

## Research Article

# The Development of the Self and Environmental Motivations Among Veiled Muslims in South Kalimantan, Indonesia

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## Abstract.

Muslim women who cover their faces have gained popularity on Indonesian social media, which has prompted debate. Opinions have ranged from criticism of the veil's exclusivity and religious exaggeration to associations between those who cover their faces and extremist Islamic activities. By communicating with veiled Muslim women in South Kalimantan, this paper aimed to shed light on these women and their relationship with wearing veils. The respondents were women in Banjarbaru, Banjarmasin, and Banjar Regency, aged between 30 and 50. They were interviewed, and the data went through descriptive-qualitative analysis. The methodology employed was qualitative with a religious psychology approach. The results showed that wearing the veil as an adult emphasised three factors: self-knowledge, self-assessment, and self-expectation, all of which are geared toward protecting oneself and gaining the same understanding as other Muslim women.

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## 1. Introduction

In some parts of the Arab world, (especially in Muslim countries) women's bodies must be covered and wrapped tightly to leave only two eyes, or even both eyes must also be covered with transparent cloth with black colour, clothing as described by Arab society is commonly called the niqab or burqa.[1, p. 95] In the past, the sight of women with their entire bodies covered with black clothing was only common in various countries in the Middle East, but not anymore.[2] Women or girls with niqab or burqa are found everywhere, even in Indonesia.

In Indonesia, niqab or burqa is more popularly known as cadar/veiled.[3] In recent years, the veil in Indonesia has become a hot topic of discussion along with the number of Muslim women who use the veil, and those who use the veil can be found in public

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places in public spaces, such as in malls, markets, stations, public transportation and so on.[4, p. 49]

According to Khairunnisa's research, the trend of *syar'i hijab* using a veil or face covering was popular and growing rapidly in Indonesia in late 2016 and early 2017.[5] This veil trend was even introduced in the fashion world by a capital designer named Diana Nurliana. Diana Nurliana herself is a designer who wears the veil, she successfully held a fashion show with models wearing the veil at the Jakarta Fashion Week 2016.

The use of the veil during the Covid-19 pandemic has increasingly gained a place for wearers due to three benefits, namely being protected from the views of men who are not mahram, being protected from corona virus attacks and protecting others from viruses that may be inside.

Sociologically, the emergence and proliferation of veiled Muslim women has triggered controversy,[6] ranging from negative assessments about the exclusivity of those who wear the veil, exaggeration in religion, using Arabic culture to those who connect people who wear the veil with radical Islamic movements and even terrorism.

Normatively, the ruling on wearing the veil is hotly debated, because among Fiqh scholars themselves there are differences of opinion, some of whom think it is obligatory and some think it is not obligatory.[2] Those who think it is obligatory include Shaykh Muhammad bin Salih al-Uthaimin, who wrote: "Know, O Muslim, that veiling a woman and covering her face from strange men is obligatory, as indicated by the Book of your Lord and the Sunnah of your Prophet Muhammad (peace and blessings of Allaah be upon him), as well as by sound reasoning and sound qiyas." [7, p. 11]

While those who think it is not mandatory include Shaykh Yusuf al-Qardhawi, according to al-Qardhawi based on the texts of the Qur'an and hadith, the face and two palms are not included in the aurat of women, even al-Qardawi stated that there are no Fiqh scholars who declare the face as a woman's aurat, except in an unpopular narration said to be put forward by Ahmad bin Hanbal. [8, p. 540]

The contradictions above make the veil always an interesting conversation, and Muslim women who wear the veil are increasingly "unique" and become a concern.[9] The negative stigma against veil wearers makes a person who decides to wear the veil must fight to remain firm with his veil, some of them even have to fight at the expense of their career.[10]

For those who decide to veil, wearing the veil is a religious expression that has deep meaning. The veil is an expression of religious "perfection" for the wearer, although

to *hijrah* in the form of veiling consistently gets obstacles and obstacles from various directions.[11, p. 1]

There are several communities that actively promote the veil amidst the current rejection of the veil. They are active on social media and often go directly to the community to carry out social actions.[12] The purpose of this community is none other than to introduce the veil to the public that veiled women are not synonymous with terrorists, radicals and exclusives. This community is called Niqab Squad, also known as the Indonesian Women in the Veil (WIB) community. Formed since February 2017, this community initially only had 150 members, one year into its journey, namely 2018 Niqab Squad has mushroomed in more than 20 cities throughout Indonesia, ranging from Java, Sumatra, Kalimantan, Sulawesi, Bali and Nusa Tenggara, with more than 3000 members throughout Indonesia. Its members are called *Niqabis*. [13] Based on data from the Indonesian women veiled, there are now 46 branches of Niqab Squad or WIB throughout Indonesia and 2 branches abroad, namely WIB Taiwan and WIB Hong Kong.[14], [15]

Niqab Squad is a forum to socialize niqab, as well as a forum for friendship for members. Niqab Squad also organizes social action activities, regular studies, to physical activities such as archery and horse riding, social media for them is a place to spread information about the activities they do.

South Kalimantan as an area with a religious and "strong" traditionalist Islam, where the majority of the people are Nahdhatul Ulama members, is also an area that is not free from the veil phenomenon. According to one veiled Muslimah who lives in South Kalimantan, South Kalimantan already has a veiled Muslimah organization/community abbreviated as KMB Kal-Sel, whose members are more than 200 people (this does not include those who are veiled but are not members of the community), they often gather to meet and strengthen each other.[16] Banjarmasin also has a veiled community, which is a branch of the veiled Indonesian women, namely the Banjarmasin branch of WIB, with the address <https://www.facebook.com/pages/Wanita-IndonesiaBercadarBanjarmasin/1579338362301082>. On that page, they actively socialize their activities and meet each other and preach the veil.

State Islamic University (UIN) Antasari as the only state Islamic university in South Kalimantan also did not escape the flow of the veil phenomenon [17]. In 2018 alone there were 45 veiled students spread across four faculties, and at UIN Antasari a veil

community has been established which they named "Muslimah Niqab UINAN" chaired by a student of the Faculty of Economics and Islamic Business [18].

The rise of the veil and the growth of veil communities in South Kalimantan certainly needs the attention of various parties, because however the veil stereotype exists and spreads in the community, while on the other hand the meaning of the veil as a "symbol of piety" is also increasingly entrenched for veiled Muslim women [19]. If these two different poles are allowed to grow and become fertile, it is feared that they will create a gap and even divisions in society, which is why a comprehensive study of the veil for veil wearers is needed.

## 2. Method

In the form of qualitative field research, this study is being conducted. The methodology utilized is a psychological technique, which focuses on phenomenological research using psychological theories, in this case the self-concept theory. This study was conducted in South Kalimantan, where three districts were chosen as "special" locations for the development of veil wearers. These districts included Banjarbaru City, Banjar Regency, and Banjarmasin, the state capital of South Kalimantan and the place where the first Muslim woman ever donned the veil.

social services are provided in numerous ways for the area. The information was gathered by a random purposive sampling of informants with an age range of 30 to 50 years who wore the veil regularly. The results of private interviews with women who wear the veil are then used as the basis for a content analysis of this data.

The veil must be read objectively in order to produce an objective assessment as well, in this case the veil will be read based on the perspective of veil wearers, namely veiled Muslim women in South Kalimantan. One of the objective approaches to understanding veiled Muslim women is the psychological approach, with the theory of self-concept. Self-concept is a person's mental picture consisting of knowledge about oneself, expectations about oneself, and assessment of oneself. In this case, it will be revealed how is the self-concept of veiled Muslim women in South Kalimantan?

The following methods are used for data collection:

a. In-depth descriptions of the Muslim women in South Kalimantan who wear burqas were obtained through interviews. Questions about self-knowledge, self-expectations,

and self-evaluation of veiled Muslim women in South Kalimantan were used to study this self-concept description.

In this case, observation is necessary to get a sense of a veiled Muslim woman's physical condition, appearance, daily activities at home and in public places, behavior, and interactions with her environment. Observation involves researchers going directly into the research field to view data and meet data sources.

c. Documentation: Data from observations and interviews must be fully and clearly explained through documentation. Documentation in this case, such as images of Muslim women leaving the house fully veiled, publications from which they draw inspiration in their belief that the veil is required, and so forth

### 3. Results And Discussions

#### 3.1. Self-Concept of the Veiled Muslimah in South Kalimantan

##### 3.1.1. Aspects of Self-Knowledge of Veiled Muslimah's in South Kalimantan.

Knowledge is the first aspect/dimension of self-concept, which is about what one knows about oneself, including in this case gender, ethnicity, occupation, age and others. This knowledge about oneself is objective (real-self).

Of all the subjects in this study, it can be said that they know themselves physically well. This means that when asked about who they are, they all answered clearly, both self-knowledge in relation to themselves, with family and the surrounding environment. This self-knowledge does not stop at the physical aspect, they also connect it to the spiritual aspect, the selfhood of the relationship with God. Thus, a statement emerges that a servant should prioritize everything that God has commanded. Religious orders/*shari'a* must be above any rules. It is in this context that the subjects understood the *shari'a* of the veil to be enforced. Indeed, not all respondents adhere to the opinion that the veil is obligatory, this opinion is only held by 5 subjects, namely respondents R, SM, HH SR and RM. The remaining 7 other subjects adhere to the opinion that states the law of the veil is *sunat*, the subjects are SR, Z, SF, IH, IU, II and NF. and 1 (one) subject, KM, adheres to the opinion that states *sunnah muakkad* (highly recommended). All subjects are active people and always learn to increase their religious knowledge, some of them join the Salafi Jamaah and some others join the Tabligh Jamaah. Respondents SR, KM,

SM, Z, II, NF, HH and SR are those who join and gain religious knowledge in the majlis of the Salafi Jamaah. Whereas subjects R, IH, IU are members of *Jamaah Tabligh* and subject RM did not join *Salafi* and did not join *Jamaah Tabligh*. RM recognized the veil precisely through social media, then looked for books that discuss the law of the veil and then decided to veil.

### 3.1.2. Aspects of Self-Esteem of Muslimah in South Kalimantan.

Of the 13 subjects interviewed, the majority of them said that by wearing the veil they hope to avoid the fitnah of the world which is getting bigger in this era, this is as stated by R, SR, KM SE, Z, SF, IH, II, NF and SR with relatively the same statement "wearing the veil with the hope of avoiding the fitnah of the world, avoiding the views of men who are not mahram", while HH and RM hope that by wearing the veil they can be more comfortable and calmer when they have to leave the house for activities. In addition, NF added that by wearing the veil when leaving the house, the subject feels more awake from dust and vehicle fumes, avoiding viral diseases that are in the air and not transmitting the virus to others.

These expectations are balanced with what they feel later, after deciding to be *istiqamah* in wearing the veil the majority of subjects feel calmer, more comfortable, safer, and happier. SR, for example, stated that after wearing the veil, *"there is nothing as enjoyable as wearing the veil, my heart is spacious, I feel safe, especially in an environment that is not my mahram. In the past, before wearing the veil, it was difficult to be around people who were not mahram."* Subject HH felt even further, where he felt that his decision to wear the veil was the most beautiful gift from Allah SWT., as he expressed the following "after wearing the veil it feels happier, calmer, feels more extraordinary religious enjoyment that cannot be explained in words and feels this is the most beautiful gift from Allah SWT. because he feels as a chosen person ", while SF felt that by wearing the veil he felt there was a filter, there was a "brake", reducing free activities, friends were more guarding us and reminding us".

According to the subjects' opinions, among the signs of an ideal Muslimah is a Muslimah who carries out all the commands of Allah SWT. and lives the sunnah's of the Prophet Muhammad SAW, and wearing a veil is one of the paths to the ideal Muslimah. IH said that the ideal Muslimah is "a Muslimah who obeys Allah and His Messenger, obeys her husband and takes care of herself by covering the *aurat* (private

parts), maintaining behavior and heart. The ideal Muslimah is one of the characteristics of wearing a veil". This statement is not too different from the other subjects who said that wearing the veil is carrying out the orders of Allah and His Messenger, and by wearing the veil they feel motivated to be better in religion.

### 3.1.3. Aspects of Self-Assessment of Veiled Muslimahs in South Kalimantan

The self-assessment of veiled Muslim women is that as true Muslim women, they must put Allah's laws and regulations above all else. Their knowledge about the veil and the law of wearing the veil that they hold makes them decide to be *istiqamah* in veiling in the hope that they can better protect themselves from everything that is prohibited by religion. Self-knowledge and expectations give a positive assessment for veiled Muslim women, coupled with the treatment of people around them who are very respectful to treat them, so it can be said that a veiled Muslim woman has high self-esteem, very suitable between her self-knowledge and expectations, so that veiled Muslim women feel more valuable and more honorable. Subjects get these feelings from other people's comments. Subject R, for example, received praise and treatment with respect, as stated below:

*"So I feel extraordinary. When I went to someone's house my sandals were already turned away by urang, so because we keep the law of Allah, then Allah also protects us, there I felt extraordinary".*

Indeed, not all respondents had pleasant experiences, the majority of them had experienced rejection from the environment, both by close family and the surrounding community. Subject R, for example, apart from being treated with respect, long before R's experience had been made fun of by shouting *ninja*, this *ninja* shout was also experienced by subjects SR, and RM. Somewhat different from the previous experience, subjects HH and SR actually experienced rejection from their own parents. The parents protested why they had to wear all black and all covered, but over time the parents actually saw the development of a more positive attitude and behaviour of the subject, so then they appreciated it, now the parents (mother) of the subjects HH and SR actually joined in wearing the veiled and stay on to veil. RM experienced rejection from her in-laws and siblings. But whatever the mockery and rejection did not change the subjects' decision to be consistent in veiling, but instead made them stronger and more confident

to implement the shari'a of veiling. The mockery and rejection also did not reduce their sense of calm and happiness.

#### 4. Veiled Muslimah and Positive Self-Concept

As is known, there are 2 (two) forms of self-concept, namely positive self-concept and negative self-concept. Positive self-concept is described in people who have psychological characteristics of calm, happy, good self-esteem and can face problems. Meanwhile, negative self-concept is depicted in people who are not calm, unhappy, low self-esteem and unable to solve problems.

Based on the exposure of knowledge, expectations and self-assessment of veiled Muslim women in South Kalimantan, it can be categorized that veiled Muslim women in South Kalimantan have a positive self-concept, this is reflected in the psychological conditions of the respondents, namely feeling calmer, more comfortable, safer, and happier, even further some subjects feel extraordinary happiness, feeling pleasure, calmness and happiness that was not felt before. Perhaps many people think that someone who wears the veil has a limited life, limited space and time to enjoy happiness, but all these thoughts do not apply to the subjects, because the Muslimah subjects who wear the veil actually feel very happy, feel calm and safe even when they have to do activities outside the home. The rejection of the people around them towards their veiled state also does not reduce the sense of happiness.

Why does the positive self-concept exist in veiled Muslim women? The answer is because the internalization process of religiosity and spirituality values has successfully entered their souls. These values are the first and main benchmarks in their standards of attitude and behavior.

Positive self-concept leads to positive attitudes and behaviors while negative self-concept leads to negative attitudes and behaviors. For veiled Muslim women, the veil is an entry point to further improve themselves, improve their attitudes and behavior in associating with fellow family members, neighbours, friends and even the surrounding environment. So it is natural to find several cases of veiled Muslim women who are followed by their parents, their parents veiled and then followed by their children, and some cases followed by their friends.

The positive self-concept of the subjects is marked by their ability and awareness to choose and determine their attitude as a veiled Muslimah accompanied by changes



in attitudes and behaviors related to the role and status that accompany them as veiled Muslimah's. This kind of self-concept formation is called a conscious self-concept. Although there has been rejection and scorn towards veiled Muslim women, such as people are reluctant and rather difficult to approach, scorned by being called a ninja, called followers of Usamah bin Laden and others. Such a negative response from society actually becomes something positive, where the subject makes it a benchmark for himself, as introspection for himself, as one of life's tests, and as a stepping stone to become better. Subjects choose not to think too much about what other people say. They try to display better traits and attitudes than before the veil. With their patience, finally socially other people (family, community) can accept them well, be respected and appreciated well or even better. They think that wearing the veil is the right decision to make themselves better than before.

Clearly, the positive self-concept of veiled Muslim women in South Kalimantan can be seen from the following circumstances, namely:

1. (a) Veiled Muslim women know themselves physically well. This self-knowledge does not stop at the physical aspect, they also connect it to the spiritual aspect of their relationship with God. So that a statement emerges that a servant who should prioritize everything that God has commanded.
- (b) The veiled Muslimah can accept all disturbances and can even accept various disturbances, insults, and reproaches about herself positively and dynamically, and can accept herself as she is.
- (c) Veiled Muslim women have expectations and are able to design appropriate and realistic life goals, referring to the fulfilment of these expectations.
- (d) Veiled Muslim women are optimistic, open to criticism, and able to resolve personal problems and conflicts quickly and accurately.

The positive self-concept of veiled Muslim women develops because they develop traits related to 'good self esteem', 'good self confidence', and the ability to see themselves realistically. These traits allow veiled Muslim women to relate and adjust to others accurately and lead to good self-adjustment. Those with a positive self-concept will look optimistic, full of confidence and always have a positive attitude towards everything and everyone else.

Self-concept is not carried from birth but gradually little by little arises in line with the development of individual perceptual abilities. Self-concept is formed through a

learning process during one's growth from childhood to adulthood. Newborn babies do not have a self-concept because they cannot distinguish between themselves and their environment. Newborn babies do not know about themselves. The existence of a self-concept development process shows that a person's self-concept is not immediate and settled, but is a state that has a formation process and can still change.

For veiled Muslim women in South Kalimantan, the development of their self-concept is very contrasting. This change in perception occurs from the learning process they go through. That is a non-formal learning process in the form of *ta'lim*. As explained earlier, all subjects are active people and always learn to increase religious knowledge, some join the Salafi Jamaah and some others with the *Tabligh Jamaah*. Subjects SR, KM, SM, Z, II, NF, HH and SR are those who join and gain religious knowledge in the majlis of the Salafi Jamaah. Whereas subjects R, IH, IU are members of *Jamaah Tabligh* and subject RM did not join *Salafi* and did not join *Jamaah Tabligh*, but actively read religious books, especially those discussing the veil. The veil is not the main factor of the positive self-concept they have, but the veil is one of the teachings that is highly emphasized for these two Islamic groups, because the veil is one of the fortresses of the self from all temptations and lust.

As is known, the *Salafi* and *Jamaah Tabligh* Jamaah are 2 (two) religious groups that strongly emphasize the sharia of the veil, although the two groups do not agree on the obligation of the veil, they differ in opinion about its law, some require it, some others in these two groups argue that the law of the veil is sunnah *muakkadah*, and some others as well as some subjects who are *Salafi* and *Tabligh Jamaah* believe that the law of the veil is only sunnah. However, the veil is highly emphasized for both of these Islamic groups.

Adhering to the opinions of Shaykh Abdul Aziz bin Abdullah bin Baz and Shaykh al-Uthaymeen, Salafis require the veil, and for this group the veil is also a group identity for its female worshipers.

Abdul Aziz bin Abdullah bin Baz explained that Allah in QS. al-Ahzâb/33:59 commands women to extend their headscarves (to cover) the beauty of their bodies such as hair, faces and other things. Those women are known to have *iffah* (maintaining honor). Thus, they and others are not slandered and they are not harassed. Bin Baz also quoted 'Ali ibn Abi Talhah from Ibn 'Abbas as saying that Allah commanded believing women, when going out, to cover their faces with a headscarf from the top of the head and

reveal only one eye. Likewise, Muhammad bin Sirrin once asked Ubaidah al-Salmani about QS. al-Ahzâb/33:59.

This opinion is then reinforced by the opinion of the next Salafi figure, Shaykh Uthaymeen, as quoted below:

Muhammad bin Shalih bin Uthaymeen, in discussing the issue of hijab, quotes QS. al-Nûr/24:30-31. The verse explains that the obligation of hijab is Allah's command to believing women to protect their private parts and the means that lead to it, namely covering the face. Then, if the Muslim woman is commanded to cover her head and extend it to her chest, it means that she is also commanded to cover her face, because if the part around the chest must be covered, then the face is certainly more important to cover, because the face is the center of beauty and fitnah.

It is clear that the veil is highly emphasized for Salafis, this emphasis is intended for the good of Muslim women themselves, namely as a form of obedience to sharia and the intention of sharia is for a Muslim woman to avoid fitnah. So that if someone is involved and actively participates in *ta'lim*/study in this group, of course the encouragement and motivation to wear the veil consistently becomes strong, then if the encouragement is not followed up it will cause discomfort, unrest because of the inner contradictions that occur. The form of implementation of the encouragement is what creates a sense of comfort, a sense of calm, a sense of happiness which when these feelings have been internalized in a person, a positive self-attitude emerges.

Not too far different from *Salafi, Jamaah Tabligh* is also an Islamic group that emphasizes the obligation of the veil. In the book *Mudzâkarah Mastûrah* as one of the handbooks of *Jamaah Tabligh*, it is explained about the law of wearing the veil based on the Qur'an, Hadith and scholarly opinions, the explanation is as below:

1. Evidences from the Quran regarding the veil:

a. Allah says in QS. al-Ahzab/33: 59 which means:

*"O Prophet, say to your wives and daughters and to the wives of the believers, "Let them draw their veils over their bodies." That is so that they may be more easily recognized, so that they may not be harassed. And Allah is Forgiving, Merciful."* (QS. al-Ahzab/33: 59).

Referring to *Shoffatut Tafasir* volume II/537, Ibn 'Abbas explained that Allah commanded the wives of the believers when they go out of their houses out of necessity to cover their faces from the top of their heads with a headscarf and reveal one eye." *Muhammad ibn Sirrin said, "I asked Ubaidah as-Salmani about the words of Allah,*

"...they should immediately extend their veils...". Then Ubaidah covered his face and head, and revealed the left eye.

b. Allah says in QS. al-Nur/24: 31 which means:

*"And say to the believing women, that they should guard their eyes, and keep their private parts, and should not reveal their adornment (aurat), except what is (ordinarily) seen. And let them cover their chests with a veil, and not reveal their adornment, except to their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their (fellow Muslim) women, or the slaves they own, or the (old) male servants who have no desire (for women), or children who do not yet understand the female form. And let them not stamp their feet that they may discover the adornment they conceal. And repent to Allah, O you who believe, that you may be fortunate."* (QS. al-Nur/24: 31).

Abu A'la al-Maududi in Tafsir al-Maududi page 157 explains the above verse. The word *jinatun* includes three things: 1) fine clothing; 2) artificial jewellery such as gems; and 3) all objects used for dressing up. On page 159 he explains that it is obligatory for Muslim women to cover their head, neck and chest with a thick cloth. So, if the head, chest and neck must be covered, then the face is more appropriate to be covered, because the face is a place of beauty for women and causes a lot of fitnah for men.

2. Evidence from the Hadith:

a. The Prophet (peace be upon him) ordered the women to go out for the Eid prayer. They said: *"O Prophet, one of us does not have a hijab, so the Prophet replied that one of his brothers should lend him one."* (HR. Bukhari and Muslim).

b. Aisha RA. Said: *"A group of camels passed by us while we were in ihram with the Prophet. So when the group came to us, we covered our faces by extending our headscarves from our heads, and when the group had passed, we uncovered our faces again."* (HR. Ahmad, Abu Daud and Ibn Majah).

For *Jamaah Tabligh*, the ideal Muslimah is a Muslimah whose daily clothes cover the whole body including the face and palms (wearing a veil), although legally they still differ in opinion, but the assessment of the veil as the best ideal clothing encourages worshipers to apply it in their daily lives. And the ability to apply this ideal gives birth to a deep sense of happiness that forms a positive self-concept of veiled Muslim women in South Kalimantan.

Likewise, other veiled Muslim women who are not bound to Salafi and *Jamaah Tabligh*, although they do not follow the studies of these two groups, from the results

of the interview they actively read books about the law of the veil and the books they study are books that require the veil.

From the descriptions above, it is clear that the self-knowledge, self-assessment and self-expectations of veiled Muslim women in South Kalimantan are the result of the process of understanding and internalizing the values of the veil that they obtain through ta'lim and studies that they actively and consistently participate in. Assessing and understanding what veiled Muslim women say about themselves, the author concludes that veiled Muslim women in South Kalimantan are very far from "radical attitudes". Radical attitude in the sense of verbal and non-verbal/physical violence. The veiled Muslim women in South Kalimantan are Muslim women who have the spirit to carry out sharia perfectly and veiled Muslim women in South Kalimantan are Muslim women who want themselves to be fortified from all the fitnah of the world, and the veil is a means that they feel is appropriate, giving a sense of security and comfort.

## 5. Conclusions

From the above explanation, it can be concluded that veiled Muslim women in South Kalimantan have a positive self-concept, this can be seen from 3 (three) aspects of self-concept, namely self-knowledge, self-assessment and self-expectations.

First, self-knowledge of veiled Muslim women in South Kalimantan is very good, physically veiled Muslim women in South Kalimantan know who they are, both self-knowledge related to themselves, with family and the surrounding environment. Psychically they also connect it to the spiritual aspect, selfhood and relationship with God. A servant must prioritize all of God's commands. The commandments of religion/sharia must be above all other rules. It is in this context that respondents understand the sharia veil must be enforced.

Second, veiled Muslim women in South Kalimantan hope that by wearing the veil they can become ideal Muslim women who carry out all the commands of Allah SWT. and live the sunnah's of the Prophet Muhammad SAW, because by wearing the veil they feel motivated to be better in religion. These expectations are balanced with what they do (veiling) and feel later, after deciding to be *istiqamah* in wearing the veil the majority of them feel calmer, more comfortable, safer, and happier physically and mentally.

Third, the self-knowledge and expectations of veiled Muslim women give a positive assessment of the veiled Muslim women, coupled with the treatment of people around

them who are very respectful to treat them, so it can be said that a veiled Muslim woman has high self-esteem, very suitable between her self-knowledge and expectations, so that veiled Muslim women feel more valuable and more honourable.

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