



The Veil: A Phenomenon of Urban Society and Religious Identity

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Abstract

The veil, often perceived as a simple piece of clothing, holds complex meanings within urban society, serving as both a social phenomenon and a potent religious symbol. This article delves into the intricate dynamics of the veil within the context of contemporary urban life. It explores the dual nature of the veil, where it is not merely a garment but also a profound symbol of religious identity, modesty, and devotion. By examining the urban context, this research provides insights into how the veil is embraced, interpreted, and experienced by diverse communities residing in cities. The article discusses the complex social, cultural, and religious dynamics surrounding the veil and highlights its role in shaping personal and collective identities. Furthermore, it explores the challenges and debates faced by urban communities in accommodating the diversity of veiling practices and their implications for social cohesion and integration. This study offers valuable insights into the broader discourse on religious expression and cultural diversity within urban environments, emphasizing the need for a deeper understanding of the significance of the veil in contemporary society.

Keywords: The Veil, Urban Society, Religious Symbol, Religious Identity.

Introduction

In contemporary urban society, the phenomenon of women wearing the veil, or hijab, serves as a compelling subject of analysis and discussion. The veil, often perceived as a simple piece of clothing, carries multifaceted meanings within urban communities, functioning both as a social phenomenon and a potent symbol of religious identity.¹ The practice of wearing the veil has been the subject of increasing discourse, with scholars such as Lila Abu-Lughod, Ahmed, El Guindi, Candraningrum, and Sunesti delving into this complex topic. These scholars aim to uncover the nuances beyond the purely theological aspects of the veil. For example, El Guindi employs ethnographic analysis to illustrate how the hijab embodies values of chastity, self-control, and privacy, refuting the stereotype that it is solely a symbol of shame or sexuality.²

Clothing choices are integral to shaping one's identity, contributing to the self-perception and societal recognition of an individual. Within urban settings, young women, in particular, have the opportunity to experiment with various styles to express their identity. However, in contrast to modern fashion, veiled women often adhere to a distinct dress code, emphasizing modesty, religiosity, and a commitment to their faith. Clothing is an integral part of daily life for both men and women, playing a role in shaping one's

¹ Bracke, Sarah, and Nadia Fadir. "Is the headscarf oppressive or emancipatory?" Field notes from the multicultural debate." *Religion and Gender* 2, no. 1 (2012): 36-56; Gökankırsel, Banu, and Anna J. Secor. "New transnational geographies of Islamism, capitalism and subjectivity: the veiling-fashion industry in Turkey." *Area* 41, no. 1 (2009): 6-18.

² Lila Abu-Lughod, (1986). *Veiled Sentiments: Honor and Poetry in a Bedouin Society*, Colombia University; Leila Ahmed, (1992). *Women and Gender in Islam: Historical Roots of A Modern Debate*, New Haven: Yale University Press; Fadwa El Guindi, (1999). *Veil: Modesty, Privacy and Resistance*, Oxford: Berg, terj. Mujiburohman, *Jilbab: Anatara Kesalehan, Kesopanan dan Perlawanan*, Jakarta: Serambi Ilmu Semesta, 2005; Dewi Candraningrum, (2013). *Negotiating's Women Veiling: Politics & Sexuality in Contemporary Indonesia*, Thailand: IRASEC; Yuyun Sunesti, 2019. *Politics of Niqob: Salafi Women, Agency and Everyday Life*, *Dissertation*, Yogyakarta: UGM.

identity.³ This identity serves to express self-appreciation on personal and social levels. Adolescent girls, more than boys, have the opportunity to explore and express their identity through clothing choices. Women, as one of God's creations known for their beauty, often seek to enhance their appearance and garner praise. This is accomplished in various ways, often adopting modern styles.⁴

Conversely, there are women whose appearance differs significantly from the majority of women today, often abstaining from modern, fashionable attire like jeans and opting for modest, loose-fitting garments. Veiled women typically choose plain, dark-colored clothing without patterns, and they cover themselves with large headscarves and veils that serve the purpose of concealing their bodies.⁵ People are often captivated by the notions of progress and civilization, and they may not wholeheartedly adhere to Islam's prohibition, which forbids honorable women from becoming objects of public display. Islam, through repeated teachings, underscores the principles of 'Haya' (shame), modesty, and nobility. It emphasizes the prohibition of using the women of the household as objects of beauty outside their homes. It may seem contradictory that a religion that upholds these principles would allow for 'progress' and civilization.⁶

The term "veil" (Niqab) originates from Arabic and is commonly understood as a cloth that covers the face. In Indonesia, it is often referred to simply as a "veil." This form of attire is predominantly worn by Muslim women in Saudi Arabia and the Middle Eastern regions. Veiled women usually expose only their eyes, as their faces are concealed by the veil. Consequently, they are recognized primarily by their eyes and voice when

³ DeNora, Tia, and Sophie Belcher. "When you're trying something on you picture yourself in a place where they are playing this kind of music"—musically sponsored agency in the British clothing retail sector." *The Sociological Review* 48, no. 1 (2000): 80-101.

⁴ Darmawan Muttaqin & Endang Ekowarni, (2016). Pembentukan Identitas Remaja di Yogyakarta. *Jurnal Interaksi*, 16(3), 105–117.

⁵ Nova Yohana & Mutiara Sukma Novri (2016). Kontruksi Makna Cadar oleh Wanita Bercadar Jamaah Pengajian Umar Bin Khattab Kelurahan Delima Kecamatan Tampan Pekanbaru. *Jurnal Sosial FISIP*, 3(1).

⁶ Nur Khalik Ridwan, (2004). *Agama Borjuis: Kritik Atas Nalar Islam Murni*. Yogyakarta: Ar Ruzz.

interacting with others. The veil is a piece of fabric that covers the face or, at the very least, the nose and mouth, leaving only the eyes visible. In Arabic, the veil is known as "khimar," and the term "niqab" is synonymous with the burqa. This explains why Indonesians make a clear distinction between the veil and the niqab. As for the English language, the term "veil" has a broader connotation, referring to traditional head coverings, face coverings (eyes, nose, or mouth), or body coverings worn by women in Middle Eastern and South Asian cultures.⁷

The spread of the veil phenomenon often strengthens the religious spirit of urban communities. Even the awareness of the veil is growing with and pushing into the rural environment, along with the rapid development of information technology. In other words, the dynamics and phenomenon of wearing the veil have become a global phenomenon. On the other hand, there are still many Muslims, consciously or unconsciously, who still consider the veil to be synonymous with Arab culture. Even worse, it is associated with radicalism and terrorism. By prioritizing aspects of love for the nation's culture or avoiding conflict in society, they refuse to wear the veil on the public sector. Even for reasons of diversity and diversity, the veil is considered a nuisance so it must be removed.

This article explores the intricate dynamics of the veil within the context of contemporary urban environments. By examining the urban landscape, we aim to gain a deeper understanding of how the veil is perceived, interpreted, and experienced by diverse urban communities. It delves into the complex social, cultural, and religious dynamics surrounding the veil, shedding light on its role in shaping personal and collective identities. Furthermore, the article explores the challenges and debates that urban communities face as they navigate the diversity of veiling practices and their impact on social cohesion and integration. This research offers valuable insights into the broader dialogue concerning the expression of religion and cultural diversity within urban settings. It underscores the need

⁷ Fedwa El Guindi, (2005). *Jilbab; Antara Kesalehan, Kesopanan dan Perlawanan*, terj. Mujiburohman, Jakarta: Serambi Ilmu Semesta, hlm. 29.

for a deeper comprehension of the significance of the veil in contemporary society, transcending mere sartorial choices to address its profound implications on personal and communal levels.

Religious, Symbol, and Identity

Symbols according to Cobuild, can be interpreted as: (1) “a shape or design that is used to represent something such as an idea”, (2) “something that seems to represent society or aspects of life, because it is very typical of it”.⁸ While in Dictionary of Sociology, the word symbol is defined as: (1). A sign, in which the connection between the meaning and the sign is conventional rather than natural, (2). An indirect representation of an underlying meaning, syndrome, etc, as for example, in religious symbolism and ritual.⁹ Because the link between meaning and sign is more conventional as stated by Jary and Jary, a symbol does not always contain a universal meaning but will depend on the community in which the symbol is used.

Berger said that symbols can be used as conventional because humans often interpret them, associate them, and apply them in their own culture.¹⁰ While Morris interprets that symbols have often been used to understand everything from signs that are so simple that they are used to describe a more complex picture of a story, even symbols are often used to express philosophical arguments.¹¹ Symbols that exist in a community can be used to distinguish the types of human activity in the practice of social life, for example, whether the activity is judged as natural or supernatural, profane or sacred.

Beattie conveying all symbols can be used as a type of language in which individuals use them to express something related and express

⁸ Collins Cobuild, (1987). *English Language Dictionary*. Collin Publisher.

⁹ David Jary, & Yulia Jary, (1991). *Collins dictionary of sociology*. HarperCollins

¹⁰ Arthur A. Berger, (2010). *Pengantar Semiotika: Tanda-tanda Dalam Kebudayaan Kontemporer* (terj. M. Dwi Marianto). Yogyakarta: Tiara Wacana.

¹¹ Siti Solikhat, (2017). Simbol Keagamaan Dalam Islam dan Ideologi Televisi. *Islamic Communication Journal*, 2(2).

symbolic behaviour that is felt to have various meaningful social values.¹² In addition, symbols are also used as a means of human expression which interprets that with symbolic behaviour the individual can be understood whether he is wanting or not or is preventing or refusing. Cassirer emphasized the importance of using symbols in their practice for individuals, that in essence individuals do not have the competence to understand the world as a unified whole, but to understand this world separately in various areas of thought and culture. To understand this, Cassirer assumes that individuals are animal symbolism where they symbolically mark all forms of activity, objects and thoughts.¹³

Symbols provide special meanings for symbol actors because symbols provide a very meaningful value to society. Meanwhile, according to Turner, symbols are associated with religion as all the symptoms, attributes, and markers used by humans to show a position and characteristics of a religion, including value systems.¹⁴ While Geertz interprets that religion is a symbol system in collaboration with Turner's concept of symbols, and Berger's conception of the conventional nature of a symbol, it can vary according to the interpretation pattern of religious adherents regarding the symbol. Geertz emphasized that basically, religion provides a unique and realistic way of life for humans, which is felt and perceived differently from one culture to another. With this uniqueness and realism, it is possible for the individual not to become religious, but because he wants to find an essential meaning, various religious symbols will be used.¹⁵

Following the context of religious symbols in Islam, Ridwan conveyed that the various symbols are religious textual sources in the form

¹² John Beattie, (1964). *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. The Free Press.

¹³ Siti Solikhat, (2017). Simbol Keagamaan Dalam Islam dan Ideologi Televisi. *Islamic Communication Journal*, 2(2).

¹⁴ Bryan S. Turner, (1983). *Religion and Social Theory: A Materialist Perspective*. Heinemann Educational Books.

¹⁵ Siti Solikhat, (2017). Simbol Keagamaan Dalam Islam dan Ideologi Televisi. *Islamic Communication Journal*, 2(2).

of permanent doctrines so that they cannot be replaced by the perspectives of religious interpreters.¹⁶ This is one of the incidents of rejection of the hermeneutic interpretation method from some Muslims which some Muslim intellectuals have begun to implement. However, the nature of religious texts, which according to Ridwan, is a permanent rejection and doctrine of the method of interpretation which is considered new in the Muslim community, is not effective enough to prevent changes and dynamics in the use and interpretation of various religious symbols that are growing.

Regarding the dynamics of interpretation of various religious symbols in Islamic teachings, Piliang interpreting that to study this matter related to communication, an understanding is needed that religion does use two forms of signs, namely (1) it must be accepted ideologically as a transcendent matter, and (2) it has been accepted socially even though it is actually for the space for interpretation is still wide open. The various ways of perception and interpretation of various religious symbols that are permanent are one of the triggers for the emergence of several sects in Islam in the form of mass organizations or congregations.¹⁷

The Veil: Context of Contemporary Urban Life

The phenomenon of people using the veil is a common thing, but this phenomenon is increasingly interesting because the majority of Kuala Pembuang Subdistrict, Seruyan Regency uses the veil for women. From the data mining carried out, it can be seen how their views on the use of the veil explained that using the veil is a form of self-approach to God and a form of being to protect oneself. The veil is one way that is used to increase the dignity of women and as a protector of women. According to some residents they view the veil as a form of self-preservation, they support the veil because they focus on Indonesia as the largest Muslim community or

¹⁶ Nur Khalik Ridwan, (2004). *Agama Borjuis: Kritik Atas Nalar Islam Murni*. Yogyakarta: Ar Ruzz.

¹⁷ Yasraf Amir Piliang, (2003). *Hipersemiotika: Tafsir Cultural Studies Atas Matinya Makna*. Jalsutra.

Muslim majority. They think that by calling Aceh the Veranda of Mecca, there is nothing wrong with veiled women.

The community also mentions that in the 4 schools of thought there are laws regarding the veil, some are mandatory and some do not, namely the sunnah. Another resident said that the veil was very positive in his eyes because he was one of the Muslim women who wore the veil. According to her, the veil is the identity of a Muslim woman, although it is not required of her. This is interesting because the veil is often perceived as part of a group of extremism, radicalism or terrorism.¹⁸ This is supported by various acts of terror carried out by terrorists who use an attribute. The veil is considered a sensitive subject because it is close to identity and symbol of the group and the phenomena that follow it.

According to them, the wearing of the veil is not obligatory, for example, one of them said, in his view there is nothing wrong with women who wear the veil, according to him the veil becomes obligatory if they take an opinion from one of the schools of thought. However, from the many arguments from several people, there are slight differences of opinion between them, there are those who argue that the veil is obligatory, because she is also one of the Muslim women who wear the veil, according to her, women are genitals, only the palms of the hands and the face are not included in the genitals, according to him. if a woman has a beautiful face, it is better to use a veil, because with her beauty someone will cause slander among foreign men or can be called non-mahram. According to him, it would be better to use the veil to condition unwanted things.

Various views from the community, such as one of the views community which says that veiled women only change in their speech, they do not change as a whole and are still considered the same as before, some say that in terms of the attitude of veiled women are a little closed According to the views of several other communities in Seruyan, they said that in their view they saw adolescent women who used the veil with their speech style

¹⁸ M. Sudirman, (2019). Cadar Bagi Wanita Muslimah (Suatu Kajian Perspektif Sejarah). *Diktum: Jurnal Syariah Dan Hukum*, 17(1), 49–64.

which was considered too patronizing by giving lectures. They even say that Muslim youth who wear the veil such as wearing jewellery, make up excessively adorn their eyes, people think that veiled women like this only change in clothes, not comprehensively to the true attitude of Muslim women.

However, this statement was directly refuted by some people who use the veil. Because someone wants to be better, must go through the process first. He said, don't look at the negative side of them, but this Muslim woman emphasizes more an appreciation of every process that someone who has just emigrated becomes better. He also said don't make the mental of these veiled Muslim women bad when they are in the spirit of emigrating in His cause, it would be better if they encouraged those who had just emigrated. For Muslim women, the practice of wearing the veil shows a symbol of religious identity and freedom as a sexual object.¹⁹ Women who wear the veil have good religiosity. The longer the individual wears the veil, the higher the level of religiosity.²⁰

Human life cannot be separated from the life of small or large groups. This means that everyone also has a good view of each in response to something, some provide good and bad views for that person, depending on who and where the person or society gives their views.²¹ The phenomenon of the veil that is rife has become an interesting study in the academic world. Previously there was a research that had examined the veil from several perspectives, namely the legal perspective,²² histories,²³

¹⁹ Marieke Jasperse, Colleen Ward, & Paul E. Jose, (2012). Identity, Perceived Religious Discrimination, and Psychological Well-Being in Muslim Immigrant Women. *Applied Psychology*, 61(2), 250–271.

²⁰ M. Saifuddin, & Inge Andriani, (2019). Religiusitas dan Subjective Well-Being Pada Wanita yang Menggunakan Cadar. *Jurnal Ilmiah Psikologi*, 11(2), 200–206.

²¹ Nursalam & Syarifuddin, (2015). Persepsi Masyarakat Tentang Perempuan Bercadar. *Jurnal Equilibrium Pendidikan Sosiologi*, III(1).

²² Lisa Aisyah Rasyid & Rosdalina Bukido, (2018). Problematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis. *Jurnal Ilmiah Al-Syir'ah*, 16(1), 74–92.

²³ M. Sudirman, (2019). Cadar Bagi Wanita Muslimah (Suatu Kajian Perspektif Sejarah). *Diktum: Jurnal Syariah Dan Hukum*, 17(1), 49–64.

psychology²⁴ and culture.²⁵ The veil is a complex phenomenon as a manifestation of religious teachings and socio-religious context for the wearer and also as a response to the phenomenon of terrorism. The use of the veil for women in non-Muslim majority countries is not just an expression of carrying out religious orders, the identity of adherents of Islam, but as an act of resistance.²⁶

In life, religiosity is not just a religious belief but is the internalization of religious interpretation. Religiosity has an important role in human life as a value system that serves as a guide to have an attitude and behave following the teachings of the religion that is embraced. Individual commitment to religion can be seen from a person's belief in his religion, religious activities carried out, knowledge, and appreciation of various values and experiences that are understood related to religious teachings.²⁷ One form of religiosity is a Muslim woman who covers her genitals by wearing a large hijab or veil. Even so, the use of the veil is not a determining measure that individuals who wear the veil are certain to be religious. The use of the veil is an identity for Muslim women and an effort to carry out their religious teachings.²⁸

It is undeniable that the environmental effect plays a significant role in the phenomenon of wearing the veil in Kuala Pembuang. Because the environment introduces individuals to various religious values and norms that must be followed and acted upon. In the individual, it is religious attitudes that encourage him to behave in harmony with religious

²⁴ Juneman, (2010). *Psychology of Fashion: Fenomena Perempuan Melepas Jilbab*. Yogyakarta: LKiS.

²⁵ A. Aziz, (2018). Perempuan Bercadar: Antara Budaya dan Syariah. *Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, X(1), 196–211.

²⁶ Faegheh Shirazi, & Smeeta Mishra, (2010). Young Muslim Women on The Face Veil (Niqab) A Tool of Resistance in Europe but Rejected in the United States. *International Journal of Culture Studies*, Vol 13 No. 1.

²⁷ Djamaluddin Ancok & Fuad Nashori Suroso, (2008). *Psikologi Islam: Solusi Islam atas Problem-problem Psikologi*. Yogyakarta: Pustaka Belajar.

²⁸ Athik Hidayatul Ummah, (2021). Meaning Of the Religiosity of Millennial Women in Birds in The Middle Of The Radicalism-Terrorism Phenomenon. *Jurnal Multikultural & Multireligius*, 20(1).

observance. In this regard, there is consistency between belief in religion as a cognitive element. Feelings towards religion as an affective element and behaviour towards religion as a conative element. Attitude is a level of affection that is either positive or negative concerning various psychological objects. Positive affection is a happy affection while negative affect is an unpleasant one.²⁹

So environmental factors are also very influential for Muslim women who want to wear the veil, there are various positive and negative views on the use of the veil in Seruyan. But that is not a problem for those who are eager to practice this noble sunnah. One aspect of self-identity is the emotional aspect. This is related to a person's feelings which are the basis for behaviour. Interaction with other individuals, work and have an influence on feelings of happiness or not.³⁰

The Veil as a Religious Symbol in Society

As a characteristic of religion, the phenomenon of symbols displays various models and forms. This matter is intended to be very coherent with various (theological) beliefs, rituals and religious ethics. The birth of models and symbols in the religious aspect can provide interpretations of various forms of God that are believed, worshipped or worshipped, both immanent and transcendent.³¹

The veil as a religious symbol has many dimensions because these dimensions contain various values. Internalization of religious texts or norms into the individual can be used as guidance or a way of life. In addition, religious externalization also needs to be carried out because religion is something that can be spread in society. The concepts used in interpreting social reality are externalization, internalization and

²⁹ S. Surawan & M. Mazrur, (2020). *Psikologi Perkembangan Agama: Sebuah Tahapan Perkembangan Agama Manusia*. Yogyakarta: K-Media.

³⁰ Syamsu Yusuf, (2004). *Psikologi Perkembangan Anak dan Remaja*. Bandung: Remaja Rosdakarya.

³¹ M. Husein Abdul Wahab. (2011). Simbol-Simbol Agama. *Jurnal Substantia*, 12(1).

objectivation.³² The acceptance of the veil among the community must have many twists and turns, and the need for time for this, especially since the veil is considered something related to crime or criminal acts and has a sect that is considered heretical by some people.³³ Some people stated that when news of bombings or terrorist acts caused losses, they began to panic considering that in Seruyan there are many veil users, and they are careful in carrying out activities outside their homes for fear of the news happening in Seruyan. However, during the news in Seruyan, nothing happened as they had previously assumed. They also think that not everyone who wears the veil always causes conflict. They say they are slowly starting to accept the veil.

However, not a few Seruyan people also accept the veil without seeing the negative side that is referred to by the veil wearer. They say that the veil adds to the religious air around them, the veiled Muslim women also often hold regular recitations, which are called routine studies of the sister canteen. They stated that there was no rejection of veiled Muslim women in Seruyan. Positive feelings when seeing women wearing the veil or knowing about the veil, namely the convenience of studying religion with a group of women who wear the veil.³⁴ The negative stigma is the impact of the public's view on Muslim women who wear the veil, which is well recognized. One of the consequences of veiled Muslim women is that they generally decide to limit their social space, especially those related to men. This makes them have to have various efforts in dealing with other individuals' prejudices against them. The decision to veil for Muslim women is a form of obedience to the Shari'ah of Allah and the Prophet. So the negative and positive stigma from the community towards them is felt as a

³² Athik Hidayatul Ummah, (2021). Meaning Of the Religiosity of Millennial Women in Birds in The Middle Of The Radicalism-Terrorism Phenomenon. *Jurnal Multikultural & Multireligius*, 20(1)

³³ Eva F. Nisa, (2013). The Internet Subculture of Indonesian Face-Veiled Women. *International Journal of Cultural Studies*, 16(3), 241–255.

³⁴ Dwi Retno Cahyaningrum & Dinie Ratri Desiningrum, (2017). Jiwa-jiwa Tenang Bertabir Iman: Studi Fenomenologi pada mahasiswa bercadar. *Jurnal Empati*, 278–296.

form of trial for their adherence to the veil they wear.³⁵

Many people think that the veil is a symbol of violence, not even just a veil, for men who have beards and wear slightly cingkrang pants and are identical in wearing robes are considered very bad impression.³⁶ However, the prejudices of each individual are different, some view them positively and others view them negatively. Like the opinion of a veiled Muslim woman, she recounted her first experience of wearing the veil and that the nature and behaviour of other people changed drastically looking at her as a new veiled woman, but she said that she would stick to her stance and she would show that the veil was not as hard as they thought.³⁷ Sure enough, as time went on, people began to accept the veil, even though he said that he was recommended to open Koran lessons.³⁸

Communication is a very basic thing in human life, it has even become a phenomenon for the formation of a society or community related to information, where each person in the community shares information to achieve common goals.³⁹ There are still negative public prejudices that have indications of less intimate closeness with Muslim women who wear the veil. This has resulted in a large social distance between the community and veiled Muslim women, to create a healthy mental state, a conducive and positive community situation is needed where everyone can appreciate the differences that occur.⁴⁰

In today's society, especially the Seruyan people, many women cover their genitals by wearing the veil. So that the people there think that the veil is a symbol of Muslim women who have high religious knowledge, there is

³⁵ Muhyidin, (2018). *Membela Lautan Jilbab*. Yogyakarta: DIVA Press.

³⁶ Brenda O'Neill, Elisabeth Gidengil, Catherine Côté, & Lisa Young, (2015). Freedom of Religion, Women's Agency and Banning The Face Veil: The Role of Feminist Beliefs in Shaping Women's Opinion. *Ethnic and Racial Studies*, 38(11), 1886–1901

³⁷ William L. Rivers, Jay W. Jensen, & Theodore Peterson, (2003). *Mass Media and Modern Society* (Media Massa dan Masyarakat Modern). Jakarta: Kencana.

³⁸ Indra Tanra & Muhammad Nawir, (2016). Persepsi Masyarakat Tentang Perempuan Bercadar. *Jurnal Equilibrium*, 3(1).

³⁹ Saiful Rohim, (2016). *Teori Komunikasi: Perspektif Ragam dan Aplikasi*. Jakarta: Rineka Cipta.

⁴⁰ Resti Amanda & Mardianto. (2014). Hubungan antara Prasangka Masyarakat terhadap Muslimah Bercadar dengan Jarak Sosial. *Jurnal RAP UNP*, 72–81.

even a recitation community whose contents are almost all veiled Muslim women, even though the recitation is open to the public. One of them recounted his experience following the study of the veiled women's community, but not all of those who came for the study were Muslim women with veils who still wore the usual long headscarf with colours that were not too flashy. He said that Muslim women who used the veil in the study did not hesitate to open their veil, because it was a special study for Muslim women. He considered that it was a form of respect for those who had not or did not wear the veil and according to him, the words of Muslim women who were veiled were gentle when having a dialogue with them.⁴¹

Factors that influence shaping identity according to Santrock are a) Family Influence. Forming an identity is enhanced through family relations, besides that, various cultural conditions also have an effect, b) cultural and ethnic identity.⁴² In Seruyan, the veil is seen as an object of religious identity and has high faith. Many people are excited to see the veil as a carrier of positive air, comfort and peace. Those who view it that way are individuals who value and instil an attitude of mutual respect between understandings. There are also people who view veiled Muslim women as those who obey the rules of religion and have a high level of faith, according to him, as long as nothing that harms other people happens, it will not be a problem for him.

Behaviour is a function of the interaction between the individual and his environment. The function of interaction is the individual with his environment, the communication behaviour itself is an act or verbal communication behaviour contained in individual behaviour. Behaviour is an act or action of an organism that can be observed and even studied.⁴³ In practical terms, the use of the veil cannot be separated from the socio-cultural context of the surrounding community. This means that the use of the veil in an area that has a culture that is in harmony with the dress is not

⁴¹ Lisa Aisiyah Rasyid & Rosdalina Bukido, (2018). Problematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis. *Jurnal Ilmiah Al-Syir'ah*, 16(1), 74–92.

⁴² John W. Santrock, (2001). *Remaja Edisi Sebelas Jilid 1*. Jakarta: Erlangga.

⁴³ Paramitha A. Rorimpandey & J.S. Kalangi, (2016). Perilaku Komunikasi Mahasiswa Pengguna Sosial Media Path. *Jurnal Acta Diurana*, V(3).

a problem. The use of simple media clothes in Bima is not a big problem. Because rimpi media is a symbol of the unmarried woman. Rimpu mpida itself is a type of veil that is typical of the Bima region. This shows that the culture formed by the preachers gave the meaning of how the Islamic dress code was at that time and became a clothing culture in society until now.⁴⁴

Wearing the veil for some Muslim women is not just a style of dress but more than that which includes a form of expression of the wearer's religious identity. Because of this, the debate related to the use of cloth that covers the face arises because of differences of opinion in religious teachings in the Indonesian Muslim sphere, including the way of dress that is common in Indonesia. Not infrequently in Indonesia, we meet veiled women. This is because Indonesia is a country with a majority Muslim population. Many Muslims in Indonesia adhere to certain ideologies so that even though they are fellow Muslims, they are not the same if their beliefs are different, both in dress and in the way they interact in social life. As an example of Salafism, most women who adhere to it generally wear the veil.⁴⁵

Conclusion

The veil is the highest symbol of a religious phenomenon. The meaning of a veiled woman for her veil is that the veil is a religious commandment whose law can be interpreted as obligatory and sunnah, depending on the beliefs of those who use it. The veil is also interpreted as a psychological need and comfort and as a medium or tool for self-control from various kinds of actions that will plunge him into disobedience and other forms of sin. Motivation and the decision to wear the veil due to internal and external factors. The process of millennial women wearing the veil undergoes a different and unique development based on the experiences that everyone goes through. Usually, they gain an

⁴⁴ Rihlah Nur Aulia, (2013). Rimpu: Budaya dalam Dimensi Busana Bercadar Perempuan Bima. *Jurnal Studi Al-Qur'an*, 9(2), 94–108.

⁴⁵ J. Reni, (2018). Stigmatisasi Mahasiswa Tentang Maraknya Mahasiswa Bercadar Dikampus (Studi Kasus Pada Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Teuku Umar Meulaboh kabupaten Aceh Barat. *Jurnal Community*, 4(1).

understanding of the use of the veil from the studies they follow or imitate the figures, then internalize and apply them in their lives.

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