

Trendy Veil: Law, Function, and Its Stigma on Muslim Society

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Abstract: The trendy veil was a phenomenon among young women, especially after the Covid 19 outbreak. Many wear the veil as well as a mask to prevent disease. The purpose of this study was to reveal facts related to law, function, and social stigma against women who wear the trendy veil. This research was field research that used a normative approach. Data collection techniques in this study were interviews and documentation. At the same time, the analysis technique used in this study is descriptive. The findings in this study were that the law on wearing a trendy veil was sunnah as long as a trendy veil follows the general rules of dress for Muslim women. The trendy veil has three functions: worship, social, and health. In addition, there has been a change in the stigma of women who wear the veil today, especially women who wear trendy veils. The negative stigma against women who wear the veil has begun to disappear. The Muslim community has considered the trendy veil a necessity and a common thing.

Keywords: Law; Muslim Society; Trendy Veil.

Introduction

Veils are now used not only to cover the genitals but as one lifestyle and fashion trend. The meaning of fashion trends here is a fashion of clothing or jewelry that is popular at a certain time. Recently, in Indonesia, the veil has begun to become a culture; the veil has penetrated the world of fashion and has become a current trend for Muslim women (Ab Halim et al., 2022; Dewi, 2019). The trendy veil in the offline and online world is experiencing significant developments, especially among teenagers and female students. Remembering that women with all the accessories they have tend to like something new and adapt to current trends (Syahridawaty, 2020a). This fact is reinforced by the results of interviews with female students "I started wearing the veil since Covid-19 occurred; simple veils and veils can be used as face masks" (Sulistiaty, 2022).

The wider use of the veil is based on the development of the function of the veil itself. Currently, the veil is not only a religious nuance but has also become fashionable, so many trendy veils are being sold. The rise of the veil fashion in the Indonesian context has made the veil function not only as an obligation to follow Sharia orders but also to be used as a lifestyle. Even sometimes, people do not understand the true meaning of the veil because the veil is sometimes used as a fashion trend, although not all of them are. So the veil used is not following the conditions (Syahridawaty, 2020b). Veil has always been a controversial issue in Islam, even some time ago, the Indonesian Muslim community was again shocked by the news from the mass media (print and electronic) regarding the issuance of circular letter No. B-1301/Un.02/R/AK.08.3/02/2018 by the Chancellor of UIN Sunan Kalijaga Yogyakarta, Prof. Yudian Wahyudi, dated February 20, 2018, regarding "Veiled Student Guidance" for female students at Sunan Kalijaga State Islamic University, Yogyakarta. The Chancellor's decision received many responses and pressure from various parties. So in order to maintain a conducive academic climate, sometime later, on March 10, 2018, letter No. B-1679/Un.02/R/AK.003/03/2018 concerning "Revocation of the Letter regarding the Guidance of Veiled Student." (Rasyid & Bukido, 2018)

There has been a lot of research on the Veil, including research conducted by Ali Iskandar Zulkarnaen and members of his research team entitled "Religious Clothing and Identity: The Meaning and Motives of Using the Veil for Santriwati Madrasah Ibtidaiyah Central Kalimantan." In this research, there are two important findings. First, the use of the veil by PTAI students in Central Kalimantan is not solely based on a theological background, but is also based on social realities that are part of the students' life experiences, such as social acceptance and friendship. Second, textually PTAI Central Kalimantan students tend to interpret the hijab and its use from a theological perspective, namely clothing according to religious teachings, protecting the private parts, maintaining the dignity of women based on the Koran and hadith. Meanwhile, contextually, PTAI students in Central Kalimantan are more likely to interpret the veil and its use from a social perspective, such as life experience and media adaptation to the social environment. Based on these findings, it can be concluded that the construction of the meaning and motif of veiling carried out by female students at PTAI Central Kalimantan has a very close relationship with the social and cultural realities that are part of the lives of these female students. (Zulkarnain et al., 2022a)

Another similar research was also conducted by Muhammad Kudhori with the title Hijab Legal Controversy in the Dialectical Perspective of Sharia and Custom. According to him, the debate regarding the hijab has been going on since the time of friends who had different opinions on interpreting the hijab verse (the verse which contains the command to cover women's private parts). This difference then spread to the realm of jurisprudence regarding women's private parts which must be covered when in the presence of other men (ajnabi). Based on the opinion of scholars, the law on wearing the hijab is at least divided into three; obligatory (compulsory), sunnah, and permissible (permissible). Some scholars argue that the hijab is just clothing or a habit (custom). The hijab belongs to a cultural realm that has absolutely nothing to do with sharia. Research into the opinions of Indonesian ulama whose books are widely studied and used as references by Indonesian Muslims, especially among Nahdlatul Ulama (NU) Islamic boarding schools, shows that many Indonesian ulama recommend the use of the veil. From this it can be concluded that the hijab is a khilafiyah problem among the ulama (Ismatuloh & Si, 2014). The wisest attitude in responding to this problem is to respect each other's various opinions. Groups that support the use of the veil should not feel that their opinion is the most correct, so they blame other groups who do not agree with the use of the veil. Vice versa, groups that do not agree with the veil cannot also blame the group that wears the veil. Each of them must also not use their policies and authority to prevent other groups from carrying out their religious teachings in accordance with what they understand and believe because carrying out religious teachings in accordance with what they understand and believe is guaranteed by the 1945 Constitution. Wearing or not wearing a veil is a human right. Human beings guaranteed by the constitution. Those who wear the veil must also be able to be flexible, not stiff; If under certain conditions that are permitted by the Sharia', then it is obligatory to remove the hijab. (Kudori, 2018)

Based on these facts, researchers are interested in studying and uncovering facts about the trendy hijab which is becoming popular among young women. Based on the author's research, there has been no specific study regarding the veil from the legal, functional and stigma aspects in society. Therefore, this research seeks to complement previous studies by focusing on analyzing in depth the legal issues of wearing the veil which is currently trending.

The study of the hijab became interesting after the Covid-19 pandemic ended, more and more women are wearing the hijab, especially among young women. Researchers want to know whether the function of the trendy veil is based on theological motives or whether there are other motives. The stigma of the Muslim community towards women wearing trendy veils will also be revealed through this research.

Literature Review

In Indonesia, the veil phenomenon is currently being discussed in various meetings, media, and society. The debate over the obligation to wear the veil, the limits of genitalia, and the origins of the veil

became hot topics when discussed. Regarding the boundaries of women's private parts, scholars have different opinions. Some scholars believe that the genitalia of a Muslim woman is her entire body, including the face, palms of her hands, and the soles of her feet (Warman et al., 2023). They base their opinion on their understanding of the verse of the Qur'an surah al-Ahzab verse 53, which means: "When you ask for something (necessity) from them (the wives of the Prophet), then ask from behind the curtain (*min waraai al-hijaab*); That way is purer to your heart and theirs." The second basis used as an argument by them was the hadith of Rasulullah SAW which was informed by Ibn Mas'ud "the whole body of a woman is aurat (the genitalia); when she leaves her house, then the devil follows her." (Narrated by At-Turmudzi) Among the scholars who make it obligatory for free women to cover their faces are Ibn Taimiyah (*Majmu' Fatawa*), Ibnu'l Qayyim Al Jauziyyah (*I'lam Al Muwaqqiin*), Al-Amir Ash Shan'ani (*Subulus Salam*), Shiddiq Hasan Khan Al Qinnauiji (*Fathul Allam*) and Asy-Syaukani (*Nail Al Authar*). (Yusrum & Iskandar, 2020)

The second opinion of the scholars stated that the genitalia for Muslim women is the whole body except the face and the palms of the hands (Jarudin et al., 2023). They base their opinion on an interpretation that excludes verse 31 of Surah An-Nur, "*illaa maa zhalhara minhaa*," (unless what is meant here is the face and the palms of a woman's hands). Their opinion was also based on the Prophet's explanation; when Asma' bint Abu Bakar approached him wearing light clothing, the Messenger of Allah turned his head away from Asma' and said: "O Asma'! If a woman has entered puberty, no part of her body can be seen except for this;" Rasulullah SAW pointed to her face and palms. Abu Daud narrated this hadith from Aisyah RA. (Syeikh, 2019) Imam Nawawi made this hadith the legal basis for the issue of female genitalia. He thought that a person would only cover his private parts perfectly if the shape and colour of his private parts were not visible. If someone covers their private parts with a thin cloth and can see the colour behind it, that person has not been said to have covered their genitals. (Haikal & Abubakar, 2021)

When referring to the opinions of *mufassirin* and *fuqaha'*, there are differences of opinion regarding the use of the veil as a face covering for Muslim women. Most *mufassirin* and *fuqaha'* think that a woman's entire body is the genitalia, except for her face and the palms of her hands. Therefore, it is not obligatory to wear a veil to cover the face, and it is not obligatory to wear a sarong on both hands (Syu'aib, 2017). On the other hand, some *mufassirin* and other jurists think that all parts of a woman's body are the genitalia, including the face, both hands and the soles of the feet to the toes, and only one or two eyes are allowed to open to see (Istiadah et al., 2020). Therefore, they stipulate that Muslim women must wear the veil outside of prayer, when leaving the house and when they are among *ajnabi* men or non-mahram men (Rohmawati, 2020). Scholars who think that a woman's face and two palms are not genitalia do not mean leaving them open with colourful facial decorations, such as lip colouring with lipstick that is very striking in colour, blush, excessive make-up, and trimmings another face (Hafid et al., 2023). Likewise, allowing both palms to be open does not mean leaving them open by lengthening the nails, colouring, or painting their nails. In this case, it is recommended that women who leave the house maintain the dignity of their women and not adorn themselves with scents and ornaments that have the potential to arouse the lust of men who look at them. (Syeikh, 2019)

According to Dainori, if it is related to maslahah theory, the use of the veil in the context of fashion does not have strong relevance to the objectives of maqashid sharia. However, from the sharia aspect, wearing the veil is part of implementing the principles of one of the additional rules of maqashid sharia proposed by Ibnu'l Qayyim, namely being shy, civilized and having noble morals because the veil is not just a lifestyle, but a dimension of daruriyyah. (Dainori, 2020)

For more details, the law on the use of the veil can be seen in the table below,

Table 1. Veil Law

No.	Madhab	Veil Law	Information
1	Hanafi	Sunnah	The face and palms are not genitalia and can be seen. Those who

	Madhab		wear the veil are not Prohibited from wearing it. Moreover, please do not make fun of it. Furthermore, it becomes mandatory if it causes slander.
2	Shafi'i Madhab	Wajib	Every woman who faces is not a mahram; she must cover her face if there is a man who is not a mahram who sees.
3	Hanbali Madhab	Wajib	It is mandatory to wear the veil in various situations and conditions
4	Maliki Madhab	Sunnah and Wajib	Wearing the veil is sunnah and wajib if it causes slander, including the palms of the hands

Historically, using of the veil existed before Rasulullah saw was sent. The Arabs know the veil during the Jahiliyyah. Even in the era of the *ahlul kitab*, the veil, also known as and written on old testament book creation. Judaism introduced the concept of the first veil, which Christianity then used. These two religions made wearing the veil obligatory before the verses about the headscarf in Islam were revealed (Afista & Yoserizal, 2019). According to anthropologists, using the veil began with the myth of menstrual taboo to prevent the evil eye from carrying out its activities. The use of the veil was first known as menstrual women's clothing. This aims to cover the eyes from the sun and moonlight because this is considered taboo and causes disaster to society and the natural environment.

According to Siroj, the transformation of Islamic law, such as the use of the veil, is part of the social dynamics formed through customs. The Covid-19 incident has made people aware of the importance of covering parts of a woman's body that fall into the category of private parts. By using the veil, it is hoped that people will be aware of the importance of the veil as a covering for the private parts, not just a lifestyle (Siroj, 2023).

According to Edyar, the mandatory use of the veil is not part of a lifestyle, but rather as part of efforts to tackle the spread of Covid-19. The final result of using the veil is as a manifestation of changes in worship rituals which are a serious problem, such as when performing prayers, wearing the veil is part of the obligation when there is a spread of a virus that can infect someone (Edyar, 2021).

Method

This study is a qualitative descriptive field research. Data collection techniques used in this study were interviews and documentation. Informants in this study were religious leaders, community leaders, young women, and the Muslim community. In determining informants, researchers used a purposive sampling technique; the goal is that the data obtained is more accurate and on target. The approach used in this study is a sociological juridical approach because this study is a legal study that looks at social reality (Huda, 2022). This sociological juridical approach is used to find out and describe facts in the field related to the trendy veil, which is starting to be in demand by young women today. Researchers will examine in depth the legal issues of wearing a trendy veil. In addition, researchers want to find out whether the function of the trendy veil is based on theological motives or whether there are other motives, and researchers will reveal facts related to the stigma of Muslim society towards women who wear trendy veils. Data analysis techniques are carried out in stages: data reduction, data presentation, and conclusion (Miles & Huberman, 2014). The data validity technique used in this study is source triangulation (Moleong, 2018).

Results and Discussion

The Understanding of Veil Trendy

According to Arabic, the veil is a face covering that reveals the circumference of both eyes. According to Ibn Sirin, it is the niqab (Veil) that reveals the circumference of both eyes is something muhdats (which only appears later). The familiar veil covers the previous Muslims also covered their eyes. Only one eye is open, while the other one remains closed. This is known as the burqu' (burka) and

wash-washah, and women can use it. Then they started wearing the niqab that exposed both eyes. The Arabic-Indonesian Dictionary by Mahmud Yunus states that the veil (niqab) is a covering female face. (Mujahidin, 2019) In further developments, The Veil has been modified to follow the more fashionable trend. The veil is modified with various colours and accessories that are more beautiful. The appearance of this type of veil does not seem stiff, which is dominated by black only, but there are various colours and models. This trendy veil is more in demand by women today for various reasons. One of the reasons is that the veil motif is attractive, not only black, and has a monotonous shape. The results of interviews reinforce this data,

"In the past, I did not wear the veil because it looked unattractive, but since many are selling trendy veils online at marketplaces, I casually tried wearing a trendy veil, and it turned out that I looked more fashionable and attractive. Finally, I wear a trendy veil to date. The trendy veil makes me more confident and religious." (Sinta, 2022)

Further interview data,

"I wear a trendy veil so that when socializing with the community runs smoothly, it is not stiff and mediocre. I chose a trendy veil so that my daily activities would not be hampered, would not be the center of attention, and would not be seen as scary by the local community. The trendy veil is the right choice because women can still carry out religious orders and keep up with the times by wearing the veil, which is not monotonous and not just that." (Wijayanti, 2022)

The nature of women who like beauty makes it easier to accept trendy veils than conventional veils. According to Iim Fahimah, a Female Leader of Islamic Law Expert, there is a clear difference between these two types of veils. This difference can be seen in the table below (Fahimah, 2022).

Table 2. Differences between Conventional Veils and Trendy Veils

No	Kind of difference	Conventional Veil	Trendy Veil
1	Model	Monotone	Wolfis Niqob Veil, Eagle Eye Bandana Veil, 2 Layer Diamond Veil, Neci Butterfly Veil, Bobal Veil, Lace Bangs Veil, etc.
2	Colour	Black	Black, White, Red, Yellow, Green, Purple, Blue, etc.
3	Accessories	No accessories	Laces, Layers, Bandana, Embroidery, Brooches, Remple, Pearls, Gold, etc.
4	Size	Big	Fashionable

The Function and Reason for Choosing a Trendy Veil

Understanding the function and reasons for the use of trendy veils in society can be seen using the theory of social change, namely functional theory (Rahmi et al., 2020). The functional theory attempts to use functionalism, tracing the factors causing a social change in society to trace people's dissatisfaction with their social conditions, which personally affect their lives. With the help of this functional theory, the reasons for the shift in the use of the conventional hijab to the trendy hijab will be visible.

The trendy veil was born in the modern era by combining elements of religion and current fashion trends. In the era of the Salaf scholars, the veil only served as a means of covering the genitals without any other motive. The primary function of this veil is based on the word of Allah in Al-Ahzab verse 59. This verse explains that Allah SWT ordered all women, including the Prophet's wives to the Prophet's daughters, to wear modest clothing with a headscarf that covers the body. Especially when leaving the house. The order to cover intimate parts for women is an obligation that must be carried out. Allah commands women, if they want to leave the house for something, to cover their faces from the top of their heads with a headscarf. All that can be seen are his two eyes." Meaning: "O Prophet! Say to your wives, daughters, and the believers' wives, "Let them cover their headscarves all over their bodies."

Scholars use this verse as a basis for the argument that it is obligatory to cover the genitals (Baso, 2015). The meaning of "covering the whole body" is synonymous with the obligation to wear a veil because, without a veil, the woman's body parts will not be covered entirely (the face is still visible). (Sesse, 2016) In the era of the Salaf scholars, the function of the veil was the point of emphasis (Somawinata & Taqiyuddin, 2020) so, at that time, the veil did not have as many variations as the current trendy veil.

The hijab's original purpose of covering one's privates has given way to a new one in the modern world: it now serves a cosmetic purpose as well. So it's not surprising that today's trendy veils come in various styles, such as the Wolfis Niqob Bandana Veil, Eagle Eye Bandana Veil, 2 Layer Diamond Rope Veil, Neci Butterfly Veil, Bobal Veil, and Lace Bangs Veil. This variation of the trendy veil model was born from the various desires and needs of women who want to wear the veil. One of them is the desire to appear fashionable but still religious. This data as the results of interviews,

"Trendy veils are in great demand by women; they want to wear veils, not just black ones. They want to wear colourful clothes and modern or trendy veils; most importantly, their faces are always covered" (Angraini, 2022).

Women instinctively desire to beautify their appearance (Umbarani & Fakhruddin, 2021). So it is only natural that when it comes to veils, women choose to still look beautiful by wearing trendy veils. Beautifying yourself for the sake of beauty is not prohibited in Islam; it has even become natural for humans, especially for womenfolk. Mentioned in Muslim narration that the Prophet Muhammad SAW said: Allah is beautiful and loves beauty (Narrated by Muslim). Islamic teachings love beauty within the framework of the Sharia. As long as the beauty is not immorality, it is not prohibited; in fact, this beauty is highly recommended (Akromusuhada, 2018). Beauty can come from many things, whether vehicles, houses, clothes, or veils.

This change in the function of the veil causes changes in the function of other elements of society. Changes that arise in one part of society will also cause changes in other parts. The trendy veil provides a change to the social system that has made the veil wearer a religious person, changing to anyone who can wear the veil, even if they are not religious. Trendy veils cause the veil to become more widely accepted by society. In addition to fashionable but religious reasons, women choose trendy veils because, in association with society, users of trendy veils are relatively more accepted and easy to mingle. This data as the results of interviews,

"I chose a trendy veil to enjoy socializing, not being rigid, not being feared, and not being seen as extreme by the surrounding community. In addition, the veil is an alarm to protect me if I want to make a mistake or sin; remember the veil, the veil is a tool for self-control." (Maryati, 2022)

The trendy veil, although fashionable, still completely covers a woman's private parts, and the face is still covered. Relatively closed genitalia do not invite the immorality of others or themselves. In order not to invite lust and immorality from others, at least the clothing worn by a Muslim woman must meet eight requirements, including (a) must cover all limbs except the face and palms, (b) must not wear excessive jewelry, (c) must be loose, not tight, (d) must be thick, not thin, (e) may not wear *syuhrah* clothing, (f) not wearing conspicuous perfumes, (g) not resembling men, and (h) not resembling infidels. (Fahrudin & Nugraha, 2020)

Another reason the trendy veil is in demand is due to health factors, especially since the Covid 19 pandemic. The trendy veil is worn as a mask by young women. Its shape is fashionable and practical; you no longer have to wear a mask, which is why many wear this veil. The obligation to wear a mask in public places during a pandemic has made Muslim women try to wear this veil. This data follows the results of interviews,

"The trendy multi-functional veil can be used as a mask to protect against dust and viruses. By wearing the veil, the body becomes healthy and also gets rewards for carrying out religious teachings. (Puspayana, 2022) This health factor also aligns with Islamic provisions, which order its followers to maintain health and fitness." (Husin, 2014)

Technically, people who wear the veil for health reasons get a double reward for following two shari'a provisions. Another reason the trendy veil is in demand is as a medium of propaganda. Inviting a woman to cover her genitals requires following women's nature. Trendy veils that are more fashionable will attract young women to try to wear them. This data follows the results of interviews,

Fashionable and trendy veil models even attract young women to try to wear them without being forced. *Da'wah* to cover the nakedness becomes easier. I wear a trendy veil with attractive accessories in front of young women, then they are interested and ask me where to buy the trendy veil. When these young women wear trendy veils, they cover their private parts themselves. Before wearing the veil, they often wore short skirts and shirts, but after wearing it, they began to wear Muslim clothing covering their genitals. (Pipit, 2022)

Da'wah like this is known as *Da'wah bil hal*. *Da'wah* is carried out by conveying Islamic teachings through real practice (practice) (Sutrisno et al., 2023). *Dakwah bil hal* is more effective than verbal preaching because it is not just a transfer of knowledge but also instills values (transfer of values) so that it is effective and efficient for the recipients of the *Da'wah* (Kholis et al., 2021). *Da'wah bil hal* Veil trendy also invites women to implement Islamic values in everyday life. (Azizi et al., 2022)

Based on the data found in the field, it can be concluded that there are several reasons why a Muslim woman chooses to wear a trendy veil which can be seen in the table below.

Table 3. Reasons for Choosing to Use a Trendy Veil

No.	Reason	Trendy Veil Function	Information
1	Fashionable and Religious Clothing	Worship Function	The desire to look beautiful and attractive is the nature of a woman, but even so, she does not want to violate the Sharia. So the best solution is to wear a trendy veil that looks fashionable but still religious.
2	Media for more sociable association	social function	Women who wear trendy veils are easier to mingle with in society because the veils they wear are more fashionable, pleasing to the eye, and do not seem scary
3	Self-control	Worship Function	The trendy veil can be a medium of self-control when you want to act in sin. A veiled woman will feel ashamed to commit immorality while still wearing the veil. In addition, the veil, although fashionable, can still cover parts of the face so that the woman's private parts are more protected.
4	<i>Da'wah</i> Media	Worship Function	The millennial generation will be more interested in clothes that are fashionable and have lots of accessories. Young women will be more easily invited to cover their genitals and veil when the veil offered is trendy.
5	Health	Health Function	The trendy veil has become increasingly popular since the outbreak of Covid 19. Apart from carrying out religious orders, the trendy veil can also be used as a mouth mask to filter dust and harmful germs.

Trendy veils have many motives and reasons behind a woman wearing them. Fashionable and religious factors have become a strong magnet for millennial women to choose trendy veils. The axis of all the reasons for choosing a trendy veil boils down to three dimensions, namely the intellectual dimension (religious knowledge), the experiential dimension (religious experience), and the consequences (religious effects) (Ummah, 2021). In the context of the relationship between clothing and religiosity, Fakhruroji and Rojati found that the relationship between religious practices has given rise to the construction of a new identity for a Muslim woman. In this context, when the theological doctrine

regarding the Muslim dress code is confronted, fashion that developed then gave birth to a Hijaber community with a style called Fakhruroji and Rojiati with religiously fashionable terms. In another form, Warsah also found a social relation to a community's motivation to carry out religious teachings. Another example is in the context of the *da'wah* agenda; many forms of community traditions are then used to internalize Islamic teachings in the format of cultural *da'wah* (Zulkarnain et al., 2022). Health is a transformation of changes in the function of wearing a trendy veil. So far, the veil has only been used as a medium of obedience to God, but since the Covid-19 outbreak, the trendy veil has increased in function. This change in function is in line with functional theory, which states that change is inevitable in society.

Trendy Veil on Islamic Law Perspective

The veil was known by ancient nations long before the birth of Islam in the Arabian Peninsula. Closed clothing, including the veil, has become a culture in Sasanid Persian society. Then the Arabs, long before the birth of Islam, imitated the Persians' clothing models. After the birth of Islam in the Arabian Peninsula, some Muslim women still wear clothes that cover their entire body, including the veil (Simanjuntak, 2022). In subsequent developments, the veil was transformed by combining the element of religion and fashion, so the trendy veil was born. A trendy veil that covers more religious rules and women's desire always to look beautiful. The trendy veil has lots of accessories that make the veil even more attractive. The accessories are ropes, layers, bandanas, embroidery, brooches, pearls, gold, etc.

This transformation of the veil is very interesting if studied from the perspective of Islamic law, whether there has been a change in law due to this transformation or whether the law of wearing a trendy veil is the same as wearing a traditional veil in general (Siroj, 2023). In order to answer this question, it is necessary to map out the main issues in the trendy veil first. First, the issue of genital boundaries; second, the model and colour of the trendy veil; third, trendy veil accessories; fourth, the size and shape of the trendy veil. For the size of the boundaries of the genitals, between conventional veils and trendy veils is certainly not a problem because these two types of veils cover the face of a Muslim woman. As for the model size, colour, accessories, size, and shape of the trendy veil, there is a slight difference from the conventional veil, so more analysis is needed regarding the legal issues.

In general, the Prophet Muhammad's *sallallaahu 'alaihi wasallam* has provided clear limits regarding clothing that a Muslim woman may wear; he said: "There are two classes of residents of hell, both of which I have never seen. First, people who have whips like cows' tails, who used to hit people. Second, women are dressed, but the same goes for naked (because the clothes are too minimal, too thin or see-through, too tight, or clothes that stimulate men because some of their private parts are open), waddling, like to seduce, their hair like a camel's hump. These women cannot enter heaven; they cannot even smell heaven. Even though the smell of heaven can be smelled from this way and like this." (Narrated by Muslim). In another hadith, the Prophet once forbade Asma' bint Abu Bakr from wearing thin clothes; when the Prophet SAW Asma', he turned away from her and said, "O Asma', actually when a woman has reached puberty (menstruation) then nothing should be seen from him except this and this while gesturing to his face and palms." (Narrated by Abu Dawud). Contextually, this hadith is very much in line with what is happening today. At this time, it is very easy to find many women who wear thin clothes that can show their curves. Many modern women's clothing styles do not follow Islamic law; many women are found wearing the hijab (Veil) but still wearing tight, and see-through clothes; the clothes they wear are thin and tight, which can show their body curves. (Arifuddin, 2019)

The issue of trendy veil colours is not a problem because Muslim women's clothing is not exclusively black. They may wear clothes of any colour as long as they cover their private parts, they are not *tasyabuh* (resemblance) to men, they are not tight-fitting to form their bodies, they are not thin (transparent/dreamy), and they do not invite lust (temptation) (Fauzi, 2016). while the accessories are contained in the trendy veil; if it is too excessive, it is included in the *tabarruz* category. *Tabarruj* is a phenomenon that occurs a lot nowadays; in language, *tabarruj* show and open their private parts, but *tabarruj* can also occur in hijabs who are currently in trend. sometimes Muslim women wear headscarves, but the clothes they wear are not following religious law, such as being transparent, the curves of their

bodies are still visible, and even their clothes resemble men's clothes. Actually, Islam allows Muslim women to beautify themselves; this is intended so that women still look beautiful, especially in front of their husbands, but besides allowing Islam also provides advice to beautify themselves according to reasonable limits, which is permissible as long as the decoration is done not to attract the attention of opponent's type and does not conflict with the Sharia. (Nur Azmi, 2022)

The measure of decency in trendy veil accessories is important. Trendy veil accessories are strictly prohibited if intended for *syuhrat* (for fame) or pride. This is based on the hadith of the Prophet "Whoever wears oversized clothes to be famous in the world, Allah will clothe him with humiliation on the Day of Judgment." (Narrated by Ahmad). In this hadith, Rasulullah SAW forbade people to dress excessively, which can create a sense of arrogance, *syuhrat* (for fame), and to be pride in others (Zein et al., 2017). As long as the accessories used on trendy veils are appropriate and ethical, there is no problem. From this, it can be concluded that the trendy veil law is permissible as long as it follows the general provisions of the dress of a Muslim woman. In addition to following the current trend, the trendy veil not only emphasises its beauty but must also maintain ethics and cover the genitals.

The Stigma of Veil Trendy on Muslim Society

Muslim society has various stigmas against wearing trendy veils. The negative stigma originally attached to those who wear the veil has gradually faded with the modifications that have occurred to the veil, namely, becoming a trendy veil. The Covid-19 outbreak also strengthened this change in stigma. The conditions of the Covid-19 pandemic require everyone to wear masks to avoid contracting the disease. This condition makes some people modify the veil to be trendier and, at the same time, use it as a mask to avoid disease outbreaks. The dual function of this trendy veil causes it to become increasingly popular with the wider community so that the negative stigma that exists over time disappears. The veil, which functions as a mask with a trendy appearance, makes the woman who wears it look more beautiful, which naturally causes women to be interested in trying to wear it.

This condition is different from wearing conventional veils; there are many examples of rejection by some people towards wearing conventional veils, as happened at the University of North Sumatra (USU). Two female doctor candidates could barely finish their studies because they were veiled. Faculty North Sumatra University of Medicine (USU) prohibits female students from wearing veiled Muslim clothing. Ultimately, the student must choose between removing the veil or moving from the USU Faculty of Medicine (Mujahidin, 2019). Other discriminatory attitudes, such as the case of banning veiled female students at Sunan Kalijaga State Islamic University, shocked the world of social media. The ban was also carried out at the Islamic University of Sunan Ampel Surabaya (UINSA), although not in writing. In essence, banning the veil for female students is more about eliminating obstacles in communication between academics, as stated by the Chancellor of UINSA, Prof. Abdul 'Ala. (Nasrulloh & Mela, 2021)

This rejection comes from the negative stigma attached to wearing conventional veils, which some people identify as radical. This image sometimes causes its use to receive discriminatory treatment from some people despite the lack of connection between religious radicalism and the use of the veil. This condition is slightly different for women who wear trendy veils; the surrounding community relatively more accepted them. The results of interviews reinforce this data,

"The community's response to me is normal; no one is cynical or does not like me. Everyone is friendly and polite. The conditions before wearing the trendy veil or afterwards were the same, even if something changed after wearing the veil, only changes that were not urgent; for example, students usually shook hands when they met, but after wearing the veil, I rarely shook hands with male students." (Maryati, 2022)

Islam encourages humans to associate with other humans with good morals. Getting along is a social skill in human beings that is important to be instilled as early as possible because the ability to get along makes people feel comfortable around them (Arif, 2019). Trendy veils in a social context can provide comfort in association with the wider community.

Other informants even stated a positive response after wearing a trendy veil. In addition to making their appearance more attractive, they feel their co-workers are friendlier and politer, and the trendy veil makes it easier (sociable) to get along with co-workers. Many colleagues also praised them; they look prettier when wearing a trendy veil. This data follows the results of interviews.

"Since wearing the trendy veil, I have become more confident, and many have praised my appearance for being more beautiful. Friends are also now more friendly and polite. The blessing of wearing the veil may be this condition" (Aisyah, 2022).

The transformation of the conventional veil into a trendy veil has caused a shift in societal stigma. The public more widely accepts trendy veils compared to conventional veils.

Conclusion

Based on the research that has been done, it can be concluded that the law on wearing a trendy veil is the same as a conventional veil in general, namely Sunnah, as long as the trendy veil used still follows the rules of dress for Muslim women. In addition, accessories on trendy veils must be within the limits of decency. In order not to invite lust and immorality from others, at least the clothing worn by a Muslim woman must meet eight requirements, including (a) must cover all limbs except the face and palms, (b) must not wear excessive jewellery, (c) must be loose, not tight, (d) must be thick, not thin, (e) may not wear *syuhrah* clothing, (f) not wearing conspicuous perfumes, (g) not resembling men, and (h) not resembling infidels. The trendy veil currently has three functions, namely the function of worship, social function, and health. The dimension of worship in trendy veils is because women who wear trendy veils follow the teachings of Islamic law to cover their faces and trendy veils become a medium of propaganda in inviting Muslim women to cover their genitals. While the social dimension of the trendy veil is because women who wear the veil can still socialize well with the surrounding community and exercise self-control of actions that the Sharia prohibits. The health dimension of the trendy veil can be seen in the many trendy veil users who use the veil as a mask to filter dust, germs, and viruses that are scattered in the air. The next conclusion is that society's current social conditions can accept women who wear trendy veils. There has been a change in the positive stigma towards women who wear the trendy veil. The negative stigma towards women who wear the veil has begun to disappear because the trendy veil still maintains an element of beauty and fashion without losing the wearer's religiosity. The Muslim community has considered the trendy veil a necessity and a common thing.

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Conflict of Interest

This manuscript has not been published or presented elsewhere in part or its entirety and is not under consideration by other journals. There are no conflicts of interest to declare.

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