

Knowledge on the Validity of the Hadith on Veil, the Obligation to Wear and Its Application in Social Life: A Case Study at UIN Alauddin Makassar

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**Knowledge on the Validity of the Hadith on Veil, the Obligation to Wear
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Abstract: This study seeks to assess the impact of students' degree of comprehension on the veracity of the hadith on veil, the law governing its wearing, and its application in their social lives. This study is a mixed-methods approach, using a case study as the methodology to get a full grasp of a specific legal matter in order to generate more understanding on the issue of veil. The data were collected through interviews, literature studies and surveys. The results revealed that the respondents' knowledge on the authenticity of the hadith was modest, while their comprehension of the legislation governing the wearing of the veil ranged between a lack of understanding and a sufficient understanding, and their application in daily life was quite high. In addition, it was discovered that there were reasons that influenced their persistent usage of the veil, given their strong commitment to doing so. These considerations include the external supports, for example the support of friends, families, and communities. Supposedly, if the acceptance of new behavior is founded on information, awareness, and a good attitude, this kind of behavior will be persistent. If, on the other hand, a behavior is not founded on knowledge and awareness, it will be easily left out. This case study also found that there were factors other than knowledge that influenced female students in social applications to wear the veil, namely support from family, friends and organizations. In the future efforts are needed so that knowledge about the authenticity and content of hadith law regarding the veil can be increased. So that a person can strike a balance between the spirit of religion and his knowledge of the law governing the text's authenticity (hadith) and Islamic law.

Keywords: Knowledge of hadith, authenticity of hadith, daily behavior, veil

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Abstrak: Penelitian ini bertujuan untuk mengkaji pengaruh tingkatan pemahaman mahasiswa pada hukum cadar dan aplikasinya dalam kehidupan sosial mereka. Penelitian ini menggunakan metode kombinasi (mixed method), yaitu metode penelitian kuantitatif dan kualitatif dalam suatu kegiatan penelitian. Pendekatan yang digunakan adalah pendekatan kasus yaitu kajian komperhensif agar mendapatkan pemahaman yang mendalam tentang suatu kasus hukum tertentu dengan tujuan agar dapat memberikan solusi. Teknik pengumpulan data yang digunakan yaitu wawancara, studi literatur dan penyebaran angket. Hasil penelitian menunjukkan bahwa pengetahuan mahasiswi mengenai hukum hadis cadar masih berada pada level kurang memahami dan cukup memahami, sedangkan untuk aplikasi dalam kehidupan sehari-hari mereka sangat tinggi. Selain itu ditemukan adanya faktor yang mempengaruhi mereka untuk menggunakan cadar karena adanya komitmen yang tinggi untuk terus menggunakannya. Faktor tersebut adalah dukungan teman, keluarga dan komunitas tertentu. Secara teoritis bahwa apabila penerimaan perilaku baru atau adopsi perilaku melalui proses seperti ini didasari oleh pengetahuan, kesadaran dari sikap yang positif, maka perilaku tersebut akan bersifat langgeng (long lasting). Sebaliknya apabila perilaku tidak didasari oleh pengetahuan dan kesadaran maka tidak akan berlangsung lama. Studi kasus ini juga menemukan bahwa ada faktor selain pengetahuan yang mempengaruhi mahasiswi dalam aplikasi sosial untuk menggunakan cadar yaitu dukungan dari keluarga, teman dan organisasi. Ke depan diperlukan usaha agar pengetahuan otentitas dan kandungan hukum hadis mengenai cadar dapat ditingkatkan. Sehingga seseorang mampu menyeimbangkan antara semangat beragama dan pengetahuannya tentang hukum Islam.

Kata Kunci: Pengetahuan hadis, otentitas hadis, perilaku sehari-hari, cadar

Introduction

The conversation surrounding the law permitting Muslims to wear a veil is evidently divisive. On the one hand, there are those who believe that the veil is mandatory or, at the very least, that covering the face and hands is more advantageous. On the other hand, there are many who say this is not a responsibility but rather a *makruh*-not recommended.¹

According to Islamic academics, women are required to cover their

¹ S.I. Sircar, "The Veil and Muslim Women: Prophetic Tradition or Stage-Managed Islam?" *IOSR Journal of Humanities and Social Science* 20, No. 10 (2015). p. 76-79. M. Ssenyonjo, "Moslem Women, Religion and the Hijab: A Human Right Perspective," *East African Journal of Peace and Human Right* 14, No. 1 (2008), p. 148-200. Muntasir Abdul Kadir, et.al., "The Practice of Wearing Hijab among Female Students of Al-Aziziyah Samalanga Islamic Institute, Bireuen: Study of Islamic Law and Legal Politics," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 1 (2022), p. 391-406.

genitalia under the Islamic law; however, the borders of this genitalia are the subject of a different debate. Yusuf Qardhawi says that a woman is not required to cover her face and hands with a veil because they are not genitalia. Al-Buti and al-Maududi, on the other hand, regard the face and hands to constitute female genitalia; consequently, the use of veil to cover all of these areas is obligatory.²

In addition, according to the two major religious organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, they have a unique perspective. NU in a *Lajnah Bahtsul Masail* conference conducted at the 8th NU *Muktamar* in Jakarta on 12 Muharram 1352 H./7 May 1933 M., it was agreed that women should cover their faces and palms when leaving their homes. A second opinion is formed in the *Lajnah Bahtsul Masail*, which states that Muslim women are not required to wear the veil. The judgment employs the qualitative method, which, according to the NU fatwa, permits the opinions of scholars from the four schools of thought to be adopted, so that each of the two viewpoints indicated above can be followed.³

Meanwhile, Muhammadiyah itself determined, in its *Tarjih* and *Tajdid* Council meeting on 10 *Rajab* 1430 H/3 July 2009 M, that the law regarding the use of the veil is not religiously obligatory, that there is no command to use the veil, and that the Qur'an and Hadith make no mention of the command. If NU still cites ulama opinion in its assessment of this topic, but Muhammadiyah directly cites the Qur'an and Hadith as the source of the reasons.⁴

From a social and media standpoint, the veil has a generally unfavorable connotation. The media has stigmatized the veil as a symbol of extremist ideology, as evidenced by their portrayal of terrorist wives who typically wear the veil. Besides that, according to some people, women who wear the veil are considered as exclusive individuals who adhere to a hard-line Islamic point of view.⁵

As a result of the stigmatization that results from these ideas, women who wear veils ultimately face challenges in social contact and personal communication processes in society. This offers the image of an inclusive attitude, yet society perceives them adversely.⁶

Recent attention has been paid to the phenomenon of the development of the veil in Indonesia, particularly at academic institutions. This is due to the

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²Silmi Fitrotunnisa, "Hukum Memakai Cadar (Studi Komparatif Terhadap Putusan Hukum Lajnah Bahtsul Masail Nahdlatul Ulama Dengan Majelis Tarjih Dan Tajdid Muhammadiyah)," *Jurnal Penelitian Medan Agama* 9, No. 2 (2018), p. 227-246.

³ Zulfan Efendi, et.al., "The Development of Modern Islamic Law in The Lembaga Bahtsul Masa'il Nahdlatul Ulama," *Journal of Nahdlatul Ulama Studies* 3 No. 1 (2022). Silmi Fitrotunnisa, *Hukum Memakai Cadar...*, p. 227-246.

⁴ Silmi Fitrotunnisa, *Hukum Memakai Cadar...*, p. 245-246.

⁵ Lintang Ratri, "Cadar, Media Dan Identitas Perempuan Muslim", *Forum: Jurnal Pengembangan Ilmu Sosial* 39, No. 2 (2011), p. 32-33.

⁶ Lisa Aisyah Rasyid and Rosdalina Bukido, "Problematisa Hukum Cadar dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah* 16, No. 1, (2018), p. 77.

public's perception of the veil's association with the impact of certain ideas. Understanding of Islamophobia, particularly the perception of the veil issue, is essential for educational institutions to determine policy and for the community to serve as a resource for addressing this phenomenon.⁷

Such was the case at the University of North Sumatra, notably in the beginning of the 1999 reformation, when the Dean of the Faculty of Medicine witnessed the development of the veil on campus, he made a decision to ban it. The use of the veil will interfere with teaching and learning activities and impede interaction between instructors and students, especially during work hours.⁸

In February 2018, the State Islamic University (UIN) Sunan Kalijaga Yogyakarta released a circular letter to gather statistics, guidance and supervisions to students who wear the veil. According to UIN Sunan Kalijaga, this circular letter from the chancellor was issued in the context of upholding the UIN constitution, which students had understood and agreed to when enrolling at UIN. According to him, there was no discriminatory intent behind it. Like the situation at Universitas Sumatera Utara (USU), this circular sparked a debate that resulted in the rector's circular letter being revoked.⁹

Hence, the meaning of the *hijab* for Muslim women has become a subject of debate. On the one hand, it embodies the virtues of religious obedience and piety. In the public sphere, however, it is associated with forms of women's oppression. The *hijab* is currently a contested area of interpretation. Various groups of *hijab*-wearing women have arisen in contemporary Indonesia as a result of an increase in the veil's use among urban Muslim women.¹⁰

The controversial issues regarding the veil on campus prompted the author to do research on the phenomenon of wearing the veil on campus, focusing on the level of understanding of religious legal propositions (hadith) pertaining to the veil. It is anticipated that the findings of this study would help practitioners and stakeholders in formulating policies that better balance the necessity for the application of values of moderation and openness on campus with the value of freedom in expressing thoughts and religious principles.

This is a mixed-research approach investigating students' level of

⁷Hanif Cahyo Adi Kistoro, et.al., "Islamophobia in Education: Perceptions on the Use of Veil/Niqab in Higher Education," *Indonesian Journal of Islam and Muslim Societies* 10, No. 2 (2020).

⁸Aditya Widya Putri "Diskriminasi dan Hukuman bagi Jilbab dan Cadar", (2017). (<https://tirto.id/diskriminasi-dan-hukuman-bagi-jilbab-dan-cadar-chVs>). Diakses, 9 Nopember 2020.

⁹Bagus Prihantoro Nugroho, "Tentang Polemik Larangan Pakai Cadar di Kampus" detikNews, (2018). (<https://news.detik.com/berita/d-3901590/tentang-polemik-larangan-pakai-cadar-di-kampus>), diakses, 9 Nopember 2020.

¹⁰Wardah Nuroniyah, "Rethinking Hijab in Contemporary Indonesia: A Study of Hijab Community "Tuneeca Lover Community," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4, No. 2 (2019).

understanding on the hadith regarding the wearing of veil.¹¹ A case study is utilized to get an in-depth understanding of a particular legal matter with the goal of finding the solutions for issues being discussed.¹² Methods of data collection used this research is the combination of those recommended in the mixed method research such as interview, reviews of literature and survey through questionnaires; these methods as suggested by Creswell enable researchers to gain comprehensive data.¹³

This study recruited 64 respondents who completed an online questionnaire. The questionnaire also provided general information about respondents, such as their age at the time of the research. These participants wear veil as they study at UIN Alauddin Makassar. The research focuses on exploring level of understanding of the students studying at the Faculty of Education and Teacher Training, UIN Alauddin Makassar.

Veil, History and Types of Veils

1. Definition of Veil

The veil in Arabic is called النقاب. Niqab is the plural form of *Nuquub*. In *Al-Munawwir's* dictionary, *niqab* means a cloth covering the face.¹⁴ In the *Lisaanul* Arabic dictionary, the word النقاب refers to a garment worn by women to conceal their faces so that only their eyes are visible.¹⁵ With the definition of veil provided above, it is clear that the term veil refers to women's apparel that serves to conceal their faces.

Scholars of the *salaf* group believe that the veil should cover the entire face with the exception of a little piece of the eye, as it is used for sightseeing. There are also Muslim women who cover their eyes with a small cloth to obscure their vision. Muslim women who wear the veil are those who wear the hijab, which conforms to the *syar'i* (Islamic principle) because it consists of a garment that covers their face and leaves just their eyes visible.

Al-hajib can also mean *bawwab* (doorkeeper or caretaker), whereas *mutahajjibah* refers to a woman who clothes herself or her complete body. *Mahjub* refers to something that is hidden or obscured. Hence, *al-hijab* refers to a barrier or covering, which encompasses the terms *khimar* and *niqab*. The word *khimar* comes from the phrase *khamara-yakhmuru-khamran*, which means to

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: Afabeta, 2011), p. 404.

¹² Peter Mahmud Marzuki, *Metodologi Penelitian Hukum* (Jakarta: Kencana, 2011). Gudnanto Susilo dan Raharjo, *Pemahaman Individu Teknik Non Tes* (Kudus: Enterprise, 2011).

¹³ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, (SAGE Publications, Inc., 2014), p. 198.

¹⁴ Ahmad Warson Al-Munawwir, *Kamus al-Munawwir* (Jakarta: Djambatan, 1992), p. 60.

¹⁵ Ibn Manzhur, *Lisanul 'Arab Al-Muhith* (Beirut: Darul Fikr, 1972).

cover and store everything. All *intoxicants* are considered haram because they impair mental clarity. *Khimar* is a *mufrad isim*, while *khumur/khumr/akhmirah* is a head covering (cloth).¹⁶ While *Niqab* has multiple meanings in Arabic, including: (1) color, for instance: *niqaabul mar'ah* implies the color of a woman's skin, as the *niqab* can cover a woman's skin color with the same hue; (2) covering; (2) The veil (*qina'*) above the tip of the woman's nose conceals her nose and face.

Hence, the veil is a headscarf that can obscure and conceal a woman's face from human gaze. Muslims outside the Arab region are familiar with the veil (*niqab*) via one of the interpretations of Surah An-Nur: 31 and Surah Al-Ahzab: 59 that was described by some of the Prophet's companions, so the discussion of women's veils in Islam is included in one of the discussions of Islamic disciplines, such as fiqh and social affairs. In Saudi Arabia and other regions of the Middle East, it is popular for women to wear veils, which can be explained by the region's hot climate or the desert's geological features. In contrast, the veil is worn in Indonesia due to personal encouragement or environmental forces, including family, organizations, and other groups.

2. The history of the veil

During the period of *Jahiliyyah* and early history of Islam, women in the Arabian Peninsula wore clothing that primarily attracted the admiration of men, in addition to protecting them from the sweltering climate in desert. They also wear a headscarf, but it is merely placed on their heads and is typically extended behind them, revealing their chests and necklaces. Perhaps even a small portion of the breast area is seen due to the looseness or openness of their clothing. Earrings and necklaces adorn their ears and necks as well.¹⁷ This demonstrates that the veil was not a part of the Arab *Jahiliyyah* society's tradition or culture.

According to the research of M. Quraish Shihab, wearing closed clothes, such as the veil, is not unique to the Arab population nor entrenched in their culture.¹⁸ Another researcher adds that the Arabs imitated the Persians, who practiced the ancient Persian religion of Zoroastrianism and regarded women as impure beings, requiring them to cover their lips and nostrils so that their breath would not contaminate the sacred fire revered by the religion. From the Hakhmanesh dynasty in the years prior to the birth of Christ, the veil (*chadar* in Persian means tent) has been traditionally worn in public by women of the nobility.¹⁹

¹⁶Ibn Manzhur, *Lisanul 'Arab Al-Muhith* (Beirut: Darul Fikr, 1972).

¹⁷Hasan 'Audah, *al-Mar'ah al-'Arabiyah fi al-Din wa al-Mujtama'* (Beirut: al-Ahaly, 2000), p. 101-102.

¹⁸M. Quraish Shihab, *Jilbab Pakaian ...*, p. 48.

¹⁹Abdul Karim Syeikh, "Pemakaian Cadar dalam Perspektif Mufassirin dan Fuqaha", *Jurnal al-Mu'ashirah* 16, No. 1 (2019), p. 45-60.

According to Abu Syuqqah, several *Jahiliyyah*-era ladies wore veils as part of their dress. This veil fashion continued throughout the Islamic era. The veil was also worn during the prophet's lifetime.²⁰

3. Varieties of Veil

The veil is a style of apparel worn by Muslims. In general, the following terms pertain to Muslim clothing:

a. Headcovering

The origin of the word *hijab*, which signifies a barrier or a covering, is Arabic.²¹ *Hijab* is defined by the Qur'an as a covering that can take the form of mosquito nets, curtains, and other materials. In contrast, Islamic law defines hijab as a suitable dress code based on Qur'anic and hadith instruction. *Hijab* is a barrier that prohibits men from seeing a woman's face, per the definition. The hijab (Islamic women's clothing) is a covering fabric, a barrier cloth, or a material that separates women from men. *Hijab* can therefore be interpreted broadly as a cover, a wrap, a curtain, a veil, or even a veil. Hence, each of these parts serves as a cover and a barrier to something.

b. Jilbab

The *jilbab* is derived from the Hebrew word *jalaba*, which means to carry or to bring closer. Moreover, the *hijab* can be considered as a loose garment that can cover a woman's genitalia from head to toe.²² The clothing is exempt from stringent rules because it does not produce curves and is not rawang. The term hijab can also refer to loose clothing, a head covering, or clothing that covers other items.

c. Khimar

According to M. Quraish, *khimar* is the plural version of the head covering term *khimar*. *Khimar* is defined as an upper garment or head covering that extends from the shoulders to the chest (including the collarbone) and is neither thin nor tight.²³ To conclude, *khimar* and *jilbab* are only one sort of Muslim garment, as a sort of dress code for Muslim women, the hijab conceals all genitalia.

²⁰ 'Abd al-Ḥalīm Abū Syuqqah, *al-Niqāb fī Syarī'ah al-Islām* (Bairūt: Dār al-Fikr, 2008).

²¹ Aisiyah Rasyid, Lisa dan Rosdalina Bukido, "Problematika Hukum Cadar dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah* 16 No. 1, (2018).

²² Safitri Yulikhah, "Jilbab Antara Kesalehan dan Fenomena Sosial," *Jurnal Ilmu Dakwah* 36, No. 1 (2016). p. 96-177.

²³ M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimat* (Jakarta: Lentera Hati, 2014), p. 47-49.

d. Niqab

According to Lois Ma'luf, the *niqab* is a head covering that covers a woman's face and rests on the point of her nose. The use of the *niqab* existed prior to the time of Islam.²⁴ Abu Syuqqah asserts that the *niqab* was a piece of garment worn by some women during the *Jahiliyah* era. In contrast to the Prophet's wives, in which they are required to wear the *hijab* inside the home and to cover their entire bodies and faces when they depart, the Prophet did not require, encourage, or suggest the *niqab* to all Muslim women. However, this style of attire remained to today Islam and the Prophet did not dispute it. In particular, In the early days of Islam, few Muslim women wore the *niqab* because it was not a prevalent habit.

This differs from M. Quraish Shihab's view that the *niqab* is neither an Arab garment nor their exclusive property. According to him, a Muslim woman may or may not wear the *niqab*.²⁵ Abu Syuqqah underlined that the *niqab* is a component of *Shari'a* and that its use is approved by law (*mubah*). She does not view the *niqab* as a *sunnah* or an recommended practice.²⁶ Buya Hamka argues in *Tafsir al-Azhar* that a woman's face is not part of her genitalia (*awrah*) that must be covered with a *niqab*.²⁷

In Indonesia, the type of headscarf worn as a head covering varies with the evolution of fashion models and trends. Models of *hijab* worn by Muslim women in Indonesia incorporate numerous local patterns and fashion trends. Also, the use of the head covering negotiates with the local culture.²⁸

3. The History of Veil

During the period of *Jahiliyyah* and early history of Islam, women in the Arabian Peninsula wore clothing that primarily attracted the admiration of men, in addition to protecting them from the sweltering climate in desert. They also wear a headscarf, but it is merely placed on their heads and is typically extended behind them, revealing their chests and necklaces. Perhaps even a small portion of the breast area is seen due to the looseness or openness of their clothing. Earrings and necklaces adorn their ears and necks as well.²⁹ This demonstrates that the veil was not a part of the Arab *Jahiliyah* society's tradition or culture.

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²⁴ Abu Luwis al-Ma'lufi, *Al-Munjid Fi Al-Lughah Wa Al-A'lam* (Beirut: Dar al-Masyriq, 1996).

²⁵ M. Quraish Shihab, *Jilbab Pakaian ...*, p. 47-49.

²⁶ Abd al-Halim Abū Syuqqah, *al-Niqāb fī Syarī'ah al-Islām* (Bairūt: Dār al-Fikr, 2008), p. 48.

²⁷ Buya Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani Press, 2015).

²⁸ Lina Meilinawati Rahayu, "Jilbab: Budaya Pop dan Identitas Muslim di Indonesia," *Ibda': Jurnal kebudayaan Islam* 14, No. 1 (2016).

²⁹ Hasan 'Audah, *al-Mar'ah al-'Arabiyah fī al-Din wa al-Mujtama'* (Beirut: al-Ahaly, 2000), p. 101-102.

culture.³⁰ According to Abu Syuqqah, several *Jahiliyyah*-era ladies wore veils as part of their dress. This veil fashion continued throughout the Islamic era. The veil was also worn during the prophet's lifetime.

Veil in the Perspectives of Al-Quran dan *Hadith*

The scholarly consensus on the concept of female attire is that women must cover their whole body. On the law regarding the face and palms, however, there are divergent opinions. According to some scholars, the command to wear the *hijab* includes the command to wear a veil or conceal one's genitalia. As stated in the Qur'an regarding the requirement to wear the *hijab*: "and tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed" (QS. al-Nur, 31).

⁵ In addition, Surah al-Ahzab reiterates the emphasis to cover the genitals: "O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful" (QS. Al-Ahzab, 59).

In accordance with the Islamic law, a woman must be able to conceal her jewelry and cover her chest with a veil, in regard to the preceding passage. A veiled woman in Islam is seen as a respectable lady who complies with Allah's command to conceal her genitalia, despite the fact that the obligation to wear the veil is not expressly stated and explained.

According to M. Quraish Shihab, the scholars dispute the meaning of the word *hijab* in Surah al-Ahzab verse 59. There are experts who believe that the *hijab* is loose clothing, a woman's head covering, clothing that covers the clothes and headscarves she wears, or all clothing worn by a woman that covers her body. Some academics, meanwhile, assert that it is a garment that is smaller than a robe but larger than a face-covering veil. This is draped over the head and stretched completely into the cheeks on either side of the veil.³¹

³⁰M. Quraish Shihab, *Jilbab Pakaian ...*, p. 48.

³¹M. Quraish Shihab, *Tafsir al-Misbah*, Vol II (Jakarta: Lentera Hati, 2002), p. 320.

In addition, the discourse of veil has been widely discussed in the *hadith*, and it has enculturized from the time of the Prophet, as proven by the following arguments:

1. Asma binti Abu bakar

According to Asma bint Abu Bakr, "We used to conceal our faces from the sight of men during *ihram*, and prior to covering our faces, we would comb our hair" (Narrated by Sahih Khuzaimah).

2. Abdullah bin Umair

From Abdullah bin 'Umar, he stated, "when the Prophet *sallallahu 'alaihi wa sallam* introduced Shofiyah to the *shahabiyah*, he observed Aisyah wearing a veil among a group of ladies. And he *shallallahu 'alaihi wa sallam* Aisyah out of her veil." (Narrated by Ibn Saad)."

3. Shafiyah binti Syaibah

From Shafiyah bint Syaibah, she said "I once witnessed Aisyah doing *tawaf* around the *Kaaba* wearing a veil" (Narrated by Ibnu Saad and Musannaf Abdu Razaaq).

4. Ashim bin Al Ahwal

Asim bin Al Ahwal stated, "We once visited Hafshah bin Sirin, a prominent *tabi'iyah*, who was wearing a headscarf and hiding her face at the time. Then we prayed, "May Allah have pity on you."

The Hadith of the Prophet, as the second source of Islamic law with more complex elements than the Al-Qur'an, has been a subject of heated debate and contemporary interest for centuries. On the one hand, hadith serves as a guide for deciding Islamic law, yet on the other, its content must withstand investigation because it differs from that of the Qur'an.

Thus, numerous viewpoints exist about the covering of women's private parts and the wearing of the veil. Al-Syirazi asserted that scholarly opinion on the obligation that women conceal their genitalia outside of prayer varied. According to some authorities, such as Al-Auza'i, Asy-Shafi'i, and Abu Tsur a woman must cover her entire body except for her hands and face.³²

According to Imam Nawawi, the view of women concealing their genitals refers to the opinion of Syafii scholars as well as the common belief that a man's genitals are located between his navel and his knees, as well as the genitals of female slaves. In contrast, a free woman's private parts include of her entire body, excluding her face and the palms of her hands.³³

The hadith regarding this issue, and other issues should be considered the aspects of the authenticity of the hadith, both as Prophet Muhammad's teachings

³²Abu Ishaq Al-Syirazi, *al-Muhadzdzab*, Juz III, (Jeddah: Maktabah al-Irsyad, n.d), p. 173.

³³Imam Nawawi, *al-Majmu' Syarh al-Muhadzdzah*, Juz II (Jeddah: Maktabah al-Irsyad, n.d.), p. 174.

and as Islamic literature. This problem of authenticity requires further investigation. In addition, as previously mentioned, the Prophet's hadith contains a lengthy gap between the utterances and their recording. Although it is mentioned in some traditions that some of the Prophet's companions were permitted to record hadiths gained from the Prophet, the first four caliphs did not permit this because they feared that people would mistake these records for notes. In addition, it should be remembered that the meaning of hadith is derived from the words of the Prophet, therefore these materials demand in-depth examination.

The Conception of Knowledge

Knowledge is the result of knowing, which occurs when a person perceives a particular object. The five human senses are responsible for sensation: sight, hearing, smell, taste, and touch. The majority of information is gained through the senses of sight and hearing.³⁴ Knowledge or cognitive ability is a major determinant of one's activities (*overt behaviour*).

There are six knowledge levels within the cognitive domain: knowing, comprehending, applying, analyzing, synthesizing, and evaluating. Human sensing is the source of knowledge, or knowing someone about an object by the senses they possess (eyes, nose, ears, and so on).³⁵

A person's perception of an object includes both good and negative qualities. The more positive aspects and objects a person is exposed to, the more favorable attitudes they will develop about particular objects. According to the philosophy of the WHO (World Health Organization), personal experience can determine health as an object.³⁶ Based on some of the preceding definitions, the authors conclude that knowledge is something learned through formal and informal exposure to information sources and previously taught concepts. Action formulation is dependent upon the cognitive or knowing domain. Experiments and studies indicate that behavior based on knowledge is more durable than behavior based on ignorance.

In addition, knowledge is shaped by two factors: internal and external factors:

1. Internal Factor

There are five internal factors: first, the more mature some one the better trust they will gained from others.³⁷ second, experience is the best teacher; this idiom can be understood to mean that experience is a source of knowledge or a method for acquiring the truth about knowledge. Hence, personal experience can

³⁴Notoatmodjo, *Ilmu Perilaku Kesehatan*, (Jakarta: Rineka Cipta, 2014)

³⁵Notoatmodjo, *Ilmu Perilaku...*, p. 50

³⁶Notoatmodjo *Metodologi Penelitian Kesehatan*. Jakarta: Rineka Cipta, 2007).

³⁷Nursalam, *Konsep dan Penerapan Metodologi Penelitian Ilmu Keperawatan* (Jakarta: Salemba Medika, 2011).

also be employed as a means of acquiring knowledge by repeating the solutions to difficulties faced in the past.³⁸

Third, the higher a person's level of education, the more knowledge he possesses. Conversely, a lack of education will inhibit the formation of a person's attitude toward newly introduced ideals. Work is a requirement that must be fulfilled, particularly to sustain his life and family.³⁹ Fourth, Employment is not a source of joy, but rather a tedious, repetitious, and challenging means of making a living.⁴⁰ Fifth, gender is a socially and culturally produced characteristic innate to men and women.

2. Exsternal Factors

External factors comprise three components: First, sharing information is a crucial function for alleviating anxiety. A recipient of information will gain a deeper comprehension of a subject. Second, the environment, certain experiences, and field observations reveal that an individual's behavior, including the occurrence of health-related behaviors, is influenced by the existence of external elements and one's own experiences (physical and non-physical environment). Thirdly, from a sociocultural standpoint, a person's level of knowledge increases with their education and social position.⁴¹

A person's knowledge will remain longer than behavior that is not based on knowledge. Behavior comprises all acts and human activities, both those that can be directly observed and those that cannot.⁴² A sequential process, abbreviated as AIETA, happens within an individual prior to the adoption of a new behavior: 1. Awareness, i.e., the individual is aware in the sense of recognizing the stimulus (object). 2. Interest, i.e., people are becoming interested in the stimuli; 3. Evaluation (considering whether or not the stimulus is good for him). This indicates that the respondent's viewpoint is even more positive; 4. Trial, when individuals have begun experimenting with new behaviors; 5. Adoption, when the subject has adopted a new behavior based on his knowledge, awareness, and attitude toward the stimuli.⁴³

³⁸Notoadmodjo, *Metodologi Penelitian Kesehatan* (Jakarta: Rineka Cipta, 2010).

³⁹Nursalam, *Proses dan Dokumentasi Keperawatan, Konsep dan Praktek*, Jakarta: Salemba Medika, 2011).

⁴⁰ Nursalam, *Proses dan Dokumentasi Keperawatan, Konsep dan Praktek* (Jakarta: Salemba Medika, 2011).

⁴¹ Notoatmodjo, *Metodologi Penelitian Kesehatan* (Jakarta: Rineka Cipta, 2010).

⁴² Notoatmodjo, *Ilmu Perilaku Kesehatan* (Jakarta: Rineka Cipta, 2014).

⁴³ Notoatmodjo, *Ilmu Perilaku Kesehatan* (Jakarta: Rineka Cipta, 2014).

Understanding the Authenticity of Hadith about Veil at UIN Alauddin Makassar

As it is general knowledge that the Al-Quran and hadith are sources of Islamic law, which are then explicated by the scholars, the scholars agree on the relevance of the hadith's credibility as evidence in religious matters, such as the discussion of this veil. Although academics are mostly in accord with the obligation to wear the *hijab*, their views on the veil are vastly varied. Thus, it is intriguing to discover how the veil wearers' social interactions are affected by the understanding of female students on the legitimacy of the hadith on veil and the rule governing its usage.

Understanding of the legal legitimacy of hadith about the veil is generally quite limited, and people tend to assume that this is not something that has to be clarified in further detail, typically responding just that they believe in transmitting religious literature in their community as truthful.⁴⁴

Because they are not students who specialize in the study of hadith and related sciences, they see it as unnecessary for them to be aware of the hadith on veil veracity. Hence, their knowledge regarding wearing the veil is not based on an in-depth analysis of their own personal knowledge, but rather on the counsel of friends, elders, and preachers within their own social milieu.

Regarding the law to wear veils, students typically get knowledge through lecture sessions, internal recitations, and similar activities. Students believe the veil to be a facial covering. Some contend that the veil or *niqab* is a sheet that covers the face of a Muslim lady and protects her face from males. While others argue that the veil is a face-covering cloth worn by certain Muslim women for both compulsory and recommendatory reasons, the veil is a face-covering cloth worn by some Muslim women.⁴⁵

Some informants acknowledge that they cannot tell female student who wear the veil that they are observing religious commands, but it would rather just a recommended practice; this suggests that it is free for women to wear or not to.

Women wore the veil for a variety of reasons, including as a form of Islamic law-compliant clothing, to emulate the clothing worn by pious and special women during the time of the Prophet, to shield themselves from the flirtatious gazes of the male (*Ikhwan*), and to shield themselves from all pollution and dust on the road. The desire to resemble the Prophet's wives, who also wear the veil, is a further reason for the veil's popularity. Her veil protects her from the view of males more effectively. And perhaps, by wearing the veil, she can get closer to

⁴⁴ Interviews with A, B, and C Students of the Faculty of Education and Teacher Training, UIN Alauddin, October 2020. ⁴

⁴⁵ Interviews with B, Student of the Faculty of Education and Teacher Training, UIN Alauddin, October 2020.

God and use it as a form of self-control to refrain from engaging in religiously forbidden behavior.⁴⁶

Women who wear the veil can also be understood as having a full (*kaffah*) understanding of Islam according to the Qur'an and *sunnah*. Women who wear the veil also wish to be easily identified in order to protect themselves against adultery. Similarly, it can assist men in lowering their gaze so that women do not appear enticing, so elevating their status in the eyes of the Islamic law.⁴⁷

Hence, the results of the research indicate that they wear the veil for a variety of reasons. They mostly wear the veil to perfect their clothing, which, according to them, adheres to Islamic law. It was also stated that they wore the veil to resemble the Prophet's wives. According to them, the reason they wear the veil is because it allows them to become noble women before God.

It is known that respondents without veiled family members receive support from their lecturers and/or friends who wear the veil. In addition, there were some individuals who wore the veil out of their own will or because they were aware that they needed one; for them, the veil was required because it could protect them from slander and help them become noble women like the wives of Rasulullah PBUH.

According to the source, it is important to underline that the benefits of wearing the veil include aiding in the protection of the views of the opposite sex, safeguarding oneself, and being rewarded by the veil. The veil shields against disease, pollution, dust, and the sun. It can also aid in maintaining attitudes of the opposite sex, self-care, blessing from Allah, and health.⁴⁸ While the function of the veil is to conceal the shape of a woman's body, it can also serve as a field of reward by preventing one from engaging in wrongdoing. This is because the veil can serve as a reminder during devotion, and also as self-care and protection, as well as a model for covering the genitalia, and as a religious form of submission.⁴⁹

The research shows respondents' knowledge on wearing veil in the following tables:

⁴⁶ Interviews with D, the student of the Faculty of Education and Teacher Training, UIN Alaluddin, October 2020.

⁴⁷ Interviews with E, the student of the Faculty of Education and Teacher Training, UIN Alaluddin, October 2020.

⁴⁸ Interviews with F, the student of the Faculty of Education and Teacher Training, UIN Alaluddin, October 2020.

⁴⁹ Interviews with G, the student of the Faculty of Education and Teacher Training, UIN Alaluddin, October 2020.

Table 1: Knowledge on verses regarding the obligation to wear veil

Respondents' answer	Number of Respondents
1-3 verses	41
3-5 verses	19
Above 5 verses	4
Total	64

Data source: analyzed from questionnaires, 2020

Based on the results of the questionnaire, it can be deduced that only four respondents accurately identified five or more verses of the Qur'an mentioning the veil. Responses 1-3 are recognized by 41 respondents, while answers 3-5 are recognized by 19 respondents. This gives empirical evidence indicating that respondents' knowledge of the veil in the Qur'an remains inadequate.

In accordance with this, the researcher's analysis of the data as a whole revealed that while the informants possessed a grasp of the *hadith* regarding the veil, their score ranged from 0 to 20 absent. There are 2 respondents with ratings of 21-40 (Lack of Understanding), 35 respondents with scores between 41 and 60 (adequate understanding), and 4 respondents with scores between 81 and 100 (Well understand). As shown in the following table:

Tabel 2: Understanding of the Hadith Regarding Veils

Respondents' answers	Members of Respondent
Sufficient Understanding	35
Adequate Understanding	2
Understand	23
Well-Understanding	4

Source of Data: Analyzed from questionnaires, 2020

In addition, when it was confirmed to one of the female students, she stated that she was unaware of the status of the hadith concerning the veil. He learned about the necessity to wear the veil from ustad/lecturers while attending recitations with his buddies. Then, he simply knew that the Prophet advised

women to wear the veil, and he believed that doing so was extremely advantageous.⁵⁰

In addition, the obligation to wear the veil to the end of their teen years is significant. Even said, there are still respondents who are apprehensive to wear the veil for an extended period of time, namely eight respondents responded as in the following: 2 respondents answer 'do not know', 4 respondents answer 'only when graduated from college', and 2 respondents said 'as long as necessary'. Refer to the following table:

Tabel 3: Commitment with Wearing Veils

Respondents' answers	Members of Respondents
Uncertain	2
After Graduation	4
While in the college	2
Consistent	56

Source of data: Analyzed from Questionnaires, 2020

According to the above table, it is evident that female students at the Tarbiyah and Teacher Training Faculty who wear the veil have a strong commitment to wearing it until the end of their lives (as many as 56 people). This is in stark contrast to their knowledge level, which is still lacking in understanding the requirement to wear veil. Hence, there were a number of questions in the surveys and interviews that led to additional variables besides knowledge that influenced the respondents' decision to wear the veil in their daily lives and to continue doing so.

These factors are their circle of friends, where it turns out that 100 percent of respondents have acquaintances who wear the veil, even though they also have non-veil-wearing friends. In addition, for those who are committed to wearing the veil, a lack of information about the veil, particularly the science of hadith, does not diminish their intention to continue wearing the veil due to the support they receive from their husbands/families/teachers. In addition, respondents are members of communities/organizations/groups that utilize the veil as one of their justifications for veiling and expect to use it in the future. However, this data still has to be finished, as there may be many additional elements that researchers have yet to identify.

⁵⁰ Interviews with D, the student of the Faculty of Education and Teacher Training, UIN Alaluddin, October 2020.

In light of the aforementioned reality, it turns out that knowledge-based behavior is more durable than ignorance-based behavior. Nonetheless, the argument that can be confirmed is that the case study of female students who wear the veil at UIN Alaluddin Makassar has gone through the stages before people adopt new behaviors (new behavior occurs in a sequential process in a person), namely awareness, feeling attracted, considering, the willingness to try, and the ability to adapt. The conclusions of this study, however, are reinforced by actual evidence that the respondents' knowledge of the veil, particularly their knowledge of *hadith*, remains limited. So, additional study is required to identify other characteristics besides knowledge that support respondents' use of the veil.

Conclusion

The findings of this study reveal that female students at UIN Alauddin Makassar who wear the veil have a little understanding of the veracity of the hadith pertaining to the veil. In general, they responded that they did not know or care about the status and legitimacy of the hadith about the veil, regardless of whether it is authentic, *hasan*, or *daif*. Even though it is well recognized that the authenticity of hadith is extremely important, Muslims, and especially students, should be concerned about it since it can alter the practice of something that is deemed worship. Similarly, legal knowledge regarding the usage of the veil is shallow. They expressed their own views on the veil and questioned their knowledge of the veil law. In spite of the fact that, in their everyday lives, they engage in a variety of activities in line with Islamic law and Islamic values, such as prayer, fasting, and reciting the Qur'an, among others, Female students who wear the veil engage in a variety of daily activities while vowing to wear it for an extended period of time; some even say they will do so for as long as they live. Obviously, this stands in stark contrast to the results of the questionnaire for people with a poor degree of expertise. The results of the questionnaire indicate that awareness of the legislation of the veil has a considerable detrimental impact on the day-to-day performance of female pupils. Students with adequate or inadequate understanding apply the pillars of Islam and engage in activities consistent with Islamic values in their daily lives. Supposedly, if the acceptance or adoption of a new behavior through this process is founded on information, awareness, and a good attitude, then the behavior will be durable. If, on the other hand, a behavior is not founded on knowledge and awareness, it will not be long-lasting. This case study also indicated that variables other than knowledge impacted female students to wear the veil, including family and friend support, as well as membership in a supportive group/community/organization. It should be highlighted that, in the future, efforts must be made to increase comprehension and knowledge of the hadith regarding the veil, so that their knowledge of the hadith's veracity might develop in addition to their religious fervour.

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