

Analysis of the Use of the Veil for Students of the Islamic Faculty of Universitas Muhammadiyah Sumatera Utara

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ARTICLE INFO	ABSTRACT
<p>Article history: Received: October 13, 2022 Revised: November 18, 2022 Accepted: December 22, 2022 Available Online: January 03, 2023</p> <p>Keywords: <i>Veil, College Student With Veil, Human Right</i></p> <p>Please cite this article: Khairunnisa., Veronica, A., & Windya Antika, S. (2023). Analysis of the Use of the Veil for Students of the Islamic Faculty of Universitas Muhammadiyah Sumatera Utara. <i>Integrasi: Jurnal Studi Islam dan Humaniora</i>, 1(1), 17-26.</p> <p>Page: 17-26</p>	<p>This research was conducted to examine the problems regarding the use of the veil in the Universitas Muhammadiyah Sumatera Utara, especially in the Faculty of Islamic Religion. Regarding the technical information retrieval, the authors sent questionnaire data to individuals related to the research. Based on the results of the study, there are many things behind female students in using the veil. That is based on the Qur'an surah Al Ahzab verse 59 Allah SWT. said that it is obligatory for Muslim women to extend the veil over their bodies to avoid the fitna of the world and they also interpret the veil as a safeguard against themselves. Regarding the use of this veil, not a few agencies stand on the contra side. Especially on campus. At the Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara, students who wear the niqab are advised not to wear the veil when they are on campus. This is based on the context of Muhammadiyah which argues that there is no recommendation for Muslim women to wear the veil. Because of this statement, veil users feel that they are limited in carrying out activities in the campus environment.</p> <p>Copyright© 2023. Integrasi: Jurnal Studi Islam dan Humaniora. This is an open acces article under the CC-BY-SA liscence (https://creativecommons.org/licenses/by-sa/4.0/).</p>

A. Introduction

The veil is no longer a taboo subject nowadays, especially among teenagers. Many factors support young Muslim women to wear the veil. According to them, wearing the veil is one of their ways to obey Allah SWT, especially to protect

themselves from this increasingly out of control era. With the implied element of the veil, it becomes a fortress for young Muslim women to maintain their attitudes and relationships from the opposite sex. For some Muslim youths, wearing the veil is not to follow the current trend, but according to them wearing the veil is an expression of their religious identity.

There are many different thoughts about this veil, so it is not uncommon for discrimination to occur against them both in the community and on campus. This is because their stigma is often mistaken for those who wear the veil. They associate the veiled Muslim youth with negative understandings that lead to religious deviations such as fanaticism and their presence is seen as a radical group. They openly show that they do not accept the existence of the veiled Muslim youth group, especially on campus. Even though there is a lot of negative stigma about women who wear the veil, they still wear the cloth covering their faces, because they care more about their religious teachings than having to listen to negative sentences coming from people who may not fully understand the nature of the veil. The presence of veil users often attracts the attention of campus residents. This is because the way they dress is different from other female students so they are also considered very introverted people and don't want to hang out with anyone.

The perspective of campus residents like this certainly makes the veil users cornered so that they also feel uncomfortable and limited to carry out other campus activities such as organizations and the like.

This attracts the writer to examine whether negative perspectives like this also occur within the Universitas Muhammadiyah Sumatera Utara (UMSU), especially at the Faculty of Islamic Religion (FAI). It can be seen that the FAI has no problem with the female students' clothing as long as the clothes worn do not violate Islamic law.

Not only at FAI, but at other faculties there were also some female students who wore veils. Of course, from this phenomenon we can see that the veil has become the

dress of choice for some female students, even though veil users remain a minority at the Universitas Muhammadiyah Sumatera Utara.

Of course there are many pros and cons faced by every female student related to wearing this veil. Even though there are many sentences that are not constructive, this does not prevent them from continuing to wear the veil.

Through some of these observations, the author is interested in knowing more clearly about the use of the veil at the Universitas Muhammadiyah Sumatera Utara, especially at the Faculty of Islamic Religion.

B. Methods

The type of research used by the author in this study is a qualitative method. The author sent several supporting questions through a questionnaire to produce answers from several relevant people. Data is created and collected through social media and the authors are also supported by accurate references related to research.

C. Result and Discussion

According to Mulhandi Ibn Haj "of the opinion that the cloth veil covers the face or part of a woman's face, at least to cover the nose and mouth so that only the eyes are visible". Merriam Webster "argued that the veil is a cloth to cover the hair and face except for the eyes which is worn by some Muslim women".

Based on the above thoughts, it can be concluded that the veil is a cloth that is used as a cover for the head and face so that what is visible is only the eyes that are used by some Muslim women.

There are many differences of opinion or khilafiah regarding the law on the use of the veil. Quoted from the muslim.or.id website, the title "The Law of Wearing the Veil in the View of 4 Madhhabs" states that the ulemas of 4 madzhabs recommend Muslim women to wear the veil. There are even suggestions that reach the obligatory law. The following are some legal explanations for wearing the veil according to 4 schools of

thought: a) Hanafi Madhhab. The view of the Hanafi school of wearing the veil is that the face is not part of the genitals, so the initial ruling on wearing the veil is Sunnah. However, the law will become mandatory if it is feared that slander will arise; b) Maliki school of thought. One of the scholars of the Maliki school of thought (Al Hathab) said that if they are worried that slander will arise, Muslim women must cover their face and palms. This sentence was conveyed by Al Qadhi Abdul Wahab and quoted by Shaykh Ahmad Zarruq in the Syahrur Treatise; c) Shafi'i Madhhab. The opinion of the Shafi'i school is written that a woman's genitals in front of ajnabi men are the whole body, including the face and palms. So that the veil law for Muslim women is mandatory.

From Shaykh Muhammad Qasim Al Ghazzi, in the book Fathul Qarib says that "The whole body of a woman apart from the face and palms is aurat. This is the genitalia in prayer, while outside the prayer the female genitalia is the whole body.

The arguments supporting the use of the veil are contained in the Qur'an surah Al Ahzab verse 59 which means as follows: "O Prophet! Say to your wives, your daughters and the wives of the believers, Let them cover their headscarves all over their bodies, this is so that they are easier to recognize, so they are not disturbed. And Allah is Forgiving, Most Merciful."

Imam Ath Tabari said that the scholars of interpretation differed on the meaning of sticking out the headscarf in Surah Al Ahzab verse 59. Ibn Abbas said that Allah commands believing women to cover their entire body including the face and only one eye is visible. In another narration, Ibn Abbas and Qatadah argue that it is permissible to see both eyes. Ibnu Katsir and Ath Tabari give an interpretation of this verse that what is meant by stretching out the headscarf is to cover the face and entire body of the ajnabi man when leaving the house.

Quoted from the journal The Phenomenon of the Veil in the Hijrah Process by Ace Sumantri it is written that in other texts and the opinion of the mufasssir, the veil is a legal consequence of an order to cover the genitals. Because what is his obligation is to cover his genitals. In fiqhiyah rules, everything that completes the obligatory thing

becomes obligatory and there is also a rule that has the same meaning as *al wasaail laha ahkamulmukasid* (the means have the same law as the goal). (M. Shalih Utsaimi, 2003).

Quoted from the article *History of the Use of the Veil Before and in the Islamic Period* by Idris Masudi it is written that before Islam came, the veil had been used by women in the desert region. Many people think that the veil is the culture of the Arab nation, even though this perception is not correct. Initially, the veil was used to protect the faces of desert women from the hot sun. Arab women used to wear clothes that were very attractive to men. They only covered their heads with cloth and stretched back so that the jewelry they were wearing was visible and of course their necks and chests were not covered either. They wear earrings, necklaces and kohl in the eye area. They also plucked their hair, blushed their cheeks and plucked their eyebrows and of course they dyed their hands and feet with henna.

However, after Islam was present, the Qur'an and Sunnah emphasized the rules of dress, especially for Muslim women. In the *Muslimah Clothing Hijab* book, M Quraish Shihab said that wearing closed clothes including the veil is not the monopoly of the Arab community, nor does it originate from their culture.

Motivation of Student Wearing the Veil at the Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara

The motivation of veil-wearing female students at the Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara is that they try to obey Allah SWT's commands. which is based on the Qur'an Surah Al Ahzab verse 59.

Shalihah women are the best in jewelry and of course jewelry will not be seen and become the property of random people. This also supports them to cover part of their face with a piece of cloth that only their husbands and men who become mahrams can see. They argue that by wearing the veil they are protected from the sight of *ajnabi* men who are increasingly rampant nowadays. By wearing the veil they feel fortified with a sense of limitation in associating with the opposite sex which we all know in Islamic

law also strictly prohibits promiscuity like many incidents that are happening nowadays, especially in the campus environment.

They also argue that by wearing the veil, women are more respected and valued so this really supports them to maintain their dignity and self-nobility.

Even though they are completely unsupported by the people around them, this does not make them falter in maintaining the veil they wear.

They think that every thing we do must have a challenge especially in matters of religion. The pros and cons of many people must be varied. However, because they do it because of Allah and their religion, they firmly believe that Allah must help them too.

However, some of them also get support from family and peers. This situation is also one of the things that adds positive value to themselves and of course they also hope that this positive value will also come from the community and environment of Universitas Muhammadiyah Sumatera Utara, especially at the Faculty of Islamic Religion.

Causes of Negative Stigma Against Veil-Using Student at the Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara

It is undeniable that indeed some of the campus residents are against the presence of female students who wear the veil, both from the lecturers or students and other female students. This is because there are several different perceptions about this veil. The point of view of some campus residents is that they think that veil users are radicals, in which they think that these veil-wearing female students are wrong in participating in the study and they also think that many veil users like the same sex. This is because veil users meet and interact more often with each other. In fact, by gathering them, the goal is to keep their friendship ties maintained and to become even more bonded. As for cases or incidents that we may have heard about veil users who like the same sex, they deliberately do something negative by wearing sunnah clothing, which then society will give a totally negative assessment of all veil users.

It is unfortunate if someone gives a bad rating to one group just because of a bad treatment by one person from that group.

Each individual has different traits, personalities and mindsets. So how can someone judge all veil users as “LESBI”?

One piece of advice from Abu Darda' found in the book Hilyatu Al Awliyaa' is that we are prohibited from hating or intimidating someone who has committed a sinful act, but hate his sinful act because we are not human beings who have never made a mistake and are far from the word sin.

Another factor causing the emergence of a negative stigma against veiled female students is that many campus residents think that these female students do not like to socialize, shut themselves up and seem very scary. In fact, because of this factor, some of the lecturers did not give permission for their female students to wear the veil during the learning process. The reason is that there will not be a sense of knowing each other between lecturers and female students who use the veil and hinder the process of communication with other people because the faces of the veil users cannot be seen.

The prohibition on wearing the veil in Muhammadiyah's perception is also a big factor for this student at the Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara.

In Gena Gunadha's article on suarajogja.id it is written that "According to Haedar Nashir as General Chair of the Muhammadiyah Central Executive, in the three tarjih fatwas, the face and palms of Muslim women are not genitalia and may be seen. Clothing like that is Islamically syar'i".

The Prohibition of Wearing the Veil is a Violation of Human Rights

Human Rights (HAM) according to the Constitution are a set of rights that are inherent in humans as creations of God Almighty and are His gifts that must be respected, upheld and protected by the State, law, government and everyone for the sake of honor and justice. protection of human dignity. In Article 29 of the 1945

Constitution, the second paragraph states that "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and belief".

This is also regulated in the Universal Declaration of Human Rights (UDHR) which is an international agreement document ratified by member countries of the United Nations.

Article 2 of the Universal Declaration of Human Rights reads: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom to manifest his religion or belief in teaching, worship, worship and observance, either alone or in community with others, in public or private."

Based on Article 2 of the 1945 Constitution and Article 2 of the UDHR, it can be concluded that the State has given freedom in matters relating to religion, such as in terms of worship, choosing the beliefs and expressions of these citizens in carrying out their obedience.

Regarding this matter, of course all citizens are required to provide a sense of tolerance between one another. The prohibition of wearing the veil on campus for female students is a form of limiting the right to belief. This is also regulated in Article 18 paragraph 1 which states that every individual has the right to freedom of thought and religion at that individual's discretion, whether it is done in a public place or not.

When reviewed, the ban on wearing the veil is included in the light of human rights violations.

Misdemeanor human rights violations are violations committed by someone who are not life threatening but harm others. Usually this often happens in the family, friendship and college environment. From the cases discussed by the author above, this is related to female students who wear the veil on campus where their existence is a taboo for some campus residents themselves.

So in accordance with the evidence from the articles listed above, we can hereby state that female students who wear the veil also have the right to freedom in dressing according to their religious understanding. As long as they don't do things that violate campus rules, especially religious rules, other campus residents should respect and tolerate the way they dress. Basically, the veil does not impede the learning and teaching process.

This situation is not much different from the learning and teaching process which is currently being carried out face-to-face by following the prescribed health protocols and one of them is wearing a mask. From the existing review, by wearing a mask, communication between lecturers and students continues as usual and does not become an obstacle to the knowledge being imparted. From the comparison of these two statements, the author states that wearing the veil also does not become a barrier to communication between the lecturers and students.

D. Conclusion

From the explanation that has been explained by the author above, it can be concluded that the reason they wear the veil is so that they are more protected from the eyes of men who allow slander and the veil they wear is also a fortress for them to limit themselves from deviant associations. The presence of female students who wear the veil has not been fully accepted by campus residents so they feel uncomfortable and this causes them not to be free, in other words their movements are limited.

One of the reasons behind this problem is that in the Muhammadiyah context, Muslim women's faces and palms are not genitalia and can be seen. So this student who is in the Islamic Religion Faculty of Universitas Muhammadiyah Sumatera Utara is advised not to wear the veil while in the University environment. Another factor is the negative stigma towards female students who wear the veil, which is often wrong. Many campus residents think that those who wear the veil are radicals and deviate from implementing Islamic law.

In another context, the ban on wearing the veil is also a violation of human rights. So from this article, the author urges the campus to make the right decision so that female students who use the veil can move freely, presenting their true identity without any obstacles related to the use of the veil. Because this also relates to human rights where every individual has the right to carry out what he has decided, especially in the context of religious beliefs.

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