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ISLAMIC CREED PERSPECTIVES ON STUDENTS WEARING NIQAB IN SALAFI-MINDED COLLEGES IN EAST JAVA PROVINCE

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ABSTRACT

The niqab or veil, as a manifestation of religious identity, has been a subject of societal discussion, with perspectives often centered on issues of autonomy, cultural diversity, and perception. This study aims to reveal the Islamic creed perspectives of wearing-niqab students in an academic environment and examine the understanding of wearing-niqab students' attitudes toward themselves, their experiences wearing the niqab, interactions with the campus environment, and their perceptions of how other members of the academic community perceive them. The researchers surveyed a sample of 177 female students from 2 colleges affiliated with the Salafi Manhaj in East Java Province, namely STDI Imam Syafi'i Jember and STAI Ali bin Abi Thalib Surabaya. The survey used Likert-type items. The findings of this research are: 1) 65% of wearing-niqab students choose to wear the niqab based on their Islamic creed and the majority (84.2%) of respondents believe that the law of wearing niqab is sunnah, and it's believed as a form of worship and obedience to Allah and His Messenger. 2) the majority of the respondents (94.9%) felt very confident, while only a small proportion of respondents (5.1%) felt very insecure, and all of the respondents see themselves as part of Indonesian society. 3) most of the respondents (82.5%) have been wearing the niqab

consistently since they were teenagers, all respondents never get bullied while on campus and just a small proportion of them (10.8%) often get bullying off campus and the majority of them are open minded people and wants to interact with society.

Keywords: Niqab; Islamic Aqidah; veiled women student.

A. INTRODUCTION

As the global discourse on religious freedom and cultural diversity evolves, the wearing of the veil by Muslim women in higher education is at the intersection of personal beliefs and the academic environment. In the context of Indonesia, where cultural nuances and a majority Muslim population converge, understanding the Islamic creeds perspectives of female students who wear the niqab at university is of particular interest. This study explores the diverse dimensions of religious identity, cultural norms, and educational space, offering focused research on the creedal perceptions of veiled female students through a survey lens.

The niqab or veil is a headscarf that covers the face and leaves only the eyes visible, used by some Muslim women as an expression of religious modesty and adherence to Islamic principles. However, acceptance and understanding of this practice varies across cultures and societies. Indonesia, with its cultural diversity and high prevalence of Islam, provides a unique background for studying the intersection between religious beliefs and academic life. Ratri explained that in the culture and dynamics of Indonesian society where Muslims are the majority, the jilbab has the potential to be widely accepted by society. However, this is not the case with the niqab or veil, as veiled women seem to have limitations in social interaction and must accept their nature as women.³⁷⁰

The use of the veil by female students in several universities is that it is indeed part of the implementation of Islamic law, although there are still those who think that the veil is a symbol of Arab culture.³⁷¹ The discourse of Islamic scholars' views on the law of wearing the veil as part of Islamic law has always been a controversial issue or *khilafiyah* among them.³⁷²

³⁷⁰ Ratri L. 2011. Cadar, Media dan Identitas Perempuan Muslim. *Jurnal FORUM*. 39 (2). 29-30. <https://ejournal.undip.ac.id/index.php/forum/article/view/3155>.

³⁷¹ Shagufta Jahangir & Manzoor, A. 2017. Socio-economic Impact and Status of the Islamic Perspective of Veil. *Pakistan Journal of Gender Studies*. 14:161 – 179. <https://doi.org/10.46568/pjgs.v14i1.147>.

³⁷² Dima Dabbous-Sensenig. 2006. To veil or not to Veil: Gender and Religion on Al-Jazeera's Islamic Law and Life. *Westminster Papers in Communication and Culture*, 3 (2): 60-65. <https://doi.org/10.16997/wpsc.31>.

This study seeks to uncover the Islamic creed perspectives of female students who wear the niqab in two salafi-minded colleges in East Java by conducting a survey that captures the creeds, thoughts, and collective experiences of female students. This study aims to explore how Muslim female students at salafi-minded colleges view the niqab as a manifestation of their creed and identity in an academic setting. By drawing on a diversity of opinions and experiences, the survey sought to contribute valuable insights into the nuanced relationship between religious expression and higher education in the Indonesian context.

Research on the niqab or veil has been conducted by several researchers both nationally and internationally. Nasreen Hussain in her research entitled “*Hijab and Social Anxiety: Perceptions of University Students from Pakistan*” argues that female students who wear hijab in the campus environment have a low or even insignificant sense of social anxiety. In her view, this study can counteract the stereotype that Muslim women who wear hijab have high social anxiety in the college environment in Pakistan.³⁷³ The subjects in this study are female students who wear the hijab in general in Pakistan and are not limited to female students who wear the niqab.

The next research is conducted by Mahsa Razi Al Afghan with the title “*Hubungan Antara Konsep Diri dan Religiusitas dengan Kecemasan Sosial pada Komunitas Wanita Bercadar di Kota Surabaya*”. This study concluded that there is a close relationship between self-concept and religiosity of veiled women with the level of social anxiety. It is further explained that the higher the self-concept and religiosity of veiled women in Surabaya city, the lower the social anxiety they feel.³⁷⁴

The next research on the niqab-wearing female students is research with the title “*Jiwa-Jiwa Tenang Bertabir Iman: Studi Fenomenologi pada Mahasiswi Bercadar di Universitas Negeri Umum Kota Yogyakarta*” which was conducted by Dwi Retno Cahyaningrum and Dinie Ratri Desiningrum. This research is a qualitative research with a phenomenological study approach. In this study, it is revealed that there are two main factors

³⁷³ Nasreen Hussain. *Hijab and Social Anxiety: Perceptions of University Students from Pakistan*. *Pertanika; Journal Social Sciences & Humanities*. Vol. 27, No.2 (2019).

³⁷⁴ Mahsa Razi Al Afghan. 2020. *Hubungan Antara Konsep Diri dan Religiusitas Dengan Kecemasan Sosial Wanita Bercadar di Kota Surabaya*. Skripsi. Fakultas Psikologi. Universitas Muhammadiyah Surabaya.

that encourage participants to use the niqab, namely the search for identity in religious life and modeling of veiled women figures.³⁷⁵

Other research that examines veiled students is research with the title “*Islamic Perspective on Students Wearing Burqa at Universities in Indonesia: Results from a Survey at Three Universities*” by Muhammad Hanafiah and friends. An important finding in this study is that the majority (67.1%) of veiled female students never get bullied in the campus environment, while a small proportion (19%) often get bullied related to the veil used. The next finding is that the majority of veiled female students (78.5%) get the freedom to wear the veil while attending lectures even though they are sometimes advised to show their faces during lecture activities in class.³⁷⁶

In contrast to previous studies, this research seeks to uncover the Islamic creed perspectives of niqab-wearing female students in several salafi-minded colleges in East Java Province by conducting a survey that captures their creeds, thoughts, and experiences. Through this research, we aim to explore how Muslim female students view the niqab as a manifestation of their faith and identity in an academic environment. By drawing on the diversity of opinions and experiences, this survey seeks to contribute valuable insights into the nuanced relationship between religious expression and higher education in the Indonesian context. Referring to the above background, the formulation of the problem in this study is how the perspective of Islamic creed on niqab-wearing female students in salafi-minded colleges in East Java Province.

In navigating this exploration, it is important to acknowledge the dynamic nature of cultural practices, religious interpretations, and the evolving role of educational institutions. This research is not only an investigation into the prevalence of the niqab, but also an attempt to foster a deeper understanding of the cultural, religious, and social factors that influence the choices of veiled Muslim female students. By highlighting the perspectives of these female students, we hope to contribute to a more inclusive and informed discussion around the

³⁷⁵ Dwi Retno C & Dinie Ratri D. 2017. *Jiwa-Jiwa Tenang Bertabir Iman: Studi Fenomenologi pada Mahasiswi Bercadar di Universitas Negeri Umum Kota Yogyakarta*. Jurnal Empati. Vol.7, p. 278-296.

³⁷⁶ Muhammad Hanafiah, dkk, *Islamic Perspective on Students Wearing Burqa at Universities in Indonesia: Results from a Survey at Three Universities*. *Asian Journal for Public Opinion Research*. (AJPOR). Vol. 7 No. 4 (. 2019), <https://doi.org/10.15206/ajpor.2019.7.4.251>.

coexistence of religious belief and academic life in Indonesia's salafi-minded higher education landscape.

B. METHOD

This study utilizes descriptive quantitative research methods. Sugiyono explained that quantitative research methods are an approach rooted in the philosophy of positivism, used in investigating samples and research populations. It is called quantitative research because the research data is presented in the form of numbers as a result. Descriptive research method, on the other hand, is an approach in exploring the current status of a human group, object, condition, thought, or event. Descriptive methods are used to form a structured, factual, and accurate picture or description of ongoing phenomena. Quantitative descriptive research, in essence, is a study that describes variables in accordance with actual conditions supported by data in the form of numbers derived from actual circumstances.³⁷⁷

Data were collected using a survey method to determine the Islamic creeds, experiences, and Islamic attitudes of female students wearing niqab at two Islamic colleges affiliated with the *salafi manhaj* in East Java Province from January to February 2024. The instrument utilized in this research was a closed survey employing a Likert-style scale. The survey items were created by taking into account distinct indicators: motivation to wear the niqab, freedom to wear the niqab on campus, interaction between female students who wear the niqab and other female students, age when they started wearing the niqab, and the environment that inspires or motivates female students to wear the niqab. The instrument used for data collection in this study involved the use of a questionnaire. According to Suharsimi Arikunto “*Instrumen adalah alat atau fasilitas yang digunakan dalam mengumpulkan data agar pekerjaannya lebih mudah dan hasilnya lebih baik, dalam arti lebih cermat, lengkap dan sistematis sehingga lebih mudah diolah*”.³⁷⁸

In this research, the population is all female students who wear niqab in two Islamic colleges in East Java Province, namely: STDI Imam Syafi'i Jember and STAI Ali bin Abi Talib Surabaya which amounted to 507 female students, with respondents as many as 177 female

³⁷⁷ Sugiyono. *Metode Penelitian Kombinasi*. (Bandung: Penerbit Alfabeta, 2018), p. 63.

³⁷⁸ Suharsimi Arikunto. *Prosedur Penelitian*, (Jakarta: Rineke Cipta, 2010), p. 203.

students who wear the niqab and filled out a google form questionnaire about their Islamic creeds, experiences, and attitudes regarding the niqab they wear. The sampling technique used is accidental sampling of the existing population. Sugiyono explained that population refers to a broad category comprising objects or subjects with specific quantities and characteristics identified by researchers for investigation and subsequent conclusion drawing.³⁷⁹

C. RESULT AND DISCUSSION

1. Salafi Minded Colleges in East Java Province

The word *salafi* etymologically comes from the Arabic: سلف يسلف سلفا [*salafa yaslufu salafan*] which means: the ancestors, forefathers, and the school of salaf.³⁸⁰ The ancestors referred to as *Salafis* according to the Dunia Islam Modern Encyclopedia are the first three generations of Muslims. This period spanned three centuries from the time of the Companions of the Prophet Muhammad (peace and blessings be upon him) to the last Companion, Anas ibn Malik (91 AH/710 AD), then their followers known as the *Tabi'in* (180 AH/796 AD), and then the followers of the *Tabi'in* who are generally known by Muslims as the *Tabi' al-Tabi'in* (241 AH/855 AD).³⁸¹

Muhsan explained that the *Salafi* da'wah movement in Indonesia cannot be separated from the early history of the entry of Islam into Indonesia. However, the *Salafi* da'wah movement in Indonesia is more identified with the *Wahabi* movement. This is because the *Salafi* da'wah movement in Indonesia was pioneered by scholars from West Sumatra who were inspired by the movement of a Saudi Arabian cleric named Muhammad bin Abdul Wahab, whose followers were often dubbed Wahabis.³⁸² Muhsan further explained that over time, the salafi da'wah movement in Indonesia was divided into several typologies. This typology emerges based on the main doctrines that emerge in each salafi exponent. One of the existing typologies is *Salafi Akadimiyah*, where *Salafi Akadimiyah* is driven by Salafis who are

³⁷⁹ Suharsimi Arikunto. *Prosedur Penelitian*. (Jakarta: Rineke Cipta, 2010), p. 119.

³⁸⁰ Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indoncsia Terlengkap*. Yogyakarta: Pondok Pesantren al-Munawwir Krapyak, 1984), p. 696.

³⁸¹ John L. Esposito, *Dunia Islam Modern*, (Bandung: Mizan, 2001), Jilid 5, p. 104.

³⁸² Muhsan. 2023. "Resepsi Masyarakat Jember dan Respon Dakwah Komunitas Salafi." Disertasi Pascasarjana Universitas Islam Negeri Sunan Ampel Surabaya, p. 39.

involved in the academic world. The *Salafi Akademiyah* da'wah movement is led by several figures who are graduates of the Islamic University of Medina and other universities in the Middle East where the basis of their movement is a college that adopts the curriculum from the Islamic University of Medina, including the Imam Shafi'i Islamic Studies College of Jember (STDI Imam Syafi'i) and the Ali bin Abi Thalib Islamic College of Surabaya (STAI Ali bin Abi Thalib).³⁸³ Both colleges are located in the East Java Province of Indonesia.

The niqab is generally used with the hijab as a face covering so that it only leaves the appearance of both eyes and even the palms of the hands must be covered. The difference between the use of the hijab and the niqab lies in the attributes worn.³⁸⁴ The respondents in this study were niqab-wearing female students from STDI Imam Syafi'i Jember and STAI Ali bin Abi Thalib Surabaya. They were asked several questions through an online questionnaire that was distributed. The questions were designed to investigate the respondents' Islamic creed perspectives, reveal their experiences regarding their decision to wear the niqab, and their paradigms regarding social interactions with peers and the general public as well as their expectations regarding the freedom to wear the niqab as an implementation of the Islamic teachings they believe in.

2. The Perspective of Islamic Creed of the Niqab-wearing Students in the Academic Environment

Related to the initial motivation that encourages respondents to wear niqab is the creed they perceive. More than half of the respondents (65%) wear the niqab because of the creeds they understood and their desire to follow (*ittiba'*) the sunnah of the Prophet Muhammad peace be upon him. Other motivations (35%) found by researchers vary greatly, such as: because of the encouragement of parents, invitation of friends, the influence of study teachers or *ustadz*, want to protect themselves, because of college uniforms, even some wear niqab because of fashion motivations that are trending.

³⁸³ Muhsan. 2023. "Resepsi Masyarakat Jember dan Respon Dakwah Komunitas Salafi." Disertasi Pascasarjana Universitas Islam Negeri Sunan Ampel Surabaya, p. 63.

³⁸⁴ Rahman, Ali F dan Muhammad Syafiq. *Motivasi, Stigma dan Coping Stigma pada Perempuan Bercadar. Jurnal Psikologi Teori dan Terapan*. Vol. 7, No. 2. P. 103. DOI: <https://doi.org/10.26740/jptt.v7n2.p103-115>.

Still related to their creeds, most respondents (84.2%) believe that the law of wearing niqab for Muslimah is sunnah, while the rest (14.7%) believe that wearing niqab is obligatory and the 1,1% state that wearing niqab is just *mubah*. All respondents (100%) believe that wearing the niqab when outside the home in order to cover the aurat from the view of non-*mahram* men is a form of obedience to Allah and His Messenger. They believe that by wearing the niqab, they will get the reward of worship from Allah *Subhanahu wata'ala*. Although most believed that wearing niqab is a form of obedience to Allah and His Messenger, the majority of respondents (87.6%) did not accept it if it was said that women who wears niqab must be good Muslimah. Still related to Islamic creed, the majority of respondents (89.3%) believe that not all niqab-wearing Muslimah are part of *ahlu sunnah wal jama'ah* society. This means that most respondents understand that there are groups of Muslim women outside the *ahlu sunnah wal jama'ah* who also wear niqab.

Based on the above findings, female students who wear niqab indicate that the Islamic creed and following the sunnah of the Prophet Muhammad *Shallallahu alaihi wasallam* are the biggest motivation. Even the majority of them also believe that wearing niqab is a form of implementation of the Islamic creeds they perceive in which if sincere in running will get a reward from Allah *Subhanahu wataala*.

3. The Understanding of the Attitudes of Wearing-niqab Students towards Themselves

Findings related to self-confidence when they interact with the academic community on campus, the majority of the respondents (86.5%) felt very confident, while only a tenth (10.7%) of the respondents felt less confident. A small proportion of respondents (5.1%) felt very insecure. They felt very comfortable when interacting with female peers and female lecturers on campus, and all respondents (100%) would remove their niqab when attending lectures delivered by female lecturers.

In terms of the family life they would have in the future, only 16.9% of respondents strongly disagreed if one day their husbands asked them to remove the niqab and just wear the hijab and 21.5% of them disagreed, while 37.3% responded with less agree answer. Meanwhile, almost a quarter (24.3%) of them agreed to remove the niqab and only wear the hijab if asked by their husbands in the future. In relation to the daughters they may one day have, the

majority (84.7%) would encourage their daughters to also wear the veil when they reach puberty. While a small proportion of respondents (16.3%) would not encourage their daughters to wear the veil. Regarding the view that niqab-wearing women will find it difficult to find a mate, the majority of respondents (94.3%) disagreed.

Although the majority of respondents already feel the freedom to wear the niqab, most of them (79.7%) strongly agree and (20.3%) agree if the Indonesian government, in this case the Ministry of Education and Culture and the Ministry of Religious Affairs, makes a ministerial regulation or legality that provides freedom to wear the niqab for Muslim female students in all universities in Indonesia, both public and private. Furthermore, the respondents feel that in Indonesia they get the freedom to wear the niqab as a form of implementation of the Islamic creed they hold, the majority of respondents feel safe and comfortable when wearing the niqab in Indonesia even though Indonesia is not an Islamic country by law. Almost half of respondents (49.7%) answered strongly agree and 40.7% answered agree with the freedom of wearing niqab in Indonesia for Muslim female students.

From the findings above, it can be clearly concluded that female students who wear niqab see themselves as part of Indonesian society. Although Indonesia is not a country based on a particular religion, they feel comfortable enough to wear the niqab in the midst of society. Although some people associate wearing-niqab women with terrorism groups, this research shows that these niqab-wearing students are actually very open-minded and quite open to the surrounding society.

4. The Social Experience of Wearing-niqab Students and Their Interaction with the Society

In terms of the length of time they wore the niqab, more than half of the respondents (53.7%) answered that they had been wearing the niqab for more than 5 years when doing activities outside the home or when interacting with *non-muhrim* members of the opposite sex. Most of the respondents (82.5%) said that they have been wearing the niqab consistently since their teenage years, when they were studying at the junior high school level or equivalent in a Islamic boarding school environment that requires the niqab as a Muslim dress in social interaction. Therefore, the niqab is also a uniform in *salafi* educational institutions, both formal and informal educational institutions.

Behind the niqab that covers almost their entire body, the niqab-wearing students in this study turned out to be an open community with other people. The proof that they are an inclusive community is the large number of them who are willing to hang out and be friendly with any woman. 40.7% do not mind to establish friendship with any Muslim woman even though they are not wearing niqab and not veiled. More than a quarter (27.1%) of the respondents do not mind if they form friendships with non-Muslim women as long as they have good morals. Furthermore, the data shows that a small percentage (9.6%) of them do not mind being friends with any woman, regardless of religion, language, culture, country and regardless of morals. Only the minority of them (0,6%) limit themselves to associating with the niqab-wearing community.

Although the majority of respondents feel freedom in wearing the niqab as a form of practicing the Islamic creed they profess, there are still some respondents who get bullied related to the niqab they wear. The bullying they get is when they interact socially outside campus. All respondents never get bullied while on campus, but when they interact socially outside the campus, a small proportion of them (10.8%) often get bullying from the surrounding environment, 28.8% of the respondents have also been bullied with rare intensity, 34.5% percent claimed to get bullying very rarely, and 25.9% claimed to never get bullying at all when outside the campus. The most common verbal bullying they received was being called "ninja" (48.8%), dubbed "*wahabi*" (11.9%), called "terrorist" (6.8%), said to be "sanctimonious" (2.3%), and any kinds of cat-calling bullyings (30,2%). From this experience of social interaction, they feel more comfortable when they are in the campus environment where the niqab is an identity for female students in salafi-minded colleges.

When interacting socially outside the campus or outside the home, the majority of respondents (80.2%) are still often the center of attention. Although they are the center of attention because of the niqab they wear, it does not reduce their self-confidence. In fact, more than a quarter of respondents (26%) felt very confident and 54.8% felt quite confident despite being the center of attention when doing activities outside the home or outside campus.

In terms of social interaction, the respondents still interact with other members of the academic community. Although all respondents believe that wearing niqab is a form of religious observance and some respondents prefer to limit their social interactions to women

wearing niqab only, the majority choose to establish friendships with Muslim women and non-Muslim women, and some even choose to interact socially with anyone regardless of religion, culture, ethnicity, and language.

The campus environment with the *salafi manhaj* becomes an important part of the use of niqab, because the campus is filled with female academicians who also wear niqab in their daily activities. This makes the campus a comfortable environment in implementing the Islamic creed that they believe in. On the other hand, the social interaction of niqab-wearing female students outside the campus does not seem to be a barrier for them to carry out activities even though they are often the center of attention because of their niqab and there are even a small number who get verbal abuse because they are wearing niqab.

D. CONCLUSION

Based on results and discussions, it can be clearly concluded that that the use of the niqab is not part of a radical Islamic paradigm, although there are still people who consider the niqab to be unfamiliar. The findings revealed from this research are evidence that religious narratives are not sufficiently portrayed from a personal perspective. Niqab-wearing female students, who often face stereotypes and misconceptions, navigate their academic journey with resilience and a strong commitment to their education. The findings underscore the importance of promoting religious and cultural competence among academicians, stakeholders, and the wider community to create an atmosphere of mutual understanding and acceptance.

Niqab-wearing Muslimah can choose to pursue higher education and interact in academic and community environments in East Java Province, Indonesia. Since the data was collected through an online questionnaire, there are limitations that must be recognized, namely the investigation of the perspective of Islamic creeds, thoughts, experiences and also the ideas of respondents is still lacking in depth. On the other hand, the number of colleges where the respondents studied is only 2, so this research has not been able to capture the Islamic creed perspectives, experiences, thoughts, and ideas of niqab-wearing female students in other universities and colleges in East Java, both public and private universities. Future

research is expected to consider how to reach out to other veiled women to better understand their attitudes and perceptions about their interactions with society.

Additionally, this research highlights the need for inclusive policies that address the potential discrimination or bias faced by niqab-wearing female students. By recognizing and appreciating the diversity that these female students bring to the educational landscape, society can benefit from a richer learning environment and broader perspectives. Recognizing niqab-wearing Muslimah as an integral part of our society, accepting diversity, fostering cultural understanding, and implementing inclusive policies within educational institutions is believed to bring sustainable peace in Indonesia.

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