

RELATIONSHIP OF THE IDENTITY OF VEILED WOMEN WITH EXTREME AND RADICAL GROUPS

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Historical Articles	Abstract
Received 23/3/2025	<i>This study discusses the relationship between the identity of women who wear the veil and extremist and radical groups. The identity of women wearing the veil is often associated with the views and actions of extremist and radical groups. The purpose of writing this article is to find out the legal arguments for veiling according to 4 schools of thought, the concept and cultural analysis of veiling in various regions of the world and the relationship between the identity of veiled women in terms of religion, group and culture. This writing uses a journal literature review research method by collecting data from several journals. The results of this research are that the use of the veil has its own positive and negative stereotypes, where these negative stereotypes lead to the use of the veil which is considered the identity of veiled women from extremist and radical groups. Meanwhile, the positive stereotype is of course that women wearing the veil show nobility, self-protection, and avoid forbidden practices in Islam.</i>
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INTRODUCTION

The veil is a type of face covering from head to chin that is used by some Muslim women to fulfill the obligation to dress according to Islamic religious values. Face covering in Islam is not only a veil, but also a veil or headscarf that covers the entire hair and neck. However, the veil is the most comprehensive and controversial type of facial covering in cultural and religious contexts (Llorent-Bedmar, et al., 2023; Galter, H. 2021; Ricca, M. 2022).

The term veil in Indonesia is known as niqab and burqa in Arab traditions. Arab women have known the tradition of covering their faces since pre-Islamic times and consider covering their faces as a form of clothing and jewelry. The words niqab and burqa are used in jahili poetry as confirmation. Islam teaches the veil and introduces it to jahiliyah Arabs who previously did not know it. Meanwhile, some non-Arab nations, such as Persians and Jews, have long strictly implemented the tradition of veiling, even more so than Islamic rules and forcing women to cover their entire bodies before being secluded in the house. After the arrival of Islam, the tradition of the veil was not abolished, but Islam allowed it as a community tradition on the condition that the clothing did not violate sharia law. In general, Islam gives autonomy to Muslims in various regions to wear clothing styles according to their respective backgrounds as long as the clothing complies with the restrictions set out in sharia law. The wearing of the veil in Mecca and Medina was rare during the time of the Prophet, and the Muslim community covered their faces with coverings other than the veil, such as the edge of the hijab. However, if they want to go out while hiding their identity, they wear unusual clothing, including the veil which is usually worn by Arab women who come from outside Mecca and Medina in small numbers (Ilham, 2021).

The veil is part of Islamic law which has always been a controversial issue among Muslims. (Setyawan, et al., 2021; Maurin, et al., 2023; Ab Halim, et al., 2022). The hidden

meaning of the veil in Islam is about the role and position of women in society and religion. On the one hand, the veil is seen as a symbol of Muslim women's obedience to Islamic dress codes. Apart from that, the veil is also considered a form of protection against evil views and sexual provocation from men who are not mahrim or husband. In an effort to maintain women's chastity and purity, the veil has strong divine, moral and social values in Muslim society.

However, in Indonesia the veil is still considered taboo and also gives rise to negative views referring to its impression of following Arab culture, or elements of radical groups and extremist groups (Mustagfirin & Arjanggih, 2020; Abdul Rasul, A. 2020). Apart from that, the use of the veil also raises issues about human rights, individual freedom and gender equality in a modern society that is increasingly open and inclusive.

The identity of a veiled woman in extremist and radical groups is not only about how she dresses and follows religious rules, but also about how that identity is understood and perceived by the people around her. Women who choose to wear the veil usually emphasize that they are devout Muslims, and some are often mistaken for being part of violent or terrorist groups (Wahidah & Nuranisah, 2020; Behardien, T. 2022; Haider, B. Z. 2023).

However, social stimulants from extremist and radical groups through the mass media have influenced public perceptions regarding the identity of women who wear the veil. These groups tend to use the symbol of the veiled woman to strengthen their narrative about Islam being in conflict with Western culture or certain political interests. In doing so, extremist and radical groups manipulate public understanding of Islam and cause unrest within society.

Combating negative perceptions about the identity of veiled women requires appropriate efforts. One effort that can be made is to increase public understanding of Muslim life in Indonesia and throughout the world. As culture changes and the flow of globalization becomes increasingly rapid, it is important to encourage attitudes of tolerance and respect for differences in Indonesian society, especially in terms of religion and belief.

RESEARCH METHODS

In research on the identity of women who wear the hijab, it is important to formulate a comprehensive and systematic research method (Walid et al., 2024). The focus of this research is to understand the relationship between the identity of women who wear the hijab and various social, cultural, and religious factors, as well as how public perceptions of them are formed.

The research unit that aligns with this focus is Muslim women who wear the hijab in various cultural and geographic contexts. This study uses a qualitative approach (Munkar et al., 2023), which allows researchers to explore women's subjective experiences and perspectives regarding the hijab, as well as how they interact with the community around them. This approach also allows for understanding the nuances and complexities of identity constructed through the practice of wearing the hijab.

The research used a case study approach, in which researchers selected several locations representing diverse cultures and social contexts, such as countries in the Middle East, South Asia, North Africa, Europe, and North America. This allowed researchers to compare and analyze the differences and similarities in the experiences of women wearing the hijab across the globe.

The data collection techniques used included in-depth interviews, participant observation, and document analysis (Walid et al., 2024). The data collection process began with in-depth interviews with women who wear the hijab. Researchers asked open-ended questions to explore their perspectives on the hijab, their reasons for wearing it, and their experiences interacting with the community. Interviews were conducted in person or online, depending on the situation and location of the respondents.

Next, researchers conducted participant observation in the communities where the women lived to understand the social and cultural context in which they operated (Walid, A., & Malik, A. 2023). These observations covered daily interactions, social activities, and how women who wear the hijab are treated by others around them. Furthermore, researchers collected relevant documents, such as news articles, research reports, and academic publications that discuss the hijab and women's identity.

After data collection, data analysis was conducted using a thematic analysis approach. Researchers identified key themes emerging from interviews, observations,

and collected documents (Holili et al., 2024). This process involved data coding, where researchers highlighted key sections of interview transcripts and observation notes related to the identified themes. Next, researchers grouped these themes to understand emerging patterns and how they relate to each other.

The results of this analysis provide deeper insights into how women who wear the hijab construct their identities, how they are perceived by society, and the challenges and opportunities they face in their daily lives. Thus, this research is expected to make a significant contribution to understanding the complex identities of Muslim women who wear the hijab across various cultural and social contexts.

DISCUSSION

1. Postulates regarding the law of veiling

The assumption that women wearing the veil are related only to Arab or Middle Eastern culture is wrong. The veil or covering the face for women is a teaching in Islam which is based on the propositions of the Qur'an and authentic Hadiths, as well as practices carried out by the companions of the prophet Muhammad sallallahu 'alaihi Wassallam and the scholars who followed them. Therefore, it is not correct to think of this as just culture.

There is a study discussing the views of Muslim women regarding wearing the veil in various contexts, where there are several views that emphasize that the veil must be adhered to in various situations, but there is also the view that wearing the veil should be a free right for every individual. It is important to create an inclusive discussion space for Muslim women to choose whether to wear the veil or not without insults or discrimination. Media and education also play an important role in strengthening understanding of religion and Muslim women's rights, as well as deconstructing negative stereotypes and promoting cultural and religious diversity. Finally, it is important for an inclusive society to affirm the rights of Muslim women and create a space for discussion that is open to differences (Ghafournia, N. 2020; Koopman, S. 2020; Dunne, et al., 2020).

It is true that scholars from the four schools of thought in Islamic jurisprudence, namely Maliki, Hanafi, Syafi'i and Hanbali, have clearly discussed the law of wearing the veil for Muslim women, some even stated that wearing it is mandatory. One writer believes that if the veil is mandatory in Indonesia, it will cause many obstacles, because in fact this issue is still a matter of discussion and dispute between the fuqaha (Setyawan, et al., 2021; Isnaeni, A. 2024; Jubba, et al., 2021). There are many similar explanations and opinions from madzab scholars regarding the law of the veil. The following are the arguments from the four schools of thought:

1) Hanafi Madzab

In the Hanafi madzab, the law on wearing the veil is that a woman's face is not part of the aurat (part of the body that must be covered), but wearing the veil is recommended as a sunnah practice. However, if there is concern that not wearing a veil could lead to slander or sexual temptation, then wearing a veil becomes mandatory. The following are the arguments:

- a. Al Imam Muhammad 'Alaa-uddin said, A woman's entire body is aurat except for her face and inner palms. In a history, also her outer palms. However, it is not aurat in front of other women. If it tends to cause slander, it is forbidden to show her face in front of men" (Ad Durr Al Muntaqa, 81). (Yulian Purnama, 2021)
- b. Al Allama Ibn Abidin said, It is forbidden for women to show their faces because they are worried that men will see them, then slander arises. Because if their faces are shown, sometimes men look at them with lust" (Hasyiah 'Alad Durr Al Mukhtaar, 3/188-189). (Yulian Purnama, 2021)

2) Maliki Madzab

In the Maliki Madzab, a woman's face is not considered an aurat that must be covered. Therefore, wearing a veil is sunnah or recommended. However, if there is concern about slander, some Maliki scholars believe that wearing the veil is mandatory. Apart from that, there is also an opinion among Maliki scholars who agree that a woman's entire body is part of her private parts. The following is an argument that explains this;

- a. Az Zarqaani said, The aurat of a Muslim man is the whole body in addition to the palm of his hand. While the face, the palm of the hand, can be seen by a man even if he is still young or for the purpose of treatment, then it is forbidden to look at a

woman for pleasure. This is also said by Al Faakihaani, 176). (Yulian Purnama, 2021).

- b. Ibnul Arabi said, A woman is completely intimate. Both her body and her voice cannot show her face unless it is an emergency or there is an urgent need such as testimony or treatment for her body, or we are questioned as to whether she is the person in question (in a matter)" (Ahkaamul Qur'an, 3/1579). (Yulian Purnama, 2021).

3) Madzab Shafi'i

The final opinion of the Shafi'i school regarding the law of wearing a veil is that a woman's aurat in front of an ajnabi man (not a mahram) is the whole body. Therefore, in the Shafi'i school of thought, women are required to wear veils in front of foreign men. Here are some arguments that explain it;

- a. Shaykh Sulaiman Al Jamal said, The meaning of An Nawawi's words 'aurat women is other than the face and palms', this is the aurat in the prayer. As for the aurat of a Muslim woman who is still mahram, it is between the navel and the thigh. While in front of a man who is not mahram, it is the whole body" (Hasyiatul Jamal Ala' Al Minhaj, 411). (Yulian Purnama, 2021).
- b. Ibn Qasim Al Abadi said, It is obligatory for women to cover their entire body apart from their face and palms, even if the covering is thin. And it is also obligatory for them to cover their face and palms, not because both are intimate parts, but because in general they tend to cause slander" (Hasyiah Ibnu Qaasim 'Ala Tuhfatul Muhtaj, 3/115). (Yulian Purnama, 2021).

4) Hambali Madzab

There is a difference of opinion between Imam Hambali and his followers in determining the boundaries of the aurat. The most famous opinion is 'that the entire body of a woman is intimate except for the face and palms of the hands'. However, there are some who argue that the palms of the hands and face are also women's private parts. (Hakim, 2020) Here are several arguments that explain:

- a. Shaykh Abdullah bin Abdil Aziz Al 'Anqaari, author of Raudhul Murbi' said, Every part of a woman's body that reaches maturity is aurat, including the corners of her head. This opinion has been explained in the book Ar Ri'ayah... except for the face, because the face is not aurat during prayer, all parts of the body are aurat, including the face when in front of men or in front of other women, the aurat is between the navel and the thighs" (Raudhul Murbi', 140). (Yulian Purnama, 2021).
- b. Ibn Muflih said, Imam Ahmad said: "They (women) should not show their jewelry except to the people mentioned in the verse". Abu Talib quoted an explanation from him (Imam Ahmad): 'If they come out, they should not show anything, even the khuf (like a sock). And I prefer it if they make a kind of button on the hand"' (Al Furu', 601-602)(Yulian Purnama, 2021).

2. Concept and cultural study of the identity of women who wear the veil

Women who choose to wear the veil are often faced with stigma and negative stereotypes. Both in the West and in some Muslim countries, women who wear the veil are often looked down upon or considered marginalized. However, on the other hand, for some Muslim women, wearing the veil is a form of respect for religious values and cultural identity. Therefore, to understand the identity of women who wear the veil, it is necessary to conduct a broader cultural study.

In diverse societies and cultures, choosing clothing that covers the face and hair is actually nothing new. Not only in Islamic culture, but also in several other cultures, such as Hinduism and Sikhism. This means that wearing the veil is related to identity not only in a religious but also cultural context.

Regarding the concept, the identity of women wearing the veil that is often used as a polemic is how the view towards wearing the veil is not just a covering for the head or face, but must also be interpreted as a symbol of the 'correct' understanding of Islamic religious teachings. This means that whatever form of veil that must be worn must always be in accordance with their views on religious teachings and if not then this view could lead to discrimination against Muslim women who wear a veil that is different from their views. The aspect of the concept that is expected by the local community regarding people who wear the veil is that the person wearing the veil has good behavior and their appearance is covered. (Suksin et al., 2020).

However, views like this can be changed with a more comprehensive cultural analysis, by seeing that wearing the veil does not always have to be associated with a

rigid or radical religious identity, but can also be associated with style or beauty. Apart from that, considering the opportunities for Muslim women to take part in social and economic activities, their skills and competencies are also part of the identity of women who wear the veil.

In its implementation, the identity of women who wear the veil also differs between cultures and countries, the veil is used as a symbol of generating the spirit of nationalism, on the other hand, in some countries, the veil is considered a symbol of liberation. Of course, every woman has the freedom to wear the veil or not, but how the society and culture around her accepts the use of the veil determines the identity of the veiled woman.

3. Identity relations of veiled women

1) Religious Relations

The veil has become a phenomenon that has become increasingly prominent in society in recent years. There is a group of women who bravely wear the veil in public spaces as part of their identity. However, ironically, there are also several extremist and radical groups who take the veil as a symbol of their struggle. The question arises, what is the relationship between women who wear the veil and these groups, especially from a religious perspective? The veil is often interpreted as an attribute of radical, hardline, fanatical Islamic organizational groups. This is reinforced by reports in the media which label women who wear the veil as terrorists (Ratri, 2011).

As a form of self-chosen identity, erase the stereotype that views women who wear the veil as people who are restrained or forced. The truth is that wearing the veil is a calling and individual choice. Negative stereotypes against women who wear the veil are very detrimental because they can limit individual rights and encourage the growth of mutual understanding.

Negative stereotypes against women who wear the veil should be overcome continuously by focusing on education, open dialogue, respect for human and individual rights, as well as a society that is more tolerant and loves diversity. This will create harmony in gender perspectives and encourage the growth of gender equality, tolerance and peace.

However, although the decision to wear the veil lies with the woman concerned, there are also groups who deliberately manipulate this symbol and associate it with extremist and radical ideas. They consider the veil as a sign that they are fighters, fighting against things that they think are contrary to religious teachings.

Of course, the implementation of certain symbols in various contexts can often produce different meanings and interpretations. The veil as a symbol of female identity is believed by some women to be a manifestation of religious values, namely the values of piety, cleanliness of heart and honesty. However, there are also groups who link the veil with extremist and radical ideologies. This link between the veil and extremism arises from a wrong interpretation of religious teachings, which is then used as a tool to create a division between "us" and "them".

This context also raises debates about religious vocation. The existing variety of interpretations results in separation in the understanding and implementation of religion, while at the same time denoting different parties' fatwa as "right" and "wrong". This often causes certain people to question the decision of women to wear the veil, as well as condemning and saying that they are trapped in uncontrolled behavior and extreme perspectives. However, on the other hand, women who decide to wear the veil feel that it is the best way to express their identity and spiritual values, and challenge limiting stereotypes.

In understanding the relationship between the veil and extremist and radical ideas, it is necessary to realize that Islam as a major religion has universal values that encourage living in peace and togetherness. However, there is something wrong with religious practices that leads to extremism and intolerance. Therefore, it is very important to encourage open discussion and educate the public about the nature of religion, the fundamental values of that religion, and how to implement them correctly. More importantly, we must fight for the right of every individual to choose and express their identity, including in terms of wearing the veil.

So, in conclusion, it is important for society, especially religious groups, to open themselves to differences and the virtues of different ideas, while prioritizing noble values in religion, and responding wisely if there is a tendency to incorrectly interpret the choice of the veil as a symbol of one's own identity. Without any coercion or

justification for extremist actions, women who wear the veil must have the same reputation as other women in sharing rights and obligations in the context of harmonious social life.

2) Group Relations

Women wearing the veil, as a self-chosen symbol of female identity, are often associated with radical and extremist groups (Gunawan et al., 2021). This is because this symbol is often used as a tool to promote a certain political agenda or ideology, especially by radical groups. In the context of group relations, the decision to wear the veil can be influenced by external factors such as social pressure from nearby groups and the views of community groups that support the use of the veil.

Typically, women who choose to wear the veil tend to be more ambitious and have a strong desire to articulate their identity clearly. However, their desires can trigger their interest and involvement in radical and extremist groups that offer alternative visions of the world and women's place in it. These groups often deceive individuals by offering social or political opportunities that are rarely found in veiled societies.

At the same time, there are also groups who want to expand their views on women who wear the veil more comprehensively and avoid dangerous relationships. This group tends to concentrate on strategies that educate the public about the values of freedom, gender equality, and education that is in accordance with religious values. In group relations, this group also emphasizes shared interests in building a tolerant and peaceful society.

Therefore, it can be concluded that the relationship between women who wear the veil and radical and extremist groups is not easy and complex. This is caused by external factors that influence an individual's decision to wear the veil, such as social pressure or the views of community groups that support the use of the veil. From a group relations perspective, a strategic approach that focuses on a more comprehensive understanding of the values of freedom, gender equality, and education in accordance with religious values can help society understand the identity of women who wear the veil as a representation of women's identity that is independent and not tied to the views of extremist and radical groups.

In order to overcome the unhealthy relationship between women who wear the veil and radical and extremist groups, ongoing efforts must be made. This can be achieved through an educational approach and intense inter-religious dialogue, opening wider space for individuals to express their identities, and improving the perception of societal groups towards women who wear the veil. Thus, it is hoped that this process can help defend human rights, and create a society that values freedom, tolerance and peace.

3) Cultural relations

In research, there are several scientists who explain the origins of women's veils from countries around Persia before Islam. However, there are unimportant accusations against Islam that come from irresponsible people, who say that the hijab and veil originate from Arab culture before the arrival of Islam. The veil could have come from the tradition of the Arab Jahiliyah society to differentiate between free women and live slaves or had another purpose. Even though the origin of the veil is different, this does not need to be a debate that criticizes certain communities. The discussion of the veil has been an issue discussed by classical scholars even since the time of the Prophet Muhammad SAW and is not only focused on certain individuals or groups, but is for the general benefit. The discussion of the veil has been a topic of Islamic discussion since the Qur'an was revealed and is also discussed in several verses of the Qur'an and the hadith of the Prophet Muhammad SAW. (Setyawan, et al., 2021).

The stereotype that women wearing the veil are associated with extremist and radical groups has become a fairly common phenomenon in society, including in developing cultural values. However, could a more positive cultural set act as a barrier to the tendency of veiled women to join extremist and radical groups? Previous researchers have shown that hostility towards women who wear the hijab in western Europe is an example of subtle anti-immigrant prejudice(Choi, et al., 2023; Van Oost, et al., 2024; Torres et al., 2024). This is in line with previous research on ethnic prejudice. However, future research needs to consider the possible role that subtle prejudice or racism plays in these attitudes. Although conventional racism is seen to have declined, it still exists according to Leach (2005), and the results of subtle

prejudice are often the same as overt prejudice. Therefore, future research should pay attention to both subtle prejudice and overt prejudice in investigating the correlation between prejudice and detrimental attitudes (Saroglou et al., 2009).

In cultural relations, several cultures interpret the veil as a symbol of women's identity, which depicts the values of cleanliness, body purity and self-honesty. This culture tends to encourage women to wear the veil as part of their identity, although the final decision remains with the individual. On the other hand, other cultures have the opposite view, challenging an individual's choice to wear the veil as a form of alienation from a society that does not share their views.

Pressure from a culture that does not support wearing the veil as a symbol of identity can sometimes cause women who wear the veil to feel inadequately accepted within their group. This insecurity can open up options for women who wear the veil, to look for alternative groups that are more accepting of wearing the veil as a woman's identity. These groups often manipulate the veil symbol as a sign that they are fighters to fight things that are contrary to religious teachings.

However, on the other hand, awareness and representation of individual identity in a more positive culture can help reduce the tendency of women who wear the veil to join extremist and radical groups. It is believed that the awareness that wearing the veil is part of women's identity and human rights can encourage education in cultures that emphasize gender equality and tolerance and can strengthen women's identity and the appeal of women who wear the veil to remain active in their cultural heritage.

Awareness of positive cultural values can be a tool to prohibit wrongful recruitment by extremist and radical groups. Agreement on cultural values and individual identity, including respect for humanity and tolerance, can prevent cultural pressures that in the past have tended to lead niqab-wearing women to join extremist and radical groups.

In order to see the relationship between the identity of veiled women and extremist and radical groups from a cultural perspective. Cultural relations that encourage awareness of respect for diversity, equality and tolerance can strengthen individual identity and influence the decisions of women who wear the veil in expressing their identity, including wearing the veil. This can prevent women who wear the niqab from being trapped in extremist and radical groups and help create a more harmonious society, fostering trust and togetherness, without being tied to symbols or religion.

The use of the veil as a symbol of women's identity can vary depending on the region and culture in it. The following are some examples of the culture of wearing the veil in certain regions:

a. Middle East

In the Middle East, the wearing of the veil is often associated with a strong Islamic culture, where wearing the veil is considered a symbol of bodily purity, piety and honor. In some places, such as Saudi Arabia and Iran, wearing the veil is even mandatory for women in public places.

This is based on a certain interpretation of Islamic teachings which considers that women's appearance must be adapted to the principles of piety and submission. According to the views of several community groups in the Middle East, wearing the veil can also maintain the purity of women's bodies and prevent sexual harassment and oppression.

Therefore, in some countries, such as Saudi Arabia, wearing the veil for women in public places is legally required. Regulations on wearing the niqab are also applied in workplaces and educational institutions which prohibit students or workers from wearing clothing that does not meet specified standards. However, in some countries, such as Lebanon and Syria, wearing the veil is an individual decision and is not legally required.

Even though the wearing of the veil is mandatory in several countries in the Middle East, when Islam first developed in Indonesia the use of the veil was not found, at that time the use of the veiled veil was only found in Saudi Arabia, this was also due to the geographical location in the desert. Meanwhile, Indonesia only wears the hijab (Aini, N., et al., 2023; Oktavian, et al., 2024). It is important to remember that wearing the veil should be an individual choice, based on personal beliefs and spiritual values. Wearing the veil should not be forced and one must understand the meaning and value of wearing the veil itself.

b. South Asia

In South Asia, such as in Pakistan and Afghanistan, India, all clothing worn by women to cover their entire bodies is called the burqa. In this country you can also find westernized women and women who wear traditional burqas (Mohammadi, et al., 2021; Hassan, S. 2022). Wearers of the veil differ from one ethnic group to another. Veil wearers there tend to be more conservative and uphold religious values, where the veil is often seen as an integral part of a woman's moral and polite appearance.

Since ancient times, South Asia has kept and passed down unique customs and traditions. One practice that is prominent in the culture of many countries in South Asia is the wearing of the veil by Muslim women. The veil itself is a veil that covers a woman's entire face and body except the eyes, and is considered a manifestation of faith. Although the wearing of the veil in South Asia has been a tradition for centuries, this practice has consistently been the target of criticism and polemics among the public.

It cannot be denied that the wearing of the veil has also caused a lot of modern controversy in South Asia. There are societies that see the veil as a symbol of women's oppression, encouraging the wearing of the veil as an instrument of strong authority and women's servitude to male domination. However, on the other hand, there is also the idea that wearing the veil is a woman's own decision, a right to personal choice that should not be misinterpreted as an oppression of women's self-esteem regarding appearance.

Polemics regarding the use of the veil in South Asia often give rise to various views and arguments. There is an opinion that the veil does not always have to indicate oppression, but on the contrary, wearing the veil can provide a sense of protection or feel safer in an environment that assumes relationship boundaries are more oppressive or regulated for women. However, a wider view considers the veil as a symbol of gender inequality, which only accommodates men's views of women, thereby reducing women's true identity and limiting women's ability to participate in various activities.

In this context, a need arises that responds to the strong conflict regarding the use of the veil. It is important that every individual, especially women, have the right to choose how they dress without oppression. This can be achieved through outreach campaigns and education campaigns among the community to open up basic views about human rights and an orderly view of gender equality. Introducing an effective operational policy prohibiting the forced wearing of the veil for women is also a very important action.

In conclusion, the use of the veil in South Asia reflects a conflict between respecting tradition and providing space for women's human rights. In this case, awareness and education in society is needed about the importance of individuals' rights to choose how they dress, taking into account cultural and religious values in decision making. Serious efforts are needed to avoid oppression in the use of the veil so as not to deny women's rights and welfare, and to adapt to changing times.

c. North Africa

The wearing of the veil has become one of the hottest topics in North Africa. In countries such as Algeria, Morocco, Tunisia, Libya and Egypt, wearing the veil is often associated with identity, religion and women's human rights. Even though the veil is considered a symbol of faith, belief and tradition, the wearing of the veil in these countries often faces criticism regarding its potentially detrimental impact on women's rights and welfare, and some time ago there was even a ban on the wearing of the veil in certain countries in North Africa.

It is important to note that the issue of wearing the veil in North Africa is closely related to identity and religion. In these areas, wearing the veil is often associated with Islam and identifies devout Muslim women. Although wearing the veil is not mandatory in all countries, many women choose to wear it as a form of strong commitment to their religious beliefs. However, this also raises ethical conflicts regarding the coercion and determination of women's identities by religious groups.

On the other hand, many civil society groups and feminists support a ban on wearing the veil, because they believe that wearing the veil can reduce human rights and gender equality in the region. They argue that wearing the veil can be a

form of coercion on women and limit their ability to actively participate in community life. Apart from that, they also argue that wearing the veil reflects women's subordination, so it can reduce women's self-esteem and dignity.

Despite the polemic regarding the use of the veil in North Africa, several countries in the region have created policies to limit and regulate the use of the veil. In Morocco, women are prohibited from wearing the niqab in a number of public institutions, and in Algeria, the government implemented a ban on the wearing of the niqab in educational institutions. However, many groups reject this policy, considering it an obstacle to women's religious freedom and self-expression.

In this context, paying attention to social order regarding the wearing of the veil in North Africa is necessary, but must not be done by silencing women's human rights and welfare. Governments in the region must pay attention to the values of human rights and gender equality in determining policies regarding the wearing of the veil. At the same time, efforts need to be made to raise awareness about women's human rights and bring closer understanding between religious groups and feminists. This can be achieved through education and dialogue between the government, non-governmental organizations and women's organizations.

In conclusion, the wearing of the veil in North Africa reflects the conflict between identity, religion and women's human rights. This polemic reflects the need to actively respond and pay attention to problems related to the use of the veil, while maintaining social harmony in the area. Effective discussion and education is needed to reach the right solution and respect the human rights of women and every individual in choosing the way they dress without oppression.

d. Europe

The use of the veil or hijab is a religious sign shown by members of the Muslim community. The veil is a type of hijab with a layer of cloth that covers the face and head, while the hijab only covers the hair and neck. In Europe, the wearing of the veil has become controversial because it is seen as a sign of a different culture and is also accused of being a source of insecurity.

Previously, the use of the veil in Europe was very rare and did not attract attention. However, in 2010 France banned the use of the veil and then in 2014 the European human rights court upheld the ban, which was then considered excessive and encouraged stereotypes (Fajrin/Reuters, n.d.). France passed a law banning the wearing of religious symbols, including the veil, in public places. This comes after a high-term acceleration in commendable and culturally diverse integration across Europe was hit by a series of acts of terrorism by Islamic extremist groups on the continent. Some researchers argue that face-to-face interactions between native French speakers in Quebec and Arab Muslims are rare. We found that allowing individuals from majority groups to interact directly with often-disparaged minorities and providing them with positions of authority that contradict stereotypes, can be the first step in changing negative views of those minorities. If competent Arab Muslim women who wear the niqab are given more valued positions, this could have the effect of challenging stereotypes and helping to improve society's view of Arab Muslims who are often looked down upon. However, as Study 1 and a recent public survey in Quebec show, there is resistance towards Arab Muslims, especially women who wear the niqab. Security, secular, gender, and symbolic reasons have driven public policies that prohibit the use of the niqab in public places such as workplaces, educational institutions, health facilities, shops, and streets. Although laws banning the niqab have been implemented in Egypt and Turkey previously, similar laws are now being considered or implemented in French-speaking democracies in the West such as France, Belgium, and Quebec (Welch, 2007). Such laws have received criticism from Muslim communities and civil rights advocates for being stigmatizing and segregating, ultimately undermining the integration of Arab and non-Arab Muslims in the Western world (Whidden, M. J. 2020).

This was the beginning of increasing controversy over the wearing of the veil in Europe. In 2010, Switzerland also banned the wearing of niqabs in public places, while several other countries such as Italy, the Netherlands, Spain and Denmark are debating or discussing potential bans.

Despite the controversy over wearing the veil in Europe, many Muslim women choose to continue wearing the veil as a form of self-identity and religious belief. Many of them demonstrated their determination to defend their right to expression, respect freedom and respect culture throughout Europe.

Several activist groups, organizations and figures have begun to fight discrimination against the wearing of the veil in Europe by demanding the implementation of individual rights and freedoms. Many Muslim women have found support and sisterhood within feminist unions or movements, which support women's rights to form their own identities.

There is also a group of Muslim communities in Europe who uphold the value of freedom in determining their own identity and values in life, despite the differences between other religions and cultures. It is important to know that a multicultural and inclusive society will provide space to accept differences and treat all members of society fairly.

When discussing the culture of wearing the veil in Europe, it is important to understand that every individual has the right to determine the form and expression of religion. Regardless of discrimination or stereotypes, there will always be groups of people who wear the veil as a form of self-identity and religious belief. Therefore, it is necessary to understand and respect their freedom to do so.

In conclusion, the culture of wearing the veil in Europe is currently still a controversial issue. Currently there is a debate regarding individual rights, freedom of expression and the rights of citizens. However, all cultural elements must remain respected and accommodated in a society that is open, inclusive and respects individual freedom.

e. North America

As countries founded on freedom and tolerance, the United States and Canada uphold the right of every citizen to have a religion and express their beliefs. Therefore, for the majority of Muslim women in North America, wearing the veil or hijab is an individual choice, as a form of religious identity and expression.

However, wearing the hijab in North America also has the potential to face several problems, such as discrimination. Sometimes Muslim women who wear the veil may feel prohibited from entering locations that do not allow certain religious symbols or feel disrespected in the workplace or social environment. In 2019 there was a bombing incident in Colombo, after which the first action taken by the Sri Lankan government was to ban the use of the veil because it was considered threatening. (Ikhsani & Yanti Haryanti, 2020).

However, there are many Muslim women in North America who are fighting for their right to wear the veil and hijab and to be respected in everyday life. Several Muslim community groups have formed organizations and advocacy groups to fight for their rights in an inclusive and tolerant environment.

They also have the opportunity to gain support from several member societies who share their views on freedom of expression and respect for differences. This is accompanied by efforts to educate and inform the general public about the values of tolerance and diversity, as well as the desire to bring cultural differences to one unifying message stage.

The growth in the use of the veil or hijab in North America has also influenced several aspects of society such as fashion. The use of the veil is no longer considered something strange or seen as a symbol of "terrorism", as many people still believed before. In fact, several fashion designers have been inspired by this symbol of diversity by designing clothes that can be worn in a variety of ways, combining religious traditions with modern styles.

In conclusion, although controversy and discrimination may occur regarding the wearing of the veil or hijab in North America, the culture of wearing the veil is part of the religious identity and existence for many Muslim women. In inclusive North American society, individuals can wear the veil or perform other religious symbols as a form of self-respect and religious existence, without needing to worry about inappropriate judgments and stereotypes.

CONCLUSION

The use of the veil by women is related to cultural, religious and group identity. Although controversial, wearing the veil can be interpreted as a symbol of obedience,

protection against evil views, and religious identity. There are several positive stereotypes that often appear in women who wear the veil, namely piety and piety, honor and dignity, wisdom and maturity, as well as example and inspiration. However, there are also negative stereotypes towards women who wear the veil, namely: isolated and closed, confined and not independent, backward and uneducated, and associated with extremism or terrorism. Negative stereotypes against women who wear the veil can be overcome through education, open dialogue and respect for individual rights. Increasing public understanding of Muslim life, encouraging attitudes of tolerance, and paying attention to individuals' human rights in choosing how they dress can help overcome negative perceptions towards wearing the veil.

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