

Vail Perspective of PAI Students at IAIN Ternate, Indonesia

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Abstract

The veil is a piece of cloth used by Muslim women to cover their genitals, especially on the face. The law on the use of the veil also varies, some are mandatory and some are sunnah. Nowadays, the veil is often misused for the sake of certain interests so that it makes the good image of people who wear the veil bad, what was originally seen as good by society is now seen as bad as terrorists and so on. Therefore, the presence of this article is one of the efforts to make the public aware so that they are not consumed by the spread of hoaxes that have hit the community, namely people wearing veils are terrorists. This study uses qualitative research in the form of observations on PAI students at IAIN Ternate, especially in semester 5.

Keywords: veil, perspective, students, PAI

1. Introduction

Indonesia is currently experiencing very rapid development in the fields of industry, education and clothing. In this very rapid development, it is certain that Muslims are also involved in it, what's more, Indonesia is a country where the majority of the population are Muslims. We cannot avoid the influences of western culture in any way, especially in terms of clothing. The main targets of western cultural influence are young people, so this makes a lot of young people fall into promiscuity which causes rampant cases of rape everywhere. To respond to this, the role of Islamic education is very important, especially about how to dress. The way to dress in syar'i is often considered old-fashioned by some groups in society, especially when wearing a veil is often considered a terrorist and so on. This happened because there were many individuals who did not like the development of the Islamic religion, so that it made the image of Islam in the eyes of the public worse, especially for women who wore veils and men who wore beards. (Ekawati, 2018)

The law on the use of the veil itself varies, some scholars say it is obligatory and some say it is sunnah. In Indonesia itself adheres to several schools of thought, it is not surprising that some Muslims in Indonesia use the veil and some do not, according to the understanding and which scholars they follow. The legal basis for wearing the veil is also found in the Al-Quran and Hadith. (Hajar, 1991) Allah SWT says:

رَّحِيمٌ غَفُورًا اللَّهُ وَكَانَ يُؤَذِّنُ فَلَا يُعْرِفُونَ أَنْ أُنذِيَ ذَلِكَ جَلَابِيبُهُنَّ مِنْ عَلَيْهِنَّ يُدْنِينَ الْمُؤْمِنِينَ نِسَاءً وَوَبَنَاتِكَ لِأَزْوَاجِكَ قَالَ النَّبِيُّ يَا أَيُّهَا

Meaning: O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their heads all over their bodies." This is so that they are easier to identify, so they are not disturbed. And Allah is Forgiving, Most Merciful. (Surah Al-Ahzab: 59)

The verse above explains that covering the genitals is obligatory, especially for Muslim women to wear clothes that are in accordance with religious teachings. This is because there are so many female genitalia and to be able to distinguish which are Muslim women and which are not. In Indonesia, Muslim clothing, especially the veil, has not been widely used. ("Tafsir Ibnu Katsir 2.1.pdf," nd) In North Maluku, the use of shar'i clothing only started to bloom after the inter-religious riots in the 2000s. Its use also aims to make it easy to distinguish between Muslim and non-Muslim women, but over time it has become accustomed to and has stuck to this day. The use of the veil in North Maluku, especially at IAIN Ternate, has not been very widespread, this is due to different views and understandings about the veil, but there is no prohibition against using it. This is evidenced by the presence of several Ternate IAIN students who wear the veil, especially among Islamic Religious Education (PAI) students.

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2. Method

In this paper the author uses qualitative research methods. Research methodology is the science that examines research methods. Because the qualitative research method is research that intends to understand phenomena about what is experienced by research subjects such as perceptions, motivations, actions, etc. holistically, by means of descriptions in the form of language words, in a special natural context and with using a variety of scientific methods. Descriptive research is a type of research whose purpose is to present a complete picture of a social setting or is intended to explore and clarify a phenomenon or social reality. You do this by describing a number of variables related to the problem and the unit under study between the phenomena being tested. According to Nazir in his book *Research Methods*, descriptive method is a method of researching the status of a human group, a subject, a set of conditions, a system of thought or even a class of events in the present.

The purpose of this descriptive research is to make systematic descriptions, drawings or drawings as well as the relationships between the phenomena being investigated. (Nazir, 2011). The purpose of descriptive research is to produce an accurate picture of a group, to describe the mechanism of a process or relationship, to provide a complete picture either verbally or numerically, to provide basic information about a relationship, to create a set of categories and to classify research subjects. This method also describes a set of stages or processes, as well as to store contradictory information about research subjects. This qualitative research method arises because there is a paradigm shift in viewing a phenomenon or reality or symptom. In using qualitative research methods, it is necessary to understand the method. (Gunawan, 2013). According to Nana Syaodih Sukmadinata, qualitative descriptive research is aimed at describing and describing existing phenomena, both natural and human-made, which pay more attention to characteristics, quality, Interrelationships between activities. (Syaosdih, 2011)

This type of qualitative descriptive research interprets and describes the existing data along with the current situation. This study also reveals attitudes, contradictions, relationships and views that occur in a range of respondents. This type of qualitative descriptive research describes the conditions as they are, without giving treatment or manipulation to the variables studied. This type of qualitative descriptive research is a type of research with the process of obtaining data as it is. This study emphasizes the meaning of the results. The data collection technique in this study used observation and interview techniques, the authors took a sample of 5th semester PAI students at IAIN Ternate.

3. Result and Discussion

Cadar in the Big Indonesian Dictionary means a cloth covering the head or face (for women). In Arabic the veil is called النقاب. Niqob is the plural of Nuquub. Niqab means a cloth covering the face, in other words النقاب, which is a cloth covering the face for women so that only the two eyes are visible. From the meaning of the word veil above, it can be understood that the veil is a name that is intended for clothing that functions to cover the face for women. (L 2011)

The veil is a cloth used to cover th face, the veil is worn by some Muslim women to be able to protect themselves from anything that can lead to something undesirable, adhering to the opinion of the scholars. There are some who use the veil believing that it is obligatory to wear the veil, and there are also those who believe that the veil is a legal Sunnah and can be removed, and there are also those who believe that the law on wearing the veil is permissible and so on. (Sudirman, 2019). The veil is just a piece of cloth used to cover the face, but behind its function as a face covering there is comfort for its use because their faces cannot be seen by men who are not mahrom so as to prevent lust from arising in a man and avoid things that unwanted.

3.1. *The origin of the use of the veil*

Recently, the phenomenon of the veil has been increasingly discussed in various conferences, media and society, especially in the Arab region. The Muslim community believes that the veil originates from the culture of Arab society and eventually becomes a topic of discussion in Islam. The origins of the veil are increasingly associated with the culture of the Arab people. Although the tradition of wearing the veil may not have come from them. (Sudirman, 2019).

M. Quraish Shihab's research shows that wearing closed clothing, including the veil, is not unique to Arab society, nor does it originate from their culture. In fact, according to the great contemporary Iranian scholar and philosopher Murtadha Muthahari, the ancients knew about covering clothing (a woman's entire body, including the veil) long before the arrival of Islam, and was more attached to the Persians, especially the Sasanians than anywhere else. Iranian requirements are stricter than Islamic ones. Another expert adds that the Arabs followed the example of the Persians who adhered to the Zardasyt religion and considered women as unclean creatures, so they were required to cover their mouths and noses with something so that their breath would not contaminate the sacred fire they worshiped. Ancient

Persian religion. Arabs also imitate Byzantine (Roman) society to keep women in the house, which comes from ancient Greek society, at that time the house was divided into two separate parts, one male and one female. In Arab society, this tradition became very strong during the reign of the Umayyads, especially during the reign of Al-Walid II who established a special area in his house for women. (Sudirman, 2019).

During the Jahilian era and early Islam, the clothes worn by women in the Arabian Peninsula basically attracted the admiration of men besides being able to withstand the hot air of a desert-like climate. Indeed, they also wear turbans, but the headscarves are simply pulled over their heads, usually pulled back so that their breasts and the necklaces around their necks are clearly visible. Due to lose or revealing clothing, even a small part of the breast can be seen. They also have earrings and necklaces that adorn their ears and necks. They often use eye shadow powder to modify the eyes. They wore bracelets on their feet and hands which clattered as they walked. Their palms and feet are also often stained with henna. Their eyebrows were plucked and their cheeks were reddened, just like today's women, although their ways were still very traditional. They also paid attention to the hair that they often connected using other women's hair clippings, it was only after Islam came, The Qur'an and Sunnah spoke about clothing and gave guidance on how to wear it. (Ekawati 2018)

3.2. The legal basis for the use of the veil

The debate of Islamic jurisprudence scholars about the law on the use of the headscarf is related to the issue of the boundaries of women's private parts which cannot be avoided and freed from social interaction in the cultural context of society. In other words, the use of the veil in areas with a culture that matches the dress is not a problem, there is no tradition for women to wear the veil, and the law mandates the use of the veil. This agrees with the opinion of Malikiyah. ("Tafsir of Ibn Kathir 2.4.pdf," nd). It is makruh for a woman to cover her face with a niqab, something that covers her eyes while praying, because that is considered excessive (ghuluw), especially for men. This prohibition applies as long as the use of the niqab is not part of local customs or traditions. (Hajar, 1991)

Allah Ta'ala says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُذْنِبْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"Prophet, say to your wives, your daughters and the wives of the believers: Let them stretch out their headscarves all over their bodies. That is so that they are easier to recognize, therefore they are not disturbed. And Allah is Most Forgiving, Most Merciful." (QS. Al Ahzab: 59).

"The scholars misinterpreted the nature of sticking out the headscarf which Allah ordered in this verse. Some of them said: that is, by covering their faces and their heads, and not showing anything but only one eye. (Shaykh 2019)

Allah Ta'ala says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

"If you ask for something (necessity) from them (the wives of the Prophet), then ask from behind the hijab." (QS. Al Ahzab: 53).

As Sa'di Rahimahullah explained "That means, between you (men) and the wives of the Prophet there should be a barrier that blocks the view. Because there is no need to look at it. So from here, men look at women (who are not mahrams) whose law is forbidden under any circumstances." (Muthoharoh 2019). Historical facts prove that even women in some Arab regions wear the veil for socio-cultural reasons rather than theological or religious reasons. Namely, to appreciate the "tradition and culture" that has been passed down from generation to generation by their ancestors, the Bedouins. An Arab community belonging to the "Pastoralnomads" (nomads) whose lifestyle moves from one place to another with their families in search of livelihoods and economic resources. (Inspiration, 2021)

Some of these veiled women take off their veils when traveling abroad (outside the territory of Saudi Arabia), but for various reasons and considerations, some people still wear the veil even though they are outside Saudi Arabia. (Ekawati 2018). Outside of Saudi Arabia, women in Bahrain, Kuwait, Oman, Yemen and the United Arab Emirates also wear the veil because they feel they belong to the culture of the Arabian Peninsula. Also wear a headscarf. Otherwise, Arab women do not wear headscarves at all. Many people wear the abaya (traditional dress for Arab women) but do not wear the hijab (hair/head covering). (Fithrotin, 2017). Apart from social and cultural factors, there are also differences of opinion among Islamic scholars regarding the procedures for wearing the veil. Other Islamic schools of thought are very loose and flexible. Saudis formally follow Hanbali thinking, so it is not surprising that the veil issue is so dominant

here, as well as in other countries. Therefore, it is not surprising that women who wear the veil in India, Pakistan, Bangladesh, Afghanistan and even Indonesia. (Muh. Sudirman 2019).

Although the Hanbali School is the clearest about these veiling guidelines, women who wear the veil do not automatically follow the Hanbali School. Some women who veil for various reasons increased. From socio-cultural reasons (Arabian Peninsula) and protection of the traditional heritage of Bedouin Arab women, to practical reasons (avoiding exposure to dust and the sun's heat) and safety (eg being harassed by men). (Kudhori 2019). In the Arabian Peninsula, the veil is not only worn by Muslim women, but also by Orthodox Jewish women. Orthodox Christian Arab women also wear the veil. It is considered a tradition and culture for women living in the Middle East region, so that they wear the veil, whether Arab, Jewish or Persian, Kurdish or not, Muslim or not, or both. It is therefore not surprising that women from this liberal Jewish group wear headscarves whenever they leave their homes and are in public places. (Mujahideen 2019)

3.3. The general view of PAI students towards people who wear the veil

Most people see the veil as just a piece of cloth whose only function is to cover their faces. Many people wear the veil but do not know what the essence of the veil is. For example, there are people who wear veils, but their behavior is still bad, there are also people who wear veils but are still dating and so on. This is what makes ordinary people have a bad view of people who wear the veil. There are people who wear the veil just because it's a formality, maybe because of the demands of the institution they occupy, such as in Islamic boarding schools which require their female students to wear the veil. There are also individuals who deliberately use the veil only to undermine the image of Islam as a condition. Like the case that occurred in the city of Ternate in 2021, Tuesday 9 February, a man who disguised himself as a woman used a veil only to win the heart of a man he had a crush on, but his actions were caught red-handed by local residents, and there are many other cases where veils are used.

3.4. PAI Students' special defense against people who wear the veil

The veil is a cloth used to cover the face, the veil is worn by some Muslim women to be able to protect themselves from anything that can lead to something undesirable, adhering to the opinion of the scholars. There are some who use the veil believing that it is obligatory to wear the veil, and there are also those who believe that the veil is a legal Sunnah and can be removed, and there are also those who believe that the law on wearing the veil is permissible and so on.

Lots of people out there think that people who wear the veil are terrorists and so on. People who wear the veil are not terrorists as long as those who wear it are Muslim women. As we know, scholars have different opinions about the veil. Some say obligatory, Sunnah, mubah, and others. This cloth covering the face is propped up with the wives of Rasulullah SAW, meaning that Muslim women who wear the veil are those who want to carry out the Sunnah as the wives of the Messenger of Allah have done what they can, and avoid slander. But in fact, nowadays women who wear the veil are trapped in slander, they often get the nickname "terrorists" and so on. The reason for wearing the veil is inseparable from the law of the veil taken from the opinion of the two Shafi'i priests whose law is Sunnah, namely one of the sunnahs that can be done every day which is also worth a reward. In addition, the figure of Fatimah Az-Zahra, she is the most awake woman and is famous for her shame, which is one of the motivators for Muslim women who wear the veil. The hope is that by using this veil Allah SWT keeps away from everything that is not wanted, and makes us focus on the good things. Especially a woman where women are the biggest source of slander. Also, an ordinary human who might not be spared from mistakes one day. So, by wearing this veil, we make more endeavors. From these reasons, the point is that we as Muslims want to seek the pleasure of Allah SWT in our own way.

4. Conclusion

Everyone has their own way of getting closer to Allah SWT. Those of us who have not been able to take care of our genitals like them, let us not be prejudiced against them and do not stay away from them, draw closer to them so that we can be infected with their good behavior. Likewise, people who are able to take care of their private parts, should not look at people who do not protect their genitals with one eye, maybe they are more-noble in the sight of Allah SWT. There are many ways to heaven for Allah SWT, and many ways to seek the pleasure of Allah SWT.

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