



THE STYLE OF USING VEIL IN THE AGE OF GLOBALIZATION: Overview of Concepts and Practices

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ABSTRACT

Along with the times, some people see the veil as no longer a symbol of piety but instead follow trends or popular models, not to mention that the veil is only considered a necessity used at certain times like entangled criminal cases and attending court. On the other hand, some use the veil as following the concept stipulated in Islam, namely, an obligation that cannot be abandoned and not adhered to by certain times, conditions, and situations. This article aims to explain the veil concept in Islam and the form of practice in society. Methodically, this article uses a qualitative research method, a research library compiled in scientific articles and analyzed using the phenomenological-sociological approach. The results showed In essence, the veil's actual use as a form of obedience to the sharia follows the veil concept taught in Islam, where women with veils are not limited to a specific time, situation, condition, and place.

ABSTRAK

Seiring perkembangan zaman, sebagian masyarakat ada yang memandang jilbab tidak lagi sebagai simbol ketakwaan, tapi lebih mengikuti tren ataupun model yang sedang populer, belum lagi jilbab hanya dinilai sebagai sebuah kebutuhan yang hanya digunakan di saat tertentu saja seperti terjerat kasus kriminal dan menghadiri sebuah pengadilan. Di sisi lain ada yang menggunakan jilbab sebagai sesuai dengan konsep yang ditetapkan dalam Islam yaitu sebagai sebuah kewajiban yang tidak bisa ditinggalkan dan tidak terpaut pada waktu, kondisi, dan situasi tertentu. Artikel bertujuan menjelaskan konsep jilbab dalam Islam dan bentuk praktek yang terjadi di masyarakat. Secara metode, artikel ini menggunakan metode penelitian kualitatif yang bersifat *library research* yang disusun dalam bentuk artikel ilmiah dan ditelaah dengan menggunakan pendekatan fenomenologis-sosiologis. Hasil penelitian menunjukkan pada hakikat yang sebenarnya dari penggunaan jilbab sebagai bentuk keta'atan terhadap syari'at inilah yang sesuai dengan konsep jilbab yang diajarkan dalam Islam yang mana perempuan berjilbab tidak terbatas pada waktu, situasi, kondisi, dan tempat tertentu.

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Introduction

Among Indonesian women, the veil's use has become a new phenomenon concerning how Muslim women dress. This situation is different when seen from the development and existence of Muslim women in the previous period. Even though most Indonesians are Muslim, in the 80s, for example, the use of veils was not a phenomenon compared to today¹.

In today's modern era, the veil is a necessity for women. This is meant as a veil as a trend or style of dress (fashion), covering one's genitals or becoming a self-identity as a Muslim woman. The inevitability of having this veil has relevance to the benefits of dressing itself. The benefits of dressing are to cover one's genitals, protect oneself from the hot sun, as an expression, and so on².

The clothes used by women are clothes that can protect women both physically and psychologically. Therefore women must pay attention to their clothes so that they always have the protection of Allah s.w.t. There are several rules that women must pay attention to when wearing clothes, one of which is the material, style, and method of wearing these clothes so that they do not cause the clothes they wear to cause harm to their physical and psychological aspects³.

A veil is a covering cloth that is legitimate for women, not a cloth used to cover the head like nuns or Christian women. Nor is it a cloth that is only wrapped around the neck or just wrapped around the shoulders like a scarf, but a cloth that can cover a woman's chest and genitals⁴. A veil is one of the clothes that contain religious values commonly used by Muslim women. Besides, the veil is also one of the identities of a Muslim woman. Veil gives and keeps a woman from harm and annoyance. Because one of the functions of the veil is to cover the genitals. Wearing a veil for a Muslim woman is an obligation in carrying out religious orders⁵. The increasing

¹ Hanif Imaduddin, "Perilaku Jilbab Di Universitas Sebelas Maret (Studi Kasus Tren Memakai Jilbab Di Kalangan Mahasiswa FKIP UNS)," *Journal of Chemical Information and Modeling* 32, no. 2 (2017): 20-30, <https://jurnal.uns.ac.id/dilema/article/view/11660>.

² Enung Asmaya, "Persepsi Dan Implementasi Jilbab Dalam Kegiatan Keagamaan Dan Sosial-Keagamaan," *YINYANG: Jurnal Studi Islam, Gender Dan Anak* 13, no. 2 (2018): 205-19, <https://doi.org/10.24090/yinyang.v13i2.2018.pp205-219>; Muhamad Saprudin, Mushlihin Mushlihin, and Sari Narulita, "Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta," *Jurnal Online Studi Al-Qur'an* 12, no. 2 (2016): 182-93, <https://doi.org/10.21009/jsq.012.2.04>.

³ Asmaya, "Persepsi Dan Implementasi Jilbab Dalam Kegiatan Keagamaan Dan Sosial-Keagamaan."

⁴ Fathurrahman Ghufuron, *Ekspresi Keberagamaan Di Era Milenium* (Yogyakarta: IRCiSoD, 2016); Safitri Yulikhah, "Jilbab Antara Kesalahan Dan Fenomena Sosial," *Jurnal Ilmu Dakwah* 36, no. 1 (August 24, 2016): 96-117, <https://doi.org/10.21580/jid.v36.1.1627>; Jasmani Jasmani, "Hijab Dan Jilbab Menurut Hukum Fikih," *Al-Adl* 6, no. 2 (2013): 62-75, <https://doi.org/10.31332/aladl.v6i2.199>.

⁵ Nazla Putri Utari and Nina Siti S. Siregar, "Pemaknaan Penggunaan Jilbab Syar'i Di Kalangan Mahasiswa Psikologi (Studi Pada Forum Mahasiswa Islam Psikologi (FORMASI) Ar-Ruuh Universitas Medan Area)," *Simbolika* 1, no. 1 (2015): 62-74, <https://doi.org/10.31289/simbolika.v1i1.51>; Dadi Ahmadi and Nova Yohana, "Konstruksi



number and development of veil models in the modern era make women try various veils according to their wishes, which are called veil syar'i and are one of the fashion choices for women to wear every day⁶.

The clothes used by Muslim women worldwide have shapes and colors that follow their respective cultural backgrounds. In Indonesia, the hijab is known as the veil. Malaysian society calls it a *tudung*, and it usually functions to cover the hair and neck and is equipped with a dress called a *kurung* shirt. In Afghanistan, Muslim women's clothing is called a *burqa*, loose clothing covering the whole body. In Arab countries, Muslim clothing is called the *abaya*, which is a black long-sleeved robe. *Chador* in Iran is a traditional Muslim women's dress consisting of long cloth, usually black, used as a veil that covers the body from head to toe and covers all or part of the face. *Purdah/niqab* in Pakistan is worn as a screen, curtain, or fabric to cover the lower part of the face (up to the eyes) to prevent women from seeing men or strangers. As a result of cultural differences between adherents of Islam, apart from being adherence to religious beliefs, some women also wear the hijab as an identity for nationality, race, and cultural differences, especially in multicultural groups⁷. In France, the hijab is one of the most recognizable characteristics of Muslims. This incident was due to geopolitical conditions as an anti-Muslim attitude⁸. So it is not surprising that Muslim women, especially those who wear the hijab, get lower scores than other women who do not wear the hijab or other women who are not Muslim⁹.

The veil becomes a meaningful phenomenon, both theologically and socially. There are many people's views on veils. Some see the veil as something that shackles and domesticates women, while on the other hand, the veil is a symbol of the identity of a movement of a community¹⁰. some women who wear the veil is a sign they have "Hijrah". Hijrah here means moving from bad

Jilbab Sebagai Simbol Keislaman," *Mediator: Jurnal Komunikasi* 8, no. 2 (2007): 235-48, <https://doi.org/10.29313/mediator.v8i2.1155>; Patta Hindi Asis, "Makna Berhijab Bagi Muslimah: Sebuah Persepsi Mahasiswi Fisip Universitas Muhammadiyah Kendari," *Jurnal Dakwah Tabligh* 18, no. 2 (2017): 237-51, <https://doi.org/10.24252/jdt.v18i2.4703>.

⁶ Utari and Siregar, "Pemaknaan Penggunaan Jilbab Syar'i DiKalangan Mahasiswa Psikologi (Studi Pada Forum Mahasiswa Islam Psikologi (FORMASI) Ar-Ruuh Universitas Medan Area)."

⁷ Gatot Sukendro, Achmad Haldani Destiarmand, and Kahfiati Kahdar, "Nilai Fetisisme Komoditas Gaya Hijab (Kerudung Dan Jilbab) Dalam Busana Muslimah," *Jurnal Sositologi* 15, no. 2 (2016): 241-54, <https://doi.org/10.5614/sostek.itbj.2016.15.02.7>.

⁸ Kawtar Najib and Peter Hopkins, "Veiled Muslim Women's Strategies in Response to Islamophobia in Paris," *Political Geography* 73 (August 2019): 103-11, <https://doi.org/10.1016/j.polgeo.2019.05.005>.

⁹ Eman Abdelhadi, "The Hijab and Muslim Women's Employment in the United States," *Research in Social Stratification and Mobility* 61 (June 2019): 26-37, <https://doi.org/10.1016/j.rssm.2019.01.006>.

¹⁰ Ahmad Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur'an," *Palastren* 6, no. 1 (2013): 1-22, <https://doi.org/10.21043/palastren.v6i1.976>.



deeds to good deeds¹¹. Along with the times, some people see the veil as no longer a symbol of piety but rather to follow trends or popular models, not to mention that the veil is only considered a necessity used at certain times. For example, in Ramadan, many public figures use veils with various styles and appearances, others use veils only in criminal cases and attending court. This is what the authors mean by the practice of using veils in society.

On the other hand, in Indonesia itself, it was forbidden for students to wear headscarves in public schools. This triggers many students to move from public schools to religious schools¹². Some associate veil's problem with its users' behavior, many have a veil, but they cannot guard their words and actions. Islam teaches its adherents to balance the world's life and the hereafter from any aspect, whether working, studying, or even dressing. Islam also requires adherents to do justice or put something in its place.

On the other hand, some use the veil as following the concept stipulated in Islam, namely, an obligation that cannot be abandoned and is not adhered to by certain times, conditions, and situations, whether used at worship homes or work. Therefore, Muslim women's religious and social community continues to increase, and the veil sharia that Muslim women have fulfilled will also increase religious and social responsibility. This task is the task of the caliphate designed by Allah s.w.t. for humans, it is no exception that all the practices carried out are also part of self-worship to Allah s.w.t. As caliphs, humans have a duty as world leaders, and in that, leaders have to worship Allah s.w.t.¹³.

Departing from the description above, it makes the author interested in discussing different usage patterns in the era of globalization. Therefore, the author tries to raise the article's theme entitled "The Style of Using Veils in the Globalization Era: Overview of Concepts and Practices". There are several discussions in this article, including the terminology Veil? Furthermore, what is Al-Quran and Hadith's view about the Veil? and how to use veils based on concept and practice. This article aims to explain the veil concept in Islam and the form of practice in society. This is important to discuss, given the veil's urgency for women, which can maintain both physical and psychological. At least this simple study can provide the public with an

¹¹ Yuyun Sunesti, Noorhaidi Hasan, and Muhammad Najib Azca, "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 173-98, <https://doi.org/10.18326/ijims.v8i2.173-197>.

¹² Lina Meilinawati, "Jilbab: Budaya Pop Dan Identitas Muslim Di Indonesia," *IBDA' : Jurnal Kajian Islam Dan Budaya* 14, no. 1 (May 30, 2016): 139-55, <https://doi.org/10.24090/ibda.v14i1.623>.

¹³ Asmaya, "Persepsi Dan Implementasi Jilbab Dalam Kegiatan Keagamaan Dan Sosial-Keagamaan."



understanding of the veil to not think of it as just a symbol that must be worn in certain situations and conditions. This article uses qualitative research methods that are library research compiled in scientific articles¹⁴. Data mining was carried out by exploring various sources relevant to this study, namely reviews of books and scientific articles related to veil studies, then compiled and analyzed using the phenomenological-sociological approach. This approach is used to observe and trace an idea and thought¹⁵.

Results and Discussions

Veil Terminology and The Nature of Hijab Use

The word veil comes from Arabic, *jalaba*, which means to cover something else so that the genitals cannot be seen. In another explanation, the veil comes from the word *jalbu*, which means to attract or collect. Scholars differ on the meaning of the veil. One opinion says the veil is like a *rida'* (*turban*). Another opinion says that the veil is larger than the *khimar* (*shawl*). Meanwhile, Muhammad Said al'Asyawi defines the veil as a loose dress covering the entire body¹⁶. Meanwhile, Imam Raghīb, an expert in the Al-Quran dictionary, defines a veil as a loose garment consisting of a long shirt and a veil covering the body except for the face and palms¹⁷.

There are many meanings conveyed to define the word Veil. In the al-Muhitiz Dictionary, Fairuz Abadi said that women use the veil to cover their clothes from above (head). In Ibn Kathir's interpretation, the veil is defined as *al-ridha* (*shawl*) worn on a *khimar*. Meanwhile, according to Imam al-Qurtubi, the word *jalabib* in the Al-Quran surah al-Ahzab verse 59 is a form of *jama'* from the word veil, which is clothing bigger than *khimar*.

As it is known in Indonesia, the hijab is also known as veil, the word veil, or hijab, which is more appropriate for representing women's clothes to cover either part of the head to the whole body only part of it is a veil. The veil can be interpreted as an inner garment (robe) or shawl

¹⁴ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2018).

¹⁵ Yulia Hafizah, "Fenomena Jilbab Dalam Masyarakat Kosmopolitan: Interpretasi Teks Dan Konteks Atas Ayat Jilbab," *Khazanah: Jurnal Studi Islam Dan Humaniora* 16, no. 2 (2018): 203–26, <https://doi.org/10.18592/khazanah.v16i2.2336>.

¹⁶ F. L. Ibrahim, *Perempuan Dan Jilbab* (PT Mapan, 2009); Sapta Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 1, no. 2 (2018): 139–51, <https://doi.org/10.30743/mkd.v1i2.513>.

¹⁷ Saprudin, Mushlih, and Narulita, "Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta."



(khimar) or clothing to cover all women's outer clothing to cover all bodies, such as a coat. At least the clothes or scarves cover the woman's body's head, chest, and back¹⁸.

As for the requirements for hijab, cover the body other than those that are excluded, not for decoration, thick or not thin, loose or not tight clothes, not fragrance or perfume, not resembling men's clothes, not resembling people's clothes. Infidel, not to seek popularity¹⁹. Muslim women who wear the hijab will not experience painful things and wild views, and sexual harassment. Hijab is a strong fortress for Muslim women who can protect against bad men. When Muslim women wear the hijab, their physical charm and femininity are hidden. People who are not good know that Muslim women protect their honor so that people do not want to disturb them²⁰.

Here the veil as a form of divine command has a very technical function. In a social context, the veil worn by Muslim women has formed new values and influenced the morality of those who see it. Veil wearers have become highly respected and respected in the typically male perspective. This can reduce opportunities for immoral intentions and behavior between the opposite sex. That is, there is harmony between God's commands (to cover one's genitals and avoid immorality) with the values of decency, honor, and morals that appear in practice. Here the veil as a garment has another function, namely forming a social identity for the wearer²¹.

The meaning of the veil is very diverse, and all of them have different implications. When viewed from the language aspect, the term veil is inappropriate when attached to women's clothes to cover their heads. Because it is closer to it is a khimar term²². The actual veil is a cloth that covers all of his limbs apart from his face and palms, not leaving the house dressed up. There is a material hijab in the form of body covering and a spiritual hijab in which the female figure as a human being during society does not try to appear dressed up to attract attention. The use of the veil is sharia for every Muslim woman who has reached puberty. The way of stipulating the sharia regarding the use of the veil is gradual, the provisions come down gradually so that people are not surprised by the change in provisions in matters of genitals. Veils should also be adapted to Islamic criteria in the form of heart veils scattered from characteristics, deeds, and words²³.

¹⁸ Ibrahim, *Perempuan Dan Jilbab*.

¹⁹ M. N. Albani, *Jilbab Wanita Muslimah* (Solo: At Tibyan, 2002).

²⁰ Fitri Dwi Atmawati and Aad Satria Permadi, "Studi Kualitatif Fenomenologis: Motivasi Memakai Hijab Modis Pada Mahasiswa," *Indigenous: Jurnal Ilmiah Psikologi* 3, no. 2 (2019): 70-78, <https://doi.org/10.23917/indigenous.v3i2.4973>.

²¹ Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik."

²² Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur ' an."

²³ Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik."



In Islam's development, the veil has an essential position as a symbol of identity and resistance²⁴. Furthermore, Fedwa El Guindil in Budiati²⁵ analyzing the veil by placing the veil in the context of multidimensional clothing -materially, space and religion- as a mode of communication built on intercultural, interreligious, and intergender knowledge²⁶. In line with Thompson in Barker²⁷, Raymond Williams defines culture as a whole way of life. Ordinary things are found daily in all societies and every mind. Culture is "art" and values, norms, and symbolic objects of everyday life. Culture can be understood through representations and practices of everyday life. This is called cultural materialism²⁸.

The veil can be seen as a symbolic representation displayed by individuals towards their society in symbolic interactionism. According to George Herbert Mead, a society has symbols that influence and interact socially. The symbol is used as something that is represented. Besides, symbols are also used by individuals to say something about themselves to the public. Mead explained that social reality is a continuous process and not something static. Humans have a perception (mind) in defining themselves (self) with their interactions with other people or society (society). Thus Veil becomes a social identity and symbolic representation closely related to a dimension of reality with the most significant and most continuous subjective relevance for all individuals²⁹.

The Qur'anic Perspective Veil

There are several arguments related to veil in the Quran, including in an-Nur verse 31 as follows:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ
بِخُمْرِهِنَّ عَلَى جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ
الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ۳۱

Meaning:

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

²⁴ Eveline Ramadhini, "Jilbab Sebagai Representasi Simbolik Mahasiswi Muslim Di Universitas Indonesia," *MASYARAKAT: Jurnal Sosiologi* 22, no. 1 (2017): 81-103, <https://doi.org/10.7454/mjs.v22i1.6835>.

²⁵ Atik Catur Budiati, "Jilbab: Gaya Hidup Baru Kaum Hawa," *Jurnal Sosiologi Islam* 1, no. 1 (2011): 59-70, <http://jurnal.fisip.uinsby.ac.id/index.php/JSI/article/view/9>.

²⁶ Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur ' an."

²⁷ Chris Barker, *Cultural Studies; Teori & Praktik* (Yogyakarta: Kreasi Wacana, 2015).

²⁸ Prima Ayu Rizki Mahanani, "Perempuan Salafi Memaknai Jilbab: Antara Alternatif Dan Oposisional," *Jurnal Sosial Politik* 1, no. 1 (2016): 123-36, <https://doi.org/10.22219/sospol.v2i1.4760>.

²⁹ Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik."



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 succeed³⁰.

In the above verse, there is the word *khimar*, which is equivalent to the word veil. This verse is an instruction for women to wear the veil provided that it covers the chest. The word *zinah* is something that makes others beautiful and valuable or can be interpreted as adornment. The word *khumur* is the plural form of the word *khimar*, a long head covering. For a long time ago, women use headgear. It is just that some of them do not use it to cover it but let it wrap around their back. This verse instructs them to cover their chests with this long veil. Al-Biq'a'i got the impression of using the word *dharaba*, which usually means hitting or putting something quickly and seriously on the word of Allah: *wal yadhribna bi khumurihinna* that the wearing of the veil should be put seriously to cover it. Even the letter *ba* in the word *bi khumurihinna* is understood by some scholars to function as *al-Ilshaq*, namely participation. This emphasizes even more so that the veil is not separated from the body parts that must be closed³¹.

Ar-Razi argues that women can show their faces and hands because their faces and hands are needed functionally, such as buying and selling. However, according to him, seeing a woman's face with lust is not allowed. So it is permissible to see women's faces if there is no desire, called slander. This is because this verse shows that Al-Quran wants to protect women from sexual harassment and exploitation³².

Muhammad Asad, said that *illa ma zhahara minha* is what humans can show openly following existing customs. For him, this obscurity in this expression is intended to allow all ages to bring about the changes needed in human moral and social growth³³. Apart from the above verse, Allah s.w.t also said in surah al-Ahzab verse 53:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ... ٥٣

Meaning:

³⁰ Departemen Agama RI, *Al-Quran Dan Terjemahnya* (Bandung: Syaamil Qur'an, 2010).

³¹ Nandra Sagitarius and Tjeptjep Suhandi, "Kritis Cendekiawan Muslim Terhadap Penafsiran Quraish Shihab Tentang Jilbab," *Mizan: Journal of Islamic Law* 1, no. 1 (June 11, 2013): 57-92, <https://doi.org/10.32507/mizan.v1i1.118>.

³² Yulikhah, "Jilbab Antara Kesalehan Dan Fenomena Sosial."

³³ Yulikhah.



And when you ask (his wives) for something, ask them from behind a partition³⁴.

Anas r.a. narrates that he and the Prophet s.a.w. saw two men chatting around the house, then he left. At that time, two men saw the Prophet s.a.w. leaving. From his house, the two rushed after him and announced that they were both gone. At that time, the Prophet s.a.w. returned to his house, and he made a veil between him and me, and with that came the verse of hijab.

The hijab command above is understood as an anticipatory step from the risks that might befall the wives of the Prophet s.a.w. In the Koran, the honor of the wives of the Prophet s.a.w. is very much guarded by Allah s.w.t. In this regard, the Prophet's wife's procedures to receive guests, engage in activities, and socialize have been arranged in such a way. For example, the wife of the Prophet s.a.w. has been positioned by Allah s.w.t. as the mother of the believers, and therefore the law on the prohibition of marrying the widows of the Prophet s.a.w. Likewise, the wives of the Prophet s.a.w. I ordered more at home³⁵.

The revelation of the hijab verse above can be said to be of a unique nature, namely guest manners at the Prophet's house. However, his wives can receive guests; however, some scholars have extended its essence to all Muslims due to this particular reason. Pandang views that this happened not only with the Prophet's wives but also for his people, as emphasized by Allah s.w.t. in Surah an-Nur verses 30-31 so that male and female believers limit their view of the opposite sex³⁶. Allah s.w.t. also said in surah al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

Meaning:

O Prophet, tell your wives and daughters and the believers' women 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 Merciful³⁷.

This verse is still related to surah an-Nur verse 31, in this verse, there are two functions of the veil, namely to be known and not to be disturbed. Because in ancient times, the degree of women

³⁴ Departemen Agama RI, *Al-Quran Dan Terjemahnya*.

³⁵ Jasmani, "Hijab Dan Jilbab Menurut Hukum Fikih."

³⁶ Jasmani.

³⁷ Departemen Agama RI, *Al-Quran Dan Terjemahnya*.



was degraded by men. Therefore, Rasulullah s.a.w. ordered to wear a veil to indicate that the woman is Muslim and comes from a good woman³⁸.

This verse clearly explains that Allah s.w.t ruled the Prophet s.a.w. in order to order his wives and daughters and women believers to cover all their limbs –which are considered *awra*– so that they are more recognized, in addition to distinguishing them from slaves (*ima'*) so as not to be disturbed by irresponsible idolaters, have no moral there is a “disease” in their hearts. For this exponent, what is meant by *nisa' al-mu'minin* are women who are not only free but also slave women. Therefore the order to wear the veil is imposed on all of them without any exception³⁹.

In this verse, Ahmad Hassan explains the veil's meaning: a garment covering the whole body or most of the upper body. This is ordered because the women of the believers are known and not disturbed by evil hypocrites⁴⁰. The above verse responds to the tradition of Arab women of Jahiliyyah, who are accustomed to displaying their jewelry with *riya*. This custom was still practiced when they converted to Islam. On the other hand, free Muslim women were harassed by men who considered them slaves. They then came to the Prophet to complain about it, then the above verse came down⁴¹.

According to Asghar Ali Engineer⁴², most commentators argue that the veil in the sense of a head covering was worn in pre-Islamic times more or less as an ornament and allowed to stretch loosely to the wearer's back. In keeping with the style of the day, the front upper part of the woman's robe was wide open so that her chest was left exposed. Therefore, the above verse instructs the stretcher of the head, covering over the woman's chest. This is meant *an yurafna fala yudzain*, namely so that it is easily recognized and not disturbed⁴³.

The purpose of the command to wear the veil is to cover the genitals of the woman's body⁴⁴. Covering one's genitals is a priority when women are outside the house. However, strict regulations such as those ordered by Islam are often loosely understood by some Muslim

³⁸ Kamil Muhammad, *Fiqh Wanita* (Jakarta: Pustaka Kautsar, 2013).

³⁹ Udin Safala and Rodli Makmun, “Jilbab Dalam Pandangan Muhammad Sa'id Al-'Asmawi,” *Al-Tahrir: Jurnal Pemikiran Islam* 13, no. 2 (November 1, 2013): 415–33, <https://doi.org/10.21154/al-tahrir.v13i2.23>.

⁴⁰ Ratna Wijayanti, “Jilbab Sebagai Etika Busana Muslimah Dalam Perspektif Al-Qur'an,” *Cakrawala: Jurnal Studi Islam* 12, no. 2 (2017): 151–70, <https://doi.org/10.31603/cakrawala.v12i2.1842>.

⁴¹ Suhendra, “Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur ' an.”

⁴² Asghar Ali Engineer, *Pembebasan Perempuan* (Yogyakarta: LkiS, 2007).

⁴³ Suhendra, “Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur ' an.”

⁴⁴ Setia Budiyantri, “Faktor-Faktor Yang Mempengaruhi Pemakaian Jilbab Di Kalangan Mahasiswa Universitas Swadaya Gunung Jati Kota Cirebon,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (November 17, 2017): 201–12, <https://doi.org/10.24042/atjpi.v8i2.2125>.



women⁴⁵. As an implementation of Islamic law, the imposition of veil and sanctions for violations has a noble purpose: to protect Muslim women's honor and the sanctity of Muslim society. Of course, that lofty goal follows the overall objective of applying Islamic law that embodies mercy for all humanity in this world. This kind of understanding will affect the method and choice of veil models worn by Muslim women. Muslimah feels that she has covered her genitals even though sometimes, you can see her hair, hands, and feet when wearing a veil. In this study, it appears that Muslim women want to be part of the veil trend, but at the same time, they want to look different from the model they wear and especially Muslims who are not veil. It turns out that people need to be part of a group or society and simultaneously be part of that group⁴⁶.

In the daily implementation, it can be seen that Muslim women are wearing veils because their friends are already wearing veils. At least many Muslim women wear the veil in their environment, such as on campus. Seeing this condition, many Muslim women then want to try wearing a veil. The veil model chosen is adapted to famous models and is widely used by friends or on campus. The environmental conditions and many friends who have worn the veil seem to legitimize that the veil is clothing worthy of being worn and accepted by everyone⁴⁷.

The Veil in Age of Globalization: Between Concept and Practice

The era of globalization has brought a substantial modern influence on people's lives, both in communicating, interacting, and clothing (fashion). Veil did not escape this influence. Previously, the veil was only known as a plain cloth covering a woman's head, but in this era, veils have developed in various shapes and appearances⁴⁸. Fashion, one of the western cultures globally in nature, mainly enters Indonesia through the mass media. Fashion is metaphorized as a social skin that carries a particular community's message and lifestyle, which is part of social life. Along with the development of globalization, fashion is a means of covering one's body or as a group identity and acts as an individual identity and lifestyle.

⁴⁵ Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik."

⁴⁶ Imaduddin, "Perilaku Jilbab Di Universitas Sebelas Maret (Studi Kasus Tren Memakai Jilbab Di Kalangan Mahasiswa FKIP UNS)."

⁴⁷ Imaduddin.

⁴⁸ Ade Nur Istiani, "Konstruksi Makna Hijab Fashion Bagi Moslem Fashion Blogger," *Jurnal Kajian Komunikasi* 3, no. 1 (2015): 48-55, <https://doi.org/10.24198/jkk.vol3n1.6>; M. Quraish Shihab, *Perempuan* (Tangerang: Lentera Hati, 2005).



The Internet and technology changes have brought considerable changes to humans, with the Internet and its conveniences making the world feel smaller. This happens because everyone can access any information whenever they want. This is used by various parties to carry out various purposes, including a communication medium to share information about Muslim clothing, which also contains messages to invite fellow Muslim women to wear the hijab. One of the phenomena of the development of Muslim fashion in Indonesia is inseparable from the influence of today's lifestyle that cannot be separated from technology. Muslim women take advantage of technological developments as a means of appreciating themselves. Blogs are a form of new media technology development (new media) that supports Muslim women to interact and share information⁴⁹.

The clothes a person chooses can show their lifestyle choices. A fashionable person indirectly constructs himself as a person who has a modern lifestyle and always follows the existing trends. Besides, dressing following trends is considered to affect social status and prestige for those who wear it. A person will look more trendy and up to date by wearing certain clothes so that pride or satisfaction can arise in him. The development of fashion trends in Indonesia that tend to be oriented towards western culture, which is global, cannot be separated from the media industry's globalization role, which has begun to flourish in Indonesia since the late 1990s⁵⁰.

The veil issue is an example that is often used by Western feminists, especially followers of the second wave of feminism, to explain women's subordination. The veil is often used as a symbol of women's helplessness even though, in reality, in many places worldwide, including in Indonesia, this stereotype is not proven. In the Indonesian context, a veil is often a form of survival strategy, a collective reason to be like the others, fashion, and sometimes a symbol of authority⁵¹.

In general, there are two types of Veil users in Indonesia. The first is Veil wearers from the Islamist movement. A movement extends from campus to campus Islam, which then influences the veil campaign process among Muslim female students. Symbolically, this movement can be

⁴⁹ Istiani, "Konstruksi Makna Hijab Fashion Bagi Moslem Fashion Blogger."

⁵⁰ Nisa Khairun and Rudianto, "Trend Fashion Hijab Terhadap Konsep Diri Hijabers Komunitas Hijab Medan," *Jurnal Interaksi* 1, no. 1 (2017): 105–17, <https://doi.org/10.30596/interaksi.v1i1.882>; Sukendro, Destiarmand, and Kahdar, "Nilai Fetisisme Komoditas Gaya Hijab (Kerudung Dan Jilbab) Dalam Busana Muslimah."

⁵¹ Wening Udasmoro, "Discourse Subaltern Dalam Masyarakat Interkultural: Mencermati Relasi Gender Jilbab Dan Perempuan Berjilbab Di Prancis," *Jurnal Ilmu Sosial Dan Ilmu Politik* 14, no. 1 (2010): 1–22, <https://doi.org/10.22146/jsp.10946>.



interpreted to identify oneself during an identity crisis that hits youth. The first type can be identified by its appearance, which usually wears a wider than usual veil, a long dress, a complete long dress, a skirt, a wide top, socks, and often wearing a veil. The first type of character represents Islam, piety, decency, fundamentalist, conservative, militant, and anti-mainstream. The second type is veil wearers from the modernist, young people, following the development of fashion trends, and appear to represent freedom, modern, trend, present, etc. The second type can be recognized by its appearance, which usually wears a smaller veil (often wrapped around the neck), casual clothes, and tight pants following body curves, equipped with attractive accessories and makeup. The second type is the expression form of young people who have a more flexible view of their taste in clothing with the obligation to cover their genitals, but subjectively they are still considered appropriate and not plump⁵².

Controversy also arose in the community regarding the veil's nature, whether the veil was only known as a trend or a model, namely a symbol of a Muslimah or a form of adherence to religious sharia. Several phenomena are also present to decorate the veil problem, including the jilbab where a woman wears a veil but the clothes she wears show her curves. In Islam, this problem is called dressing but naked⁵³. As the Prophet s.a.w said:

صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا

Meaning:

There are two classes of the inhabitants of hell that I have never seen: 1) A people who have a whip like a cow's tail to beat men; and 2) women who are clothed but naked, waddle, their heads are like the humps of camels that are tilted. Such a woman would not go to heaven and would not smell it, even though her smell could be smelled from such and such a distance. (H.R. Muslim).

It is different for women with veils only at certain moments and times, such as during Eid al-Fitr, Eid al-Adha, performing Hajj, and Umrah. Apart from that time, they took off their veils. Others view the veil as merely a symbol of fringe clothing. In addition to restrictions on the use of space and time, it means that veils are used only for specific moments related to religious rituals. At that time, the veil can be a symbol of one's depth and religious beliefs. People are even willing not to take off their veils even though they have received many discriminatory treatments,

⁵² Kesuma, "Jilbab Dan Reproduksi Identitas Mahasiswi Muslimah Di Ruang Publik."

⁵³ Achmad Sunarto, *Halal Dan Haram* (Jakarta: Pustaka Amani, 1989).



for example, in their search for work, and at that time, the veiled model did not become a particular fashion trend. The existing veil is considered to represent a Muslim identity. Before independence, the Veil was also seen as a devout Muslim identity ridden by the Islamization politics developed in the Middle East. The colonialists who controlled Indonesia suspected that women who wore closed veils were adherents of pan-Islamism⁵⁴.

Some use the veil, but they cannot maintain their behavior and speech. The concept of using the veil, in this case, is what is called the practice that occurs in some societies today, where most women use the veil, not paying attention to the true nature of the use of the veil itself, namely as evidence of a servant's obedience to Allah s.w.t. with some provisions such as wearing a veil, but also guarding your words and deeds.

The use of the veil as a form of obedience to the Sharia follows the veil concept taught in Islam, where women with veils are not limited to a specific time, situation, and place but are used in every activity as a caliph on earth. The concept and practice of the veil must be balanced in life, do not be too complacent about the beauty of the world, and forget about the hereafter because the afterlife is the primary goal of human life as stated in the Al-Quran surah ad-Dhuha verse 4:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۚ

Meaning:

Moreover, the Hereafter is better for you than the first (life)⁵⁵.

The verse is also explained in surah al-Qasas verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۗ ۷۷

Meaning:

But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done well to you. And desire not corruption in the land. Indeed, Allah does not like corrupters⁵⁶.

In this verse, Allah commands us to put the happiness of the hereafter first. However, do not forget the world's happiness because the world is a place to find provisions to happiness in the

⁵⁴ Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Jilbab Dalam Al Qur ' an."

⁵⁵ Departemen Agama RI, *Al-Quran Dan Terjemahnya*.

⁵⁶ Departemen Agama RI.



hereafter⁵⁷. Rasulullah criticized people who are good at world affairs but ignorant in matters of the hereafter as he said, narrated by Abu Hurairah r.a .:

إِنَّ اللَّهَ يَبْغِضُ كُلَّ جَعْظَرِيٍّ جَوَاطِظٍ ، سَجَابٍ فِي الْأَسْوَاقِ ، حَيْفَةٍ بِاللَّيْلِ ، حَمَّازٍ بِالنَّهَارِ ، عَالِمٍ بِأَمْرِ الدُّنْيَا
جَاهِلٍ بِأَمْرِ الْآخِرَةِ

Meaning:

Surely Allah hates every harsh word, even arrogant, screaming a lot in the market, like a carcass at night and like Himar by day. Clever with world affairs and stupid with the afterlife (H.R. Ibnu Hibban).

When viewed from wearing the headscarf, it is only used to fulfill particular interests and is temporary. While the veil is based on Islam's correct concept, the veil is mandatory sharia that is permanent, used throughout life until the end of life.

Conclusion

From the explanation above, there are at least some essential points. A veil is a double garment covering and is stretched over the head to the bottom except for the face and palms. As is well known in Indonesia, the veil is also known as a hijab, the word veil, or hijab, which is more appropriate for representing the clothes used by women to cover either part of the head to the whole body parts. When viewed from the Koran perspective, some verses explain the veil, some of which are Surah an-Nur verse 31 and al-Ahzab verse 59.

In practice, some women have veils only at certain moments and times, such as during Eid al-Fitr, Eid al-Adha, performing Hajj, and Umrah. Apart from that time, they took off their veils. Others view the veil as merely a symbol of fringe clothing. In addition to restrictions on the use of space and time, it means that the veil is used only for specific moments related to religious rituals. In essence, the veil's actual use as a form of obedience to the sharia is following the veil concept taught in Islam, where women with veils are not limited to a specific time, situation, condition, and place.

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⁵⁷ Haita Azka, *Kunci Sukses Pemuas Hidup* (Jakarta: Tangga Pustaka, 2011).



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