

## HIJAB DIALECTICS AMONG VEILED STUDENT'S AT SYEKH ALI HASAN AHMAD ADDARY STATE ISLAMIC UNIVERSITY

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### Abstract

*Discussions related to the veil have always been interesting material on various scientific backgrounds both in social studies, psychology, education, and especially in the study of Islamic law. The veil is a phenomenon that invites various controversies between daily understandings and views of Islamic law. Users themselves sometimes do not understand the legal basis clearly, however, because the urge to use it is stronger than knowledge, they continue to wear it while understanding the legal basis, so that sometimes it becomes a very strong challenge to the wearer. This research is descriptive qualitative research to know the understanding of female students who use the veil against the law in Islamic law. Data collection techniques used observation techniques, interviews, and document studies, however, due to limitations in data acquisition, closed interviews were preferred. The data analysis technique uses data triangulation, namely collection (classification), data display, and analysis (verification). The results of this study indicate that female students' understanding of the law on wearing the veil is classified as low, especially on a basic understanding of the law of the veil. They just understand the context of the definition and the difference between the headscarf, khimar, and veil which are more factual and social. They still rely on social media as a place to study plus studies with their communities. So the researchers concluded that in understanding they still need guidance from various parties, especially the academic community in providing an understanding of the actual veil in the review of Islamic law so that their identity is getting stronger.*

**Keywords:** *Islamic Law, Understanding, Veil.*

### Abstrak

Pembahasan terkait Hijab selalu menjadi bahasan yang menarik dari berbagai latar belakang keilmuan baik dalam bidang ilmu sosial, psikologi, pendidikan, dan khususnya dalam kajian hukum Islam. hijab merupakan fenomena yang mengundang berbagai kontroversi antara pemahaman dan pandangan sehari-hari terhadap hukum Islam. Pemakainya sendiri terkadang belum memahami secara jelas dasar hukumnya, namun karena dorongan untuk menggunakannya lebih kuat dari pada pengetahuan, maka mereka terus memakainya sambil



memahami dasar hukumnya, sehingga terkadang menjadi tantangan yang sangat berat bagi pemakainya. Penelitian ini merupakan penelitian deskriptif kualitatif untuk mengetahui pemahaman mahasiswi pengguna cadar tentang hukumnya dalam hukum Islam. Teknik pengumpulan data menggunakan teknik observasi, wawancara, dan studi dokumen, namun karena keterbatasan perolehan data maka wawancara tertutup lebih diutamakan. Teknik analisis data menggunakan triangulasi data yaitu pengumpulan (klasifikasi), penyajian data, dan analisis (verifikasi). Hasil penelitian ini menunjukkan bahwa pemahaman mahasiswa tentang hukum hijab tergolong rendah, terutama pada pemahaman dasar hukum berjilbab. Mereka hanya memahami konteks definisi dan perbedaan jilbab, khimar, dan jilbab yang lebih bersifat faktual dan sosial. Mereka masih mengandalkan media sosial sebagai tempat belajar plus belajar bersama komunitasnya. Sehingga peneliti menyimpulkan bahwa dalam pemahamannya mereka masih memerlukan bimbingan dari berbagai pihak khususnya civitas akademika dalam memberikan pemahaman tentang hijab yang sebenarnya dalam tinjauan hukum Islam agar jati diri mereka semakin kuat.

**Kata Kunci** : Hukum Islam, Pemahaman, Jilbab.

## A. Background

Every woman who wears the veil should know the legal basis in Islam so that she has a strong determination and *Istiqomah* in using it. The veil should not be considered as an ornament in dress or something that complements Muslim women's clothing but must be a garment that is worn with a strong understanding of it. If the veil is made as seasonal clothing and depending on the mood of the wearer, it will cause uproar in public opinion when viewing it and will create a negative perception of the veil law. It cannot be denied that society still has a negative perception of Muslim women who wear the veil. Pratiwi explained that Muslim women who wear the veil try to form a strong understanding of the veil so that there is a pattern in their community in constructing their identity<sup>1</sup>.

The sight of veiled Muslim women nowadays is not rare and taboo because many wear it as mandatory clothing in addition to the obligation to cover their genitals, even Islamic educational institutions such as Islamic boarding schools already recommend that their students wear the veil. Regardless of whether the student understands the law of using it or just follows the rules of the educational institution, it is no longer a debate. Community debate about the veil continues to occur both in educational institutions and society in

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<sup>1</sup> Santi Riksa Pratiwi dan Nuke Martiarini, "Bagaimana Mereka Mengubahku?" (Interpretative Phenomenological Analysis tentang Rekonstruksi Identitas pada Muslimah Bercadar)," *Intuisi : Jurnal Psikologi Ilmiah*, 2020 <<https://doi.org/10.15294/intuisi.v12i1.18326>>.



general, there is even a perception that workers have towards Muslim women who wear the veil because they lack respect for those who wear the veil<sup>2</sup>.

Islamic law has a strong foundation, sourced from the holy book, which is very comprehensive in explaining a law clearly on principal matters. The law on covering the genitals for Muslim women is a very principled matter so explanations for covering the genitals cannot be negotiated, while the veil is not considered as a principle because there are many differences of opinion among fiqh scholars in determining the law. The difference of opinion among Muslim scholars regarding the law of using the veil for Muslim women makes the use of the veil, not an obligation and it is not so visible among the public that Muslim women wear it. When compared between Muslim women who use the veil and those who do not, there is a very big difference.

Indonesia as an Islamic majority country certainly has scholars who have a very competent understanding of Islamic law including in the study of fiqh, plus the number of Islamic boarding schools and Islamic religious colleges which continues to grow every year. This situation is certainly a measure that Indonesia, especially its clerics, will not escape discussing the law on covering the genitals and the use of the veil for Muslim women. Islamic boarding schools and Islamic higher education institutions have never issued rules for their students to be obliged to wear the veil. This means that the veil is something that is not obligatory to wear when viewed from the perspective of the sociology of law. Even during the Covid-19 period, women wearing the veil carried out religious teachings and medical advice as a substitute for masks. For women, veil users get a special place between health and Islamic law<sup>3</sup>.

Recently, many Muslim women have used the veil, especially in Islamic religious colleges and public universities. However, the social stigma in the academic and general environment varies from a scientific point of view. Many academics themselves are still debating about the use of the veil for their female students, as well as the general public who still feel foreign to it.

From these various circumstances, of course, it is no small challenge for Muslim women, in this case, female students, to wear the veil in their academic life, so that they

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<sup>2</sup> Nana Najmina, "Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia," *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL*, 2018 <<https://doi.org/10.24114/jupiis.v10i1.8389>>.

<sup>3</sup> Adriana & Nurul Mujahidah Mustafa, "DISKURSUS CADAR DALAM MEMAKNAI PANDEMI COVID-19 (Suatu Kajian Syariat dan Fungsi Medis)," *Jurnal perbandingan Mahzab*, 2020.



can hold back their feelings when they are not very well received in their social circle or receive bad appreciation. Female students who wear the veil should not have to beg for appreciation from the surrounding environment because they already use the veil. In essence, the purpose of wearing the veil is not the aim of appreciation but merely understanding the law of using it in Islam so that they feel confident in using it.

Many studies have discussed the law of wearing the veil among Muslim women in general or Muslim women who are female students at Islamic and public universities. Research on the veil is related to historical studies, namely the dialectic of interpretation scholars in explaining the law of the veil between being obligatory as the identity of Muslim women and being free, with a note that it does not mean that their faces cannot be seen<sup>4</sup>. Other studies explain the aspect of the debate on the law, which started from the time of the companions of the Prophet Muhammad Saw on the verses of the Koran about covering the genitals of women, which then penetrated fiqh issues regarding the genitalia of women in the presence of other men<sup>5</sup>. In Karim Sheikh, it is explained that these differences exist because of differences in the interpretation of verses related to women's private parts<sup>6</sup>. Other research is also still studying the veil in the dialectics of classical, contemporary, and Indonesian scholars from a literary point of view, not a case<sup>7</sup>.

In the wider community, the veil is closely related to the phenomenon of hijrah among young people so many women who claim to have emigrated end up wearing the veil and also gain acceptance in the Hijrah community<sup>8</sup>. Research in an environmental context such as at Islamic tertiary institutions is related to the acceptance of the academic environment of Islamic tertiary institutions at IAIN Sorong, where many lecturers allow and there are still many lecturers who do not accept their students to use the veil in lecture activities and suggest that these students remove the veil when in lectures took place

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<sup>4</sup> Lisa Aisyah Rasyid dan Rosdalina Bukido, "PROBLEMTIKA HUKUM CADAR DALAM ISLAM: SEBUAH TINJAUAN NORMATIF-HISTORIS," *Jurnal Ilmiah Al-Syir'ah*, 2018 <<https://doi.org/10.30984/jis.v16i1.648>>.

<sup>5</sup> Muhammad Kudhori, "Kontroversi hukum cadar dalam perspektif dialektika syariat dan adat," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan*, 2019 <<https://doi.org/10.18326/ijtihad.v18i1.33-56>>.

<sup>6</sup> A. Karim Syekh, "PEMAKAIAN CADAR DALAM PERSPEKTIF MUFASSIRIN DAN FUQAHA'," *Jurnal Ilmiah Al-Mu'ashirah*, 2019 <<https://doi.org/10.22373/jim.v16i1.5740>>.

<sup>7</sup> Muh. Yunan Putra, "CADAR, JENGGOT DAN TERORISME SERTA SUDUT PANDANG ULAMA KLASIK, KONTEMPORER DAN ULAMA INDONESIA," *SANGAJI: Jurnal Pemikiran Syariah dan Hukum*, 2020 <<https://doi.org/10.52266/sangaji.v2i2.402>>.

<sup>8</sup> Ace Somantri, "FENOMENA CADAR DALAM PROSES HIJRAH (Analisa Hukum dan Presepsi Masyarakat Pengguna Cadar)," *Bayani*, 2021 <<https://doi.org/10.52496/bayaniv.1i.1pp30-42>>.



resulting in a debate in their academic environment<sup>9</sup>. Initially, the dynamics of this law started with the classification of headscarves, namely between syar'i and non-syar'i headscarves<sup>10</sup>. Moving on from the various studies above, this research focuses on examining aspects of the veil user relating to the depth of understanding of female students as veil users so that later they can conclude the depth of their understanding of the veil. Their thorough understanding of the veil can guide them to strengthen their feelings and not feel blamed when there is a feeling of being alienated in the campus environment. Then the veil and veil have become controversial issues in the study of Islamic law<sup>11</sup>.

## B. Research Methods

This research is a qualitative study that describes female students' knowledge about hijab law in a review of Islamic law using observation, interviews and document study. Of the three instruments, the most dominant is the closed interview with veiled female students. This situation is caused by the lack of female students in providing answers or information regarding their knowledge about the Hijab. Of the many female students who wear the niqab at the Syekh Ali Hasan Ahmad Addary Padangsidempuan State Islamic University, only eight students were willing to provide information. However, if we look at the composition of the data obtained, it is sufficient because all questions related to the hijab can be obtained, especially knowledge.

## C. Results and Discussion

After researching female students' knowledge of the veil law in the view of Islamic religious law, the researcher divided it into four aspects that can describe their knowledge, namely the nature of the veil in Islam, the difference between the headscarf, khimar and veil, initial information in understanding it and knowledge of its legal basis in Al-Quran. Al-Quran and Al-Hadith. To be more clear from the data obtained by the researcher, it can be explained as follows:

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<sup>9</sup> Sudirman Sudirman, Muhammad Rusdi Rasyid, dan Rosdiana Rosdiana, "DISKURSUS MODERASI ISLAM DALAM PENGGUNAAN CADAR DI IAIN SORONG," *Al-Qalam*, 2020 <<https://doi.org/10.31969/alq.v26i1.823>>.

<sup>10</sup> Andi Anggun Dwi Utari dan A. Octamaya Tenri Awaru, "FENOMENA JILBAB SYAR'I DIKALANGAN MAHASISWA FAKULTAS ILMU SOSIAL UNIVERSITAS NEGERI MAKASSAR," *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian dan Pengembangan Keilmuan Sosiologi Pendidikan*, 2019.

<sup>11</sup> Dahliati Simanjuntak, "CADAR DALAM PERSPEKTIF HUKUM ISLAM DAN HUKUM POSITIF," 8 (2022), 1–13.



*first*, The nature of the veil in Islamic law. By definition, female students who use the veil are very qualified in understanding the veil because judging from the answers they get, it shows that the veil is a piece of cloth that functions to cover the head, especially the face where only the eyes can be seen. Their understanding is not limited to a definitive understanding but has reached the meaning of the veil as a symbol of self-esteem, dignity, and honor for a Muslim woman because it completes the covering of the genitals. In addition, they also see that the veil is also a shield for maintaining self-respect from promiscuity with the opposite sex. From this answer, the understanding that can be drawn is that they use the veil based on a complete understanding, namely as a cloth covering the head so that only the eyes are visible on the face.

The veil in Arabic is called a niqab, burqa means a garment that functions to cover the head and face so that only the eyes are visible<sup>12</sup>. Lafaz niqob comes from *naqoba* which means women's patching clothes in terms of cloth covering women's faces<sup>13</sup>. In the dictionary, *Al-munjid fi al-lughoti wa al-'alam* lafaz niqob combined with *Al-Tsaubu* means to make clothes like long clothes that stick out to the bottom<sup>14</sup>. In the Big Indonesian Dictionary, it is explained that the veil is a cloth covering the head or face. Women who use the cloth to cover their faces after using the hijab in the form of a head covering are part of the clothing that functions to cover their genitals. The veil is specially made for Muslim women after using the headscarf to cover their private parts so that the veil is a complement to the use of the headscarf for perfection. From the definitions above, it can be understood that the veil is a thick and loose veil that can cover the genitals, including the face and palms, which is used with the aim of protecting women from slander and attracting the attention of men who are not mahrams.

In veiling the Jewish people also veiled, especially between virgin women and those who were married. In the early days of Christianity, Christian nuns were required to use a cloth similar to a veil, namely in the early 11th century AD to distinguish respectable women from slaves<sup>15</sup>. Closed clothing existed before the arrival of Islam, where the Arabs imitated the Persians who followed the Zardasit religion which judged women as unholy

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<sup>12</sup> Lisa Aisiyah Rasyid dan Rosdalina Bukido, "Problematics of Cadar Law in Islam: A Normative-Historical Review," *Jurnal Ilmiah Al-Syir'ah*, 2018.

<sup>13</sup> Mahmud Hamdi Zaquzuq, *Al-niqobu 'a 'dah wa laisa 'ibadah* (Kairo: Wazaroh Al-Auqof, 2008).

<sup>14</sup> Luis Ma'luf, *Al-munzid fi Al-lughoti wa Al-'alam* (Beirut: Daarul Masyrik, 2008).

<sup>15</sup> Neng Dara Affiah, *Kepemimpinan Perempuan dan Seksualitas* (Jakarta: Pustaka Obor Indonesia, 2017).

creatures so that they were required to cover their mouths and noses with the aim that their fire would not be polluted by worship. Then this tradition was imitated by the Arab community during the reign of the Umayyad dynasty in the reign of Al-Walid II 125H/747M, namely the existence of a special section for women in the houses<sup>16</sup>. The use of head coverings existed at the time of the Assyrians, Armenians, Persians, Greeks, Turks, East Indians, early Christians, and some Arab tribes.



[https://staialanwar.ac.id/category/artikel/artikel\\_mahasiswa/](https://staialanwar.ac.id/category/artikel/artikel_mahasiswa/) <https://dppai.uui.ac.id/cadar-identitas-seorang-muslimah-atau-budaya-arab/>

The definitions explained by the respondents are the opinions of experts even though they are not conveyed in complete sentences. As defined by Ibnu Katsir, the veil is also called khimar, which is something that can cover the head and is called maqani in the form of a face covering, and Biqa' and Abu Hayyan explain that the veil is a khimar veil over the head<sup>17</sup>. The difference in the terminology of the veil is that khimar among scholars is not the type intended. Syekh Ali Jumu'ah defines the veil as a face covering for women other than their mahram. Then al-Bani explained the cloth used by Muslim women to cover their faces and heads<sup>18</sup>. The definitions of the scholars in explaining the method are of two types, namely on its function in the form of a cloth covering the head and face. Classical scholars understand that a veiled woman is one whose head and face are covered and whose eyes are not visible. Contemporary scholars provide comments related to its definition, such as in interpreting Surah Al-Ahzab verse 59, it is given relief to only show

<sup>16</sup> Muhammad Quraish Shihab, *Jilbab Pakaian Wanita Muslimah* (Jakarta: Lentera Hati, 2004).

<sup>17</sup> Rasyid dan Bukido, "PROBLEMTIKA HUKUM CADAR DALAM ISLAM: SEBUAH TINJAUAN NORMATIF-HISTORIS."

<sup>18</sup> Muhammad Nasiruddin al-Bani, *Ensiklopedia Fatwa Syaikh Al Bani* (Jakarta: Pustaka As-Sunnah, 2005).



one eye when leaving the house<sup>19</sup>. Quraish Shihab in the interpretation of Al-Misbah in explaining this definition cites the opinion of Ibn 'Assyria equating it with the hijab in the form of clothing that is smaller than the robe but larger than the veil that covers the face and is placed over the head and stretched both sides of the veil through the cheeks all over the back shoulder<sup>20</sup>. From the explanation of this definition, actually, in the understanding of Islamic scholars, the veil must cover the face as a whole and there is forgiveness for showing the eyes because it further reduces the cause of attracting men who are not mahrams.

*Second*, the difference between the headscarf, khimar, and veil. As data reinforcement related to their knowledge by definition, they can also distinguish between the headscarf, hijab/Khimar, and veil without any difference in understanding. The data collected by the researchers show that the hijab is a cloth that functions to cover the entire body except for the head, face, hands, and feet. Hijab/khimar in their understanding is considered a cloth that functions to cover the head and face and extends to the chest. While the veil is a cloth that covers the part of the face that is visible to the eyes. From this classification, there is still confusion, especially in distinguishing the hijab and khimar. Some say that the headscarf must cover the entire female genitalia, including the curves of the body and its shape. Some of them already have a deep understanding of the differences and some others still need further learning, but it is assumed that they classify from a factual aspect.

The terms hijab, khimar, and veil are essentially classifications without clear guidelines because their basis is just a fact of life. Jalalain interpretation is explained that the veil means women's clothing that covers the face except for the eyes when leaving the house<sup>21</sup>. While khimar is women's clothing to cover the head, hair, neck, and ears in the Indonesian context, clothing above the head and covering it is khimar<sup>22</sup>. There is no postulate explanation that explains the difference in these terms, it's just that there are differences in clothing from one place to another so the term appears. The proposition only

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<sup>19</sup> Jalaluddin Muhammad bin Ahmad Al-Mahalli, *Tafsir al-Qur'an al-'Adhim* (Beirut-Lebanon: Daar Al-(Fikr

<sup>20</sup> Muhammad quraish Sihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

<sup>21</sup> Jalaluddin Muhammad bin Ahmad al-Mahally dan Jalaluddin Abdurrahman bin Abi Bakar dan Al-Suyuthy, *Tafsir Jalalain* (Beirut-Lebanon: Jamik Al-Huquq).

<sup>22</sup> Ema Marhumah, "Jilbab Dalam Hadis (Menelusuri Makna Profetik dari Hadis)" (UIN Sunan Kalijaga, 2018).





explains the order to cover the genitals and does not explain the type. The essence of the commandment in this case is the limitation of female genitalia that the entire body of a woman is genitalia except for the face and palms<sup>23</sup>. In prayer as very clear evidence that women are allowed not to use the veil.

**Third**, initial information in knowing the veil. From the data obtained by the researchers, the veiled female students learned about the veil from four sources, namely female friends who had previously worn the veil, religious studies, teachers from high school at the secondary level (SMA/MA), and social media. The condition of knowing something good does not see the place and medium, because all aspects of life are lessons for humans and are verses of Allah SWT in the form of Kauniah. At first, these female students received information about the various types of veils that had a very big influence on changing their appearance in wearing the veil. This is closely related to the concept of knowledge in humans in obtaining knowledge that comes from the environment and the surrounding nature which is often known as empiricism theory, where knowledge comes from experience, that is what can be heard, seen, and felt<sup>24</sup>.

Information in the form of technology services has a very strong impact on the information society because there is a lot of convenience and speed in getting information<sup>25</sup>. Services in the form of technology greatly facilitate and spoil the public in obtaining information so technological intelligence is very important at this time. The period of Covid-19 made a big change in the human need for technology because it reduced direct interaction with other people<sup>26</sup>. Female students become consumers of information through internet services so some of the informants get veil information from the internet, namely social media in the form of Instagram videos. The influence of social media is very strong, especially for young people, so there is a need for education regarding the use of social media to get the correct information and stay away from false information (hoaxes).

**Fourth**, understanding of the legal basis in the Qur'an and al-Hadith. About the legal basis for the veil in the Qur'an, it can be said that one does not fully understand it

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<sup>23</sup> Amru Abdul Karim Sa'dawi, *Wanita Dalam Fikih Al-Qaradhawi* (Jakarta: Pustaka Al-Kautsar, 2009).

<sup>24</sup> Muhammad Arifin, *pendidikan Islam* (Jakarta: Bina Aksara, 2000).

<sup>25</sup> Testiani Makmur, "Revolusi sumber-sumber informasi di internet dan hubungannya dengan masyarakat informasi," *Al-Kuttab: Jurnal Kajian Perpustakaan, informasi dan kearsipan*, 2019 <<https://doi.org/10.24952/ktb.v1i1.1593>>.

<sup>26</sup> Muhamad Yunus dan Sastrawan Zakaria, "Sumber Informasi Berhubungan dengan Pengetahuan Masyarakat tentang Covid-19," *Jurnal Keperawatan*, 2021 <<https://doi.org/https://doi.org/10.32583/keperawatan.v13i2.1002>>.



because it is still not strong enough to explain the source of the law. The difference in understanding the verses, in this case, is very large between one respondent and another respondent, where some consider the headscarf in Surah Al-Ahzab verse 59 and the veil in Surah An-Nur verse 31. The law on wearing the veil in this case is still very variable because it has not been able to specify clearly about the law. Then related the opinion of the scholars regarding the veil is still very minimal because of respondents only one and clearly that the veil was mandatory in the view of the Syafi'iyah scholars without mentioning the reasons for this obligation. The different views of veil-wearing female students regarding the verses of the Qur'an relating to surahs al-ahzab and an-nur are a necessity to continue learning about Sharia law regarding this veil.

The veil in the Indonesian context was originally the use of the headscarf in line with the events of the Iranian revolution in 1979. Initially, Indonesian women had a style of dress according to their customs and their respective regions. This revolution contributed to people's thinking, namely understanding Islam in a kaffah (comprehensive) way. The law on the veil is taken from the law on covering the genitals contained in Surah An-Nur verse 31, namely:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

It means: "Say to the believing women: let them restrain their gaze and their private parts and let them not show their ornaments except what is usually visible from them. And let them stick Khimar to his chest."

In this verse what is related to the veil is the word khimar, which is a veil, some others are used to cover women's heads<sup>27</sup>. The head covering in Tafsir Jalalain explains that it is a veil that can cover the head, neck, and chest with a qina. Qina according to Ibn Kathir is a veil that has ends extended over the woman's chest to cover the chest and breasts<sup>28</sup>. In this verse, Allah SWT's command is understood as an effort to keep women from opening their genitals so that they cause things that are prohibited by Allah SWT. The command here is not too specific for the veil because, in the context of this verse, it

<sup>27</sup> Ibnu Manzur, *Lisanan arabia* (Beirut: Daar Al-(Fikr

<sup>28</sup> Abu al-Fidā" al-Hāfiz Ibnu Kasīr, *Tafsir al- Qur"ān al-,,Azīm* (Beirut: Dār al-Kutub al-Ilmiyyah).



is to cover the genitals. Covering the genitals means not only being able to cover a woman's body with cloth but including in the context covering here is not with a thin cloth so that it is see-through, not a tight cloth so that the curves of the woman's body are still visible and not clothing that accentuates the breasts thus attracting the attention of other men. In the Qur'an an Al-Karim a verse related to the veil is the letter of al-ahzab verse 59:

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

It means: *“O Prophet, tell your wives, your daughters, and the wives of the believers; let them extend their headscarves all over their bodies. This is so that they are easier to identify, therefore they are not disturbed. And Allah is the most forgiving, the most merciful.”*

This Ayat explained that women spread their headscarves all over their bodies when leaving the house with the aim of distinguishing them from other female slaves. This rule was originally for the wives of the Prophet SAW because some scholars argued that once the hypocrites had disturbed the wives of the Prophet SAW when they left the house, then the Prophet SAW rebuked him, and the hypocrites answered that we only disturb slaves. This means that the beginning of this Shari'a, especially for the wives of the Prophet SAW, was then explained to the Ulama to adopt the Shari'a law. In this verse, what is often used as the basis for taking the law on the veil is the word *يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ* namely extending the veil throughout the body. Because the sentence covers the whole body, it is interpreted in this case as a veil. Related to this, there are many differences of opinion among the scholars in providing interpretation and *istinbat* of Islamic law.

Regarding the letter al-ahzab verse 59, Wahbah Al-Zuhaili explained that this verse is an argument that orders women to wear the hijab. "Let them stretch out their headscarves all over their bodies", the meaning is to stretch out to part of the face, except for a small part that is left open, namely the eyes. However, this context relates to the wives of the Prophet and free women at the time to make them easily identifiable or not prostitutes and wicked people<sup>29</sup>. Ibn Mas'ud in giving the limitation of the veil law is very strict because

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<sup>29</sup> Wahbah Az-Zuhaili, *Ensiklopedia al-Qur'an: Terjemahan dari kitab al-Mawsu'ah al-Qur'aniyah al-Muyassarah* (Jakarta: Gema Insani Press, 2007).



in his view it must cover the entire face. In the verse "let them reveal their ornaments except what is usually visible from them" it means in their outer clothing. This means that the face, palms, and soles of the feet are part of a woman's private parts<sup>30</sup>.

In addition to discussing the veil from the point of view of the mufassir in understanding the verse in the form of the meaning of the sentence veil and headscarf, it is also necessary to understand the context of the verse in the study of fiqh so that the law is clear in using it. The views of the Fuqoha on the veil according to Imam As-Syafi'i in the book *Al-Umm*, namely "wa kullu mar'ati auwratun ilaa kaffayha wa wajhaha" means "and a woman's genitals are her entire body except for the two palms and the face"<sup>31</sup>. The Syafi'iyah scholars differed on the obligation to cover genitalia outside of prayer, so Syafi'iyah made it obligatory at the time of prayer because of the limitations of genitalia that must be covered and during emergencies crimes in harassment of women's honor<sup>32</sup>. The Hanfi school also provides limitations on the palms of the hands, face, and back of the soles of the feet which can be seen because they are based on the interests and functions of each. Hands function to take something, face as identity, and feet to stand and walk<sup>33</sup>. The view of Malikis considers the veil as an excessive act because it is guided by the genitalia of women, especially in mu'amalah and worship activities, especially in prayer and pilgrimage, so this exception is very appropriate<sup>34</sup>.

The veil according to the scholars of the four schools of thought is as follows, namely according to the Maliki school that it is makruh in law for women to cover their faces both during prayer and outside prayer because it is an act of ghluluw, except for fear of causing slander because of their beauty or other emergencies such as the rise of crimes that can damage women. While the Syafi'i School explains that the law on the veil for Muslim women differs in opinion, namely obligatory, sunnah, and khilafat auwla. This difference of opinion is caused by seeing the type of female genitalia in prayer, namely except for the face and the palms of the hands, genitalia to the sight of men (ajnabi), namely the whole body including the face and both palms, genitalia when with a mahram, namely

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<sup>30</sup> Muhammad Ali Ash-Shabuni, *Shafwah at-Tafasir, Jilid II* (Makkah Al-Mukarromah: Daar Ash-Shabuni).

<sup>31</sup> Imam Asya-Syafi'i, *Al-Umm, Juz I* (Beirut-Lebanon: Daar Al-(Fikr

<sup>32</sup> Abu Ishaq Asy-Syairazi, *Al-Muhadzdzab, Juz III* (jeddah: Maktabah al-irsyad).

<sup>33</sup> Ibnu Mundzir, *al-Awsath, Juz V* (Riyadh: Daar Al-Falah).

<sup>34</sup> Fadlolan Musyaffa, *Jilbab Yes, Niqob No* (Semarang: Pustaka Ilmu, 2019).



between the navel and thighs<sup>35</sup>. The Hambali mazhab says that the entire body of a woman is genitalia including the nails<sup>36</sup>.

The veil in the Indonesian context is, according to Lajnah Bahshul Masail Nahdatul Ulama, namely contained in the decision of the 8th Nahdatul Ulama Congress in Jakarta on 12 Muharram 1352 H/7 May 1933 AD regarding the veil law, which encourages Muslim women who want to leave the house to use the veil. face and palms. This decision refers to the book *Maraqil Falah Syarh Nurul Idhan* and the book *Bajuri Hasiyyah Fathul Qarib*. Whereas the Tarjih and Tajdid Muhammadiyah council as stated in the Muhammadiyah decision at the hearing on Friday, 10 Rajab 1430 H/ 3 July 2009 AD that the veil is not prescribed and not ordered to wear it because no argument or text mentioning the law<sup>37</sup>. These two understandings of Islamic religious organizations in Indonesia have become a strong basis for understanding the veil in the Indonesian context after being studied in depth by Islamic scholars. This decision and concept follows the correct legal logic in accordance with *maqasid syari'a*<sup>38</sup>.

#### D. Conclusion

After analyzing the data in this study, the researchers concluded that the understanding of female students who use the veil at UIN Padangsidempuan related to the definition of the veil is qualified because they can understand the veil in its form and function clearly. They have even been able to take lessons from using the veil as a self-shield in maintaining their honor and dignity as a Muslim woman. Their knowledge in identifying and classifying the headscarf, khimar, and veil is very precise when viewed from the factual aspect and is weak from the basic aspect in the form of understanding the nature of the veil through the Al-Quran, Hadith, and the opinions of the scholars so that they are still weak in knowledge about the propositions and understanding the propositions. There is still confusion in understanding the legal basis for the veil so one is worried that there will be a behavior change that causes one to only follow the influence

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<sup>35</sup> Husain Bin Audah Awaysasyah, *Al-Mausuah al-Fiqhiyyah al-Muyassarah Fiqh al-kitab wa al-Sunnah al-Muthahharah* (Beirut-Lebanon: Dar al-Hazm, 2002).

<sup>36</sup> Abi Alfaraj Jamaluddin, *Zaadul masiiri fi ilmit tafsiir* (Kairo: Daar Al-(Fikr, 1994

<sup>37</sup> Hilmi Fitrotunnisa, *Hukum Memakai Cadar* (Yogyakarta: Fakultas Syariah dan Hukum UIN SUKA, 2018).

<sup>38</sup> Surya Gusnadi Ridwan, Muannif dan Aji Kurniawan, "HUBUNGAN MAQASHID AL-SYARIAH DENGAN FILSAFAT HUKUM ISLAM," 2023, 1–11.



of friends or suggestions from outside oneself. What is most interesting is the influence of social media on the younger generation in obtaining information related to the veil.

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