DINIKA
Academic Journal of Islamic Studies
Volume 11, Number 1, January - June 2026
ISSN: 2503-4219 (p); 2503-4227 (e)
https://doi.org/10.22515/dinika.v11i1.11078

Fading Charm of The Hijab in The Islamic Campus: A Perceptual Review of The Legacy-Negation of The Hijab at UIN Mataram

Muhammad Thohri
Universitas Islam Negeri Mataram, Indonesia
e-mail: mthohri@uinmataram.ac.id

Ulyan Nasri
Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia
e-mail: ulyan@iaihnwlotim.ac.id

Abstract
This study explores the evolving perceptions of hijab use in the Islamic campus environment, particularly at UIN Mataram, through a perceptual review of the legacy and negation of hijab among students. The study employs a mixed-method approach involving surveys and semi-structured interviews with 90 students to understand the factors influencing changes in hijab perceptions. The findings reveal a complex interaction between social, cultural, and religious dynamics, showing how gender roles, peer influence, and societal trends have contributed to the shifting views on hijab use. Additionally, the research highlights the divergence between female and male students' perspectives on hijab, with a noticeable generational gap regarding its symbolic meaning. These results offer valuable insights for understanding the contemporary issues surrounding religious identity in higher education institutions, especially in the context of Islamic values and practices. The findings can inform policy-making and foster inclusive approaches to managing diversity in Islamic campuses.

Keywords: Hijab in the Islamic Campus, Legacy-Negation of the Hijab, Social and Cultural Dynamics, Religious Identity.

Abstrak
Penelitian ini menginvestigasi perubahan persepsi terhadap penggunaan hijab di lingkungan kampus Islam, khususnya di UIN Mataram, melalui tinjauan perseptual terhadap warisan dan negasi penggunaan hijab di kalangan mahasiswa. Studi ini menggunakan pendekatan metode campuran yang melibatkan survei dan wawancara semi-terstruktur dengan 90 mahasiswa untuk memahami faktor-faktor yang memengaruhi perubahan persepsi hijab. Temuan penelitian mengungkapkan interaksi kompleks antara dinamika sosial, budaya, dan agama, yang menunjukkan bagaimana peran gender, pengaruh teman sebaya, dan tren sosial telah berkontribusi pada pergeseran pandangan terhadap penggunaan hijab. Selain itu, penelitian ini menyoroti perbedaan pandangan antara mahasiswa perempuan dan laki-laki mengenai hijab,

dengan adanya kesenjangan generasional terkait makna simbolisnya. Hasil penelitian ini memberikan wawasan berharga untuk memahami isu-isu kontemporer yang berkaitan dengan identitas agama di perguruan tinggi, khususnya dalam konteks nilai-nilai dan praktik Islam. Temuan ini dapat memberikan dasar untuk pembaruan kebijakan dan pendekatan yang lebih inklusif dalam mengelola keragaman di kampus Islam.

Kata Kunci: Hijab di Kampus Islam, Warisan-Negasi Hijab, Dinamika Sosial dan Budaya, Identitas Keagamaan.

Introduction

Islamic higher education institutions play a strategic role in shaping students' religious identity, both in terms of understanding values and in everyday practice. One of the most prominent symbols of this identity is the jilbab, which is not only perceived as a manifestation of religious teachings but also as a form of social and cultural expression (Dewi et al., 2022; Latifa & Aprison, 2023; Ritonga, 2023). In this context, the jilbab becomes an important representation of how Islamic values are internalized and expressed by students within academic environments. Therefore, examining the practice and meaning of jilbab in Islamic campuses is essential to understand the dynamics of religious identity among Muslim youth.

However, empirical evidence indicates a shift in the practice and meaning of jilbab among students. Observations at UIN Mataram reveal that some female students wear the jilbab in a fashionable manner on campus but remove it outside campus (Abdul Kadir et al., 2022; Alameer Hasan, 2023; Yayuh Khufibasyaris, 2024). This phenomenon reflects a discrepancy between the identity displayed in institutional public spaces and personal choices in broader social contexts (Dinanti & Sunesti, 2023). The tension between institutional expectations and individual autonomy is also evident in global contexts, where religious expression is often negotiated within the framework of modernity.

A number of studies have examined the jilbab from various perspectives. Yulikhah (2017) argues that the jilbab is no longer understood solely as a religious obligation but has evolved into a social phenomenon influenced by political, cultural, and lifestyle factors. This finding is supported by Budiati (2011), who identifies the jilbab as part of fashion trends, consumptive practices, and a symbol of social status. Meanwhile, Utari and Siregar (2015) emphasize that wearing the syar'i hijab contributes to the formation of self-concept

and social perception. Overall, the literature suggests that the jilbab encompasses multidimensional aspects, including religious, social, and psychological dimensions.

Nevertheless, these studies tend to focus on the jilbab as a symbol of piety, lifestyle, or individual identity without deeply exploring the context of Islamic higher education institutions as unique social spaces. Moreover, previous research has not sufficiently addressed the differences in jilbab practices between on-campus and off-campus settings, nor how social and cultural pressures shape these dynamics. The limited attention to the interaction between institutional norms and individual autonomy within Islamic campuses highlights a gap in the existing literature, particularly in understanding the transformation of jilbab meaning among students.

In response to this gap, the present study aims to analyze the changing meaning of jilbab use among female students at UIN Mataram, including the factors influencing these changes and their implications for religious identity. This study introduces the concept of "legacy-negation" to examine how younger generations negotiate between inherited traditions and modern values. By situating the local context of UIN Mataram within broader global discourses on religious expression and institutional authority, this research offers a novel contribution to the understanding of Muslim youth religiosity in higher education settings.

This article is organized into several main sections. The introduction presents the background, literature review, and research problem. The methodology section outlines the mixed-method approach employed, including data collection and analysis techniques. The findings and analysis section discuss the results related to students' perceptions of jilbab use and the surrounding social dynamics. Finally, the conclusion and implications summarize the key findings and provide recommendations for policy development and practices in Islamic higher education institutions.

Method

This study employs a mixed-methods approach, combining both qualitative and quantitative research techniques to understand the changing perceptions regarding the use of the hijab in Islamic campuses, specifically at UIN Mataram (Brodeur et al., 2023; Creswell & J. David Creswell, 2022, p. 43; McCoy et al., 2022; Smit et al., 2023; Von

Behren et al., 2024). The mixed-methods approach was chosen as it allows for a more comprehensive exploration of the phenomenon by integrating both deep qualitative insights and broader quantitative data. A case study method was used to capture a detailed perspective on the influence of social and cultural changes on hijab practices within the Islamic campus environment, involving active students to provide a representative overview (Kurtaliqi et al., 2024; Olsen, 2020). The study follows a Sequential Explanatory Mixed-Methods Design (Creswell, 2014), where quantitative data are collected and analyzed first, followed by qualitative data to explain and deepen the interpretation of the initial results.

The study included 90 student respondents from various programs at UIN Mataram, selected through purposive sampling (Andrade, 2021; Nyimbili & Nyimbili, 2024; Rassel et al., 2022). This sampling technique ensured that the selection was representative based on gender, semester, and study program/faculty. The sample consisted of 30 students from early semesters (1–3), 30 from middle semesters (4–6), and 30 from final semesters (7–8), with a gender balance of 45 female and 45 male students. Data was collected using a combination of semi-structured interviews and questionnaires (Douglas, 2022; Rassel et al., 2022; Tusting, 2022). Semi-structured interviews explored students' perceptions, attitudes, and views on the hijab, both as a religious symbol and a social tradition on campus, while the questionnaires included both closed and open-ended questions to gather both quantitative and qualitative data. The data collection process involved distributing questionnaires directly in lecture halls and conducting face-to-face interviews with respondents willing to elaborate further on their views.

The data from the questionnaires were analyzed using descriptive statistical techniques, including frequency distribution and cross-tabulation, to examine quantitative trends. Meanwhile, qualitative data from the interviews were analyzed thematically using a three-step coding process: (1) open coding, where key phrases and concepts were identified, (2) axial coding, in which similar codes were grouped into categories, and (3) selective coding, which involved identifying overarching themes that reflect the core narratives related to hijab perception (Le Roux et al., 2023; McCoy et al., 2024; Randall et al., 2023; Von Behren et al., 2024; Wallwey & Kajfez, 2023).

To ensure validity and reliability, triangulation techniques were employed through systematic comparison of data from interviews, questionnaires, and field observations. Specifically, the consistency of responses across instruments was assessed, and member checking was used during follow-up interviews to confirm interpretations with the respondents. This approach allowed for a more objective depiction of the phenomenon by incorporating diverse perspectives and minimizing bias (Berge et al., 2024; Gaillard et al., 2023; Jansen et al., 2022; Nagashima et al., 2024). The study aims to provide a holistic portrayal of the "Fading Charm of The Hijab" phenomenon in Islamic campuses and the factors contributing to the shift in perceptions.

Finding and Analysis

This section will discuss the key findings and analysis derived from the study on the changing perceptions of jilbab usage among female students at UIN Mataram. The findings are structured around several core themes:

Changes in Female Students' Perceptions of Jilbab Usage at UIN Mataram: Factors, Social Dynamics, and Policy Implications

The following presents data from interviews on the changing perceptions of female students regarding jilbab usage at UIN Mataram, focusing on factors, social dynamics, and policy implications. The responses were collected via WhatsApp in 2023:

No	Research Sub-Findings	Details
1	Changes in Perception of *Jilbab* Usage	Diverse student views: some see the *jilbab* as a religious obligation (e.g., "inseparable from a Muslim woman's identity"), others view it more flexibly as a personal choice while acknowledging its religious basis.
2	Factors Influencing Perception Changes	Influences include generational shifts, personal freedom, diverse religious understandings, and social values shaping interpretations.
3	Social and Cultural Dynamics	While the *jilbab* is seen as part of campus religious identity, differing perspectives create tension and negotiation among peers.
4	Analysis of *Jilbab* Usage: Legacy and Negation	Traditionalists advocate for preserving the *jilbab* as legacy; others embody "legacy-negation," interpreting the hijab as symbolic

		but subject to reinterpretation.
5	Policy Implications	Many students advocate for more flexible policies that uphold Islamic identity while respecting autonomy.
6	Proposed Initiatives or Solutions	Students suggest education on *jilbab* meaning, open dialogue, and inclusive policy approaches.

Table 1: Summary of Interview Data on Female Students' Perceptions of Jilbab Usage at UIN Mataram in 2023

The summary in Table 1 reveal a diverse and dynamic spectrum of student perceptions regarding jilbab usage at UIN Mataram. Students' views range from considering the jilbab as a compulsory religious obligation to perceiving it as a flexible, personal choice shaped by individual interpretation. These shifting perceptions are influenced by multiple factors, including generational change, evolving social values, peer influence, and varying levels of religious understanding. The findings also highlight the role of social and cultural dynamics in shaping how the jilbab is practiced and interpreted within the campus environment. Notably, the concept of "legacy and negation" emerges, where some students seek to preserve the jilbab as a religious and cultural tradition, while others reinterpret or partially disengage from its conventional meaning. Overall, the data reflect an ongoing negotiation between institutional expectations of Islamic identity and students' desire for personal autonomy, indicating a broader transformation in how religious symbols are understood among contemporary Muslim youth.

UIN Mataram Students' Views on the Obligation of Wearing the Hijab on Campus in 2024

The table below presents data on UIN Mataram students' views on the obligation to wear the hijab on campus, collected in 2024. Responses were submitted via WhatsApp.

Viewpoint	Student Responses (Summary)
Agree with Hijab Obligation	Students argue that UIN, as an Islamic university, must reflect Islamic values including modest dress. Some cite Qur'anic references (e.g., Surah al-Ahzab: 59) and see the hijab as a matter of moral consistency.
Personal Freedom Framed	A minority voice suggests that while the hijab is

Within Obligation	religiously obligatory, policies should allow room for individual agency.
Concern for Institutional Image	Several students state that non-compliance with hijab expectations may harm UIN's reputation as a faith-based institution.

Table 2: UIN Mataram Students' Opinions on Wearing the Hijab on Campus in 2024

The data in Table 2 indicate that the majority of UIN Mataram students support the obligation to wear the hijab on campus, viewing it as an essential expression of both religious duty and institutional identity. Many respondents justify this stance by referring to Islamic teachings and the expectation that an اسلامی university should visibly uphold its religious values. At the same time, a minority perspective introduces a more nuanced view, suggesting that while the hijab is religiously obligatory, its implementation should still allow room for individual agency. Additionally, concerns about the university's public image emerge as a significant factor, with several students emphasizing that non-compliance with hijab norms could undermine the institution's reputation as a faith-based university. Overall, the findings reflect a strong alignment between religious principles and institutional expectations, accompanied by limited but notable calls for flexibility.

UIN Mataram Students' Views on the Obligation of Wearing the Hijab on Campus and Its Impact on Campus Image: Diverse Perspectives in the Context of Islamic Education

This data was obtained through direct interviews with students from various faculties and study programs at the State Islamic University (UIN) Mataram. Each respondent was asked to share their opinions on the obligation of wearing the hijab on campus, addressing both university regulations and their personal perspectives as Muslim students. The interviews were conducted using a semi-structured method, allowing respondents to freely explain their reasoning and the perceived impact on the campus's image if some students choose not to wear the hijab.

Theme	Summary of Student Opinions
Hijab as a Religious and Institutional Obligation	The majority of students argue that wearing the hijab is both a religious duty and part of UIN Mataram's Islamic image. They believe non-compliance may undermine the

	university's reputation.
Moderate and Contextual Views	Some students accept flexibility outside campus but emphasize the importance of hijab within university grounds to reflect Islamic decorum.
Freedom with Mutual Respect	A smaller group contends that hijab use should be left to personal conviction, suggesting a policy of mutual respect and moral reminders rather than strict regulation.

Table 3: Students' Views on Wearing the Hijab at UIN Mataram and Its Impact on Campus Image in 2024

The responses show that while most students at UIN Mataram affirm the hijab's importance as part of Islamic identity and institutional decorum, there is a spectrum of opinions ranging from rigid compliance to nuanced, context-sensitive flexibility. This spectrum reflects the broader tension between institutional representation and individual autonomy, a dynamic often present in Islamic educational settings navigating modernity and plurality.

Based on the findings of this study, it can be concluded that the majority of students at UIN Mataram hold firm views on the obligation to wear the hijab, particularly for Muslim female students. Most students believe that wearing the hijab is not only a symbol of religious identity but also part of the campus regulations that emphasize Islamic values. This reflects their expectations that an Islamic university should strengthen its image as an institution that upholds Islamic teachings, including dress code policy. However, some students argue that the obligation to wear the hijab should be more flexible, depending on the context, especially outside campus.

Regarding the impact on the campus's image, many students are concerned that inconsistency in wearing the hijab by female students may damage UIN Mataram's image as an Islam-based university. Therefore, it is important for the university to consider these student views in its policies, so that the image of the university is maintained without neglecting individual freedoms.

The researcher also emphasizes that while freedom of opinion and creativity is highly valued in the academic environment, it is essential for UIN Mataram to provide more intensive education on dress ethics in accordance with religious values. This aims to

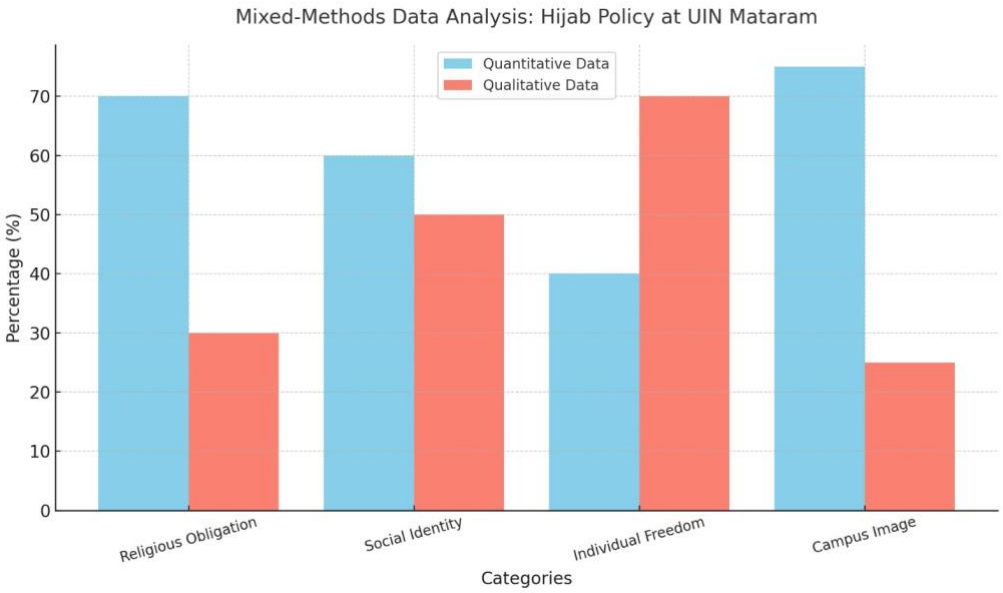
create a more conducive campus atmosphere that aligns with its Islamic identity while fostering respectful pluralism.

Analysis of Research Findings on the Fading Charm of The Hijab in The Islamic Campus: A Perceptual Review of The Legacy-Negation of The Hijab at UIN Mataram

This study examines student perspectives on the *"fading charm"* of the hijab on the Islamic campus, which is the primary focus of this research. The findings show that while the majority of students at UIN Mataram understand the hijab as a symbol of Islamic identity, there has been a shift in perceptions of the obligation to wear it as part of the campus image. Based on the findings in Tables 1, 2, and 3, most students argue that the hijab policy carries significant weight for UIN Mataram's image as an Islamic educational institution. However, many view it more as a social obligation that no longer holds significant appeal, particularly among the younger generation, which prioritises individual freedom in choosing attire. This analysis draws on Giddens' theory of social change, which suggests that changes in social values and norms occur in response to cultural dynamics and the passage of time (Etzioni-Halevy, 2024, p. 43; Miller, 2022; Sekulić, 2024).

Additionally, some students who do not wear the hijab outside of campus still maintain their self-image as UIN Mataram students grounded in Islamic values. This phenomenon indicates a kind of negation of the hijab tradition, which was once considered an essential obligation for female students on campus. In this regard, Hobsbawm's theory of the negation of cultural heritage can be applied, which states that cultural heritage often undergoes transformation as generational shifts occur and new, more individualistic values emerge (Gassner, 2019; Khemlani et al., 2012; Meskell, 2002). On one hand, students continue to maintain the image of the campus through the behavior and identity they present on campus, although not all students strictly adhere to the hijab rule. This phenomenon reflects ambivalence in the acceptance and application of the hijab policy in an Islamic campus, illustrating the gap between traditional values and modernity that continues to develop among students.

1. **Analysis of Data Using a Mixed-Methods Approach**



The chart clearly represents the findings from the mixed-methods approach used in this study. Key points derived from the chart include:

a. **Majority Support for the Hijab Policy:**

The majority of respondents agree that the hijab policy significantly contributes to UIN Mataram's image as an Islamic institution. This indicates that religious identity symbols such as the hijab remain important in the campus environment. However, this perspective is not free from debates surrounding the flexibility of such rules.

b. **Gap Between Tradition and Modernity:**

A noticeable gap exists between those who support strict implementation of the hijab policy and those who advocate for greater flexibility. This reflects the dynamics of social change, as explained by Anthony Giddens in his theory of social change. Giddens emphasizes that shifts in values and social norms often occur in response to cultural and modern developments (Falkheimer, 2007; Giovine & Barri, 2023; Wilson, 1995).

c. **Negation of the Hijab as a Campus Tradition:**

Some respondents, who do not consistently wear the hijab, particularly off-campus, demonstrate a phenomenon of "negation" toward the tradition of the hijab as an absolute obligation. Eric Hobsbawm, in his theory of cultural heritage negation, explains that cultural traditions are often reinterpreted or neglected by younger

generations. In this context, the hijab is no longer seen as an absolute requirement but rather as a flexible symbol based on individual preferences (Foster, 2014).

d. Ambivalence Among Students:

The chart shows that while the majority support the hijab policy, a significant group expresses ambivalence about its implementation. This highlights the need for more adaptive policy approaches that do not neglect the essence of Islamic teachings.

Reinforcing relevant theories is essential for understanding the shift in students' perspectives on the hijab as both a religious symbol and a personal choice. According to Anthony Giddens' Theory of Modernity, modernity brings about value shifts that prioritize individual freedom and adaptation to contemporary developments (Falkheimer, 2007; Wilson, 1995). This is evident among students, who now view wearing the hijab as a personal choice rather than solely as a campus regulation. Giddens suggests that such shifts are characteristic of modern societies, where individual autonomy is increasingly valued. In line with this, Eric Hobsbawm's Theory of Cultural Heritage Negation argues that younger generations tend to reinterpret traditional values (Bounds, 2012; Foster, 2014; Miguel González, 2013). In the case of the hijab, what was once seen as an obligatory symbol of Islamic campus tradition is now undergoing a transformation in its meaning among modern students.

The data chart serves not only as a reflection of quantitative measures but also strengthens the qualitative findings, highlighting a gap between traditional practices and the evolving needs of modernity within an Islamic campus. This emphasizes the necessity for balanced policies that preserve the religious identity of the campus while also addressing the social changes taking place among its students.

Conclusion

This study, through a mixed-methods approach, has explored the phenomenon of the "fading charm" of the hijab at UIN Mataram, offering insights into how students interpret and experience this symbol in their academic and social lives. The data reveal a clear generational shift: while the hijab remains associated with Islamic identity and campus decorum, its meaning is increasingly shaped by notions of individual autonomy, fashion, and cultural negotiation. Students' views reflect a dynamic tension between tradition and

modernity. Many uphold the hijab as a core component of Islamic representation, yet simultaneously desire freedom in its interpretation and use. This duality is indicative of a broader transformation in Muslim youth identity, where religious practices are no longer uniformly inherited but are critically reassessed and recontextualized.

Importantly, the perceived decline in the hijab's symbolic centrality should not be seen as a decline in religiosity. Rather, it reflects a shift in how religious identity is performed, from institutional mandates to personal meaning-making. The hijab, in this sense, is not fading, it is being redefined. As Islamic campuses face these realities, they are encouraged to respond not with restriction, but with reflection and renewal, embracing a model of education and policy that honors both Islamic tradition and the evolving needs of their students.

Implications

The findings of this study have important implications for Islamic higher education institutions, particularly in policy formulation, pedagogical strategies, and campus culture development. First, at the policy level, institutions such as UIN Mataram must navigate the delicate balance between upholding Islamic values and respecting students' individual freedoms. Rather than enforcing rigid dress codes, universities could develop participatory policies that involve students in ongoing discussions about religious expression and identity. This inclusive approach may foster a stronger sense of belonging and shared responsibility, reducing resistance and enhancing compliance through mutual understanding.

Second, in the realm of religious education and pedagogy, the study reveals a need to move beyond doctrinal enforcement toward critical, reflective, and contextual learning. Curriculum developers and religious educators should consider integrating topics such as Islamic ethics in contemporary life, youth religiosity, and global cultural influences. This approach could help students internalize religious values in a more meaningful and autonomous way, rather than merely performing them to conform with institutional norms. Third, regarding social cohesion and campus culture, creating spaces for dialogue, debate, and mutual respect is essential. The evolving perception of the hijab is not merely a matter of dress but reflects broader shifts in how young Muslims relate to tradition,

authority, and modernity. Universities are therefore called to act as facilitators of safe and respectful conversations that bridge generational values with contemporary realities. By addressing these areas, Islamic higher education institutions can better support students in their journey toward constructing a religious identity that is both authentic and adaptive, reinforcing the relevance of faith within modern academic life.

Acknowledgment

Alhamdulillahi rabbil 'alamin, all praise is due to Allah SWT, who has granted strength, guidance, and wisdom throughout the process of completing this research. I would like to express my deepest gratitude to my discussion partners, whose invaluable insights and constructive feedback have greatly enriched this study. My heartfelt appreciation also goes to the respondents and participants from UIN Mataram, who generously shared their time and perspectives, making this research possible. To my family and friends, thank you for your unwavering support, encouragement, and prayers, which have been a constant source of motivation. May this work contribute to understanding the dynamics of hijab perceptions and inspire further research in this area. *Barakallahu fiikum.*

References

Abdul Kadir, M., Abdullah Lawang, K., Haikal, M., Aminullah, M., & Ishak, S. (2022). The Practice of Wearing Hijab among Female Students of Al-Aziziyah Samalanga Islamic Institute, Bireuen: Study of Islamic Law and Legal Politics. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, *6*(1), 391. https://doi.org/10.22373/sjhk.v6i1.12864

Alameer Hasan, B. (2023). Hijab as a Symbol of Resistance, Discrimination, and Solidarity: Exploring the Complex Intersection of Islamophobia and Identity. *SSRN Electronic Journal*. https://doi.org/10.2139/ssrn.4617239

Andrade, C. (2021). The Inconvenient Truth About Convenience and Purposive Samples. *Indian Journal of Psychological Medicine*, *43*(1), 86–88. https://doi.org/10.1177/0253717620977000

Berge, S. H., De Winter, J., Cleij, D., & Hagenzieker, M. (2024). Triangulating the future: Developing scenarios of cyclist-automated vehicle interactions from literature, expert perspectives, and survey data. *Transportation Research Interdisciplinary Perspectives*, *23*, 100986. https://doi.org/10.1016/j.trip.2023.100986

Bounds, P. (2012). From Folk to Jazz: Eric Hobsbawm, British Communism and Cultural Studies. *Critique*, *40*(4), 575–593. https://doi.org/10.1080/03017605.2012.735875

Brodeur, M., Audette-Chapdelaine, S., Lavoie, N., Devault-Tousignant, C., Auger, A.-M., Morvannou, A., Légaré, A.-A., Monson, E., Jutras-Aswad, D., & Hudon, C. (2023). A call for qualitative and mixed-methods research on gambling and cannabis. *Addictive Behaviors Reports*, *17*, 100494. https://doi.org/10.1016/j.abrep.2023.100494

Budiati, A. C. (2011). Jilbab: Gaya Hidup Baru Kaum Hawa. *The Sociology of Islam*, *1*(1), 60–70. https://doi.org/10.15642/jsi.2011.1.1.%25p

Creswell, J. W., & J. David Creswell. (2022). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* (Sixth Edition). Department of Family Medicine, University of Michigan, USA; Carnegie Mellon University, USA.

Dewi, E., Amrulloh, M. A., Suhertina, S., Sariah, S., & Yasnel, Y. (2022). Hijab Culture Phenomenon: Between Religion, Trend and Identity. *KALAM*, *16*(2), 177. https://doi.org/10.24042/klm.v16i2.14238

Dinanti, D. A., & Sunesti, Y. (2023). Niqabi Women and Catcalling: A Phenomenological Study of Sexual Harassment Towards Niqabi in Surakarta. *DINIKA : Academic Journal of Islamic Studies*, *8*(2), 136–152. https://doi.org/10.22515/dinika.v8i2.7809

Douglas, H. (2022). Sampling Techniques for Qualitative Research. In M. R. Islam, N. A. Khan, & R. Baikady (Eds.), *Principles of Social Research Methodology* (pp. 415–426). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-5441-2_29

Etzioni-Halevy, E. (2024). *Social Change: The Advent and Maturation of Modern Society* (1st ed.). Routledge. https://doi.org/10.4324/9781003519805

Falkheimer, J. (2007). Anthony Giddens and public relations: A third way perspective. *Public Relations Review*, *33*(3), 287–293. https://doi.org/10.1016/j.pubrev.2007.05.008

Foster, J. (2014). Eric Hobsbawm, Marxism and social history. *Social History*, *39*(2), 160–171. https://doi.org/10.1080/03071022.2014.912387

Gaillard, M., Benes, B., Tross, M. C., & Schnable, J. C. (2023). Multi-view triangulation without correspondences. *Computers and Electronics in Agriculture*, *206*, 107688. https://doi.org/10.1016/j.compag.2023.107688

Gassner, G. (2019). Thinking against Heritage: Speculative development and emancipatory politics in the City of London. *Journal of Urbanism: International Research on Placemaking and Urban Sustainability*, *12*(3), 279–295. https://doi.org/10.1080/17549175.2019.1576757

Giovine, M. A., & Barri, J. (2023). La agencia en la sociología de Pierre Bourdieu y Anthony Giddens. *Estudios Sociológicos de El Colegio de México*, *42*, 1–18. https://doi.org/10.24201/es.2024v42.e2404

Jansen, B. J., Salminen, J., Jung, S., & Almerekhi, H. (2022). The illusion of data validity: Why numbers about people are likely wrong. *Data and Information Management*, *6*(4), 100020. https://doi.org/10.1016/j.dim.2022.100020

Khemlani, S., Orenes, I., & Johnson-Laird, P. N. (2012). Negation: A theory of its meaning, representation, and use. *Journal of Cognitive Psychology*, *24*(5), 541–559. https://doi.org/10.1080/20445911.2012.660913

Kurtaliqi, F., Lancelot Miltgen, C., Viglia, G., & Pantin-Sohier, G. (2024). Using advanced mixed methods approaches: Combining PLS-SEM and qualitative studies. *Journal of Business Research*, *172*, 114464. https://doi.org/10.1016/j.jbusres.2023.114464

Latifa, M., & Aprison, W. (2023). The Iconicity of the Hijab: As an Islamic Identity (Phenomenaology of Commands and Impacts of Wearing the Hijab): Ikonisitas

Jilbab, Jilbab sebagai Identitas Keislaman, Perintah Berjilbab, Dampak Berjilbab. *Islamic Education Studies : An Indonesia Journal*, *6*(1), 13–31. https://doi.org/10.30631/ies.v6i1.45

Le Roux, G., Studer, M., Bringé, A., & Bonvalet, C. (2023). Selecting qualitative cases using sequence analysis: A mixed-method for in-depth understanding of life course trajectories. *Advances in Life Course Research*, *56*, 100530. https://doi.org/10.1016/j.alcr.2023.100530

McCoy, W. N., DeCuir-Gunby, J. T., & Macias, A. J. (2022). Qualitative and mixed methods. In *Reference Module in Neuroscience and Biobehavioral Psychology* (p. B9780323960236000178). Elsevier. https://doi.org/10.1016/B978-0-323-96023-6.00017-8

McCoy, W. N., DeCuir-Gunby, J. T., & Macias, A. J. (2024). Qualitative and mixed methods. In *Reference Module in Neuroscience and Biobehavioral Psychology* (p. B9780323960236000178). Elsevier. https://doi.org/10.1016/B978-0-323-96023-6.00017-8

Meskell, L. (2002). Negative Heritage and Past Mastering in Archaeology. *Anthropological Quarterly*, *75*(3), 557–574. https://doi.org/10.1353/anq.2002.0050

Miguel González, R. (2013). Eric J. Hobsbawm, la Historia desde abajo y el análisis de los agentes históricos. *Rubrica Contemporanea*, *2*(4), 5–22. https://doi.org/10.5565/rev/rubrica.50

Miller, R. L. (2022). Sociological Theories of Social Change. In *Sociological Theories of Social Change*. Routledge. https://doi.org/10.4324/9780367198459-REPRW85-1

Nagashima, M., Omokawa, S., Hasegawa, H., Nakanishi, Y., Kawamura, K., & Tanaka, Y. (2024). Reliability and Validity Analysis of the Distal Radioulnar Joint Ballottement Test. *The Journal of Hand Surgery*, *49*(1), 15–22. https://doi.org/10.1016/j.jhsa.2023.10.006

Nyimbili, F., & Nyimbili, L. (2024). Types of Purposive Sampling Techniques with Their Examples and Application in Qualitative Research Studies. *British Journal of Multidisciplinary and Advanced Studies*, *5*(1), 90–99. https://doi.org/10.37745/bjmas.2022.0419

Olsen, W. (2020). *Triangulation in Social Research: Qualitative and Quantitative Methods Can Really Be Mixed*.

Randall, L., Brugulat-Panés, A., Woodcock, J., Ware, L. J., Pley, C., Abdool Karim, S., Micklesfield, L., Mukoma, G., Tatah, L., Dambisya, P. M., Matina, S. S., Hambleton, I., Okello, G., Assah, F., Anil, M., Kwan, H., Awinja, A. C., Pujol-Busquets Guillén, G., & Foley, L. (2023). Active travel and paratransit use in African cities: Mixed-method systematic review and meta-ethnography. *Journal of Transport & Health*, *28*, 101558. https://doi.org/10.1016/j.jth.2022.101558

Rassel, G. R., Taliaferro, J. D., Rassel, S. M., & O'Sullivan, E. (2022). Questions and Questionnaires for Surveys and Interviews. In E. O'Sullivan, G. R. Rassel, J. DeVance Taliaferro, & S. M. Rassel, *Practical Research Methods for Nonprofit and Public Administrators* (2nd ed., pp. 113–130). Routledge. https://doi.org/10.4324/9781003243007-10

Ritonga, S. K. (2023). Hijab Dialectics Among Veiled Student's at Syekh Ali Hasan Ahmad Addary State Islamic University. *Jurnal EL-QANUNIY: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, *9*(2), 197–212. https://doi.org/10.24952/el-qanuniy.v9i2.9500

Sekulić, D. (2024). Social Change. In G. Ritzer (Ed.), *The Blackwell Encyclopedia of Sociology* (1st ed., pp. 1–7). Wiley. https://doi.org/10.1002/9781405165518.wbeoss135.pub3

Smit, B., Scherman, V., & Liebenberg, L. (2023). Thinking qualitatively in the context of mixed methods research: Implications for study design. In *International Encyclopedia of Education (Fourth Edition)* (pp. 478–484). Elsevier. https://doi.org/10.1016/B978-0-12-818630-5.11084-X

Tusting, K. (2022). Surveys, questionnaires, interviews and focus groups. In J. Culpeper, D. Atanasova, A. Casaponsa, S. Kirkham, C. Nance, D. Van Olmen, & B. Malory, *Introducing Linguistics* (1st ed., pp. 413–425). Routledge. https://doi.org/10.4324/9781003045571-27

Utari, N. P., & Siregar, N. S. S. (2015). Pemaknaan Penggunaan Jilbab Syar'i di Kalangan Mahasiswa Psikologi (Studi pada Forum Mahasiswa Islam Psikologi-FORMASI-Ar-Ruuh Universitas Medan Area). *Jurnal Simbolika*, *1*(1), 62–75.

Von Behren, S., Chlond, B., Barthelmes, L., Heinze, A., & Vortisch, P. (2024). Mixed-method approach to compare travel surveys as preliminary work for individual matching. *Transportation Research Procedia*, *76*, 429–444. https://doi.org/10.1016/j.trpro.2023.12.066

Wallwey, C., & Kajfez, R. L. (2023). Quantitative research artifacts as qualitative data collection techniques in a mixed methods research study. *Methods in Psychology*, *8*, 100115. https://doi.org/10.1016/j.metip.2023.100115

Wilson, D. (1995). Excavating the dialectic of blindness and insight: Anthony Giddens' structuration theory. *Political Geography*, *14*(3), 309–318. https://doi.org/10.1016/0962-6298(95)93190-T

Yayuh Khufibasyaris. (2024). Tren Fesyen Hijab Tiktok yang Memotivasi Cara Berpakaian Islami. *Jurnal Riset Komunikasi Penyiaran Islam*, 17–24. https://doi.org/10.29313/jrkpi.v4i1.3742

Yulikhah, S. (2017). Jilbab antara Kesalehan dan Fenomena Sosial. *Jurnal Ilmu Dakwah*, *36*(1), 96. https://doi.org/10.21580/jid.v36.1.1627