecturer concerned who is autonomous within himself internally, even though through external processes as in previous theories of perception. Moreover, it is not meant to condemn the perspective of the discipline of jurisprudence (Fiqih).

The Attitudes towards the Phenomenon of Veil

Regarding this, there are two categories of lecturers who react to female students who cover their faces during class. While some gave good answers, others did not. Undoubtedly, the first set of lecturers believes that wearing a veil is a positive thing, so it is important to address the implications appropriately. Female students who wear the veil (niqab) have the same rights and obligations as other female students. They have the right to attend lectures with all the aspects they include. Therefore there is no reason to be unkind to them”.

“Regarding treatment, I do not differentiate between those who wear the veil or not. The difference is only the level of ability of the learning process”.¹⁵

There are even lecturers who emphasize that mistreatment of female students who dress immodestly which is out of religion rule. For example, there are female students who do not cover their private parts and their clothes are tight, which shape their bodies. The lectures argued:

“I treat students the same in academical aspect. I treat differently if they do not cover their private parts”.¹⁶

Just the same. Unless she is disheveled in her clothes. Clothes that are tight or it does not cover the private parts, shape the body are not allowed in Islam, and that will be reprimanded by the teachers.¹⁷

The reasons for the second group of lecturers are very related to previous views, where they think that female students do not have to wear a veil during the lecture process. Therefore, female students who wear the veil must be given shock therapy so that they obey their lecturer's orders during teaching and learning process. It should also be understood that the lecturer's request is

¹⁵ AMH, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (2023).

¹⁶ SP, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (2023).

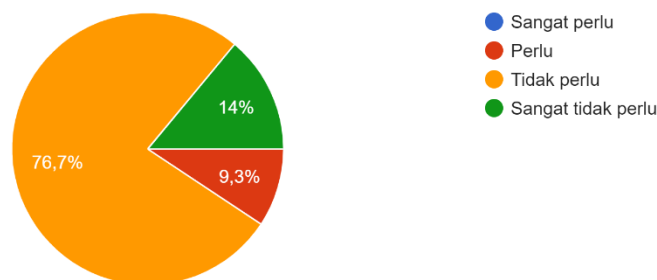
¹⁷ AD, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (2023).



not excessive based on their perspective, it is still within reasonable limits. There are several lecturers who confirm this, including the following:

“There is no difference, specialism or discrimination in the treatment of female students who wear the veil, they are the same as other female students. "Only during the Moral Creed Learning Strategy course at the Islamic study program, I said that during learning practice, students who wear the veil must remove their veil or wear a normal headscarf. I am your lecturer in this class. After leaving class, please wear the veil again.”

Furthermore, during the lecture process there are lecturers who ask female students who wear veils to only remove them during the lecture process, after the lecture finished the students are allowed to wear their veils again. There are also lecturers who have the opposite attitude. If you look at the percentage, 76.7% of lecturers think there is no need to ask veiled students to remove their veils during the lecture process. There are 14% of lecturers who think it is not necessary, then 9.3% think it is necessary to ask veiled students to remove their veils during the lecture process. The details can be seen in the following diagram:



Positive and Negative Impacts of Wearing Veil in Lectures Process

FITK UIN SU lecturers are divided into two large groups regarding female students wearing the veil during the lecture process. The first group thinks there is a positive impact from female students wearing the veil during lectures. Other groups actually view the opposite, there is a negative impact on female students wearing the veil during the lecture process. This view is certainly very closely related to their views on the nature of the veil itself, as in the previous description.

This positive impact can be seen in the following statements by several lecturers:



“The positive impact may be a motivation for us as Muslim women to increase our devotion to Allah. "By seeing female students who wear the veil, hopefully we will remain steadfast in increasing our devotion to Allah.”¹⁸

“For the positive impact of protecting herself from things that bring sin to other people, such as other people's views of her, her behavior which is more and more protected, and so on.”¹⁹

There is certainly a positive impact. Perhaps male lecturers or male friends will respect her more because she wears the veil. Then her behavior is also more careful. Avoid yourself from men who are not your family so that you do not gather further which could result in undesirable things.”²⁰

“It can be seen from their ethics that they are more polite, respect their lecturers much better than others, in terms of keeping their prayers more punctual”.²¹

From interviews conducted, some lecturers stated there were several negative impacts of female students wearing the veil during lectures. For example

“I think the negative impact is more than the positive impact if you wear a veil during the lecture process. "Because, we do not know whether the female student who came is really the person who came. It could be her twin or sibling who has the same body shape as her.”²²

Another lecturer added:

"As for the negative, different people have different perceptions, so it depends on the person, but in my opinion, the negative impact is that we do not know what their face is like”²³

Besides that, the negative impact is being a closed individual. As in the following interview:

¹⁸ EK, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (2023).

¹⁹ NS. hasil wawancara yang dilakukan di UIN-SU

²⁰ ZD. hasil wawancara yang dilakukan di UIN-SU

²¹ MT, ‘Dosen FITK’, Hasil wawancara yang dilakukan di UIN-SU (2023).

²² AK, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (2023).

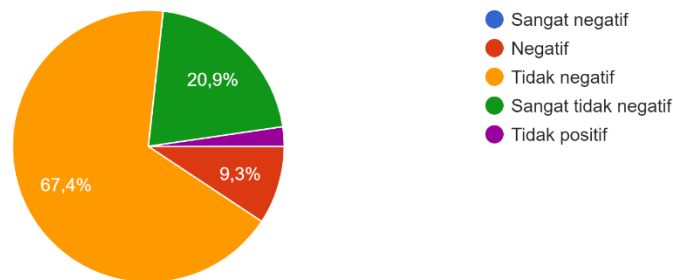
²³ EHH, ‘Dosen FITK’, hasil wawancara yang dilakukan di UIN-SU (Agustus, 2023).



“In my opinion, there are more negative impacts. Other friends are careful, afraid that people will be seen as belonging to which group, if they join someone else's group, they are afraid of being seen as different. In the end, she herself is the one who limits herself and cannot socialize as widely as possible to share information for learning and so on”.²⁴
In line with that, lecturer MR added

"The negative impact, I think, is that she is a little isolated in socializing and maybe less sociable and if she wants to eat in a public place, I think it's quite complicated." (interview with lecturer initials US).

To support the data above, the lecturers' views about the negative impact of female students who wear the veil during the lecture process. There are 20.9% of lecturers considering it is not very negative, 67.4 is not negative, and 9.3% is negative. The details can be seen in the following diagram:



Discussion

Experts define perception with various interpretation, including the following:

- 1) Perception is environmental knowledge derived from the interpretation of visual sense data or responses pertaining to the process by which an individual uses their senses to become aware of everything in their environment.
- 2) Perception, as defined by Brian Fellowers (in Sugihartono), is the process by which an organism receives and processes information.²⁵

²⁴ US. Hasil wawancara yang dilakukan di UIN-SU

²⁵ d Sugihartono, *Teori Tentang Pengertian Persepsi* (Yayasan Kanisius, 2019). Pp. 25



- 3) E. Marco asserts that an individual's interaction with their surroundings is undoubtedly influenced by their perceptions of the world (in Wade, C., & Tavis, C.).²⁶
- 4) Perception, defined by Kenneth A. Sereno and Edward B. Bodaken (in Deddy Mulyana), is a way to become conscious of the surroundings.²⁷
- 5) Perception is the active process of selecting, organizing and interpreting people, objects, events, situations and activities. (Wood).²⁸

Thus, perception is an individual's mental process in selecting, organizing and interpreting stimuli from those obtained through the senses.

In light of the aforementioned opinion, it can be concluded that it is a process in which individuals organize and interpret the sensations they receive through the five senses to understand their environment. Perception involves the selection, organization and interpretation of sensory information to produce experiences that are meaningful and understood by every individual.

Every perception has a unique mechanism. Perception often involves the active process of periodically creating a model of the world. This implies that each person's perception process always undergoes active change and is always constructive. Specifically and in detail, the perception process is classified into three processes, namely selecting, organizing, and interpreting.²⁹

1. *Selecting.*

A person is more likely to select or identify different items that are more intriguing or appealing for interpretation during this process. A person will pick which things to focus on due to the multitude of things going on around them; this usually truly depends on needs, interests, and motives.

2. *Organizing.*

At this stage a person will organize their experiences well using cognitive structures.

3. *Interpreting.*

²⁶ C Wade and C Tavis, *Psikologi* (Penerbit Erlangga, 2021). Pp. 17

²⁷ Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar* (Remaja Rosdakarya, 2019). Pp. 77

²⁸ Karmila Dwi Lestari Mutia, 'Faktor-Faktor Yang Mempengaruhi Persepsi Mahasiswa Dan Alumni Akuntansi Dalam Memilih Karir Profesi Sebagai Akuntan Di Kota Kupang', *Jurnal Akuntansi: Transparansi Dan Akuntabel*, 7.1 (2019), pp. 55-73.

²⁹ Mutia, K. Faktor yang mempengaruhi Persepsi Mahasiswa dan Alumni Akuntansi dalam memilih karir profesi sebagai akuntan di kota Kupang. *Jurnal Akuntansi: Transparansi dan Akuntabel* (2019) 7 (1), pp. 55-73



At this stage a person will interpret the stimulus received and also interpret objects, events and so on. This interpretation arises after questions about certain objects and events. This question is significant, because to interpret experience we ask why something happened, why it was done or not done.

In general, perception is influenced by attention and perception system. Through the process of selected attention, we focus on the most meaningful stimuli affecting us at any given time. Attention is influenced by a number of factors such as motivated states and repeated exposure. Perceptual tendencies are influenced by estimates and prejudices known as perceptual systems. Indeed, many things influence perception, including; Physiological factors, expectations, cognitive abilities, social roles, membership in culture and social communities.

1. *Physiological Factor.*

Each person's perception varies for a variety of reasons, including variations in their sensory and physiological capacities. Each person's sensory abilities are different from one another. A person's physiological condition greatly influences his perception. When someone is healthy, fresh, not stressed, they tend to perceive things positively. Likewise, unhealthy conditions, fatigue, stress and others tend to perceive things negatively.

2. *Expectations.*

Expectations also greatly influence a person's perception. When someone discovers about something, their expectations are raised, which affects how they see things.

3. *Cognitive Abilities.*

Both a person's cognitive abilities and complexity can influence a person's perception of something. For example, if someone only sees something from the good and bad sides, then that person only has a limited way of perceiving that something. Therefore, cognitive complexity greatly influences a person's perception.

4. *Social Roles.*

Social roles also greatly influence a person's perception. As example, lecturers perceive students based on their social role as educators.

5. *Membership in Cultures and Social Communities.*

Membership in a culture and society may also influence perceptions because cultures and social communities have shared beliefs, values, understandings, practices and ways of interpreting experiences.

According to Walgito, perception has three main conditions:



1. The existence of the object being perceived
The object being perceived is the main condition for the emergence of a person's perception. The more diverse the objects perceived, the more diverse the perceptions emerged. Without an object, perception is impossible.
2. The presence of sensory organs and receptors
here are sensory nerves to the nerve center, namely the brain as the center of consciousness. This sense is the main tool for generating a person's perception.
3. The existence of attention
People's attention is a first stage in forming perception. A person pays attention to a certain object, without attention there will be no perception.

Knowing the concept of veil

Clothing is the primary need for human. Besides functioning to protect, clothing also functions to beautify people. Unfortunately the materials and ways of dressing differ from one another, depending on religious and cultural teachings. Therefore, each person can be sure to wear clothes based on their own wishes while remaining based on religious and cultural. On this basis, every person from a different religion and culture sets different standards regarding the clothes they wear.³⁰ In this regard, in Islam principle, a Muslim female is permitted to wear any clothing, only if it at least meets the following conditions:³¹

1. It covers the entire body except the face and palms up to the wrists.
2. It is not transparent.
3. It does not show shape of body (not tight).
4. It is not men's clothing or resembling men's clothing.
5. It is not too brightly colored or patterned. For flashy clothes will attract men's attention.

The important thing is that Muslim women follow current laws by wearing a hijab at the very least. A woman's hijab within the limits that have been determined will raise her status, increase her nobility and make her honorable, because she will be protected from evil and immoral people. the word veil in Indonesian is taken from Arabic word "Niqab" which has several

³⁰ Moh Sudirman, 'Cadar Bagi Wanita Muslimah. (Suatu Kajian Perspektif Sejarah)', *DIKTUM: Jurnal Syariah Dan Hukum*, 17.1 (2019), pp. 49-64.

³¹ lintang Ratri, 'Cadar, Media Dan Identitas Perempuan Muslim', *STIBA Makassar*, 39.2 (2017), 29-37.



meanings; 1) color, it is called Niqabul mar'ah (refer to a woman's skin) Therefore, the niqab (veil) functions to cover a woman's skin color. 2) the veil (qina') which means over the top of a woman's nose and face. The veil is also defined as a piece of cloth covering the face which is used by some Muslim women which has functions to protect them from the bad views of those who are not mahram (family)

In Indonesian dictionary, the veil is defined as a cloth covering the face of a woman. (KBBI). Usually this veil consists of a separate cloth from the hijab, its purpose is to cover the rest of the face that is not covered by the hijab. From the aspect of Islamic law, scholars have different opinions regarding the law of wearing the veil. it is caused by differences in determining the law on a woman's face in Islam, whether it is “Aurat” (intimate parts of women which cannot be seen by men) or not. The majority of Maliki and Hanafi scholars agree that the face is not the “Aurat”. While Syafii and Hanbali school of thought require covering the face, although they do not say the face is “Aurat”. It implies that the issue of the veil still emerge the differences of opinion among the “Ulama” (scholar).³²

Another presentation stressed that the veil is not Sharia clothing, but rather traditional attire in various parts of Arabia, according to Salaf and Khalaf scholars. In accordance to the Maliki, wearing a veil is makruh and is seen as "ghuluw," or excessive, in religion. In Indonesian context, wearing a veil also has the potential to invite slander on suspicion of belonging to a hardline Islamic group or terrorism. This is important to avoid in order to not narrow preaching and social relations. However, it is also worth considering the opinion of Yusuf Qaradawi who emphasized that there is no scholar in the past or present who forbids the veil for women in general, except during the time of ihram.

Lecturers' Views on Veiled Female Students

1. Positive Perception

Several lecturers have a positive perception of female students who wear the veil. They see the veil as a form of strong and consistent religious teachings. These lecturers appreciate the courage of female students in expressing their religious beliefs in the academic environment.

2. Negative Perception

³² Lisa Aisiyah Rasyid and Bukindo Rosdalina, 'Problematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis', *Ilmiah Al-Syiah: Iain Manado*, 16.1 (2018), pp. 74-93.



there are also lecturers who have negative perceptions of female students who wear the veil. Some of them considered that the veil can be a barrier to communication between lecturers and students. There is concern that the veil may interfere with the learning process, especially in terms of verbal and non-verbal interactions.

3. Neutral Perception

Some lecturers are neutral and emphasis more on the academic quality and professionalism of students than on their appearance. They argue that wearing the niqab (veil) is a choice that should not affect academic assessments. Philosophically, all forms of improvement have a long process. The length of the process is determined by the size.

The lecturer's view on female students should not wear the veil during the lecture process emerge for they want to improve the lecture process. for example, to create educational interactions where lecturers and students get to know each other. Because it is very likely that a lecturer will not recognize the veiled female student during the lecture process.

On the other hand, lecturers think that it is not a problem for female students to wear the veil during lectures, because they have never experienced any problems so far. If there is no problem, then what reasons can be given to dispute it? However, not recognizing the faces of female students who wear the veil does not mean that educational interactions cannot be realized. On the contrary, sometimes educational interactions do not materialize for female students who do not wear the veil.

Different lecturers' views regarding the veil refer to the law of the veil itself. From the aspect of Islamic law, scholars have different opinions regarding the law of wearing the veil. This difference is caused by differences in determining the law on a woman's face in Islam, whether it is “Aurat” or not. The majority of Maliki and Hanafi scholars agree that the face is not the “Aurat”. The Shafii and Hanbali school of thought require covering the face, although they do not say the face is “Aurat”. This implies that the issue of the veil is still emerge differences of opinion among the ulama (scholar). Another presentation stressed that the veil is not Sharia clothing, but rather traditional attire in various parts of Arabia, according to Salaf and Khalaf scholars. In accordance to the Maliki, wearing a veil is makruh and is seen as "ghuluw," or excessive, in religion. In Indonesian context, wearing a veil also has the potential to invite slander



on suspicion of belonging to a hardline Islamic group or terrorism. This is important to avoid in order to not narrow preaching and social relations.³³

Fiqh experts following Syafii school view that a Muslim woman's private or intimate parts are the entire body. This school of thought also orders Muslim women to wear a veil so that their face is covered. Muhammad bin Qaasim al-Ghazzi states in Fathul Qaarib that the “Aurat” is the complete body during prayer, excluding the face and hands, but outside of prayer, the woman's private areas are her entire body, including her face and palms.³⁴

Negative and Positive Impact of Veiled Female Students

In conclusion, there are at least several positive impacts of female students wearing the veil during the lecture process, including; increase your devotion to Allah, protect yourself from slander. Even for some female lecturers, the phenomenon of female students wearing the veil is an external motivation for them. Clearly, wearing the veil has many positive impacts, as can be seen from the purpose and function of the veil, as follows:³⁵

1. As a barrier for Muslim women not to do bad things
2. Women who wear the veil are known as good women, thus they will be safe from slander
3. The veil is a warning to women to make themselves better.
4. Women who wear the veil follow the practices of Prophet Muhammad wives as proof of their love for the wives of Prophet Muhammad..
5. Women who wear the veil will be more protected and away from the temptations of bad men.

The purpose of wearing a veil is to protect herself from the eyes of men who are lawful for her to marry and to guard against slander from the world. The other purposes of using veils are as follows:³⁶

1. To be accepted and appreciated by others.
2. To protect women from feeling embarrassed, even though that shame is part of the root of faith and a shift in female instincts. Women are a symbol of shame for human society. Muslim women are women who maintain their dignity by avoiding themselves away and staying in their homes like girls who are closely supervised. The loss of the value of shame

³³ Andiko, T. 2016. Larangan Bercadar di Perguruan Tinggi Perspektif Sad Dzariah. *Jurnal Madania* 22 (1).

³⁴ Ahmadi and others. Struktur kesucian, hijrah dan ruang Queer: analisa terhadap perilaku mahasiswa bercadar. *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* (2019) 17 (3). Pp.216-227

³⁵ Ratri. Cadar, media dan Identitas Perempuan Muslim. (2019). 39 (2). pp. 29-37

³⁶ Sudirman, M. Cadar bagi Wanita Muslimah. (2019). 1 (7). Pp. 37-38



in women is a sign of declining faith and a woman's departure from her natural femininity.

3. To avoid slander caused by a woman's actions, especially if the woman has a charming appearance that can attract men.

Preventing women and men from interacting and socializing. Since they frequently meet men without veils and hijabs, women's shyness will actually vanish if they believe they are equal with men in terms of having the freedom to walk around and show their faces.

They like to experiment with the veil to see if it looks beautiful or not, if it is elegant or not, and other similar motifs. Another reason is that the majority of female students who wear the veil are simply demands from their religious teachers from several religious studies they obtained outside campus, or also demands from community studies outside and inside campus. As the impact, if a female student does not wear a veil outside the assembly of her study community, then she is considered to be disobeying the principles of the community itself.³⁷ As explained in the results of interviews with FITK lecturers, it can be concluded that the negative impacts of wearing the veil apart from lecturers not being able to recognize their students, one of which is the prohibition of wearing the veil for female students and ASN (State Civil Service), they consider that this prohibition is a form of preventing radicalism therefore security is maintained and can avoid suspicion of people who wear the veil. the discrimination that occurs against women who wear the veil in educational and government environments shows hegemony and domination using ideological justification and political leadership. The fear of radicalism, extremism and terrorism groups has resulted in the emergence of various regulations regarding prohibitions on wearing the veil.³⁸

Conclusion

This study investigates how FITK UINSU lecturers view students who wear the veil during the lecture process. The result of study demonstrate that lecturers' perceptions of students who wear the niqab (veil) vary from acceptance to worries about the possible harm to their social and academic lives. Several lecturers demonstrated a positive and inclusive attitude, respecting

³⁷ Rasyid and Rosdalina. Problematika hukum cadar dalam Islam: Sebuah Tinjauan Normatif-Historis. *Ilmiah al-syiah: Iain Manado*. (2018) 16 (1). Pp 74-93

³⁸ Sudirman, M. Cadar bagi wanita muslimah (suatu kajian perspektif sejarah). *DIKTUM: Jurnal Syariah dan Hukum*. (2019) 17 (1). Pp. 49-64



students' clothing choices as part of freedom of religion and self-expression in Islam. They consider that wearing the niqab (veil) does not hinder the teaching and learning process and maintains a conducive academic atmosphere. However, there are also lecturers who are worried that the veil hinders communication and social interaction in class. These concerns relate to views and social interactions in the classroom and related to the view that a covered face can reduce the effectiveness of non-verbal communication which is important in the learning process. This study certainly contributes to the field of social sciences and Islamic culture:

1. Social understanding: this study provides insight into how cultural and religious practices, such as wearing veil are accepted in the context of higher education. Obviously this helps enrich discussions about inclusivity and diversity in the academic environment.
2. Education policy: These results serve as the foundation for developing educational policies that promote cultural and religious diversity which include training for lecturers to increase readers' understanding of religious diversity and how to manage inclusive classes.
3. Developing an academic culture: The results of the study highlight how crucial it is to establish a classroom culture that values and encourages many forms of religious identity.

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