

## **Women Who Wear the Face Veil: Following Trends, Influenced by Studies, or Covering Their Aurat?**

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### **Abstract**

*The Islamic perspective on the veil is bound and limited by the concept of aurat. Some scholars view the face as not part of the aurat, therefore the face does not have to be covered with a veil. Others see and conclude that the face is a woman's private parts, so it is obligatory for women to cover their faces with a veil. Cultural, social and political perspectives also follow the veil trend in society. This research aims to look at the motivation for using the veil as practiced by students at the Faculty of Sharia and Law (FSH) UIN Ar-Raniry. Next, these motivations are analyzed with a review of Islamic law and culture. The determination of locus is because FSH students are well-known (familiar) with legal matters, so the use of the veil should at least be considered based on a scientific approach. Apart from that, we want to get a detailed and detailed picture of the laws of the veil and the various responses to its use in society. There were ten female students who wore the niqab who were interviewed for several different reasons. The results obtained are related to the motivation to use the veil among students because (1) they follow along with seniors without knowing the reasons and urgency in more depth; (2) often take part in studies, because wearing the veil is understood as sunnah and is inspired by other people.*

**Keywords;** Face veil; islamic law, culture

### **Abstrak**

Perspektif Islam tentang cadar terikat dan dibatasi oleh konsep aurat. Sebagian ulama memandang wajah bukan termasuk aurat untuk itu wajah tidak harus ditutup dengan cadar. Sebagian yang lain melihat dan menyimpulkan wajah sebagai aurat perempuan sehingga wajib bagi perempuan menutup wajah dengan cadar. Perspektif budaya, sosial dan politik juga mengikuti trend cadar di tengah masyarakat. Penelitian ini bertujuan untuk melihat



motivasi penggunaan cadar yang dipraktikkan oleh mahasiswa di Fakultas Syariah dan Hukum (FSH) UIN Ar-Raniry. Selanjutnya motivasi-motivasi tersebut dianalisis dengan tinjauan Hukum Islam dan budaya. Penentuan lokus disebabkan karena mahasiswa FSH well-known (akrab) dengan hal-hal yang hukum, sehingga seharusnya penggunaan cadar setidaknya dipertimbangkan berdasarkan pendekatan yang ilmiah. Selain itu ingin memperoleh gambaran detail dan rinci tentang hukum cadar dan berbagai respon terhadap penggunaannya di tengah-tengah masyarakat. Terdapat sepuluh mahasiswi pengguna cadar yang sempat diwawancarai dengan beberapa alasan berbeda. Hasil yang diperoleh kaitannya dengan motivasi menggunakan cadar di kalangan mahasiswa tersebut karena (1) ikut-ikutan senior tanpa mengetahui dalil dan urgensinya lebih dalam; (2) sering mengikuti kajian, karena menggunakan cadar dipahami sebagai sunnah dan terinspirasi dari orang lain.

**Kata kunci:** Cadar, hukum Islam, budaya.

## INTRODUCTION

The Islamic perspective on the face veil (*cadar*) cannot be separated from the concept of the *hijab*. The *hijab* is perceived as a clothing item that covers the idealized parts of a woman's body and is strongly believed to uphold Islamic values. Within this context, the veil plays a minor role in the overall concept of the *hijab*. It is a kind of fabric that serves the purpose of covering a woman's face, specifically the nose and mouth, leaving only the eyes exposed. In the Arabic context, the nomenclature '*cadar*' is frequently employed to refer to the *khimar*, *niqab*, or *burqa*'. In the Indonesian lexicon, it is defined as a head-covering fabric. (Ahmad, 2020)

The concept of veiling has become a legal issue that has subsequently encompassed societal concerns, particularly when seen in terms of social interaction across communities. The issue of wearing a face veil has become a legal matter due to its association with the legal understanding (*fiqh*) of Islamic scholars over the aurat of a woman's face that should be covered, since some scholars argue that looking at a woman's face should be prohibited, thus making it necessary to cover it. Meanwhile, the four schools of Islamic jurisprudence (Hanafi, Maliki, Shafi'i, and Hanbali) do allow for looking at the face (Jum'ah, 2016), as it is not considered part of the obligatory covering for women (Al-Ghazali, 2015).

On the contrary, the use of veils raises social-political issues because it evokes rather prominent social responses and reactions within society. Several deeply rooted responses have emerged within the faction opposing the use of veils, primarily stemming from feminist communities. Furthermore, there are other excessive prejudices associated with veil utilization that equate it with intolerant and radical groups. In certain instances, people associate the veil with terrorist organizations or perceive it as a symbol of terrorism (Ozik, 2019). However, such prejudices can be easily refuted by the numerous cases of terrorism committed without the use of a veil, with perpetrators hailing from diverse religious backgrounds. This indicates a clear "religious bias".

When observing the motives for wearing veils, it is evident that these reasons vary. Some individuals are motivated by religious beliefs, considering the veil a commandment in

Islam. Certain people may feel compelled by their families to wear it, while others simply conform to the prevailing trend in their environment, where veils are commonly worn. The cultural perspective also has a significant impact on individuals and groups of women forming new communities, known as the hijrah group. According to Agus Andika's records, various women's groups have formed communities centered around wearing the *cadar* and *hijab*, such as The Hijabbers Community, Hijab Syar'i, Great Muslimah, Indonesia Hijab Bloggers, and other similar communities (Andika, 2021).

The presence of the *hijab* and *cadar* communities in society is actually quite normal and understandable. It can even be considered an antithesis to the rejection and negative labeling of the *hijab* and *cadar* concept itself. Therefore, the emergence of *hijab* and *cadar* communities in social life is not only due to religious practice but also to refute negative claims and labeling in society regarding the veils' presence.

The presence of veils can also be found within the context of higher education, worn by female students at UIN Ar-Raniry. The Faculty of Sharia and Law (FSH) serves as a sample of the female student population at UIN Ar-Raniry. As the name suggests, the students in this faculty possess familiarity with legal affairs. Hence, the utilization of face veils by female students at the Faculty of Sharia and Law at UIN Ar-Raniry ought to be grounded in explicit legal deliberations.

As noted in FKIP USK, pro-veil individuals perceive the veil's use as a means to strengthen their connection with Allah SWT (Hanum, 2020). In another phenomenon, the use of veils has become an obligation, giving rise to the *argumentum a contrario* that individuals who are not pro-veil are the ones involved in sinful or prohibited actions.

Regarding the aforementioned matter, it can be understood that discussing the veil issue extends beyond the confines of the normative legal context. It also encompasses other perspectives, such as social and political aspects as well as cultural shifts within it. Therefore, this article aims to record and examine various relevant issues regarding the veil, ranging from discussions by religious scholars regarding its laws, interviews with female students from the Faculty of Sharia and Law at UIN Ar-Raniry to understand the reasons for its use, and an exploration of crucial social-political issues. Furthermore, the article describes the practice of wearing the veil and delves into the motivations behind its wear.

## DISCUSSION

### The Concept of *Hijab* in Islam and the Veil as its Derivative

The concept of the *hijab* in today's society has been modified to a practical and factual level. Currently, there appears to be a shift in terminology where the *hijab* is interpreted as a kind of head-to-chest cover. Upon closer examination, the concept of *hijab* in Islam basically raises new and classic terms. One of the forms of *hijab* is called *jilbab* (commonly understood as a fabric that covers a woman's head and wraps around to the chest, and this meaning is different from the meaning of *jalabib* as mentioned in Surah Al-Ahzab verse 59). Besides the *jilbab*, the concept of *hijab* as

clothing for women also brings up the term *khimar* (a fabric worn over Muslim attire that covers the head, neck, and extends to cover the chest, both in the back and in the front. The meaning of this in common everyday language might be referred to as a headscarf, not *jalabib* as intended in QS. Al-Ahzab verse 59), *niqab*, and *burqa'* (the latter two terms are commonly understood as veils).

The concept of the veil arises primarily due to two reasons: historical reasons and normative reasons. Historically, it is believed that the practice of wearing a veil existed before the arrival of Islam as a sociological tradition in Arab society, introduced by the Prophet Muhammad. The normative reason is presumed to be an effort to interpret QS. Al-Ahzab verse 59, which commands women to extend their *jalabib* (a type of clothing) to cover their entire bodies:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ  
 أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation: O Prophet! Ask your wives, daughters, and believing women to draw their cloaks (*jalabib*) over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allah is All-Forgiving, Most Merciful

In the aforementioned, the term "*jalabib*" refers to a long garment. Quraish Shihab provides an explanation of several possible meanings that may be contained in the verse mentioned above, which he cites from the *Tafsir Al-Biqā'i*. Among them are head coverings, clothing that wraps around the entire body, loose clothing or headscarves, clothing that covers the garment or headscarf worn, or any clothing that covers a woman's body. (Shihab, 2012) According to *Tafsir Al-Qurthubi*, the verse is considered by *tafsir* scholars as one of the teachings in Islam for women to cover their heads and bodies. In principle, during the pre-Islamic era, women tended to expose their bodies and preferred wearing revealing clothing. Therefore, Islam aims to elevate the status of women and emphasizes the obligation to cover the body when leaving the house, as stated in the verse above. (Al-Qurthubi, 2008) Through these two comments, it is clear that the concept of clothing in the term *jalabib* plays a significant role in the emergence of the interpretation of using a veil among women today.

The Islamic perspective on the *hijab* appears to serve as a regulation aimed at safeguarding women. Its requirements include being non-tight, non-transparent, non-luxury, and capable of covering the body. Within the Islamic legal doctrine, the term "*hijab*" is really used to denote a satirical meaning, an obstacle, or something that obstructs between two objects, things, and so on. *Hijab* also means cover, veil, or barrier. Essentially, the term "*hijab*" originally referred to a barrier or partition that separates one thing from another. However, the trend in *hijab* usage has shifted towards garments that can fully cover a woman's body. Due to its function as a covering fabric, its meaning is

relative and encompasses common meanings, including veils, *jalabib* (QS. Al- Ahzab verse 59), *jilbab* commonly understood in society, or headscarves. Early meaning usage review of *hijab* and its transition as women's clothing has been adequately explained by Shihab (Shihab, 2012; Zubhan, 2015). In essence, the Islamic perspective on the *hijab* is that it is exclusively used to cover a woman's aurat. Covering aurat serves as a binding factor, with Islam having no regard for its specific type or form. However, the crucial point is the ability to cover the aurat. In this context, the understanding arises that a woman's face is a part that must be covered with fabric, which is then referred to as a *cadar* (veil), *niqab*, or *burqa'*.

Considering the comments of previous scholars as well as paying attention to the content of verse 59 of Surah Al-Ahzab, the concept of the *hijab* and its embodiment in Muslim clothing products can be identified simply in the following table:

Women's Clothing	Categories and Types	Description
Hijab	<i>Jalabib</i>	QS. Al-Ahzab: 59, a cloth or garment that extends over the whole body
	<i>Jilbab, Khimar, Headscarf</i>	An upper clothing that covers the head up to the chest
	<i>Niqab, Burqa', Cadar (Veil)</i>	Clothes that cover the face and nose

In Arabic, the term "*cadar*" refers to the *niqab* and *burqa'*, which are types of fabric that can cover the face, leaving only the eyes visible. The type of *hijab* in this category is just a small part of the *hijab* concept. Meanwhile, the clothing used to cover the head or headscarf is called a *jilbab* (not referring to the *jalabib* mentioned in QS. Al-Ahzab verse 59 earlier). Concerning *jalabib*, as Shihab previously explained, they are a type of clothing worn by women that covers the entire body. They can take the form of a long dress that extends from the neck to the ankles, with sleeves and other features. Everything falls under the general concept of the *hijab*.

### The Veil in Historical Review

Various religions and beliefs advocate for respectability in clothing, including covering the body, head, and chest. However, the practice of covering the head and dressing respectfully is also found in Orthodox Christianity, a branch of Christianity that is relatively different from what is seen today. Interestingly, there are some similarities with Islam in certain teachings and religious attributes, such as the use of *fez* or *kufi*, the wearing of *koko* shirts for men, prayer mats, and even head coverings for women (Tim Spirit Turki, 2019). The term "head covering" in Orthodox Christianity

refers to several doctrinal texts in the Bible, including Corinthians 11:5-6. Raghīb Al-Sirjani commented on the text of the Christian scripture by stating that Christians and Jews also adhere to the values of modesty and honor, which are demonstrated by wearing a head covering (Al-Sirjani, 2015).

The Christian religion mandates the use of head coverings for women, as referenced in the Corinthians verse mentioned above. Early Christian figures in the 2nd-4th centuries AD, such as Hermas, Clementus, and Tertulian, also emphasized the command for women to wear head coverings (T, 2008). It is a factual observation that Catholic nuns still wear head coverings. However, they are not the same as *hijabs* or face-covering veils worn by Muslim women. This demonstrates that the teaching of covering specific parts of the female body is not just found in Islamic teachings but has existed since before the arrival of Islam.

The historical facts of the use of headscarves and head coverings are quite different from the concept of the veil. The veil, as previously mentioned, is a garment or fabric that is functionally designed to cover only specific parts, particularly the face of a woman. The use of *hijab* in the category of veil (*burqa'* or *niqab*), although different from the understanding in Christian and Orthodox Jewish societies, is not exclusively limited to Islamic teachings or further narrowed down to Arab society. According to Shihab's records, as cited by Nusrcholish, the veil existed prior to the arrival of Islam and was not exclusively worn by the Arab community at that time (Ahmad, 2020).

Murtadha Mutahhari (a Shia scholar) also mentions a similar statement. The veil has historically existed since pre-Islamic times, before the emergence of Islam as a religion and as a sociological community in Arab. Furthermore, its usage is demanded to be obligatory among women. Subsequently, the use of the veil was adopted by Arab Muslim women. The widespread use of veils and its flourishing among Muslim women occurred in the year 97 AH (Mutahhari, 2000).

Before the arrival of Islam, the Arab people also imitated the practices of Persian society, which required women to wear veils. Women were considered impure creatures, so all women were required to cover their mouths and noses to prevent their breath from polluting the air and fire, which was considered a deity by the Persian people (Mutahhari, 2000). Regardless of the controversy surrounding the use of veils in Islam, history has documented and recorded the existence of veil-wearing, not solely as a fundamental teaching of Islam (if it can even be called a teaching). The emergence of this practice was actually found during the pre-Islamic Arab era. Historical records have proven that the existence of veil was actually practiced by non-Arab communities as well.

### **Scholars' Perspective on the Law of the Veil**

The classical and the contemporary scholars tend to have divergent opinions regarding the law of wearing a veil for women. This issue gets more serious when Islamic jurists comment on the bounds of women's aurat, specifically the visibility of their faces.

Therefore, the main legal justification for wearing a veil cannot be separated from the law regarding the bounds of an aurat, particularly pertaining to covering or exposing the face. The majority of classical scholars, including the Hanafis, scholars of Maliki madhhab, and most scholars of Shafi'i and Hanbali madhhab, believe that the face is not considered part of a woman's aurat (Nahdatul Ulama, 2022). Therefore, there is no imperative need to cover the face with a veil (without specifically declaring it forbidden to do so). However, a small group of scholars from Shafi'i madhhab specifically mention that the face is part of the aurat that women are required to cover, as stated by Al-Syarqawi:

The parts of a woman's body that are not to be exposed to other men, except during prayer, encompass her entire body, including her face and both palms (Al-Syafi'i, 1997).

It is worth mentioning that the statement is also cited by Imam al-Mawawi in his book *Raudhah al-Talibin*, and subsequently by al-Rafi'i in *Al-Aziz Syarh al-Wajiz*. Both scholars are associated with the Shafi'i madhhab, yet regarding the issue of aurat, Imam al-Nawawi and Imam al-Rafi'i genuinely contradict that opinion. According to their thoughts, the face is not considered part of a woman's aurat so it is not obligatory to cover it. However, it is not specifically forbidden to cover the face (Al-Nawawi, 2003; Al-Rafi'i, 1997).

The classical scholars from the Shafi'i madhhab indeed have different opinions on explaining the laws regarding women's aurat, particularly concerning the exposure of the face. The scholars of the Shafi'i madhhab who assert that the face is not considered an obligatory part to be covered are actually more prevalent than those who consider it as part of the aurat. Therefore, it is reasonable to assert that the opinion that involves veiling the face as part of the aurat is a subordinate perspective within the Shafi'i madhhab.

Contemporary scholars have also addressed the issue of the use of veils among women, and the intensity of the discussion has been relatively intense. Currently, it is common to find many Muslim women wearing a veil, and there are also a significant number of conservative Muslim figures that strongly advocate for the full use of the veil by women. One of the responses, for example, was presented by Sheikh Muhammad Al-Ghazali, who mentioned that he once read a book that absolutely required the use of a veil. However, he refuted that opinion by presenting several arguments and examples of women throughout the lifetime of the Prophet Muhammad (PBUH). Muhammad Al-Ghazali convincingly invalidated the opinion that advocates for the obligatory use of a veil. According to Muhammad Al-Ghazali, the use of veils is neither obligatory nor prohibited (Al-Ghazali, 2015).

Abu Syuqqah also provided commentary on the legality of wearing a veil. During the lifetime of the Prophet Muhammad (PBUH), it was common for women to expose

their faces, and he did not command them to cover their faces. According to Abu Syuqqah, the use of veils is simply a tradition or fashion trend that became popular among Arab society, both before and after the arrival of Islam (Syuqqah, 2001). Likewise, Yusuf Al-Qaradhawi explicitly states that he does not find any clear legal evidence that mandates the wearing of veil. Al-Qaradhawi clearly nullifies the legal evidence presented by scholars that obligates the wearing of the veil, including the verse Al-Ahzab 59, as previously mentioned (Al-Qaradhawi, 2008). Al-Qaradhawi firmly categorizes the group of scholars who mandate the wearing of the veil as belonging to the group or faction known as the "New *Zahiriyah*". One of the group's efforts is to enforce an obligation for men to cultivate a beard and for women to wear veils. In this context, Al-Qaradhawi regards the New *Zahiriyah* group and their perspective and understanding of this issue as an attempt to overemphasize the importance of etiquette and present it as a fundamental aspect of Islam (Al-Qaradhawi, 2017).

Considering the explanation above, it may be inferred that the perspective of scholars on the veil is still a subject of ongoing discussion. The issue of the veil in Islamic law is closely related to the differing opinions among scholars over the extent to which a woman's body should be covered, particularly whether or not the face is considered part of the obligatory covering. The fundamental argument is that the majority of scholars, both classical and contemporary, consider the face to be a non-*aurat* area that does not require being covered. Therefore, wearing a veil is not obligatory, but it also does not discredit those who choose to wear it. Essentially, the use of a veil is permissible in Islam, as it is neither mandated nor prohibited by the religion. The majority of scholars strictly adhere to the principles of flexibility and non-rigidity.

The response to the use of the veil is not only coming from within Islam but is also commented on by non-Muslims, including feminist Muslim figures. The feminist movement strongly expresses its disapproval of the wearing of the veil. One of the perspectives, as stated by Etin Anwar, an Indonesian-American professor, firmly asserts that the *hijab* and veil are solely meant to restrain and deceive women. Anwar has also cited some opinions of figures that disagree with the veil and *hijab*, including Ahmed's perspective that the *hijab* is merely a cultural practice and not a teaching of Islam. Similarly, Mernissi's statement, which she cites on the history of *hijab* usage among Muslims, is an attempt to challenge Arab cultural norms (Anwar, 2017). Through this description, it is not surprising that feminists who strongly make comments against the veil are making an effort to provide a relatively extreme new interpretation compared to the moderate views of scholars regarding the legal status of the veil. Moderate scholars such as Abu Syuqqah, Yusuf Al-Qaradhawi, and Muhammad Al-Ghazai neither fully supports nor completely forbid the use of the niqab, contrary to the claims made by feminist groups.



### **Perception of Sharia and Law Faculty Students towards the Veil**

Regarding the opinions of scholars on the veil, the author attempted to interview ten female students from the Faculty of Sharia and Law who wear the veil. The survey consisted of five questions specifically directed towards each female student, including:

1. What is the reason for your decision wear the veil?
2. Did you become a member of a specific community beforehand to the decision to be veiled?
3. How do you feel both before and after veiling?
4. What is your stance on the current trend of veiling?
5. What was the response of your family and friends to your decision to veil?

The age range of each student is between 18 and 23 years. There are a total of 9 individuals from different schools, specifically 4 from MAN, 1 from SMK, and 4 from SMU. Below are the findings of the interview:

Inf or ma nant	Age and School Origin	Motivation for wearing the veil	Joining the Community	Feelings after/before veiling	Response to trends	Family reaction
1	22 years old, SMU	The primary motivation being more guarded	Attending <i>halaqah</i> on campus every Sunday, Monday, Friday, and taking part in religious gatherings at the academy on Saturdays, following the teachings of the <i>Bajuri</i> book. Explained by a teacher, then followed by a Q&A session and discussion led by a sheikh and a regularly scheduled lecturer.	Feeling more comfortable after wearing the veil, especially when going to Pasar Aceh. Before wearing the veil, I felt less respected by men and had limited access to roads, rifts, and was less welcomed and served well. However, there are also some people who find it strange and a little odd why it needs to be closed in such a way because our area is very safe.	Presently, certain individuals perceive trends entirely in terms of fashion. At present, individuals more daring in wearing veils, in contrast to the past when wearing a veil was considered extraordinary. Although veil is now widely used, it is primarily done so to follow a trend. This is evident as individuals who wear it continue to show up on social media, which is deemed as taboo.	My parent responses were nonchalant and didn't make a big deal out of it, although they did inquire about my decision to wear a veil. My Father doesn't mind at all if it's considered good, the important thing for him is to maintain <i>istiqomah</i> . Likewise, my mother does not consider it as a problem. However, some of my close friends were slightly surprised, but overall reacted positively to it.
2	19 years old, MAN	I became interested after seeing my friend wearing a veil, and my friend	During my time at college, I frequently attended religious lectures, particularly those focused on the	Feel comfortable, not perturbed but sometimes avoided by friends due to being perceived as exclusive.	In sync with current trends.	The parents are not in agreement because the law does not require the use of a veil. Parents are concerned that the

		encouraged me to wear it as well because it is considered something good and in accordance with religious teachings.	study of <i>Fiqh</i> (Islamic jurisprudence), <i>thaharah</i> , menstruation, and matters of etiquette.			children may become increasingly unrecognizable in later life.
3	18 years old, SMK	Encouraged by homeroom teacher and her family, who are religious teachers, an <i>ustadzah</i> as well as the wife of an <i>ustadz</i> .	Participating in particular college communities and frequently observing events or lectures that incorporate the use of the veil.	I feel comfortable because before wearing the veil, I frequently experienced harassment and some even spoke harshly. So I feel more guarded.	The responses of the villagers are mostly positive, while there are some insults, labelling it as pretentious. On the other hand, there is an increase in the number of friends, especially from the <i>akhwat</i> .	The parents prohibit the use of veils due to concerns about the inability to practice it consistently.
4	20 years old, MAN	Beginning from a friend and to protect self and alleviate the burden on parents. Subsequently, I followed the actions of an <i>akhwat</i> friend who participated in the religious study group.	I often attend sessions with mentors at the Campus Da'wah Institution, where the topics discussed include theology, Islamic principles, <i>hijab</i> , and personal development.	It's more comfortable, no one is nosy.	The friends are not very concerned because I do not integrate well with them.	The family was quite surprised.

5	20 years old, MAN	Acquiring knowledge from the understanding of the <i>mazhab</i> , reading the <i>fiqh</i> book of Imam Shafi`i which says the veil is obligatory. Additionally, by conducting online searches.	Participating in an on-campus religious study group that covers topics such as women's <i>fiqh</i> , <i>hijrah</i> , and <i>istiqamah</i> .	More comfortable and less presence of bothersome individuals	The friends are highly supportive and appreciative, especially the friend who shares the same room and community.	The mother agrees and the father is pleased. Regarding the matter, there are still some family members that have differing opinions and arguments.
6.	20 years old, MAN	The reason is that I perceive my family, particularly my father, to be lacking in their adherence to religious teachings. Therefore, I aspire to become an exemplary role model within my family. Afterwards, I am	I participate in a religious study in the outskirts of Banda Aceh and also attend religious lectures every day at 2:00 PM. All the speakers are Islamic scholars. The subject matter includes <i>tasawuf</i> (Sufism) and <i>fikih ibadah</i> (jurisprudence of worship).	Feel comfortable	The responses vary, with some accepting and others rejecting, or being ostracized.	The family warmly welcomes and does not dispute.

also motivated by *akhwat* who wear the niqab so looking for references about the veil, believed to be a recommended practice in accordance with the Sunnah.

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7.	19 years old, SMU	Feeling guilty because I used to wear long pants, now I'm switching to skirts.	It began when the <i>Rohis</i> committee at school, followed by the support of siblings at the Islamic boarding school, participated in a two-month study program organized by the Campus <i>Da'wah</i> Institution. Additionally, every Sunday, attendance continued at the Fathun Qarib mosque for religious teachings. The subject matter is about the <i>syahadat</i> , ethics, and manners.	Feel more comfortable, feel more protected, become unfamiliar, and become more self-aware.	Not so affected by the trend.	Some support it, while others express that it is not yet the right time. Rarely do intellectuals engage in mockery, except for children who lack understanding. The parents and family perceive it positively.
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8.	22 years old, SMU	One day, a friend gave a gift of a veil, and after trying it out several times, it was found to be comfortable. .	Enrols in the Campus <i>Da'wah</i> Institution and frequently attends <i>Ustadz</i> Zulkit's lectures on the topic of " <i>akhir zaman</i> ".	Become accustomed to it so that there is a feeling of comfort.	Following the classic dress style by using a skirt.	In the beginning, the parents did not give permission, and even in the village, it became a subject of gossip.
9.	23 years old, SMU	Since junior high school, I have been interested of veils. I had a past relationship which ended, leading to frustration, and then I started wearing veils. Desiring to distance myself from the past, and thus drawing closer to Allah.	I ever heard that according to Imam Shafi'i, it is considered a Sunnah to wear the veil. Frequently, I attend lectures that discuss the meaning of <i>hijrah</i> , which refers to the transition in <i>hijab</i> from wearing a headscarf to wearing a veil.	After using the veil, my worship has increased significantly.	The Issue faced is generally a lack of consistency and self-control. One particularly difficult issue is the internal one, specifically having a boyfriend who occasionally engages in public displays of affection, such as holding hands like others.	At first, my parents were not in agreement with my decision to wear the veil.

Based on the information provided in the interview, it can be inferred that most women who wear the veil prefer to adhere to the perspective of scholars from the Zahiriyah school of thought, which mandates the use of a veil among Muslim women. This opinion was derived from their participation in regular Islamic studies or gatherings held in different locations, such as mosques and campuses. In addition, the reason for wearing a veil is also influenced by the surrounding environment, such as being inspired by seniors, lecturers, teachers, *ustadzahs*, or friends who have already participated in religious studies. Also, there is a literal understanding of the definition of *hijrah*, which refers to the transition from wearing a regular headscarf to wearing a veil. Furthermore, some of those who wear the veil lack a profound understanding of the verses and the meaning of the *hijab* or veil. Their regular acts of worship showed no noticeable change, and many of them were even involved in dating outside of marriage.

## CONCLUSION

The preceding discussion inferred that the veil represents one interpretation of the law concerning women's clothing. Veil is categorized as a form of *hijab* or fabric that is used to cover the female body. The reinterpretation of the *hijab* is primarily based on the command to extend clothing (*jalabib*) to cover the entire body of women, as mentioned in QS. Al-Ahzab verse 59, along with other verses and explanations from the hadith of the Prophet Muhammad and his life history.

The motivations for using this veil vary, including the representation of religious practice and adherence to evolving Islamic cultural changes. From a legal perspective, the use of the veil cannot be separated from the concept of covering the face as part of aurat. The classical and contemporary scholars differ in their understanding of this issue. The majority of religious scholars consider the face of a woman to not be part of aurat (private parts). Hence, it is not obligatory to cover it with a veil. However, a small minority of scholars perceive the face as part of the aurat and believe that it should be covered. Feminists oppose the use of the face veil. The disagreement on the veil is based on the strong assumption that the veil and *hijab* have developed over a long period of time and have become part of the cultural elements of society, making its use irrelevant or at least not an obligatory part of Islamic teachings.

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