



STUDENTS' MOTIVATION TO WEAR THE VEIL IN YASNI BUNGO JAMBI ISLAMIC INSTITUTE

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ABSTRACT

The veil is a Muslim woman's face covering, only her eyes are visible. Wearing the veil requires faith, mental and strong motivation. This study aims to examine the motivations of IAI student Yasni Bungo to wear the veil. This study uses a qualitative descriptive analytical approach. Data was collected by using observation, interview and documentation techniques. Determination of research subjects using purposive sampling technique, by interviewing female students who only wear the veil. The data analysis technique was carried out by listening to the interviews of female students wearing veils, recording their interviews, grouping the results of the interviews, analyzing the results of the interviews and conclusions. The results of the study indicate that the motivation for using the veil by IAI student Yasni Bungo is motivated by three factors, first, theological factors (students wear the veil because of religious orders, worship, sunnah of the prophet); second is psychological factors (students wear the veil because they are driven by a soul that feels comfortable when wearing the veil), and third, the intrinsic factor (students wear the veil to protect themselves, keep morals, to be better, more obedient). And there are no external factors (veiled because parents, teachers, ustadz ordered them, the rules of the Islamic Boarding Schools, or were motivated by the doctrine of forbidden sects). The more dominant factor is the theological factor.

ABSTRAK

Cadar merupakan penutup wajah wanita muslimah, yang nampak hanya kedua matanya. Memakai cadar dibutuhkan keyakinan, mental dan motivasi yang kuat. Penelitian ini bertujuan untuk mengkaji apa saja motivasi mahasiswi IAI Yasni Bungo memakai cadar. Penelitian ini menggunakan pendekatan kualitatif yang bersifat deskriptif analitis. Pengumpulan data dilakukan dengan teknik observasi, wawancara dan dokumentasi. Penentuan subjek penelitian menggunakan teknik *purposive sampling*, dengan mewancarai mahasiswi yang memakai cadar saja. Teknik analisis data dilakukan dengan cara menyimak wawancara mahasiswi yang memakai cadar, mencatat wawancaranya, mengelompokkan hasil wawancaranya, menganalisis hasil wawancaranya dan membuat kesimpulan. Adapun hasil penelitian menunjukkan bahwa motivasi penggunaan cadar oleh mahasiswi IAI Yasni Bungo dilatarbelakangi oleh tiga faktor, yaitu pertama, faktor

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teologis (mahasiswi memakai cadar karena perintah agama, ibadah, sunnah nabi); kedua faktor psikologis (mahasiswi memakai cadar karena terdorong oleh jiwa yang merasa tenang-nyaman ketika memakai cadar), dan ketiga, faktor intrinsik (mahasiswi memakai cadar untuk menjaga diri, jaga akhlak, agar lebih baik, lebih taat). Dan tidak ada faktor eksternal (bercadar karena disuruh orang tua, guru, ustadz, aturan pesantren, atau terdorong oleh doktrin aliran terlarang). Adapun faktor yang lebih dominan adalah faktor teologis.

Introduction

Until now, the use of the veil for women is still be a pros and cons in society. The debate about it is usually oriented to its legal status and the polemic of its wear in society. There are groups who say that it is the sunnah of the Prophet, and there are also those who say that it is not part of Islamic law, and there are even groups who say that it is the original culture of the Arabs and it is not be imitated.

Wearing the veil is highly recommended by the Salafi-Wahabi Jamaat and the Dakwah wa Tabligh Jamaat. They argue that wearing the veil is a sunnah of the Prophet that must be imitated and is part of the noble teachings of Islam. According to them, by the veil, women honor is more preserved and not cause slander (temptation) for other men. They adopted the Imam Shafi'i thought which requires the wearing the veil outside of prayer.¹ But they did not oblige wearing the veil. One of *ulama* of Salafi, Sheikh Nasiruddin Al-Banni did not require wearing the veil.²

Meanwhile, Imam Abu Hanifah and Imam Malik said that the face and palms of a woman are not genitals and wearing the veil is *sunnah* (recommended), but if a man sees a woman's face can cause slander, so wearing the veil becomes obligatory.³ The group that says that the hijab (including the veil) is not part of Islamic law is the Liberal Islam Network (JIL). According to

¹ Abu Utsman Kharisman, "HUKUM CADAR (MENUTUP WAJAH BAGI WANITA MUSLIMAH) MENURUT PENDAPAT ULAMA BERMAZHAH SYAFIYYAH," <https://Salafy.or.Id/>, last modified 2019, accessed October 31, 2019, <https://salafy.or.id/hukum-cadar-menutup-wajah-bagi-wanita-muslimah-menurut-pendapat-ulama-bermadzhab-syafiiyyah/>.

² Hannan Putra, "Bercadar, Wajib, Sunah, Atau Mubah?," <https://Republika.Co.Id/>, last modified 2015, accessed March 27, 2015, <https://republika.co.id/berita/nlvfq3/bercadar-wajib-sunah-atau-mubah>.

³ Yulian Purnama, "Hukum Memakai Cadar Dalam Pandangan 4 Madzhab," <https://Muslim.or.Id/>, last modified 2021, accessed May 22, 2021, <https://muslim.or.id/6207-hukum-memakai-cadar-dalam-pandangan-4-madzhab.html>.



Ulil (as JIL Coordinator), the hijab is not Islamic teaching.⁴ And according to Nong Darol Mahmada (a member of JIL), the hijab does not belong to Islam, but it belongs to Judaism and Christianity, even before 3000 BC.⁵

Said Aqil Siroj says that the veil is the original culture of the Arabs, not a religious order, nor does it include worship.⁶ Meanwhile, Tim Fatwa Majelis Tarjih & Tajdid Muhammadiyah stated that the law on wearing the veil was not mandatory, because the face and hands of a woman may be exposed, so that if a *muslimah* does not wear a veil, she does not violate Islamic law.⁷

Nahdhatul Ulama (NU), as an Imam Syafi'i school's adherent, argued that it is very difficult if wearing the veil is obliged for *muslimah* in Indonesia. So, NU tends to choose another fatwa (besides Imam Syafi'i) which is more adapted to the Indonesian cultural context. because NU also recognizes the opinions of other madhhab scholars, who have different views with Imam Shafi'i, who do not require wearing the veil, such as Imam Abu Hanifah and Malik.⁸

In general, wearing the veil in various state institutions in Indonesia is considered non-standard, because it is not in accordance with Indonesian culture. Some people still assume the veil as an imitation of Arab culture. As a result, there are many rejections and bans on the veil in various universities, including Rector of UIN Sunan Kali Jaga Jogjakarta forbade his students to wear the veil.⁹ Likewise, the Rector of IAIN Bukit Tinggi forbade his students and

⁴ Ulil Abshar Abdalla, "Menyegarkan Pemahaman Islam," <https://Islamlib.Com/>, last modified 2002, accessed June 16, 2021, <https://islamlib.com/gagasan/islam-liberal/menyegarkan-pemahaman-islam/>.

⁵ Nong Darol Mahmada, "Kritik Atas Jilbab," in *Ijtihad Islam Liberal*, ed. Abdul Muqsith Ghazali (Jakarta: Jaringan Islam Liberal, 2005), 130.

⁶ Febrianto Adi Saputro, "KH Said Aqil: Cadar Bukan Perintah Agama," <https://www.Republika.Co.Id/>, last modified 2018, accessed May 16, 2021, <https://www.republika.co.id/berita/nasional/politik/18/03/09/p5blmw330-kh-said-aqil-cadar-bukan-perintah-agama>.

⁷ Suara Muhammadiyah, "Pengajian Tarjih 70: Cadar Dalam Perspektif Manhaj Tarjih," <https://Suaramuhammadiyah.Id/>, last modified 2019, accessed June 1, 2021, <https://suaramuhammadiyah.id/2019/12/13/pengajian-tarjih-70-cadar-dalam-perspektif-manhaj-tarjih/>.

⁸ Mahbub Ma'afi Ramadlan, "Hukum Memakai Cadar," <https://Islam.Nu.or.Id/>, last modified 2016, accessed May 12, 2021, <https://islam.nu.or.id/post/read/67452/hukum-memakai-cadar>.

⁹ Muh. Syaifullah, "UIN Sunan Kalijaga Yogya Larang Mahasiswi Bercadar," <https://Nasional.Tempo.Co/>, last modified 2018, accessed May 18, 2021, <https://nasional.tempo.co/read/1066740/uin-sunan-kalijaga-yogya-larang-mahasiswi-bercadar/full&view=ok>.



lecturers to wear the veil.¹⁰ At UIN Walisongo Semarang, the rectorate also prohibited students to wear the veil.¹¹

In addition, the rise of terrorism acts identified with the wear the veil for women, who are considered as members, or wives, or families of terrorist suspects, have become a negative stigma that develops in society. Some people also view that *muslimah* who wear the veil are fanatical and radical Islamic groups. *Muslimah* who wear the veil are also identified with women who are outdated, old-fashioned, tacky and closed. Even the veil is considered an obstacle to the process of communication and education, so the veil is considered a failure factor in progress.¹²

Discrimination against veiled women has occurred both domestically and internationally. Sheren Chamila Fahmi recounted the various discriminations experienced by veiled women in Indonesia, including being difficult for them to go abroad, due to the long immigration and interrogation process, being accused or suspected as one of terrorists, so they were strictly examined, prohibited from wearing the veil in various companies and educational institutions, and got reproach words from others. European countries still dispute the wearing the veil by its citizens and even ban it.¹³ In predominantly Muslim countries, it is also prohibited to wear the veil in public, as has been done by the Egyptian government and Cairo's Al-Azhar University. Even the Egyptian court has upheld a ban on female students wearing the veil during lectures, or on campus exams.¹⁴

In addition to the rejection and prohibition of the veil above, there are many facts show that veiled women are widely accepted in society. Public acceptance of veiled women is growing rapidly in several regions in Indonesia and internationally. One of them is a veiled female doctor, Ferihana. She works in a hospital. She has a beauty clinic and also a free medical clinic

¹⁰ Karta Raharja Ucu, "IAIN Bukittinggi Bergeming Soal Pelarangan Cadar," <https://www.Republika.Co.Id/>, last modified 2018, accessed June 12, 2021, <https://www.republika.co.id/berita/p5ycwf282/iain-bukittinggi-bergeming-soal-pelarangan-cadar>.

¹¹ Jumaidah, "Problematika Pemakaian Cadar Di UIN Walisongo Semarang" (UIN Walisongo Semarang, 2018).

¹² Lintang Ratri, "Cadar, Media, Dan Identitas Perempuan Muslim," *Forum* 39, no. 2 (2011): 29-37, <https://ejournal.undip.ac.id/index.php/forum/article/view/3155>.

¹³ Dwi Retno Cahyaningrum and Dinie Ratri Desiningrum, "Jiwa-Jiwa Tenang Bertabir Iman : Studi Fenomenologi Pada Mahasiswi Bercadar Di Universitas Negeri Umum Kota Yogyakarta," *Empati* 6, no. 3 (2017): 278-296, <https://ejournal3.undip.ac.id/index.php/empati/article/view/19757>.

¹⁴ DetikNews, "Universitas Al-Azhar Mesir Larang Siswinya Bercadar," <https://News.Detik.Com/Berita/>, last modified 2009, accessed June 22, 2021, <https://news.detik.com/berita/d-1216933/universitas-al-azhar-mesir-larang-siswinya-bercadar>.



specifically for the poor in Sumberan Hamlet, Ngestiharjo, Kasihan, Bantul, Yogyakarta.¹⁵ Internationally, Captain Pilot Shahnaz Laghari, a woman of Pakistan, is the holder of the Guinness Book of World Record as the first full-veiled female pilot.¹⁶ There are also veiled women who appear in public, such as guitar players in Brazil.¹⁷

In Indonesia, there are several Islamic boarding schools that require their students to wear the veil, such as the Al-Fattah Temboro Islamic Boarding School in Magetan (and its 128 branches throughout Indonesia),¹⁸ the Sirojul Mukhlashin Islamic Boarding School Payaman Magelang (and its 100 branches throughout Indonesia), the Assunniah Islamic Boarding School in Jember, Ponpes Dalwa Pasuruan,¹⁹ IFAKA Campus (Abdullah Fakhri Islamic Institute) in Gresik, and Attholibiyah Vocational School in Tegal.²⁰ And there are also many Islamic boarding schools of NU that require the veil, including Asy-Syifa Wal Mahmudiyah Islamic Boarding School Simpang Sumedang, Salafiyah Syafiiyah Islamic Boarding School Sukorejo Situbondo, Darus Sa'adah Malang Regency, Gus Sholahudin Munshif Islamic Boarding School Kencong Jember, Roudhatul Hasanain Islamic Boarding School Kediri, Islamic Boarding School Ridwan Subang, etc.²¹

Although there are many negative stigma against veiled women, more and more women are wearing the veil. In an interview with the President of ILC, Karni Ilyas with the Head of the Niqob Squad, Indadari, who said that currently there are more than 5000 members of veiled women in 40 cities in Indonesia, and this Niqob Squad already exists in 3 countries that have

¹⁵ Wijaya Kusuma, "Dokter Bercadar Ini Buka Klinik Gratis Untuk Bantu Warga Miskin," <https://Regional.Kompas.Com/>, last modified 2016, accessed May 22, 2021, <https://regional.kompas.com/read/2016/04/23/16205791/dokter.bercadar.ini.buka.klinik.gratis.untuk.bantu.warga.miskin?page=all>.

¹⁶ Muhammad Taufiqqurahman, "Shahnaz Laghari, Pilot Perempuan Pertama Yang Bercadar," <https://News.Detik.Com/>, last modified 2016, accessed June 18, 2021, <https://news.detik.com/internasional/d-3193953/shahnaz-laghari-pilot-perempuan-pertama-yang-bercadar>.

¹⁷ Reuters, "Muslimah Bercadar Ini, Gitaris Grup Band Metal," <https://Photo.Sindoneews.Com/>, last modified 2015, accessed May 22, 2021, <https://photo.sindoneews.com/gallery/14538/muslimah-bercadar-ini-gitaris-grup-band-metal>.

¹⁸ Sugeng Harianto, "Ada 'Kampung Madinah' Di Magetan," <https://News.Detik.Com/>, last modified 2018, accessed June 15, 2021, <https://news.detik.com/berita/d-4029017/ada-kampung-madinah-di-magetan>.

¹⁹ Nawal Ika Nurul, Inayah ; Susanti, "Eksistensi Cadar Ditengah Jilbab Santri (Kajian Eksistensi Santri Bercadar Lingkungan Pondok Pesantren Di Jawa Timur)" 11, no. 1 (2019): 182-198, <https://ejournal.iaida.ac.id/index.php/darussalam/article/view/457>.

²⁰ Sucipto Cokro, "'Kehebohan' Ketika Sebuah Sekolah Di Tegal Mewajibkan Cadar," <https://Www.Bbc.Com/>, last modified 2017, accessed May 24, 2021, <https://www.bbc.com/indonesia/indonesia-41829394>.

²¹ "Daftar Pesantren-Pesantren NU Yang Menggunakan Cadar", 28 Oktober 2020, Rumah-muslimin.com.



joined.²² That's the count recorded as a member of the Niqob Squad, then what about veiled women who don't join the Niqob Squad, of course many more, such as women in *jamaah tabligh* and *salafi* who wear the veil a lot. Even more interesting, these veiled women have entered campuses, both religious and public universities. In fact, their campuses do not require wearing the veil and they have never been involved in acts of terrorism, nor are they indicated to be active in extreme, radical, and terrorist organizations. Their families also did not join the *jamaah tabligh* and *salafi*.

Besides that, why do they want to wear the veil in the modern era, increasingly sophisticated communication tools, the development of elegant fashion and beauty models. And of course, they already know that if they wear the veil, they will experience challenges, obstacles, humiliation, and other negative stigmas. For example, they are considered old-fashioned, backward, primitive, rigid, extreme, radical, fanatic, terrorist, and heretical. Then the question is, what is their motivation so that they want to wear the veil and able to exist wearing it in the campus, especially in IAI Yasni Bungo .

This research used descriptive qualitative methods, namely researching by understanding the meaning of reality, descriptive facts, interpretive, inductive and theory development.²³ This qualitative approach is descriptive in the sense that it only describes the meaning of data or phenomena that can be captured by researchers by showing the evidence.²⁴ The research located in IAI Yasni Bungo Campus. The sources of research data are all IAI Yasni Bungo students who wear the veil. The informant selection technique in this study used a purposive sampling technique by taking informants according to the focus of the problem being studied, not based on random, strata, and regions.²⁵ The data collection techniques used observation, documentation and interviews.

Result and Discussion

Motivation comes from the word "motive" which can be interpreted as the power contained in the individual, which causes the individual to act.²⁶ Motive is a state of obligation to

²² Karni Ilyas, "Indadari Ungkap Curahan Hati Anggota Niqab Squad Kenakan Cadar Di Berbagai Profesi || ILC (5/11/19)" (Indonesia: Indonesia Lawyers Club, 2019), https://www.youtube.com/watch?v=LrvaIG_gai4.

²³ Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: PT. Rosdakarya, 2001).

²⁴ Muhammad Ali, *Metodologi Dan Aplikasi Riset Pendidikan* (Jakarta: Bumi Aksara, 2014).

²⁵ Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 2002).

²⁶ Hamzah B. Uno, *Teori Motivasi Dan Pengukurannya* (Jakarta: Bumi Aksara, 2016).



encourage moving and directing a person's behavior, attitudes and actions related to the achievement of goals, both the goals of one's organization, as well as the personal goals of each member of the organization concerned.²⁷ According to Alex Sobur, motivation is generating motives, driving force, or moving someone or oneself to do something to achieve a goal.²⁸

Based on some definition above, it can be concluded that motivation is a driving force or impetus contained in humans, and can lead to direct and organize their behavior. When someone is motivated to wear the veil, it means that someone already has the strength in him to try to be better than the previous day, especially in dressing and covering *aurat*, so that it is expected to affect his behavior in everyday life.

Kinds of Motivation

The kinds of motivation can be seen from the process of its emergence, namely intrinsic motivation and extrinsic one.²⁹ Intrinsic motivation is motives that become active or function do not need to be stimulated from outside, because within each individual there is an urge to do something. That is the desire from within a person to gain knowledge, values or skills so that he can change his behavior constructively, not for other purposes. Extrinsic motivation is motives that are active and function because of external stimuli. Therefore, extrinsic motivation is also said to be a form of motivation in which the activity is initiated and continued based on external impulses that are not absolutely related to the activity.

Sardiman argues that the motivation from the basis of its formation is twofold, namely innate and learned motives. Innate motives are brought from birth, exist without being learned, such as the urge to eat, drink, move and so on. Eventhough learned motives arised because they are learned, such as the urge to use the media and all the things that must be learned.

Function of Motivation

Sadirman said that the functions of motivation are:

- 1) Encouraging humans to act, as a motor that releases energy. Motivation in this case is the driving force of every activity to be carried out.

²⁷ Sondang P. Siagian, *Teori Motivasi Dan Aplikasi Nya* (Jakarta: Rineka Cipta, 2004).

²⁸ Alex Sobur, *Psikologi Umum* (Bandung: Pustaka Setia, 2003).

²⁹ Sardiman M.A, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: Grafindo Persada, 2012).



- 2) Determining the direction of action, namely towards the goal to be achieved. Thus, motivation can provide direction for activities must be carried out in accordance with the objectives formulation.
- 3) Completing actions, namely determining what actions must be carried out in harmony in order to achieve the goal by setting aside actions that are not useful for that purpose.

Theory about Veil

In Kamus Besar Bahasa Indonesia (KBBI) it is stated that the veil is a cloth covering the face for women so that their faces are not known. The veil or *niqab* is a name intended for clothing that serves to cover the face for women. A veiled woman is a *muslimah* who wears a long dress similar to a robe and covers her entire body, and wears a face covering, so that only her eyes are visible.³⁰

The students' motivation in wearing veil influenced by many factors, namely:

- 1) Theological factors (religious teachings/religious norms). The reason in wearing the veil as a religious obligation. Those who wear the veil understand it as an obligation that cannot be abandoned. Wearing the veil is intended to maintain honor by covering *aurat* from the people's eyes who are not married.³¹ In this case, the veil is worn based on the function of faith, where the clothes reflect the faith of hers. The way a person wears clothes can be a manifestation of his faith in Allah SWT. Generally, a person's change in dress indicates a change in the appreciation of religious teachings, clothing reflects a person's moral quality, a symbol of one's awareness and awareness of Islamic law.
- 2) Psychological Factors: Women who wear veils, do not view the hijab as a religious obligation, but as a culture and habit. If it left can will make the mood uneasy, or comfortable, something is lacking. We can find *muslimah* who are critical, progressive and liberal are still wearing the hijab, because of this psychological reality. Although the veil styles they wear is different from the *syar'i* model and adapted to the context and function. Likewise, the lifestyle of the wearer is more open, and their communication is very broad, in contrast to the women who wear the veil for the theological reasons above. According to Surti Retna, et al, this *hijab* has an emotional function, the *hijab* reflects the wearers' emotions. Women who

³⁰ Taimiyah Dkk, *Hijab Dan Cadar Bagi Wanita Muslimah* (Yogyakarta: At Tuqa, 2010).

³¹ Sena Nurfadillah Ziani, "Motivasi Mahasiswi PAI Dalam Menggunakan Cadar Di UIN Raden Intan Lampung" (UIN Raden Intan Lampung, 2017).



wear the hijab reflect a stable self-image, tend to be able to control emotions, clothing reflects the personality, image and aesthetic values.³²

- 3) Intrinsic factors. A person who wears the veil on his own willing, does not feel compelled, and that is a form of his love for his religion. Veil is a consequence of a *muslimah* who is faithful, sincere, pious, obedient in carrying out all the commands of Allah SWT. Wearing the veil is an obedience to Allah in order to avoid slander, temptation, and stimuli that arise from her face.³³
- 4) Extrinsic factors. *Muslimah* who wear veils on the basis of extrinsic encouragement can arise because of the intuition that supports them, such as the rules of religious educational institutions, schools, organizational friends, environment, community, husband's orders, or hereditary traditions in the family,³⁴ or influenced by extreme, radical, and terrorism sects.

Classification of Motivational Factors in Wearing Veil

Some students of IAI Yasni Bungo as informan who wear the veil are described in the following table:³⁵

No	Name	Programme	Semester	Start to Wear the Viel	Organisation
1	Midah	PAI	2	15-07-2019	-
2	Nurul Alfiyah	PAI	6	01-01-2018	LDK
3	Mega Wahyu Ningsih	PAI	6	01-01-2018	LDK
4	Iis Astriani	PGMI	4	08-10-2018	LDK
5	Aas Astriana	PGMI	4	01-10-2018	LDK
6	Ria Susanti	PGMI	4	01-11-2018	LDK, HMI
7	Emilia	PAI	4	23-11-2018	LDK
8	Eni Susanti	PAI	6	Awal 2019	-

³² Ibid.

³³ Ibid.

³⁴ Ibid.

³⁵ Data diambil ketika wawancara dengan partisipan di antara Februari-Maret 2020



9	Anim Badriah	PIAUD	6	Awal 2019	-
10	Risha Silvani	PGMI	4	01-02-2020	LPM
11	Nur Naimah	PIAUD	2	30-05-2019	-
12	Yusri Deni	KPI	4	04-03-2020	LDK, LPM
13	Desi Apriyanti	PGMI	4	01-09-2019	-
14	Siti Assyifa Munawaroh	KPI	8	01-09-2019	LDK, LPM

Note: LDK (Lembaga Dakwah Kampus) and LPM (Lembaga Pers Mahasiswa) are the student activity units in IAI Yasni and HMI (Himpunan Mahasiswa Islam) is the students organisation of extra-campus.

In this case, the researcher only examines the motivations that encourage participants (IAI Yasni student) to wear the veil. Motivation is a mover, or impetus contained in a person who can cause, direct and organize his behavior. The following is the essence of the researcher's interview with some veiled students at IAI Yasni Bungo:

No	Name	Motivation	Interview
1	Midah	Following the Sunnah of Siti Fatimah, to improve morals, to protect oneself from immorality,	19-02-2020
2	Nurul Alfiyah	To practice the sunnah of the Prophet	29-01-2020
3	Mega Wahyu Ningsih	To take care of oneself, to maintain morals so as not to be immoral, to learn to be obedient	01-03-2020
4	Iis Astriani	Practice the sunnah of the Prophet, because the hijrah is to improve themselves, maintain morals, so that men are not exposed to slander / tempted	27-02-2020
5	Aas Astriana	Practice the sunnah of the Prophet, feel more secure, to improve, to be more obedient, close to Allah,	27-02-2020
6	Ria Susanti	Practice the sunnah of the Prophet, keep your morals, to be more obedient, be careful in her actions	04-03-2020
7	Emilia	Want to improve myself to be better, keep men's views, strengthen faith, cover aurat	02-03-2020



8	Eni Susanti	Follow the sunnah of the Prophet, and to maintain morals to avoid immorality	29-02-2020
9	Anim Badriah	To be more careful in attitude, to improve themselves, to avoid immorality, uncomfortable, embarrassed to be seen by men, feel comfortable, and calm	01-03-2020
10	Risha Silvani	Carrying out religious advice, men are uncomfortable with being seen, to be more careful in acting with friends, to improve themselves to be better	27-02-2020
11	Nur Naimah Kamilah	To improve oneself, to be better, to imitate the believers	01-03-2020
12	Yusri Deni	Seek Allah's pleasure, desire from yourself	11-03-2020
13	Desi Apriyanti	To carry out Islamic law, to be more comfortable, calm and safe	27-02-2020
14	Siti Assyifa Munawaroh	To take care of yourself, to be more obedient, to practice the sunnah, to be afraid of sinning, to feel calm when you are veiled and feel uncomfortable when you are not veiled.	06-03-2020

In the theoretical basic, there are four motivational factors for female students to wear the veil, namely theological, psychological, intrinsic and extrinsic motivations. Theological factor based on the religious obligation factor and religious advice/*sunnah*, whether using it out of compulsion, fear of sin, or voluntarily. Psychological factors are a person's heart factor wants to wear the veil, if he does not wear it then the heart becomes difficult, restless, uncomfortable, as if something is missing from within him, the veil has become a need for his soul, no longer as a religious obligation and the veil has become a part of him. If he wears the veil his heart becomes calm, comfortable and safe. Intrinsic factors come from within him because of his love for the teachings of his religion, because of his virtue/reward, because to keep oneself from promiscuity, keep morals to be controlled, maintain honor, because of hijrah to be better, more obedient and more pious. Extrinsic factors are due to environmental factors, institutions, schools, organizations, schools, schools, families, trends, and traditions.

The results of the interviews above, if classified according to several theories about the motivational factors mentioned above, can be seen in the following table:



No	Name	Motivation forms	Motivation Factor
1	Midah	Following the Sunnah of Siti Fatimah	Teological
		To improve morals, take care of yourself	Intrinsic
2	Nurul Alfiyah	To practice the sunnah of the prophet	Teological
3	Mega Wahyu Ningsih	To take care of oneself, to maintain morals	Intrinsic
		In order not to be immoral, learn to be obedient	Teological
4	Iis Astriani	Practice the Sunnah of the Prophet	Teological
		To improve oneself, maintain morals	Intrinsic
5	Aas Astriana	So that men are not exposed to slander / seduced	Teological
		Practice the sunnah of the prophet, to be more obedient	Psychological
		Feel more secure, calm	Intrinsic
6	Ria Susanti	To improve yourself, take care of yourself	Teological
		Practice the sunnah of the prophet, to be more obedient	Intrinsic
7	Emilia	To maintain morals, to be careful in acting	Intrinsic
		To improve myself, to be better	Teological
8	Eni Susanti	Strengthen faith, cover <i>aurat</i>	Teological
		Following the sunnah of the prophet	Intrinsic
9	Anim Badriah	Keep morals so as not to be immoral	Intrinsic
		To be more careful in your attitude, to improve yourself, to avoid immorality.	Psychological
10	Risha Silvani	Embarrassed to be seen by men, feel comfortable and safe	Teological
		It's uncomfortable to be seen by men, feels comfortable, calm.	Intrinsic
11	Nur Naimah Kamilah	To be more careful in socializing, to improve yourself to be better, to obey.	Teological



		Imitating the wives of the prophet	Intrinsic
12	Yusri Deni	To improve, to be better	Teological
		Seek Allah's pleasure	Intrinsic
13	Desi Apriyanti	Own desire	Teological
		To practice Islam	Psychological
14	Siti Assyifa Munawaroh	Feel more comfortable, calm and safe	Teological
		To be more obedient, afraid of sin	Intrinsic
		To take care of herself, keep her morals, keep her relation	Psychological

The interview results are reinforced by the observations during the research process, both in class, in the office, at the mosque, and in the campus environment. When in the class, students who wear veils are more active in discussing religious themes, they excel in college grades, and they are not disturbed in communicating, expressing their opinions in discussions even though they are veiled. When they arrived at the office, they were accepted by the academic community, and there was no obstacle at all from the Rectorate. When at the campus mosque, they are active in praying, reading the Qur'an and their free time is more in the mosque (to just rest or even chat). When in the campus environment, they are more careful in socializing, keeping their distance from men, not being too expressive in attitude and socializing, not being conspicuous in dressing and dressing, and they are more authoritative and respected by their friends.

The following is a photo of the researcher's documentation when conducting research:





Based on the photo documentation above, it can be analyzed, firstly, the veils they use are simple, unfashionable, unobtrusive, unstyled, and without any accessories. Second, their clothes are simple, and not tacky.

From the results of the researchers' observations above, it is clear that the motivation of veiled female students at IAI Yasni (to seek the pleasure of Allah swt, to practice the sunnah of the prophet, to want to improve themselves, to become devout people, to take care of themselves) is in line with the fact that they are active in praying together. in the mosque, they always carry or read the Qur'an, in their free time they are more in the mosque, they are more careful in social interactions, keep their distance from men, are not too expressive in socializing, are not conspicuous in their clothes and are not tacky in their appearance. dress up, and they are more authoritative, awake, and respected by their friends, both women and men.

So, based on the data description it can be concluded that the motivation for using the veil by IAI student Yasni Bungo has several factors, namely theological factors (students wear the veil because of religious orders, for worship, because they practice the sunnah of the Prophet), Psychological factors (students wear the veil because they are driven by a soul that feels calm, comfortable, and safe when they are veiled, and embarrassed or uncomfortable when they are not veiled), intrinsic factors (students wear the veil to take care of themselves, to be better and in order to improve themselves or islah themselves), and no external factors were found, namely driven by the doctrine of any school.

The Emergences of Motivational Factor in Wearing the Veils

If looked at the organizations on the IAI Yasni campus (LDK-HMI-LPM), which are institutions, or places where they study and actively in organization, it doesn't show that they and their organizations are affiliated with banned and deviant organizations, for example the Khawarij,³⁶ ISIS (Islamic State Of Iraq-Syria),³⁷ JAD (Jamaah Ansharud Daulah),³⁸ and MIT (East Indonesia Mujahideen).³⁹

³⁶ Abdul Wahab Ahmad, "Sejarah Kelompok Khawarij (5): Perpecahan Internal Khawarij," <https://Islam.Nu.or.Id/>, last modified 2019, accessed May 15, 2021, <https://islam.nu.or.id/post/read/105808/sejarah-kelompok-khawarij-5-perpecahan-internal-khawarij>.

³⁷ Bayu Adi Wicaksono, "Ustaz Somad Bongkar Rahasia ISIS, Ternyata Bukan Islam," <https://Www.Viva.Co.Id/>, last modified 2018, accessed June 19, 2021, <https://www.viva.co.id/berita/nasional/1037447-ustaz-somad-bongkar-rahasia-isis-ternyata-bukan-islam>.



When viewed from their family background, they are also not from families who are active in Islamic da'wah movements that encourage women to wear the veil, such as the *Jamaat Tabligh*, Muslim Brotherhood, Hizb al-Tahrir, and Salafi Wahabi groups, and their families don't even wear the veil.

Then the question is, where does the theological, psychological, and intrinsic motivation come from to wear the veil within themselves? Where did they get knowledge or information about the veil? Some of them answered:

1. From Islamic Studies at LDK (Lembaga Dakwah Kampus),
2. From the Internet (Google, Youtube, FB, WA, etc.),
3. From the slanted news about the veil, discrimination, bullying against the veil,
4. From curiosity about the veil and a sense of wanting to try wearing the veil.

From the analysis of interviews, observations and documentation above, it can be concluded that first, the motivation for using the veil of IAI student Yasni Bungo is theological, psychological and intrinsic factors; second, there is no motivation influenced by cults, or extreme-radical-terrorist ideologies.

Conclusion

There are three motivational factors in wearing the veil by IAI student Yasni Bungo, namely theological factor (students wear the veil because of religious orders, worship, sunnah of the prophet), psychological factors (students wear the veil because they are driven by a soul that feels calm, safe, comfortable when wearing the veil), and intrinsic factors (students wear the veil to protect themselves, keep morals, to be better, more obedient). There are no external factors (students wear the veil because they are ordered by their parents, teachers, institutions, Islamic boarding schools, or are motivated by the doctrine of forbidden sects, radicals). The more dominant factor is the theological factor.

If it is concluded in general, that the forms of motivation of veiled female students at the IAI Yasni Bungo campus are as worship Allah SWT and seek His pleasure, practice the Sunnah of the Prophet Muhammad SAW, keep herself from promiscuity and interference of the

³⁸ Dennis Destryawan and Chrysnha, "Apa Itu JAD? Organisasi Teroris Berafiliasi Ke ISIS, Telah Sah Dibekukan Pengadilan," <https://www.Tribunnews.Com/>, last modified 2021, accessed May 11, 2021, <https://www.tribunnews.com/nasional/2021/03/29/apa-itu-jad-organisasi-teroris-berafiliasi-ke-isis-telah-sah-dibekukan-pengadilan?page=4>.

³⁹ Wikipedia, "Mujahidin Indonesia Timur," *Wikipedia* (Wikipedia, n.d.), https://id.wikipedia.org/wiki/Mujahidin_Indonesia_Timur.



opposite sex, efforts to be better, more obedient, and afraid to commit immorality or sin, control morals, be more careful in acting, and looking for a sense of security and comfort (embarrassed, or embarrassed if seen by men), migration and efforts to improve oneself (self-*islah*), and protect men from being slandered.

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