

## Prophetic Education as a Preventive Approach to Radicalization among Veiled Female Students

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b>                      Received: May 5, 2025                      Revised: June 15, 2025                      Accepted: June 20, 2025</p> <p><b>Keywords:</b>                      Islamic radicalism;                      prophetic values; veiled student</p>	<p>The veiled student is still debatable and faces negative stigma from society, such as Islamic fundamentalist groups, radicalists, terrorists, exclusive groups, and adherents of deviating ideologies. This research aims to discover the veiled student responses to that negative stigma and give prophetic education by transforming prophetic values so that they understand and implement them in their lives as individuals and social humans. This qualitative research used a purposive sampling technique. Data collection techniques were in-depth interviews, observation, and focus group discussion. Data analysis used NVivo 14 software, which serves as an analytical tool that clarifies and strengthens the interpretation of qualitative data by visualization of data coding results. The results show that the veiled student has been aware of negative stigma from society. Their responses are positive and negative, with internal and external strategies. The prophetic education and veiled law by focus group discussion indicated that the informant shows an open attitude, accepts the understanding of prophetic values, and all of the subject matter about veiled law in Islam and radicalism. That understanding of prophetic education can be based on their implementation in their life as individuals and social humans, until the efforts to prevent Islamic radicalism based on Islamic institutions can be achieved.</p>
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## INTRODUCTION

The phenomenon of the veil -niqab in Arabic, face veil or veil in English, means face covering clothing.<sup>1</sup> It is still a polemic in some regions and specific institutions. Sometimes, public acceptance of veiled women is identified as a minority because they have a different and striking appearance compared to Muslim women in general.<sup>2</sup> The veil is a cloth covering the head or face and is an advanced version of the jilbab.<sup>3</sup> In the study of Islamic interpretation itself, the use of the veil is still debatable, but certainly, the use of the veil has more severe consequences than the *jilbab*.

In addition to the issue of negative stigma attached to veil users, namely the fundamental Islamic sect, and also closely related to terrorism, the veil is now also experiencing technical rejections, especially those related to public services.<sup>4</sup> Some educational institutions, universities, the government, and religious institutions do not allow the use of the veil on their premises.<sup>5</sup> The negative stigma, more extreme, that is also attached to veiled women is that of being members of terrorists.<sup>6</sup> So they tend to be isolated from society.

While the veil is still controversial, the number of veil wearers continues to grow and has spread to almost all parts of the country and regions. One article stated that the number of veil wearers throughout Indonesia experienced a fantastic increase. Therefore, it can be said that the existence of veiled women has spread in almost all regional cities because the concept of preaching this teaching has spread to all corners of the country.<sup>7</sup> It is not only widespread among the general public, but the veil has also begun to be used by female students in the university environment, one of which is in Bima City.

In social interactions, society has not entirely accepted the existence of veiled women. Some people think that the veil is just a cover because they are terrorists and adherents of cults.<sup>8</sup> Another negative stigma is that they are considered the wives of terrorists, anti-other religions (fanatic), intolerant, and even radical Islamic groups that support acts of terrorism.<sup>9</sup> Therefore, veiled students need to show open behavior in

<sup>1</sup> Melanie Adrian, *Religious Freedom at Risk, Religious: The EU, French Schools, and Why the Veil wa Banned* (New York: Springer, 2016), 79.

<sup>2</sup> Mutiara Sukma Novri, *Konstruksi Makna Cadar oleh Wanita Bercadar Jamaah Pengajian Masjid Umar Bin Khattab Kelurahan Delima Kecamatan Tampan Pekanbaru* (Undergraduate Thesis, Universitas Riau, 2016), 1-12.

<sup>3</sup> KBBI, "Hasil Pencarian - Definisi Cadar," 2024, accessed February 18, 2025.

<sup>4</sup> Lintang Ratri, "Topik Utama Cadar, Media, dan Identitas Perempuan Muslim," *Ejournal Undip* (2011): 29-37.

<sup>5</sup> Andul Pirol and Aswan Aswan, "Niqab in Indonesia: Identity and Nationalism of the Female Students in Palopo," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 5, no. 2 (2021): 123-134, <https://doi.org/10.15575/rjsalb.v5i2.10097>.

<sup>6</sup> Alif Fathur Rahman and Muhammad Syafiq, "Motivasi, Stigma dan Coping Stigma pada Perempuan Bercadar," *Jurnal Psikologi Teori Dan Terapan* 7, no. 2 (2017): 103, <https://doi.org/10.26740/jptt.v7n2.p103-115>.

<sup>7</sup> Editor Kompasiana.com, "Wanita Bercadar, Membongkar Mitos dan Kebenaran di Balikny Halaman All - Kompasiana.Com," [kompasiana.com](https://kompasiana.com), n.d.

<sup>8</sup> Nursalam Nursalam and Syarifuddin Syarifuddin, "Persepsi Masyarakat tentang Perempuan Bercadar," *Equilibrium: Jurnal Pendidikan* 3, no. 1 (2015): 116-125, <https://doi.org/10.26618/EQUILIBRIUM.V3I1.519>.

<sup>9</sup> Andi Alfian and Wahyuddin Halim, "Countering Social Stigma as the Basis of Interfaith Movement: A Case Study of Cadar Garis Lucu," *Dialog* 45, no. 2 (2022): 138-150, <https://doi.org/10.47655/dialog.v45i2.655>.

socializing with the community wherever they are in order to build positive interactions with others. According to Excel et al, veiled women can still be accepted in their social environment and still play a productive role in the economic, social, and cultural sectors.<sup>10</sup>

The predicate of difficulty in socializing with others who disagree is contrary to the value of humanization, which upholds togetherness, humanity, and harmonization in the broader community. Humanization also indicates tolerance and respect for differences. Meanwhile, veil wearers tend to close themselves off, making it difficult to recognize them because their faces are not visible, limiting their association with others in building social relationships with the broader community. From a social point of view, the veil is considered to interfere with relationships between individuals and society.

Al-Asymawi in Shihab considers the veil as an obstacle to creating a better situation, where positive relationships between people become increasingly difficult, because seeing the face is fundamental in peer relationships.<sup>11</sup> So it is not excessive if the results of Everett's research explain that the veil has more negative impacts on social life than not using it.<sup>12</sup> In addition, veil users need to increase religious references, so that there is no extremism in religion.<sup>13</sup>

Instead of inviting people to enter heaven together, veil wearers secretly carry out guerrilla movements to invite others to use the veil as well. If this is done based on religious awareness and sincerity born from the heart, then there is no problem. However, if this invitation connotes coercion, it contradicts the value of liberation, which respects freedom for everyone in any matter, even regarding belief and religion.

This fact can be observed from the increase in veil users in the university environment, which occurs when students begin to enter the third, fourth, and fifth semesters. According to the researcher's observation, new veil users usually tend to have classmates who have been veiled since the beginning of the semester, be friends with veiled students in one student organization, or even become wives of *Salafi* men. Interestingly, these female students also facilitate new veil users by providing free veils to them.

In addition, the veil users are considered as Muslim women who have a higher value of piety to Allah through the symbol of the veil. In comparison, the value of transcendence teaches that the level of achievement of one's success, including in religion, should not be limited by external symbols,<sup>14</sup> which will limit higher achievements in terms of faith and piety. Considering that a person's faith can fluctuate, which in certain situations can increase and in others can decrease, transcendence teaches to keep trying to achieve higher

<sup>10</sup> Mario Excel, Elfando Tobing, and Mulawarman Hannase, "The Veil, Purdah, and Their Relevance to The Role of Muslim Women in The Archipelago : A Historical Study" *Jurnal Islam Nusantara* 07, no. 1 (2023): 14–29.

<sup>11</sup> Muhammad Quraish Shihab, *Tafsir Al-Mishab* (Jakarta: Lentera Hati, 2012), 289.

<sup>12</sup> Jim A.C. Everett et al., "Covered in Stigma? The Impact of Differing Levels of Islamic Head-Covering on Explicit and Implicit Biases toward Muslim Women," *Journal of Applied Social Psychology* 45, no. 2 (2015): 90–104, <https://doi.org/10.1111/jasp.12278>.

<sup>13</sup> Dwi Retno Cahyaningrum and Dinie Ratri Desiningrum, "Jiwa-Jiwa Tenang Bertabir Iman: Studi Fenomenologi Pada Mahasiswa Bercadar Di Universitas Negeri Umum Kota Yogyakarta," *Jurnal Empati* 7, no. 3 (2017): 278–296.

<sup>14</sup> Wolfgang Wagner et al., "The Veil and Muslim Women's Identity: Cultural Pressures and Resistance to Stereotyping," *Culture and Psychology* 18, no. 4 (2012): 521–541, <https://doi.org/10.1177/1354067X12456713>.

success without knowing limits.

Therefore, this research has three main objectives: to reveal veiled female students' responses to the negative stigma attached to them by society. It is important to explore and understand the characteristics of their lives, both among the general public and on campus. Is the veil considered a moral obligation of Islam or a form of response to the hijab trend that has developed lately?<sup>15</sup> Second, it aims to transform prophetic values and the law of veiling from the perspective of the Qur'an, hadith and the views of several madzhab to veiled female students as an educational effort to them; third, it aims to instill awareness to veiled female students in order to internalize prophetic values in personal life and social life,<sup>16</sup> so that they are more moderate in carrying out religious teachings.<sup>17</sup> The more massive goal is that by starting from campus life, radicalization in Bima can gradually be controlled, because after all, the campus is a miniature of society at large, and female students are one of the ambassadors of Higher Education who can colour community life and have a positive impact on counteracting radicalization.

The study of the veil in depth through research has been carried out by many researchers before. In this study, the analysis of journal data about the veil using NVivo 14 involves using the word frequency query feature, which is used to identify the words that appear most frequently. The word frequency query data visualization model is a tree map and a word cloud. A tree map visualizes NVivo 14 data in boxes of different sizes representing the most frequently occurring words. The size of the box on the tree map shows the frequency of word occurrence; the more often a word appears, the bigger the box. The data visualization tree map is as follows.

<sup>15</sup> Ahmad Isnaeni et al., "The Minority Stigma of Niqabi in Social Communities: A Study of Living Sunnah on Niqab-Wearing Students At the Islamic State University in Lampung," *Qudus International Journal of Islamic Studies (QIJIS)* 12, no. 1 (2024): 1–38, <https://journal.iainkudus.ac.id/index.php/QIJIS/indexhttp://dx.doi.org/10.21043/qijis.v12i1.22587>; Osmud Rahman, Benjamin Fung, and Alexia Yeo, "Exploring the Meanings of Hijab through Online Comments in Canada," *Journal of Intercultural Communication Research* 45, no. 3 (2016): 214–232, <https://doi.org/10.1080/17475759.2016.1171795>; Shalu Nigam, "The Veil as a Symbol of Revolution: Hijab, Feminism and, Authoritarianism in India and Afghanistan," *SSRN Electronic Journal* (2022): 1-16, <https://doi.org/10.2139/ssrn.4145677>.

<sup>16</sup> Asyiqin Ab Halim, Nor Fahimah Mohd Razif, and Nur Shahidah Paad, "Media and the Issue of Hijab and Veil across European Countries," *Journal of Al-Tamaddun* 17, no. 2 (2022): 203-211. <https://doi.org/10.22452/JAT.vol17no2.16>; Excel, Tobing, and Hannase, "The Veil, Purdah, and Their Relevance to The Role of Muslim Women in The Archipelago : A Historical Study."

<sup>17</sup> Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 2 (2022): 212-224. <https://doi.org/10.21154/cendekia.v20i2.4840>.



Based on the word cloud above, Social and Women appear to be written the largest and boldest. This shows that the word social is the word that appears most often in every study about the veil. Then some words that become other main topics in research related to the veil are "Critical, Veil, Muslim, University, Public, Studies, & Cadar". In contrast, other words in order of decreasing and fading indicate their less or rarely used intensity, including "religious, cultural, different, science, education, Islam, hijab, knowledge, human, community, science, hijab, human" etc.

Researchers who have studied the veil include those who explain that the reasons women use the veil are for self-identity, maintaining honor, maintaining relationships, especially with the opposite sex, following parental traditions, carrying out religious orders, and wanting to enter heaven.<sup>18</sup> Meanwhile, Alim et al.<sup>19</sup> emphasized that environmental aspects are one of the factors that cause someone to veil, for example, the influence of educational institutions.

The results of Juliani's research<sup>20</sup> show that there is no discriminatory treatment against veiled students, not only because Aceh implements Islamic Sharia but also because there is mutual respect for fellow human beings, which has been well established on the campus, as research by Ahmad et al. has shown.<sup>21</sup> The study on veiled female students in all UINs in Java, Sumatra, Kalimantan, and Sulawesi Islands shows that the veiled behavior of female students is driven by the desire or spirit of change/hijrah to become holy. They cannot compromise with campus rules, because they do not distinguish between private and public areas. All areas become a place of expression to carry out religious law.

Rahman and Syafiq concluded that all participants had faced negative stigma, either directly or indirectly.<sup>22</sup> The causes are different from one another. The strategy of dealing with stigma is also influenced by the participants' motivation to wear the veil and the impact felt, so that cognitive and social efforts appear in dealing with the stigma.

Specifically, there are differences between previous research and this research, both substantively and methodologically. This research explores data related to the focus/research question and uses the data as a foundation for seeking de-radicalization based on higher education in Bima.<sup>23</sup> Methodologically, this action research organizes education on prophetic values and the law of veiling through FGD activities. This action

<sup>18</sup> Hanif Cahyo Adi Kistoro et al., "Islamophobia in Education: Perceptions on the Wear of Veil/ Niqab in Higher Education," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 227-246. <https://doi.org/10.18326/IJIMS.V10I2>.

<sup>19</sup> Annas Azizil Alim et al., "Exploring Discrimination in Education: A Phenomenological Study of the Niqab Restrictions in Higher Education" *Journal of Islamic Education* 9, no. 2 (2024): 406. <https://doi.org/https://doi.org/10.52615/jie.v9i2>.

<sup>20</sup> Reni Juliani, "Stigmatisasi Mahasiswa tentang Maraknya Mahasiswa Bercadar di Kampus (Studi Kasus Pada Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Teuku Umar Meulaboh Kabupaten Aceh Barat)," *Jurnal Community* 4, no. 1 (2018): 7, <https://doi.org/10.35308/jcpds.v4i1.192>.

<sup>21</sup> Munawar Ahmad et al., "Struktur Kesucian, Hijrah dan Ruang Queer: Analisa terhadap Perilaku Mahasiswa Bercadar," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 3 (2019): 216-227, <https://doi.org/10.32729/edukasi.v17i3.576>.

<sup>22</sup> Rahman and Syafiq, "Motivasi, Stigma dan Coping Stigma pada Perempuan Bercadar."

<sup>23</sup> Ruslan Ruslan and Luthfiyah Luthfiyah, "Pendampingan Ustaz dan Tuan Guru Pesantren Melalui Penguatan Nilai-Nilai Multikultural untuk Mencegah Radikalisme Islam Berbasis Pesantren di Kota Bima," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (2020): 166-182, <https://doi.org/10.29062/engagement.v4i1.137>.

research is urgent because almost all informants do not know enough about the veiled law and prophetic values, so that the response to society's negative stigma is more humane, and the birth of awareness to implement it in personal and social life.

## RESEARCH METHOD

This qualitative research was action research, which aims to improve practice and test the impact of action.<sup>24</sup> Qualitative research contains an action agenda for change that can transform participants' lives.<sup>25</sup> Participatory action research thus focuses on producing change and empowerment,<sup>26</sup> which is also often referred to as a social engineering process.<sup>27</sup> The use of action research is based on the purpose of this research, which is not only researching/extracting information from informants, but also transforming prophetic values and the law of the veil to empower and engineer a change.

The informants of this study were veiled female students at the Islamic Institute of Muhammadiyah Bima, STTT Sunan Giri Bima, STIE Bima, STKIP Kota Bima, and STKIP Taman Siswa Bima, totalling 17 people. Determination of informants using the purposive sampling technique,<sup>28</sup> with data collection techniques including interviews, observation, and Focus Group Discussion (FGD). The data analysis uses the help of NVivo 14 software and produces data visualization, namely Word Frequency Query; includes 1) tree map, 2) word cloud, 3) hierarchy chart, and 4) project map.

## RESULT AND DISCUSSION

### Veiled Students' Response to the Negative Stigma of Society

The veil, in general, is contentious due to various societal stigmas and various motivations in its use. For example, Cahyaningrum and Desiningrum found two main factors that encourage female students to use the veil: the search for identity in religious life and the modelling of veiled women figures.<sup>29</sup> In Europe, the veil is a tool of resistance, but in the United States, it is rejected,<sup>30</sup> so that negative stigma against veiled women always occurs. Meanwhile, in India and Afghanistan, the veil symbolizes resistance and revolution because the veil is seen as an ideal social standard, religious belief, and moral value. Wagner et al.<sup>31</sup> compared Muslim women who wear the veil in Indonesia and India, finding that the

<sup>24</sup> H. U. Ugwu, Chinyere, N; Eze Val, "International Digital Organization for Scientific Research IDOSR," *Idosr Journal of Science and Technology* 3, no. 1 (2017): 37–46, [www.idosr.org](http://www.idosr.org)Asuketel.

<sup>25</sup> John W Creswell, *Penelitian Kualitatif & Desain Riset: Memilih di antara Lima Pendekatan*, 3rd ed. (Yogyakarta: Pustaka Pelajar, 2015), 231.

<sup>26</sup> Agus Afandi, *Modul Participatory Action Research* (Surabaya: Dwi Putra Pustaka Jaya, 2016); Norman K Denzin and Yvonna S.Lincoln n.d, "The SAGE Handbook of Qualitative Research," n.d.; Creswell, *Penelitian Kualitatif & Desain Riset: Memilih di antara Lima Pendekatan*, 54-132.

<sup>27</sup> Totok Mardikanto and Poerwoko Soebianto, *Pemberdayaan Masyarakat dalam Perspektif Kebijakan Publik* (Bandung: Alabet, 2012), 32.

<sup>28</sup> Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2012), 145.

<sup>29</sup> Cahyaningrum and Desiningrum, "Jiwa-jiwa Tenang Bertabir Iman: Studi Fenomenologi pada Mahasiswa Bercadar di Universitas Negeri Umum Kota Yogyakarta."

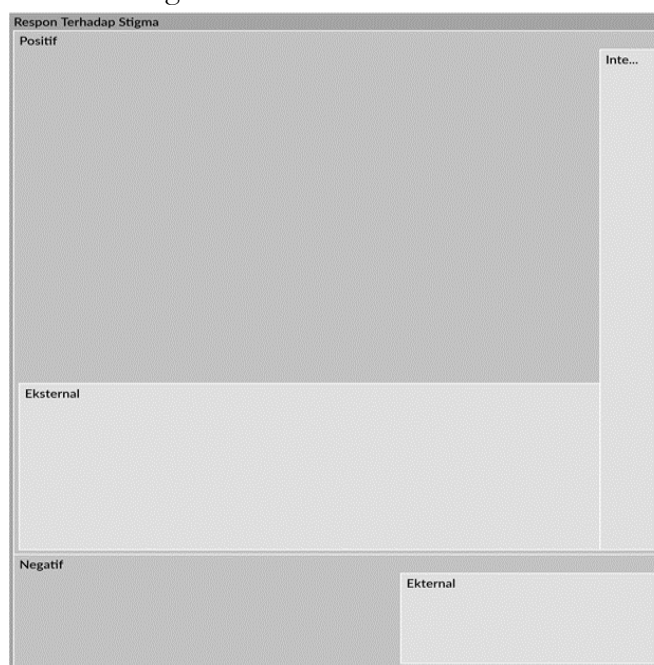
<sup>30</sup> Faegheh Shirazi and Smeeta Mishra, "Young Muslim Women on the Face Veil (Niqab): A Tool of Resistance in Europe but Rejected in the United States," *International Journal of Cultural Studies* 13, no. 1 (2010): 43–62, <https://doi.org/10.1177/1367877909348538>.

<sup>31</sup> Wagner et al., "The Veil and Muslim Women's Identity: Cultural Pressures and Resistance to Stereotyping."

majority of veil users in Indonesia are more driven by fashion and less by religious orders. Whereas in India, most reasoned that the use of the veil was a religious commandment.

To answer the first research question related to the response of veiled female students to the negative stigma of society, researchers conducted in-depth interviews with veiled female students as informants in this study. The informants' responses were divided into two types of responses, namely positive and negative. Then, specifically, both positive and negative responses are divided into internal and external strategies. As explained,<sup>32</sup> Two strategies can be used to address the negative stigma: internal and external. The internal strategy is to ignore and tolerate the views of the surrounding community. Meanwhile, the external strategy is to provide explanations as clarification and participate in community activities.

The results of the analysis of these interviews are presented in the form of a Hierarchy Chart, as shown in Figure 3:



**Figure 3.** Hierarchy Chart Diagram of Response to Stigma generated using NVivo 14 software, 2024

The hierarchy chart picture shows that more respondents responded to the negative stigma of the veil with a positive response and gave an external response rather than an internal response. This shows that most respondents chose a response to explain the veil and the negative stigma it received from the community rather than fighting back with a brutal and radical attitude. In comparison, only a few of the informants responded negatively to the negative stigma of the veil they received.

The interview results show that female students are stronger in their desire to maintain their veil without wanting to know the responses of the surrounding community. This means that the female student prioritizes private interests over the public. Awareness of the existence of public space should be the awareness of veiled students so that they can

<sup>32</sup> Rahman and Syafiq, "Motivasi, Stigma dan Coping Stigma Pada Perempuan Bercadar."



place themselves by applicable regulations as a sign of respect for ethics and public space.<sup>33</sup> However, the decision of veiled female students to maintain their decision is not wrong, because it is based on their respective beliefs. Islam gives full rights to women, which are balanced with obligations.<sup>34</sup>

Meanwhile, the stigma that the veil is related to Islamic radicalism is a discourse that several informants have long known, and even some of their friends and family have also asked the same thing. This means the stigma is no longer new, and many people have similar prejudices. The stigma that people who wear the veil are radicals, terrorists, and have their sect in religion. Although the veiled person is Muslim, in the view of society, they have different beliefs from other Muslims. Even such questions have also been asked by their families with a tone of suspicion and worry lest this veiled student has entered a heretical group. The veil is only because they want to maintain their honor, avoid temptation and the views of naughty men and behave impolitely.

Several studies show that various factors influence veiled women's motivation: wanting to achieve an ideal spiritual level, family or friend encouragement, as a social identity, social media, symbols, and commitment to religion.<sup>35</sup> Family encouragement and socio-cultural factors have an important impact on a person's performance.<sup>36</sup> In this study, the motivation of female students to use the veil is to protect themselves and their honor. This means that the veiled students have no connection with the radicalism movement, let alone being a terrorist group. Not a few of them do not understand about radicalism, so that in practicing Islam, it is the same as other Muslims. Although not all veil wearers are associated with Islamic terrorism and radicalism networks that frighten others, both non-Muslims and fellow Muslims, other people's perceptions of us must also be a social consideration. Because without considering social perception, it will give birth to negative stigma and Islam phobia.<sup>37</sup>

From some of the informants' explanations above, there are various responses of veiled female students to the negative stigma of society. Researchers can understand that they have felt the difference in treatment for the veiled, especially in social interactions. Some even asked back directly about society's suspicion and negative assumptions against them. However, the response of veiled female students is very diverse. According to the researcher's observation, the response still depends on personal character and is supported by their knowledge system. So some respond negatively, and some also respond positively.

<sup>33</sup> Ahmad et al., "Struktur Kesucian, Hijrah Dan Ruang Queer: Analisa Terhadap Perilaku Mahasiswa Bercadar."

<sup>34</sup> Sartaj Ahmad Bhat, "Status and Rights of Women in Islam," *International Journal of Multidisciplinary Educational Research* (2023): 13-18, <https://doi.org/10.2023/ijmer>.

<sup>35</sup> Katherine Bullock, "Challenging Media Representations of the Veil: Contemporary Muslim Women's Re-Veiling Movement," *American Journal of Islamic Social Sciences* 17, no. 3 (2000): 22-53.

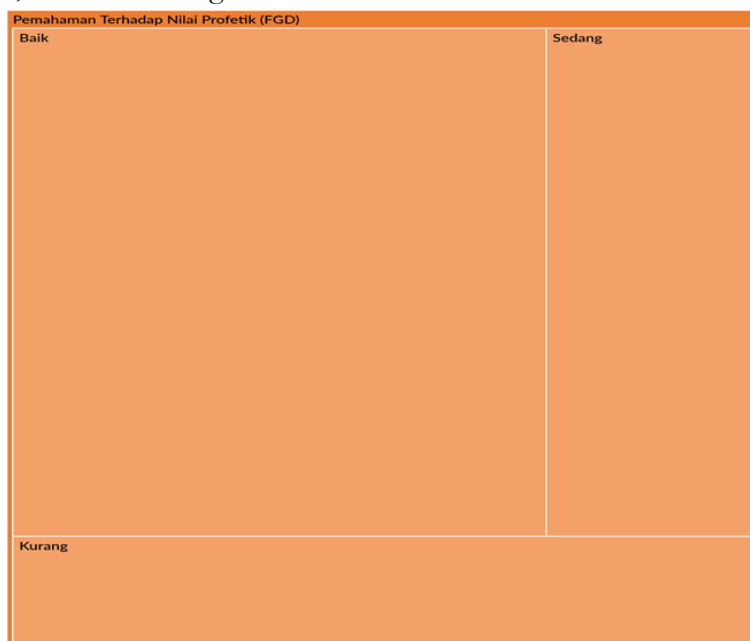
<sup>36</sup> Muhammad Mohsin Khan, "Veiled Identities: Unraveling the Perceptions and Motivations of Female Students on Wearing Hijab," *Journal of Positive School Psychology* 7, no. 1 (2023): 300-308.

<sup>37</sup> Neil Chakraborti Zempi, Irene, *Islamophobia, Victimisation and the Veil* (New York: Palgrave Macmillan, 2014), 51.

### Veiled Students' Understanding of Prophetic Values

After learning the various responses of veiled female students to the negative stigma of society, obtained through interviews with veiled female students, another method used in this research is FGD. In FGDs, education about prophetic values<sup>38</sup> was given to veiled female students, and education about the law of veiling from the perspective of the Qur'an, hadith, and the views of several madzhab. This is done to equip veiled female students with new knowledge about prophetic values as well as an effort to ward off Islamic radicalism. So the second research question is how veiled female students understand the prophetic values and the law of veiling from the perspective of the Qur'an, hadith, and the views of several *madzhab*. The understanding of veiled female students is divided into three categories, namely the good category for female students who understand the FGD material well, the medium category for female students who have sufficient understanding, and the less category for female students who are still confused or have not understood the FGD material.

Analysis of FGD data using NVivo 14 can be presented in the form of the following hierarchy chart, as shown in Figure 4:



**Figure 4.** Hierarchy Chart Diagram of Understanding Prophetic Values generated using NVivo 14 software, 2024

Based on the hierarchy chart, it can be seen that veiled female students who initially did not know about the prophetic values and the law of veiling from the perspective of the Quran, hadith and the views of several madhhabs, after receiving education through FGD activities, the informants began to understand the nature of veiling. FGDs are very helpful in enlightening informants' mindset and providing the basis for veiling and the consequences that may have to be accepted in veiling. Some informants seemed to doubt whether they would continue to wear the veil or just wear the hijab. However, the

<sup>38</sup> Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Bandung: Mizan, 2005), 23.

researchers' decisions were returned to her, without influencing or inviting her to leave her veil. Because referring to,<sup>39</sup> every woman has the freedom to use the veil or not.

The veil is not prescribed in Islamic law because the Quran does not require it. The Quran commands Muslim women to cover the aurat (the whole body except the face and palms), cover the head and chest or wear a headscarf (QS. An-Nur: 31), the need for a hijab or veil between women and men to limit the view (QS. Al-Ahzab: 53), and the order to extend the hijab to the entire body of Muslim women so that it is easier to be recognized and not disturbed (al-Ahzab: 59). Meanwhile, Fitrotunnisa explained that NU uses the qauli method in determining the law of the veil, namely following the opinions of the imams of the mazhab and fiqh scholars who oblige and do not oblige the veil. Meanwhile, Muhammadiyah uses the bayani ijtihad method based on the interpretation of the verses of the Quran and Hadith, so that the law of wearing the veil is not mandatory for women.<sup>40</sup>

Understanding the Quran emphasizes that no Quranic verse asks humans to accept everything raw.<sup>41</sup> The Quranic statements are presented clearly, and people are asked to think about them. Islam is a revolutionary movement that wants to free people from irrational customs, habits, and traditions. The purpose of life in this world is to achieve glory in the hereafter, so the career of life in this world will determine the pattern of a noble life hereafter.<sup>42</sup>

By understanding these verses, it is hoped that there will be a shift in informants' thinking, from subjective thinking to objective thinking. Because not many people-even Muslims themselves-realize that Islam is not just a religion, but a separate community (ummat) that has its understanding, interests, and goals. Many Muslims think that Islam is a religion of individuals and forget that Islam is also a religion of collectivity. As a collectivity, Islam has consciousness and structure and is capable of collective action.<sup>43</sup> If religion has lost its social relevance, it will slowly be abandoned and fade away. Therefore, the above verses are not enough to be internalized; they also need to be expressed outwardly (externalization) in a community.

In addition, veiled students have realized that the veil should be a means to get closer to Allah (transcendence). Regarding society, the value of humanization and liberation is very pronounced because both invite people not to dominate others, provide freedom, respect differences, and respect other people's decisions, as Kuntowijoyo asserts that humanization is essentially humanizing humans or returning humans to their nature, namely as social beings.<sup>44</sup> This means that, in general, they have understood the three prophetic values and justified that they are good to be used as the joints of life, personally and socially.

<sup>39</sup> Khan, "Veiled Identities: Unraveling the Perceptions and Motivations of Female Students on Wearing Hijab."

<sup>40</sup> Silmi 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): 227-246.

<sup>41</sup> Asghar Ali Engineer, *Islam dan Teologi Pembebasan* (Yogyakarta: Pustaka Pelajar, 2003), 65.

<sup>42</sup> Ahmad Syafi'i Ma'arif, *Islam Kekuatan Doktrin dan Kegamangan Umat* (Yogyakarta: Pustaka Pelajar, 1997), 51-102.

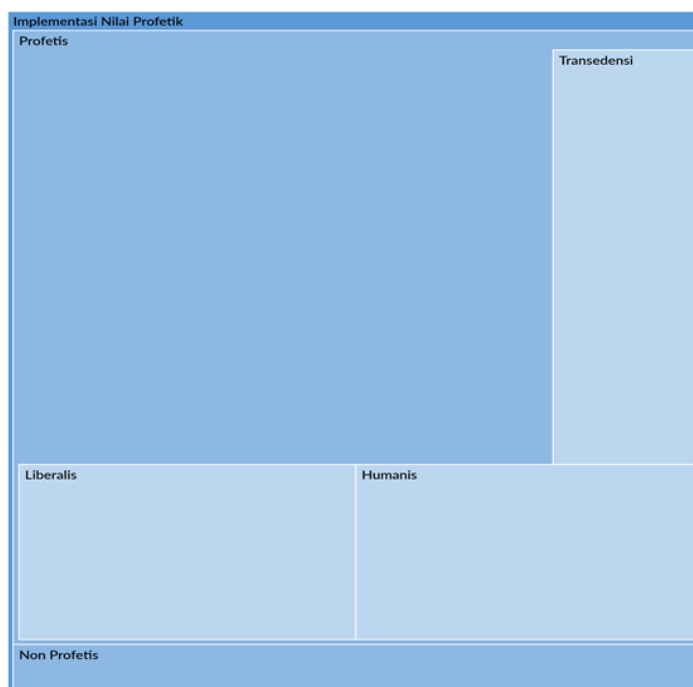
<sup>43</sup> Kuntowijoyo, *Identitas Politik Umat Islam* (Bandung: Mizan, 1995), 65-85.

<sup>44</sup> Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001), 357.

The results of data analysis using NVivo 14, namely the hierarchy chart, provide strong evidence that there is an increase in understanding of prophetic values and the law of veiling after education and discussion through FDG activities. The use of NVivo 14 in data analysis supports empirically and visually the main argument in this study that applying prophetic values can help de-radicalize and strengthen the empowerment of veiled female students.

### Implementation of Prophetic Values in the Personal and Social Life of the Veiled Students

After the veiled female students understand prophetic values, the more important thing is to implement this understanding in real life, both personally and in social life. Therefore, the last research question is the extent to which veiled female students try to implement their understanding of prophetic values and the law of veiling in real life. Informants' answers were divided into two categories: prophetic (for female students who have the desire or have implemented prophetic values) and non-prophetic (for female students who are reluctant or find it challenging to carry prophetic values in their lives). The results of data analysis using NVivo 14 are presented in the form of a hierarchy chart as follows in Figure 5:



**Figure 5.** Hierarchy Chart Diagram of Prophetic Value Implementation generated using NVivo 14 software, 2024

This hierarchy chart shows that only a few respondents find applying prophetic values challenging daily. Except for the value of humanization, because it is directly related to interactions with other people and the surrounding community, including on the campus.

Different responses were given by female students who were able and interested in applying prophetic values. The content of prophetic values is excellent for following and

practicing in real life. Liberation values that highly value freedom and prohibit domination over others will lead to a democratic life.<sup>45</sup> All people have rights and responsibilities and should not impose their will on each other. This includes inviting others to wear the veil, followed by the doctrine of jihad and the lure of heaven. Likewise, the value of transcendence is the equivalent of the word iman, which means going up, penetrating, passing through, and beyond. Transcendence requires that humans remain based on faith in doing anything and encourages everyone to continue to get closer to Allah; the veil is one of the means.<sup>46</sup>

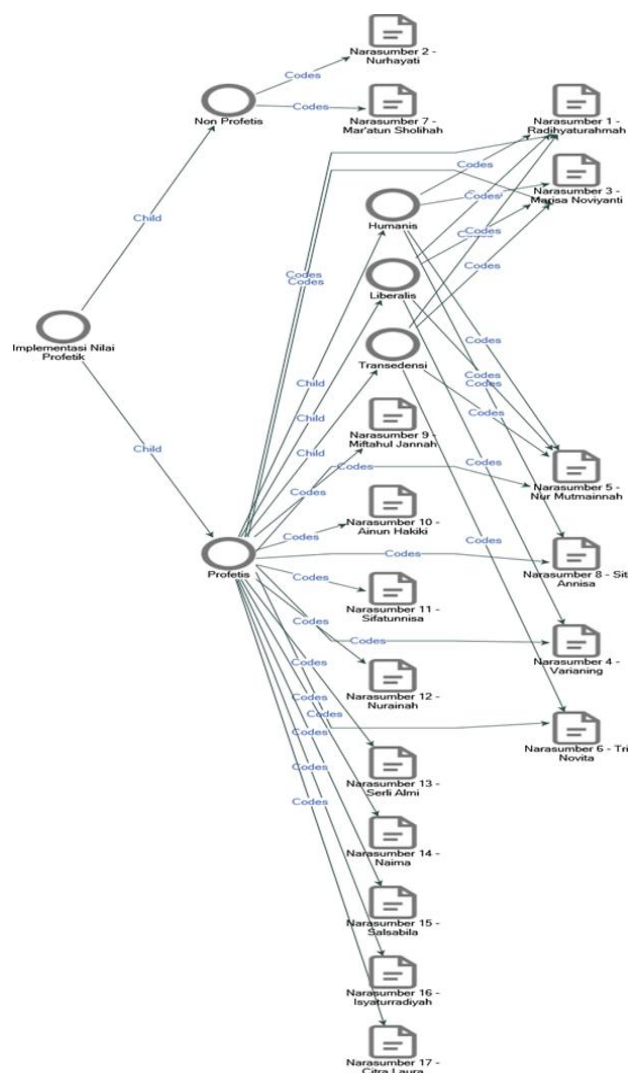
Thus, it can be concluded that most informants have been able to implement prophetic values in their lives. Wearing the veil (niqab) is essentially a chosen path toward piety. Through the niqab, one can avoid immoral behavior and prevent inappropriate interactions with non-mahram members of the opposite sex. Therefore, the meaning of wearing the niqab goes beyond mere symbolism; it carries moral implications for its wearers.<sup>47</sup> Although some believe that wearing the niqab automatically signifies piety, the informants' responses indicate that they have begun to apply prophetic values in a tangible and meaningful way.

Generally, veiled female students admit that FGD activities are beneficial because they can add new knowledge, especially about the law of veiling and prophetic values based on the Quran. This knowledge will undoubtedly influence the way of thinking and decisions related to the veil and personal and social life. In addition to implementing prophetic values, veiled female students vary in their emphasis between humanization, liberation, and transcendence values. The results of coding the data on the implementation of prophetic values using NVivo 14 can be presented in the following project map as depicted in Figure 6:

<sup>45</sup> Kuntowijoyo; Ruslan Ruslan and Luthfiyah Luthfiyah, "Reconstruction of Educational Science With Prophetic Paradigm in Faculty of Tarbiyah at IAI Muhammadiyah Bima," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 2 (2020): 291–311, <https://doi.org/10.21154/cendekia.v18i2.1998>.

<sup>46</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi* (Bandung: Mizan, 1991), 166.

<sup>47</sup> Rahman, Fung, and Yeo, "Exploring the Meanings of Hijab through Online Comments in Canada."



**Figure 6.** Project Map of Prophetic Value Implementation generated using NVivo 14 software, 2024

Based on the visualization above, it appears that more informants want to start implementing prophetic values, although there are various points of emphasis among the three prophetic values. Some informants find it easy to implement humanization values, while others are more inclined to implement liberation and transcendence values. However, in general, informants who fall into the prophetic category are more than informants in the non-prophetic category. The point is that, by implementing prophetic values, veiled female students are expected to be more open, tolerant, and inclusive. So that the element of radicalism that has been stigmatized among veiled students can be dismissed, and de-radicalization can be achieved.

These results reinforce the main finding that veiled female students can internalize prophetic values reflected in tolerant attitudes through education and empowerment in the campus context, reduce community stigma, and strengthen their positive identity. Thus, NVivo 14 functions as a data analysis tool and a visualization medium that helps reveal the internalization process and social changes that occur in this study.

## CONCLUSION

In essence, veiled female students have become aware of the negative stigma imposed by society and have responded to it both positively and negatively through two main strategies: internal and external. The internal strategy involves ignoring and tolerating societal views, whereas the external strategy includes providing clarification and actively participating in community activities. The education on prophetic values and the legal perspective of veiling delivered through FGD (Focus Group Discussion) sessions has been well-received and understood by the veiled students. Informants demonstrated an understanding that the values of humanization, liberation, and transcendence are intrinsically linked to the challenges associated with veiling. Furthermore, the stigmatization associating veiled individuals with radicalism and terrorism can be addressed wisely when grounded in these three values, ensuring that the responses taken are well-considered and appropriate. Implementing prophetic values encourages informants to adopt inclusive, respectful, harmonious, and tolerant attitudes, fostering a more democratic and liberating way of life. In this context, the veil enhances piety, which must be reflected in behavior and actions. Consequently, the association of Islamic radicalism with veiled students can be reduced and eventually eliminated. The ultimate objective is for higher education institutions to cultivate individuals who embody humanistic and prophetic qualities.

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