



JILBAB AS AN ACCESSORY IN THE MODERN ERA AND HIS VIEW ON HADITH

Siddik Firmansyah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

e-mail: siddikfirman806@gmail.com

Info Artikel

Diajukan: 1-25-2022

Diterima: 3-11-2022

Diterbitkan: 3-14-2022

Keywords:

hijab, al-Qur'an and hadith of the prophet, Muslim women, the limits of genitalia.

Kata kunci:

jilbab, al-qur'an dan hadis nabi, wanita muslimah, batas aurat.

Abstract

Hijab has become phenomenal with style and fashion in today's modern era without paying attention to a rule in religion to use it properly. The purpose of this study aims to provide a religious rule in using the hijab for Muslim women with a contemporary form according to the Shari'ah. This method uses descriptive-comparative analysis of the hadith. The results in this paper provide enlightenment to the younger generation of Muslim women using the hijab today, still under the auspices of the religious process and the need for religious education from the family, social environment, and culture to filter the use of the hijab according to Islamic religious regulations. In the hadith of the prophet, it is explained that covering the genitals is an obligation for women when at home, dealing with the opposite sex, and when leaving the house, these three things have their hijab limitations for Muslim women in wearing them.

Abstrak

Jilbab menjadi fenomenal dengan gaya dan fashion di era modern saat ini tanpa memperhatikan sebuah aturan dalam agama untuk menggunakannya dengan benar. Tujuan penelitian ini bertujuan untuk memberikan sebuah aturan agama dalam menggunakan jilbab terhadap perempuan Muslimah dengan bentuk kekinian sesuai pada syari'at. Metode ini menggunakan analisis deskriptif-komparatif terhadap hadis. Hasil dalam tulisan ini memberikan pencerahan terhadap perempuan Muslimah generasi muda menggunakan jilbab kekinian tetap dalam naungan proses agama dan perlunya didikan agama dari keluarga, lingkungan sosial, dan budaya agar dapat menyaring penggunaan jilbab sesuai pada peraturan agama islam. Dalam hadis nabi dijelaskan bahwa menutup aurat adalah kewajiban bagi perempuan ketika dalam rumah, berhadapan dengan lawan jenis, dan ketika keluar dari rumah dari tiga hal ini mempunyai batasan jilbab tersendiri bagi perempuan Muslimah dalam menggunakannya.

Introduction

The modern era in the 2000s did not only occur in big cities but also spread to small rural towns, the hijab was used as a fashion model that was trending at this time.(Yunita 2017:96) This situation makes Muslim activists in Indonesia as users of the niqab or syar'i hijab which covers the pure genitalia because Allah swt is also affected by the clothes to the hijab that is fashionable in the modern era in society. Simultaneously, the hijab provides a social and cultural message to religious communities in the world that provide different views.(Budiati 2011:60) This kind of thing continues with various contemporary forms of dressing that cover women's bodies by following the times without paying attention to the limitations of women's obligations just to look fashionable in front of friends, family, TV media, and others.

The development of the use of headscarves by women in Indonesia continues to accelerate sharply, starting from the nature of the veil covering the head in the early days of Islam entering Samudra Pasai, to turning it into a hijab of various kinds, developed from small entrepreneurs to artists so that Muslim clothing looks elegant according to with his era.(Arafah 2019:33) Seeing this situation, it appears that the hijab for women is affected by social and cultural influences without using it properly



according to the basis of the Islamic religion which aims to keep abreast of changes from time to time.(SMITH-HEFNER 2019:4) In this case, it is necessary to review it from the scientific point of view of the Qur'an and hadith so that the meaning of the use of the hijab in this modern era remains in the path of Islamic law based on these two sources. This is so that using the Muslim headscarf remains in the path of religious law even though the times are full of style and fashion.

In previous research about the jilbab or hijab which has a different discussion. Mauliy et al(Dipiati dan Supiarza 2021:14) who discussed the hijab of the Bella character in the Beauty and The Beast film, the result was to modify Muslim clothing in the renewal of the costume form for the Bella character in the film while maintaining its original form so as to provide a symbol of beauty that still follows religious rules and describes the characteristics that are played. Meanwhile, Said(Said 2021:viii) in his research on the hijab is seen from the point of view of M. Quraish Shihab who gives three messages; First, in the Qur'an and Hadith, according to him, it provides an interpretation of the limits of women's genitalia which are *Dhani*. Second, it emphasizes that covering aurat is a religious order, but that does not mean that those who are not veiled or show their hands violate religious instructions. Third, there are many criticisms of his controversial opinion. From the research above, it has not provided a specific answer to the fashionable hijab in the modern era, it only tends to lead to one character's opinion on the female genitalia and the female character of the hijab in the film. So it needs to be reviewed to stick to religious rules in social and culture, not just hijab fashion.

Hijab is currently full of style, so it needs to be explored in the view of the Qur'an and hadith in particular so that it does not become controversial. In the opinion of the author, the writer will give a different view of women wearing hijab in fashionable Muslim clothing that is not far from religious law, not only in terms of how to dress according to culture and society but also with religious lines based on the Qur'an and hadith. The goal will provide meaning that is not far from the literal if it remains in the sources of the Qur'an and Hadith. Analysis of fashionable women who wear headscarves will illustrate that the current syar'i hijab remains based on the Islamic religion.

Methodology

Research conducted by the author in analyzing the hijab with a qualitative method to understand and interpret the phenomenon of the object.(Gunawan 2013:2) By using primary and secondary sources, the primers are from the Qur'an surah al-Ahzab verse 59 and the hadith narrated by at-Tarmizi, al-Bukhari, and Abu Dawud, as for secondary sources to support research studies such as books, journals, media, newspapers. , and others. Data collection in the form of documentation presents and then concludes.(Huberman dan Miles 2002:398) The analysis uses descriptive-comparative by explaining, clearly describing the research problem.(Cholid Nobuko dan Abu Achmadi 2001:43-44) From these results, it will be concluded that the answer to the modern era hijab remains syar'i with contemporary developments.

Discussion

The Development of Hijab in Indonesia

The words jilbab and hijab are both related even though there are differences in their actual meaning. The meaning of the word jilbab is jalaba which means covering something with something else so that the nakedness is not visible. The word headscarf still has a lot of differences among scholars, al-Baqai said that the jilbab has several meanings, jilbab is interpreted as loose clothes, veils, and clothes that cover clothes and

headscarves intended by women. If the clothes cover the hands and feet, if the veil covers the face and neck, if the clothes cover the clothes it means an order to loosen the clothes covering the whole body.(Budiyanto dan Muawanah 2019:19) While the hijab is taken from the Arabic word *al-hijab* which means *as-satr* (border barrier), namely objects will be covered by view because the object is blocked by other objects. The literal meaning is the social separator between women and adam, not only the separator between the sexes but also the limitation of women. In terms of hijab is a barrier or barrier to making women invisible to Adam.(Suhendra 2016:4).

According to Abu Abdullah al-Qurtubi, the hijab is a loose bracket that is looser than a scarf or veil. While Abu Syuqqah hijab has two forms, namely the curtain which is used as a barrier in the house of the Prophet to separate his wives when talking to non-mahram men and clothes to cover the whole body including the face when leaving the house.(Sulaeman 2018:107) Albany gave his term for the hijab for women, he gave the boundaries between jilbab, hijab, and khimar. According to al-Albany, the jilbab is a cloth used by women to cover the body on top of their clothes, according to her there is a difference in meaning with hijab, both have general and special meanings where jilbab is a hijab but not all hijabs are headscarves. Ibn Taymiyyah explains that the jilbab is related to women when they leave their homes, while the hijab is connected to women when talking to men who are not *mahram* in their homes.(Abd Rasul Abd Hasan al-Gaffar 1984:38) As for al-Khimar, linguistically, headgear. This is al-Albany mentions that this is what is meant every time as-Sunnah mentioned explicitly as in the hadith of wiping huff and khimar.(Sulaeman 2018:108).

Hijab is one of the cultures used by Muslim women in Indonesia and continues to develop dynamically, this development both in terms of numbers and changes that occurred soared in the late 90s. In the 80s, hijab users were still a minority because the government forbade them to use them in normal activities such as schools and civil servants.(Meilinawati 2016:142) In the historical record of the hijab in Indonesia, it entered before the 20th century, but it is not known for the first time as the hijab user. According to the French writer, Denys Lombard in his work "An Aceh Women" Acehnese women with long clothes and tightly closed head scarves were taken from a written manuscript by Petter Mundy in 1637, Acehnese women at the age of 17 years had covered their genitals. Another source before the 20th century found a photo in 1903, a century after the collapse of the Aceh Darussalam Kingdom in the 19th century, although the hijab used at that time was not perfect, it was still in the form of a scarf.(Astutik 2019:39)

As evidence, the veil was first used as clothing by Sultanah Safiatuddin (1612-1675) from the kingdom of Aceh Darussalam I who was the Queen of Indonesian Islam. In several other kingdoms, which apply the female body as the main target of reviving Islamic law. As in South Sulawesi, Arung Matoa Wajo (1821-1825) implemented criminal law and the obligation to wear the veil for women. Meanwhile, the word *mukena* was already known to the Sundanese (the 1870s) in the notes of G.F. Pijper.(Fathonah 2018:41) This continued to be disseminated until it turned into a "wrapped veil" and was commonly used by a limited group before independence, such as the Diniyah Putri Padang Panjang School (1923) and the Yogyakarta Muallimat School (1920). While organizations such as "Sopo Tersno" (Aisyiyah, 1914) and Persis Istri in Bandung (1936) were already wearing headscarves in the form of a headscarf, female students at Pondok Denanyur (1920) and Mrs. Fatmawati, the wife of President Sukarno, read the declaration of independence. Until 1983 the headscarf began to change to the name hijab but was better known as '*minang*' as the uniform for madrasa

and Islamic boarding school students in the late 1970s.(Noviyanti 2020:28–30) With the development of the era, the hijab gradually became famous and a trend in society, even though it was full of struggles without being discriminated against anymore, ranging from students, women's councils, and civil servants, the hijab was accepted by the Indonesian government.

Hijab in Indonesia Between Culture and Women's Obligations

Seeing the previous situation that veiled women were still very few and only worn by elderly parents from rural areas or Muslim traders, the practice of wearing the hijab became widespread after the fall of the new reform and towards the reformation period, the second-largest Islamic University in Yogyakarta showed the use of the veil for female students in 1999-2002 increased 60% from 3%. Although there is no absolute claim that supports the increasing population of the hijab for Muslim women, the hijab is socially acceptable so that it becomes a new culture in Indonesia.(Utomo dkk. 2018:480) Related to the hijab, not only Islam but also other religions have known it so that the hijab is included in cross-cultural which is synonymous with social symbols and religious identity, but in Indonesia, the hijab is not only seen as a religious problem because social prohibits its use so this certainly violates religious rules against state laws.(Yulikhah 2017:101) This statement is believed or not that the hijab issue does not only concern one's individual beliefs but is connected to social problems.

The social reality that has occurred lately is that the hijab phenomenon is not only worn by *syar'i* women, but we see the use of the hijab on television because it is infected with cases such as drugs, murder, and someone who is exposed to a criminal act spontaneously initially does not wear the hijab and suddenly wears it. From this it can be seen that the hijab is used as a protector when someone is cornered.(ABBAS 2015:149) Other countries with Muslim religious minorities such as European states are always intimidated in terms of association, school, clothing, and friends because of the lack of social support, if they follow the culture of the non-Muslim majority, it can be welcomed with grace by the majority regardless of religion.(Henriksen 2017:501) Likewise, with Uyghur Islam in China, communism does not like the presence of veiled Muslim women and the increasing number of adherents of Islam, especially women who wear headscarves and veils.(Leibold dan Grose 2016:78) From this description, it is shown that social and cultural identity can influence religion and vice versa, religion can change socio-culture.(Fornara 2018:469)

Now the hijab is being used as a fashion or hijab slang as in Indonesia today as a fashion trend. The reasons for the emergence of slang hijabs include; a) the number of shows on television or mass media that lead to western culture so that the younger generation of Islam imitates their culture, b) the lack of knowledge of children about Islamic religious values because religious education in public schools is still minimal, c) the failure of parents to educate their children so that it is easily carried away by the modern tide.(Kesuma 2018:146) This problem causes women who wear the hijab in Indonesia to be divided into three categories. First, users of a wide-sized headscarf (*syar'i* hijab) are in a family filled with religious values and participate in da'wah activists. Second, this medium-sized hijab user is a typical student by wearing a simple hijab and plain folds. Third, known as fashionable Muslim women who wear the hijab slang or called *jilboobs*, following fashion developments with more expressive and liberal characteristics, although they seem Muslim, they give a very attractive impression such as makeup that gives a confident appearance in public. A minimalist

hijab with leggings or tight jeans so that it forms the curves of the body.(Kesuma 2018:149) This third characteristic gives meaning away from the word pious woman.

Muslimah Syar'i Hijab Based on the Qur'an and Hadith

There are many explanations in the Qur'an and hadith regarding hijab for women, Allah says in the Qur'an follows;

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ذَلِكَ ادْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Meaning: O Prophet, say to your wives, your daughters, and the wives of the believers, that they should cover their headscarves all over their bodies. That is so that they are easier to identify so that they are not disturbed. And Allah is Forgiving, Most Merciful. (Q.S. Al-Ahzab verse 59, juz 22)

The Prophet Muhammad said in the hadith the recommendation to wear the hijab which is divided into three general functions as follows:

- a. Hadith about the Hijab of the Prophet's wife in the house

حدثنا سويد، قال حدثنا عبد الله، قال: أخبرنا يونس بن يزيد، عن ابن شهاب، عن نبهان مولى أم سلمة، أنه حدثه أن أم سلمة حدثته أنها كانت عند رسول صلى الله عليه وسلم وميمونة قالت: فبينما نحن عنده أقبل ابن أم مكتوم فدخل عليه و ذلك بعد ما أمرنا بالحجاب، فقال رسول الله صلى الله عليه وسلم: إحتجبا منه فقلت: يا رسول الله أليس هو أعمى لا يُبصرنا ولا يَعرفنا؟ فقال رسول الله صلى الله عليه وسلم أفعمياوان أنتما ألسنثما تُبصرانه. قال ابو عيسى هذا حديث حسن صحيح.

Meaning: Has told us Suwaid had told us Abdullah had told us Yunus bin Yazid from Ibn Shihab from Nabhan the former slave of Umm Salamah, that he had told him that he had been with the Messenger of Allah and Maimunah, Umm Salamah said; when we were with him, Ibn Umm Maktum came and faced him, that is after we were ordered to wear the hijab, the Messenger of Allah said; Both of you veiled from him, so I asked, O Messenger of Allah, isn't he blind, he can't see and doesn't know us? The Messenger of Allah replied, are you both blind? Can't you both see it? (H.R. Tirmidhi).(Abu Isa Muhammad bin Isa bin Saurah at-Tirmidzi t.t.:no 2702)

- b. Hadith about Women's Hijab in front of the opposite sex

حدثنا قتيبة بن سعيد حدثنا ليث عن يزيد بن أبي حبيب عن أبي الخير عن عقبة بن عامر: أن رسول الله صلى الله عليه وسلم قال: إياكم والدخول على النساء. فقال رجل من الانصار: يا رسول الله، أفرأيت الحموم؟ قال: الحموم الموت.

Meaning: has told us Qutaibah bin Sa'id has told us Laits from Yazid bin Abu Habib from Abul Khair from Uqbah bin Amir that the Messenger of Allah said; do not enter into the place of women. Then a man from the Ansar said, O Messenger of Allah, what do you think about brother-in-law? He replied brother-in-law is dead. (H.R. Bukhari).(Muhammad bin Ismail al-Bukhari t.t.:no 4831)

- c. Hadith about Women's Hijab when outside the house

حدثنا محمد بن عبيد حدثنا ابن ثور عن معمر عن ابن حثيم عن صفية بنت شيبة عن أم سلمة قالت لما نزلت {يَدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَافٍ} خرج نساء الأنصار كأن على رءوسهنَّ الغرابان من الأكسية.

Meaning: Has told us Muhammad bin Ubaid said, has told us Ibn Thaur from Ma'mar from Ibn Khutsaim from Shafiyah bint Syaibah from Umm Salamah ib said, when the verse was revealed; (let them stretch out their headscarves), the women of the Ansar came out as if they had a crow over their heads because they were covered in black veils. (H.R. Abu Dawud). (Abu Dawud Sulaiman bin Al-Asy'ats Al-Sijistani t.t.:no 3578)

An understanding of Qs al-Ahzab verse 59 above, the interpretation of the verse about the hijab that the hijab can be understood as ar-Rida '(covering cloth) which is wider than the veil as stated by Ibn Mas'ud, Ubaidah, Qatadah, al-Hasan al-Basri, Sa'id bin Jabir, Ibrahim an-Hakhai, Atha al-Khurasani and besides that the hijab is also called Izar (cloth) with the opinion of al-Jauhuri. (Budiyanto dan Muawanah 2019:19) While the hadiths narrated by Imam al-Tarmizi about the hijab from the prophet's wife are in line with the hadith which have the same meaning and purpose, such as in the Sahih Ibn Hibban, Musnad Ishaq bin Rahawaih, Musnad Abi Ya'la, Syrah Musykil al-Asar, and others. (Basir 2017:198–200) The hadith about women's headscarves in front of the opposite sex above clearly without any doubt with the highest hadith history proves that the hadith is valid. The hadith about women outside the home in the hadith of Abu Dawud above are similar to the *matan* as a reinforcement of his hadith, including in the book of Tafsir Ibn Abi Halim al-Razi but the editorial of Abu Dawud is shorter than that of Ibn Abi Halim with the addition of the sentence *sudin yalbasnaha* and *wa alaihinna aksiyatun sudun yalbasnaha*. (Basir 2017:237) In the author's opinion, this is not a problem because the narrations of both are *siqah*.

When digging the veil for women can not be separated from the word veil because unconsciously the two are connected. In the cultural perception of the veil, it was known long before the arrival of Islam that it was mandatory to wear the hijab. Abu al-A'la al-Maududi, a contemporary figure from Pakistan, has accused many irresponsible people that the hijab and the veil came from the Arab women's culture of Jahiliyah long before Islam entered by looking for the history of the birth of the veil which was then connected with the Shari'ah to crack. the discussion that has been determined by the scholars. (Nasrulloh dan Mela 2021:57–58) The perception of the veil came from the Persians by following the development of the *zardait* religion which judged women as unclean creatures so that they were required to cover their mouths and noses so that their breath did not contaminate the sacred fire as a Persian religious offering. which binds their women at home so that their houses are separated between the houses of women and men which are then imitated by Arab women. (Nasrulloh dan Mela 2021:57) In this category, it shows that the veil is a cultural tradition that continues to be preserved, not as an Islamic religious obligation, and this issue does not need to be debated from a religious and social perspective.

The statement of the scholars regarding women's genitalia covering the face and palms is still in dispute about their obligations. Some are still obliged to close it if there is slander if it is opened, slander here is the view of men on the reason that the veil does not trigger male sexual intercourse so that they are not vulnerable to incidents of rape, violence, and so on with women's genitals being covered. Therefore, the hijab should not be excessively ornate because the veil has rules in religion, because the purpose of the hijab is to cover it from transparent materials that can increase slander, then protect men and women from harm in cold and hot conditions. (Syahridawaty 2020:147)

Therefore, Allah ordered the adam to lower their eyes as well as the women, both of which have in common, namely maintaining safety and security from slander.

Conclusion

Fashionable clothes, styles, and fashion continue to develop in the modern era as well as Muslim clothing such as the hijab using it simply and sleekly without being based on religious rules because it is influenced by western culture and minimal religious education in schools as well as in the family. In the case of the hijab remaining fashionable, it is necessary to review it from a religious point of view using a hijab with a contemporary form but still not violating religious rules to produce a modern hijab with an Islamic nuance that is not out of date and the need to educate the younger generation so that it is far from cultural influences. West.

References

- ABBAS, SABA. 2015. "'My Veil Makes Me Beautiful': Paradoxes of Zeena and Concealment in Amman." *Journal of Middle East Women's Studies* 11(2):139–60.
- Abd Rasul Abd Hasan al-Gaffar. 1984. *Wanita Islam dan Gaya Hidup Modern*. Pustaka Hidayat, Bandung.
- Abu Dawud Sulaiman bin Al-Asy'ats Al-Sijistani. t.t. *Sunan Abu Dawud*. al-Alamiyah.
- Abu Isa Muhammad bin Isa bin Saurah at-Tirmidzi. t.t. *Sunan Tarmidzi*. Al-Alamiyah.
- Arafah, Siti. 2019. "JILBAB: IDENTITAS PEREMPUAN MUSLIMAH DAN TREN BUSANA." *MIMIKRI* 5(1):31–38.
- Astutik, Rita Dwi Puji. 2019. "Jilbab dalam pandangan Fatima Mernissi: studi kasus perkembangan jilbab di IAIN Sunan Ampel Surabaya Tahun 1982-2002." PhD Thesis, UIN Sunan Ampel Surabaya.
- Basir, Muhammad. 2017. "Wawasan Hadis tentang Jilbab." PhD Thesis, UIN Alauddin Makassar.
- Budiati, Atik Catur. 2011. "Jilbab: gaya hidup baru kaum hawa." *The Sociology of Islam* 1(1).
- Budiyanto, Budiyanto, dan Arfatul Muawanah. 2019. "Jilbab Dalam Perspektif Al-Qur'an." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 2(1):85–96.
- Cholid Nobuko dan Abu Achmadi. 2001. *Metodologi Penelitian*. Bumi Aksara, Jakarta.
- Dipiati, Mauly Putri, dan Hery Supiarza. 2021. "Moslem Women: Modification Of Belle Character Costumes In Film Beauty And The Beast." *Cinematology: Journal Anthology of Film and Television Studies*.
- Fathonah, Fathonah. 2018. "Tren Jilbab Syari Dan Polemik Cadar Mencermati Geliat Keislaman Kontemporer Di Indonesia." Hlm. 39–53 dalam *Proceedings of Annual Conference for Muslim Scholars*.
- Fornara, Lisa M. La. 2018. "Islam's (In)compatibility with the West?: Dress Code Restrictions in the Age of Feminism." *Indiana Journal of Global Legal Studies* 25(1):463–94. doi: 10.2979/indjglolegstu.25.1.0463.
- Gunawan, Imam. 2013. "Metode penelitian kualitatif." *Jakarta: Bumi Aksara* 143.
- Henriksen, Ann-Karina. 2017. "'I was a scarf-like gangster girl' – Negotiating gender and ethnicity on the street." *Ethnicities* 17(4):491–508.
- Huberman, Michael, dan Matthew B. Miles. 2002. *The qualitative researcher's companion*. Sage.
- Kesuma, Saptia. 2018. "Jilbab dan Reproduksi Identitas Mahasiswi Muslimah di Ruang Publik." *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-ilmu Sosial* 1(2):139–51.

- Leibold, James, dan Timothy Grose. 2016. "Islamic Veiling in Xinjiang: The Political and Societal Struggle to Define Uyghur Female Adornment." *The China Journal* (76):78–102.
- Meilinawati, Lina. 2016. "Jilbab: Budaya POP dan identitas muslim di Indonesia." *IBDA: Jurnal Kajian Islam Dan Budaya* 14(1):139–55.
- Muhammad bin Ismail al-Bukhari. t.t. *Shahih Al-Bukhari*. Al-Alamiyah.
- Nasrulloh, Nasrulloh, dan Desriliwa Ade Mela. 2021. "Cadar dan jilbab menurut dogma agama dan budaya masyarakat: Studi living Qur'an surat al-Ahzab ayat 59 pada masyarakat Sumatera Barat." *Sosial Budaya* 18(1):54–63.
- Noviyanti, Irma. 2020. "Perkembangan kerudung di Indonesia sejak masa pergerakan nasional sampai era reformasi." PhD Thesis, UIN Sunan Gunung Djati Bandung.
- Said, Silva Febriana. 2021. "Jilbab dalam Pandangan M. Quraish Shihab (Sebuah Tinjauan Filosofis)." PhD Thesis, Universitas Islam Negeri Alauddin Makassar.
- SMITH-HEFNER, NANCY J. 2019. "Approaching Java in a Time of Transitions." Hlm. 1–19 dalam *Islamizing Intimacies, Youth, Sexuality, and Gender in Contemporary Indonesia*. University of Hawai'i Press.
- Suhendra, Ahmad. 2016. "Kontestasi Identitas melalui Pergeseran Interpretasi Hijab dan Abstrak Jilbab dalam Al Qur'an." *PALASTREN Jurnal Studi Gender* 6(1):1–22.
- Sulaeman, Mubaidi. 2018. "Menjernihkan Posisi Hijab Sebagai Kritik Ekspresi Keagamaan Fundamentalisme Islam." *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 4(2):104–30.
- Syahridawaty, Syahridawaty. 2020. "Fenomena fashion hijab dan niqab perspektif tafsir maqāsidi." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22(2):135–50.
- Utomo, Ariane, Anna Reimondos, Peter McDonald, Iwu Utomo, dan Terence Hull. 2018. "Who Wears the 'Hijab'? Predictors of Veiling in Greater Jakarta." *Review of Religious Research* 60(4):477–501.
- Yulikhah, Safitri. 2017. "Jilbab antara kesalehan dan fenomena sosial." *Jurnal Ilmu Dakwah* 36(1):96–117.
- Yunita, Erma. 2017. "PERGESERAN FUNGSI EAR-RING SEBAGAI AKSESORIS HIJAB DI KALANGAN PEREMPUAN KOTA LHOKSEUMAWE (Kajian Antropologi Budaya)." *Aceh Anthropological Journal* 1(1):95–111.