

Student Motivation to Wear the Veil in Perspective of Fatwa Tarjih Muhammadiyah

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Abstract: *This research is related to the motivation of some Muhammadiyah University students who use the veil, namely a cloth that covers the face or part of a woman's face; this makes these students different from other students. This study uses field research. The data collection techniques used were observation, documentation and in-depth interviews with several veiled students, then looking for other data sources in some literature about the headscarf, especially the Muhammadiyah tarjih fatwa regarding the headscarf. Researchers perform data reduction, data display, and drawing conclusions or verification in analyzing data. The results of this study concluded that the motivation of veiled female students at the Muhammadiyah University of Mataram was more caused by internal factors, namely wanting to try to improve themselves, avoid slander, and maintain the guidance given by Allah SWT. Thus, the motivation of the veiled students does not conflict with Muhammadiyah's views, but in the Muhammadiyah fatwa regarding the veil, there is no call to use the veil.*

Keywords: Student Motivation, Wear the Veil, Tarjih Muhammadiyah.

Introduction

Women and everything related to them are always interesting to study (Borhanifar et al., 2022). There are too many things that must be resolved about the lives of women who have been crowned by Allah as the decoration of the world as stated (Manshur, 2022) in the following verse:

"Made beautiful in (the view of) humans the love of what they want, namely women, children, lots of treasures of gold, silver, selected horses, livestock and fields (Azizah et al., 2022). That is the pleasure of living in this world, and with Allah is a good place to return (Ghalib et al., 2022)."

Rasulullah Saw emphasized this by saying: "The world is a pleasure, and the best pleasure in the world is women." One of the meanings of women as jewellery is that they must be awake and protected. Therefore, Islam teaches women to maintain their dignity as well as possible. Among them, by dressing politely and not revealing genitalia. Islam has obligated Muslim women to cover their genitals in accordance with the word of God in Surah Al Ahzab (33) verse 59:

"O Prophet, tell your wives, daughters, and believing women to stretch out their headscarves. Thus they are easier to identify, and they will not be disturbed. And Allah is Forgiving, Most Merciful."

Wahbah Az-Zuhaili in Tafsir al-Wasith explains that Allah ordered the Prophet. Convey to the believers' wives, daughters and wives to use a covering with a syar'i hijab, namely the hijab. It means clothing that covers the entire body except for the face and the palms of the hands (Busni et al., 2021).

Syaikh Ibn Taimiyah explained that he was ordered to wear the hijab so that they could be easily recognized. That is covering the face or covering the face with a veil. So at that time, the position of the face and hands included adultery (jewellery) which was ordered not to be shown to other men (*ajanib*). That way, nothing else is left, which is lawful for other men to look at except the clothes that appear on the outside.

The veil is a garment that has several features, as it contains a woman's tenderness (Franco et al., 2022). The sense of sight continues to function as created by God, without any barriers, so that women can see humans and recognize all the beauty of God's creation (Seonwoo, 2022). The veil covers part of the face and reveals part of the other, showing the wearer to some extent and limiting some facial features so that it is possible to recognize the wearer when viewed repeatedly (Anjar et al., 2021). If in it there is a smooth covering of one part of the face, then there is also a subtle appearance of the other part. And if there is some modesty in the subtle closure, then in its subtle appearance, there is also a little self-decoration. Sometimes the visible levels are more beautiful than the hidden levels, namely showing what is more beautiful on the face and hiding what is less beautiful. The visible levels sometimes also arouse the curiosity of men to see the hidden levels.

The veil is a head covering that covers the face but still leaves the eyes open (Ritonga, 2022). The veil generally hangs down to the

middle of the back and covers the centre of the chest. Women in Arabia often use this head covering, but some Muslim women in several Western and Asian countries also often use it (Ilham, 2021). The veil in Arabic, called An-Niqab, is useful for covering a woman's entire face, except for the eyes or something visible around the eyes. The face cover (veil) is named because there are still holes around the eye area that are useful for seeing the road. Ubaidah and other companions said that women stretched the cloth from above their heads so that no part of it could be seen except for the two eyes. Among those belonging to this type is the *niqab*/veil (Rohim, 2022).

Regarding the veil, not all women can accept the existence of the veil for themselves; those who accept and those who do not accept each have their own basis. Some say that the use of the veil must be adapted to the environment, while in Indonesia, the use of the veil is not mandatory because of the environment (Irsyadunnas et al., 2021).

The existence of veiled women is still not accepted by all people; there are some negative views and perceptions from the community about the use of the veil that a woman wears, and it is even considered to interfere with the process of personal relationships. Some think that veiled women are only a cover, where they think that the veiled is a terrorist or a cult follower and does not want to socialize with society in general; some even think that the veil is to cover the ugliness of his face.

If these differences of opinion still exist, then differences of opinion or *ikhtilaf* will always exist between humans, even though they are fellow Muslims who are submissive and obedient to their religion. Each party wants his opinion to be superior, considers his opinion superior to the other, and is believed to be the most correct. Those who carry it out will be rewarded and punished for those who violate it.

Debates and differences of opinion about the veil also occur in Indonesia's two largest Islamic organizations, namely Nahdatul Ulama and Muhammadiyah. Both have panels that issue fatwas issues, as was the case in previous studies, which said that the *Lajnah Bahtsul Masail* Nahdatul Ulama and the *Tarjih* and *Tajdid* Muhammadiyah Councils had different opinions on the legal issue of wearing the veil. Nahdatul Ulama uses the *qauliy* method, namely following the opinions of madhhab scholars obliging and not obliging to wear the veil, namely following the opinions of madhhab scholars by referring to the Book *Maraqil Falah Syarh Nurul Idhah* and Book *Bajuri Hasyiyah Fathul Qarib*,

while Muhammadiyah uses the *ijtihad bayani* method, which where this *ijtihad* is based on the argument that is explained by human reason based on the arguments of the Qur'an and Hadith so that it is decided that no text mentions the wearing of the veil, then the law of wearing the veil is not obligatory (Fitrotunnisa, 2018);(Mufron et al., 2021).

For Muhammadiyah regarding the veil issue, the discussion has been published in the Islamic Questions and Answers Book published by the Majelis Tarjih and Tajdid PP Muhammadiyah volume 4, page 238, Chapter on Women's Problems (Majelis Tarjih dan Tajdid, 2012). Based on the description above, the author is interested in bringing it up in a study with the title: Motivated veiled students of the Muhammadiyah University of Mataram in the Perspective of the Muhammadiyah Tarjih Council.

Method

The research was conducted at the Muhammadiyah University of Mataram, and the objects of this research were students of the Muhammadiyah University of Mataram who wore the veil. In the preparation of this research using the type of field research (field research), namely research conducted in a place or location chosen to study or investigate something that happened in that place, for this reason, all discussion activities are focused on assessing the results of research in the field. This research focuses more on the formal aspect than the material. The motivation of veiled female students at the Muhammadiyah University of Mataram and how they view the Muhammadiyah's fatwa tarjih regarding the veil.

This research is descriptive-analytic, which describes the reality that exists in the field and then analyzes it using words (Moleong, 2018). In this case, the motivation of veiled students at the University of Muhammadiyah Mataram and their views on the fatwa of the Tarjih Council and the Tajdid Muhammadiyah.

Data collection methods used in this study were observation, interviews and documentation. Several steps can be taken in analyzing the data: The first step is to reduce the data. Reduction is done by collecting data from interviews, observations and documentation as well as field data, then selecting and grouping based on the similarity of the data. The results will then be processed, classified, analyzed and concluded. The second step is data presentation. In this case, the data that has been categorized is then organized as data presentation

material. The data is presented descriptively based on the aspects under study so that it is possible to provide an overview of all or part of the aspects to be studied. The third step is verification and concluding; in this case, the researcher will re-select, classify and analyze the data and then conclude again. The conclusion-making technique used is the method of deduction and induction. After that, the data is considered complete and used as the final data, which is used as material for research reports (Setyosari, 2016);(Ikhwan, 2021).

Result and Discussion

Motivated Veiled Students of Muhammadiyah University of Mataram

Motivation is a mover, desire, stimulus, desire, power generator, reason, and drive in humans. Motivation is the basic energy contained in the individual that determines behaviour. According to (Samsudin, 2010), motivation is a process of influencing or encouraging outside the individual or group to do something desired. Motivation is a person's willingness to fulfil individual needs (Yusoff & Tan, 2013). (Suhardi, 2013) divides motivation into two, namely intrinsic motivation and extrinsic motivation.

1. Intrinsic Motivation

Intrinsic motivation is motivation that arises from within oneself. The emergence of this motivation without any outside interference. The factors influencing intrinsic motivation include the first; need means someone who carries out activities because of the need factor. From the researcher's interviews with several respondents, they decided to wear the veil to protect themselves from men. Self-defence motivation arises because of the understanding that the veil can prevent promiscuity, especially from the opposite sex who is not Muslim. Respondents interpreted that a woman's honour lies in her ability to keep herself from promiscuity and not provide opportunities to present temptations from men, either intentionally or unintentionally. This honour makes them feel better and safer. This is in line with research by (Rahman & Syafiq, 2017), which states that the motivation of veiled women is not only because of worship but also as a way of protection in social relations with the opposite sex. When they use the veil, they feel comfortable and safe from male disturbances in the form of jokes. They even feel more respected and respected. The second, hope, is defined as someone who is motivated by the hope of self-satisfaction. The success of these expectations

causes a person's self-esteem to increase. As revealed by Lutfiah, the motivation to wear the veil is a form of effort to maintain self-esteem as a Muslim woman.

Lutfiah's motivation to wear a veil arises because of the meaning that the veil is the most attractive centre point. Participants assume that the function of the veil is to protect someone from immoral acts so as not to cause lust for Adam. Therefore Lutfiah chose to cover her face with a veil. The view of the Maliki school states that a woman's face is not *aurat* and wearing the legal veil is *sunnah* and will become mandatory if it is feared that it will cause slander. Az-zarqaani said, "*Awra* of a woman in front of an *ajnabi* Muslim man is the whole body except the face and the palms of the hands. Even her beautiful voice is *aurat*. While the face, outer and inner palms, may be shown and seen by men even though the woman is still young, either just to see or for medicinal purposes. Unless you are worried that there will be slander or that a man sees a woman for a delicious treat, then it is *haram*. From the above Hadith, it can be concluded that a woman's entire body is *aurat* except the face and the palms of the hands. It can be considered *haram* if a man sees a woman to be delicious.

Third, interest is defined as a feeling that is owned by someone without any trigger from other people. Following the result of the interview with Kurnilah, Kurnilah stated that her motivation for wearing the veil was to fall in love with the veil because it made her feel comfortable, confident, and feel beautiful when wearing a veil. In addition, Kurnilah added that wearing the veil made her migrate. *Hijrah* is defined as a change in attitude or behaviour for the better. Ibn Taimiyyah, Ibn Hajar al Asqalani and Ibn Arabi state that *hijrah* is a movement from an infidel country in an emergency to a Muslim country. In this case, a veiled person is triggered by *hijrah*, whose purpose is to improve himself.

From the results of the observations of the researchers above, it is clear that the motivation of veiled female students at the Muhammadiyah University of Mataram (to seek the pleasure of Allah Swt, practice the *sunnah* of the Prophet, want to improve themselves, fear people, to take care of themselves) is in line with the fact that they are active in praying together. In the mosque, they always carry or read the Qur'an; in their free time, they spend more time in the mosque; they are more careful in social interactions, keep their distance from men, are not too expressive in socializing, are not conspicuous in their clothes and not tacky in their appearance. Dress up, and they are more

authoritative, awake, and respected by their friends, both women and men.

So, based on the description of the data, it can be concluded that the motivation for wearing the headscarf by students at the Muhammadiyah University of Mataram has several factors, namely theological factors (students who veil because of religious orders, to worship because they practice the sunnah of the Prophet). Psychological factors (veiled students because they are motivated by a soul that feels calm, comfortable, and safe when veiled, and embarrassed or uncomfortable if they are not veiled), intrinsic factors (veiled students to keep themselves better and improve themselves or self-*islah*).

2. Extrinsic Motivation

Extrinsic motivation is a motivation that arises in a person through outsiders. This motivation is triggered by the encouragement of others so that the person can be motivated. Factors influencing extrinsic motivation include family, relatives, friends, organizations, and fashion trends. Several respondents' main motivation for wearing the veil comes from themselves. The main purpose of wearing the veil is to get closer to Allah so that it creates a sense of security. In addition, the motivation to use the veil also arises from close friends, the environment, and the organization (Ikhwan, 2014).

Friends have a big part in influencing someone. Because when you are a teenager, you are easily influenced by friends rather than parents. This is due to the existence of two-way motivation that is always intertwined every day. Environmental motivation is caused by a habit, need, or acknowledgement of the existence of a community that has become a culture. We inevitably have to follow the existing culture. At the same time, an organization is a community or container used to channel talent according to the heart's desire; in it, there is a vision, mission, goals, and so on. Organizational motivation is an impulse that arises from the community that has made rules that must be followed. So friends, environment, and organization greatly affect a person.

Social Communication and Adaptation of Veiled Students

Social communication is direct communication between two or three people in physical proximity; in this case, all five senses can be utilized, and the good feedback is immediately visible (Abdusshomad, 2021). Humans are social beings who cannot live alone. Humans need other people in order to meet their needs so that they can continue to

grow and need each other, doing an act or action related to social behaviour; of course, many things will appear, both positive and negative. Communication plays an important role in human life because humans themselves are known as social creatures. Every moment in this world, communication, be it verbal or non-verbal communication. In social life, humans will develop in a society that will continue to develop or organize a social environment, starting from friendship, friendship, kinship to brotherhood.

From interviews that researchers conducted with several respondents, that the communication they did when they were veiled with the campus environment, such as friends, lecturers and campus employees/employees, so far there were no problems, indeed occasionally, there were those who considered foreign students who were veiled but mostly ordinary.

Regarding how to communicate with her friends, both female and male, respondent Sumiati said that she never had difficulty interacting with her friends; it's just that she has limited friends with men since she uses the veil unless there is an important need.

Respondent Imamatul Islamiah explained that as long as he used the veil, he felt that it was only the beginning when he used the veil, when he was eating in a public place and as time went on, he felt normal because he was used to it, it just that his male friends he limited communication other than interests, such as doing assignments or discussing work assignments. How he adjusts among his friends is normal because his female and male friends provide support; even non-Muslim friends provide support for *istiqomah*.

The self-adjustment of Muslim women in their daily lives also has problems from various parties, including (Arifin, 2021):

1. Self

He feels overwhelmed by wearing the veil when he wants to eat, especially if he eats out, but it only lasts a short time because he is not used to it; after a few months of using the veil, he is used to it and does not feel uncomfortable when eating out.

2. Family

When she decided to use the veil, several family members were against her, and even various blasphemies were hurled by her family against her, such as being said to be terrorist, heretical sects and so on, while her own parents allowed her to wear the veil.

3. Friends

After using her self-adjustment veil with her friends, some of her friends blasphemed her with bad words, like she doesn't deserve to use the veil because they think her morals are not good; they also think that the veil is only for people who have good morals. Using the veil does not have to be a person who has good morals, but by using the veil, it is expected that his morals are also good.

Responding to the veiled female student on the Muhammadiyah Mataram University campus, the University did not prohibit its female student from wearing the veil because it returned to each individual. As long as the clothes are polite and cover their genitals, it will not be a problem in the campus environment.

Muhammadiyah Tarjih Council About the Veil

The Muhammadiyah Tarjih Council used Bayani's Ijtihad in interpreting the verses of the Qur'an regarding the veil, namely based on the arguments interpreted by human reason based on the Qur'an and sunnah and decided that there is no single text that directly mentions the law on the use of the veil because it is a law that the use of the veil is not mandatory. As for covering the genitals, it is obligatory; it is God's command in the Qur'an Surah Al Ahzab verse 59:

"O Prophet, say to your wives, your daughters and the wives of the believers: let them spread their headscarves all over their bodies so that they are easier to identify, so they are not disturbed. Allah forgives, Most Merciful."

Meaning in this, Allah commanded the Prophet to command daughters and wives to cover the nakedness of all bodies so that they are easy to identify and for their good from unwanted interference; it is very clear that, in this case, Allah really respects women.

Aurat is the minimum limitation of the body that must be covered because it can cause lust if left open. That part is human honour. There are differences of opinion about the limitations of a woman's genitalia in front of her non-mahram, namely:

1. In the Maliki school of thought, there are three opinions. First, say mandatory cover the face and palms. The second says it's not mandatory to cover, but men are obliged to lower their eyes. The three of them differentiate between beautiful and unbeautiful women.
2. Hanafi said it was obligatory to close both of them.

3. *AlAhnaf* (Hanafi followers) argues that women can open their faces and both palms, but it is forbidden for men to look at them with passion.
4. According to the Shafi'i school of thought, it is the whole body without exception.
5. *Jumhur Fuqaha'* (the largest group of fiqh experts) is of the opinion that the face and the palms of the hands are not aurat. So you don't have to cover it up.

Meanwhile, the Prophet Muhammad also said in the Hadith narrated by Aisha ra, which means:

"Has told us Ibn Basyar, told us Abu Dawud, told us Hisham from Qatadah that the Messenger of Allah said: "Verily, when a woman is menstruating, it is not proper for her to be seen except her face and her hands up to her wrists." hands (joints)." [HR. Abu Dawud].

The Hadith explains that the command to cover the genitals is obligatory for the whole body except what is usually seen later. In this case, Ayesha shows her face and palms, then In this explanation, Muhammadiyah emphasizes that the veil is not an order that every woman should carry out because Problems related to the veil there is no command in either the Qur'an or Hadith.

Here we include the Muhammadiyah fatwa regarding the veil:

Regarding the issue of the veil, the discussion is contained in the Islamic Question and Answer Book issued by the Tarjih and Tajdid Council, volume 4, page 238, Chapter on Women's Issues. In conclusion, the veil has no legal basis in either the Al-Qur'an or As-Sunnah. What is recommended by Islamic law for women is to wear the hijab. This is like in the letter an-Nur (24) verse 31, which explains the order for women to cover their genitals and forbid excessive use of jewellery except for those who usually wear it, the command to cover the veil to the chest and not to show jewellery except to their family and those closest to them.

According to the interpretation of Jumhur scholars, this verse shows that what can be seen from women is the hands and faces, as in the opinion of Ibn Abbas Ra. and Ibn Umar Ra. (Tafsir Ibn Kathir vol. 6:51). The Hadith narrated by Aisyah Ra also explains the verse above:

"It has been told to us that Yakub bin Ka'ab al-Anthaki and Muammal bin al-Fadl bin al-Harani both said: It has been

reported to us Walid from Said bin Basyir from Qatadah from Khalid bin Duraik from Aisha that Asma' bint Abi Bakr met Rasulullah saw wearing thin clothes. So the Messenger of Allah turned away from her and said: "O Asma ', indeed a woman, if she has had menstruation, it is not worthy to see her except this and this "he pointed to her face and her palms. " [HR. Abu Dawud]

This Hadith was categorized as *mursal* by Imam Abu Dawud himself after the end of writing his history because there was a narrator named Khalid bin Duraik, whom hadith critic scholars judged to have never met Aisyah ra and Said bin Basyir who was considered weak by Hadith critic scholars. However, he has a valuable reinforcement, *mursal saheeh*, from other lines narrated by Abu Dawud himself in al-Marasil (no. 460, cet. Dar al-Jinan, Beirut) from Qatadah where in the chain of the chain there is no Khalid bin Duraik and Said bin Bashir. The history is:

"Has told us Ibn Basyar, told us Abu Dawud, told us Hisham from Qatadah that the Messenger of Allah said: Verily when a woman has her period, it is not proper for her to see except her face and her hands. up to the wrist bone (joint)." [HR. Abu Dawud]

Also, other lines such as from ath-Thabrani in Mu'jam al-Kabir (24/143/378) and al-Ausath (2/230), al-Baihaqi (2/226), and Ibn Abi Syaibah in his Mushannaf (4/283).

In addition, many other narrations show that many of the *shahabiyat* (female companions) did not wear a veil or cover their faces and hands, like the story of Bilal seeing a woman who asked the Prophet where it was told that the woman's cheeks were blackish red (*sofa al-khaddain*).

Regarding women's clothing when praying, a narration from Aisyah Ra explains that when praying, women at the time of the Prophet used a cloth that covered their whole body (*mutallifi'at fi murutihinna*).

"Has told us Abu al-Yaman, told us Shu'aib from az-Zuhri, told me Urwah that Ayesha said: "Once the Messenger of Allah was praying at dawn, some of the believing women (joined prayer with the Prophet). They pray covered in cloth. After the prayer, they return to their respective homes, and no one knows them." In another narration: "We could not recognize them (the women) because it was dark." [Muttafaq 'alaihi]

Imam ash-Syaukani understands this Hadith that the female companions, including Aisyah ra, could not recognize each other after returning from the dawn prayer because it was still dark and not because they were wearing a veil.

Conclusion

The results of this study concluded that the motivation of veiled students of the Muhammadiyah University of Mataram was mostly caused by factors from within themselves, namely wanting to try to improve themselves, avoid slander, and maintain the guidance that Allah has given. Thus, the motivation of students to wear the veil does not conflict with the perspective of Muhammadiyah, but in the Muhammadiyah fatwa regarding the veil, there is no call for wearing the veil.

When using the veil, students should really understand the basis well so that there are no debates and problems in daily life, and as Muhammadiyah, students submit and obey the fatwa of Muhammadiyah tarjih.

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