



## Research Article

# The Shifting Value of Veil on Muslim Women and the Impact of Modernization

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**Abstract.** Veil is a symbol of religious obedience for Muslim women. That is what continues to be believed until the occurrence of modernization which causes a value shift in the scope of the meaning of the veil. This article focuses on the scope of the veil which has become the lifestyle of Muslim women today. The approach used in this research is qualitative by conducting field studies in the form of observations around the Sleman area, Yogyakarta to observe Muslim women who use the veil with various models and types. In addition, this article also uses previous research as a foundation in research and to collect the data needed. After obtaining the data sought, data analysis is then carried out which is divided into three, namely data reduction, data presentation, and finally data verification on conclusion drawing. The result obtained is that modernization has a positive and negative impact on the veil users. The advantage is the progress in thinking of women who wear the veil so that they

are not confined to the authority of men, while the disadvantage is the erosion of religious values from the use of veil which should have the main function to cover the intimate part (aurat) and curves of the female body and maintain women's honor into a trend due to the influence of modernization. nevertheless, this article does not blame any hijab models used in daily life. Of course it goes back to the rights of each individual.

**Keywords:** Veil, Muslim Women, Modernization, Trend.

## INTRODUCTION

Nowadays, the use of veil is not something that can be separated from the daily life of Muslim women. Starting from private schools with Islamic nuances to public schools currently have rules regarding the use of veil in the educational environment. It is also undeniable that now the veil has become a lifestyle and part of clothing used by Muslim women<sup>1</sup>. Unfortunately over time, the main function of the veil as the cover of intimate part has experienced a value shift into today's fashion needs. That is why not a few Muslim women today use the veil as an ornament to complement their clothes, instead of using the veil as a form of obeying the commands of Allah swt. and their religious identity<sup>2</sup>.

Technological advances that exist in this modernization era should make it easier for Muslim women to carry out the obligation to cover their intimate part<sup>3</sup>. Of course this is due to the increasing variety of the intimate part coverings that are easy to find and provide comfort for its users. But the reality found in the field is very inversely proportional to Islamic law, where the veil should be used to cover the intimate part of Muslim women instead used as a place to show off themselves following the latest trends<sup>4</sup>. Call it a phenomenon known as jipon (jilbab poni) that is rampant among Muslim women today. What is meant by jipon is wearing a veil by showing bangs or front hair. Of course this is not in accordance with Islamic guidance where hair is an aurat or intimate part that must be covered by using the veil<sup>5</sup>.

Modernization is closely related to technology, which continues to experience significant progress along with the times. The involvement of technology in altering the mindset and behavior of people, especially Muslim women, makes their style of

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<sup>1</sup> Moh. Husaeni, "Fenomena Jilboobs Di Kalangan Remaja" (Institut PTIQ Jakarta, 2023).

<sup>2</sup> Yulia Nurdianik, Siti Gomo Attas, and Miftahul Kahairah Anwar, "Hijab: Antara Tren Dan Syariat Di Era Kontemporer," *Indonesian Journal of Social Science Review* 1, no. 1 (2022): 19.

<sup>3</sup> Dwi Hartini, "PAKAIAN SEBAGAI GEJALA MODERNITAS (Kajian Surat Al-Ahzab Ayat 59 Dan Surat Al-Nur Ayat 31)," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2019): 26-44, <https://doi.org/10.32505/tibyan.v4i1.858>.

<sup>4</sup> Putri Maulina, Ainal Fitri, and Dony Arung Triantoro, "Narasi Jilbab Dan Realitas Simulakra Di Akun Instagram @buttonscarves," *Jurnal Komunikasi Global* 12, no. 1 (2023): 1-29, <https://doi.org/10.24815/jkg.v12i1.31232>.

<sup>5</sup> Nurdianik, Attas, and Anwar, "Hijab: Antara Tren Dan Syariat Di Era Kontemporer."

dress also change as an effort to keep up with the trends that change over time<sup>6</sup>. While the majority of veil users today wear it as a form of self-awareness in following religious commandment, it turns out that there are also many Muslim women wear it simply as a trend, without necessarily adhering to what has been prescribed in Islam<sup>7</sup>.

Studies related to the use of veil and lifestyle have actually been researched several times by experts and academics, such as Atik Catur Budiati who wrote an article entitled "Jilbab: Gaya Hidup Baru Kaum Hawa" which concluded three hidden ideologies of the veil modernization, namely the veil as a fashion trend, the veil as a consumptive practice and the veil as personal symbol<sup>8</sup>. Then there is also a thesis study entitled "Fenomena Jilboobs di Kalangan Remaja" by Moh. Husaeni which focuses on the changing value of the veil itself, if in the past the veil was considered as a symbol of women's obedience in religion, compared to the present which makes the veil a fashion trend in connection with the development of Muslim fashion which is also increasing rapidly<sup>9</sup>. The closest research is an article entitled "The Image of the Veil in Social Theory" the result of research from Peter Baehr which combines several expert views on the veil and then concludes three things, first is the contrasting meaning between the mask and opening the mask in a more flexible interpretation of the veil, second is to identify that anti-religion considers opening the veil the same as opening the mask, and third is to examine social theory regarding the veil which explains the impact of the social difficulties and political developments<sup>10</sup>.

In fact, the use of the veil has inspired much political, social, and psychoanalytic criticism around the world<sup>11</sup>. Therefore, the study of the veil continues to be an endless controversy among researchers. Various academics and experts have researched about how the obligation to wear the veil, the importance of wearing the veil, and the development of the use of the veil. But until now no one has examined the relationship between the veil and modernization that has occurred in recent years. The veil, originally created to honor women as an effort to uphold their dignity<sup>12</sup>, often end up being perceived as a shackle on women's freedom<sup>13</sup>.

<sup>6</sup> Nina Inayatul Maula, "Penafsiran Imad Zaki Al-Barudi Tentang Berjilbab Bagi Perempuan Dalam Islam (Analisa Terhadap Ayat-Ayat Tentang Berjilbab Dalam Tafsir Al-Qur'an Wanita Karya Imad Zaki Al-Barudi)," *Jurnal Riset Agama* 2, no. 1 (2022): 181-99, <https://doi.org/10.15575/jra.v2i1.17123>.

<sup>7</sup> Lini Yuliza, "Trend Berpakaian Masa Kini Mengubah Fungsi Busana Muslimah Di Kalangan Wanita Muslim," *GUaU Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 1 (2021): 11-22.

<sup>8</sup> Atik Catur Budiati, "Jilbab: Gaya Hidup Baru Kaum Hawa," *Sosiologi Islam* 1, no. 1 (2011): 59-70.

<sup>9</sup> Husaeni, "Fenomena Jilboobs Di Kalangan Remaja."

<sup>10</sup> Peter Baehr, "The Image of the Veil in Social Theory," *Theory and Society* 48, no. 4 (2019): 535-58, <https://doi.org/10.1007/s11186-019-09357-1>.

<sup>11</sup> Banu Gökarişel and Anna Secor, "The Veil, Desire, and the Gaze: Turning the Inside Out" 40, no. 1 (2014): 177-200.

<sup>12</sup> Asep Ubaidillah, "Pembiasaan Jilbab Pada Anak Usia Dini Dan Relevansinya Dalam Penerapan Nilai-Nilai Syariat Islam," *El-Athfal: Jurnal Kajian Ilmu Pendidikan Anak* 1, no. 01 (2021): 33-45, <https://doi.org/10.56872/elathfal.v1i01.272>.

<sup>13</sup> Budiati, "Jilbab: Gaya Hidup Baru Kaum Hawa."

Therefore, this article focuses on researching the shifting values of the veil, which initially was used as a religious and cultural practice in line with the definition of the veil in the Indonesian Dictionary (KBBI) as a wide veil worn by women to cover the head, neck and chest, to the phase where the hijab no longer primarily reflects religiosity<sup>14</sup>, but has shifted toward a lifestyle following current trends, which undoubtedly continue to evolve with the changing times as a result of modernization and globalization<sup>15</sup>.

## RESEARCH METHOD

This research employs a qualitative research approach through field studies involving observations of Muslim women wearing the veil today. The observations conducted in the Sleman, Yogyakarta which focus on Muslim women wearing the veil following trends such as the jipon (jilbab poni), the veils wrapped around the back of the neck, the veils lifted onto the shoulders, and various other models that do not necessarily represent the true values of the veil. To ensure the research is well-structured, comprehensive observations on the main topic of discussion, namely the use of the veil by Muslim women, must be conducted. Additionally, concepts of the veil, types of the veil, the origins of the veil, and their correlation with contemporary veil usage are discussed. Furthermore, in the formulating the research, after all necessary data has been collected, three method of descriptive data analysis are employed; data reduction, data presentation, and data verification or drawing conclusions from the research.

## RESULTS AND DISCUSSION

After collecting data from field observations and assisted by previous research, the result and discussions are divided into four sections; the concept and types of the veil, veil as a religious obligation, veil as a lifestyle, and lastly the modernization of the veil.

### The Concept and Types of the Veil

The veil as a garment designed to cover the intimate part, actually has a long history when examined deeply. Interestingly, it is not solely dominated by the Islamic community<sup>16</sup>. The veil also has a lengthy history across various parts of the world. nevertheless, interpretations of the veil different from one society to another. This discrepancy arises because the meaning of the veil varies depending on the cultural

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<sup>14</sup> Tutut Ismi Wahidar, "Perilaku Komunikasi Pengguna Jilboobs Dalam Pembentukan Identitas Diri : Studi Komparatif Pada Mahasiswi Universitas Muhammadiyah Sumatera Utara Dan Universitas Islam Sumatera Utara Medan," *Simbolika* 2 (2016).

<sup>15</sup> Lenawati Asry, "Modernisasi Dalam Perspektif Islam. Jurnal Ilmiah Prodi Komunikasi Dan Penyairan Islam," *Jurnal Ilmiah Prodi Komunikasi Dan Penyairan Islam* 2, no. 10 (2019): 126–36.

<sup>16</sup> Adheyatul Fitry, "Jilbab Sebagai Ibadah," *DIKTUM: Jurnal Syariah Dan Hukum* 17, no. 1 (2019): 87–101, <http://repositorio.unan.edu.ni/2986/1/5624.pdf><sup>0</sup><http://fiskal.kemenkeu.go.id/ejournal><sup>0</sup><http://dx.doi.org/10.1016/j.cirp.2016.06.001><sup>0</sup><http://dx.doi.org/10.1016/j.powtec.2016.12.055><sup>0</sup><https://doi.org/10.1016/j.ijfatigue.2019.02.006><sup>0</sup><https://doi.org/10.1>

and political contexts within each society<sup>17</sup>. Besides these differing interpretations, it turns out that legal theories regarding the use of the veil also vary among societies worldwide, including Indonesia<sup>18</sup>.

In the holy book of the Quran, it has been outlined about the obligation to cover the intimate part, with the directive to cover it often addressed to believing women<sup>19</sup>. The clothing intended to cover the aurat or intimate part is referred to the Veil. Meanwhile, there are also several terms used interchangeably with the word veil, such as khimar, hijab, headscarf and so on. The veil is designated as a specific garment for Muslim women that reflects the faith of believing women<sup>20</sup>. The practice of wearing the veil itself for Muslim women is one part of a tradition whose existence cannot be separated from a particular group.

There are various models and characteristics of the veil used by people in their daily activities. Each has its own distinct features, such as in the case of school children or female student (*santriwati*), who typically wear the veil in a simple manner. The tendency in the style of wearing the veil for female students is to use a square-shaped veil that folded into a triangle, then secured with the help of pins or brooches. The colors used by female students usually tend to be neutral and not flashy. It is also not uncommon for the colors and models of the veil worn by female students to be regulated by teachers or the management of the Islamic boarding school in order to teach how to be discipline and simplicity in life<sup>21</sup>.

Meanwhile, housewives tend to use a practical and easy-to-use veil. This is not without reason because the activities of a housewife demand that she always busy herself with household affairs. There are also distinctive features in the use of the veil among university students, which are more diverse and follow the contemporary trends<sup>22</sup>. The diversity in models and styles of veils among students is supported by the advancement of technology and social circles that often compete to follow trends found on the internet. Starting from trends such as wearing the veil but hanging it around the neck, wearing it but pulled up to the shoulders, wearing it but letting the hair be visible, and even trends where only a portion of the hair is covered while the neck and ears are left exposed. Apart from the models of the veil, there are also

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<sup>17</sup> Ashraf Zahedi, "Contested Meaning of the Veil and Political Ideologies of Iranian Regimes," *Journal of Middle East Women's Studies* 3, no. 3 (2007): 75–98, [http://digilib.unila.ac.id/4949/15/BAB II.pdf](http://digilib.unila.ac.id/4949/15/BAB%20II.pdf).

<sup>18</sup> Fitry, "Jilbab Sebagai Ibadah."

<sup>19</sup> Ratna Wijayanti, "Jilbab Sebagai Etika Busana Muslimah Dalam Perspektif Al-Qur'an," *CAKRAWALA: Jurnal Studi Islam* 12, no. 2 (2017): 151–70.

<sup>20</sup> Annisa Tawakalni, Radea Yuli Ahmad Hambali, and Ahmad Gibson Albustomi, "Konsep Hijab Menurut Murtadha Muthahhari Dan Relevansinya Dengan Persoalan Etis Dan Teologis," *Jurnal Riset Agama* 2, no. 3 (2022): 1–18, <https://doi.org/10.15575/jra.v2i3.18302>.

<sup>21</sup> Naila Rohmaniyah et al., "Jilbab: Ajaran Agama, Budaya Dan Peradaban," *Cakrawala: Jurnal Studi Islam* 18, no. 1 (2023): 49–61, <https://doi.org/10.31603/cakrawala.8513>.

<sup>22</sup> Safitri Yulikhah, "Jilbab Antara Kesalehan Dan Fenomena Sosial," *Jurnal Ilmu Dakwah* 36, no. 1 (2017): 96, <https://doi.org/10.21580/jid.v36i1.1627>.

modern types of veils referred to as balaclavas, pashminas, bergos, khimars, veils, niqabs, headscarves, and so on<sup>23</sup>.

The syar'i veil has also become one of the veil models used by Muslim women recently. This syar'i veil has a similar form to the practical veil but with the larger and longer size, covering most of a woman's body including the hips. This syar'i veil has become the latest trend for Muslim women who have routines such as attending religious studies, attending social gatherings, and participating in other social events. The trend of the syar'i veil is followed by various groups, ranging from teenagers undergoing a phase of self-discovery to housewives who want to appear elegant and dignified in their daily lives<sup>24</sup>.

### Veil as a Religious Obligation

If the veil in Islamic perspective is interpreted as a form of religious of obedience by using clothes that cover the entire body from head to toe of women, it is different from the veil in a modern perspective that considers the veil as a lifestyle that serves to add elegance to women<sup>25</sup>. Veil in the view of Islam has a mandatory law to be used to cover the intimate part (*aurat*) in the women. The commandment about wearing the veil is also stated in several verses of the Quran. One of them is found in the Quran surah Al-Ahzab verse 59 which means:

"o prophet (Muhammad), tell your wives, your daughters, and the wives of the believers that they should spread their veils over their entire bodies. That is so that they may be more easily recognized so that they will not be harassed. Indeed, Allah is Forgiving, and Merciful."

In the meaning of the Quranic verse above, it is explained that the meaning of the *aurat* that must be covered with the veil is the entire female body, except for the face and palms<sup>26</sup>. Although there is disagreement among experts regarding the limits of women's *aurat*, some said that the entire female body is *aurat* so it must covered without exception. The forms of it use in various Muslim ethnicities can differ from one another, such as in Arab Muslim women who use abaya, Persian Muslim women who use the veil, Muslim women in Afghanistan who use burqa, Malaysian Muslim women who use tudung, and Indonesian Muslim women who use jilbab or veil.

Islam as a religion that is very concerned about all aspects of the lives of its followers, has given orders to wear the veil which aims to cover the intimate part and maintain honor for women, thus protecting women from unwanted things such as lust for men<sup>27</sup>. However, contrary to this, there is also the opinion of Quraish Shihab who defines the meaning of Qur'an surah Al-Ahzab verse 59 as a command that was

<sup>23</sup> Mumun Munawarotul Hasanah et al., "Islam, Cadar, Jilbab Dan Burqa Dalam Al-Qur'an," *Nusantara Hasana Journal* 3, no. 2 (2023): 16–21, <https://doi.org/10.59003/nhj.v3i2.910>.

<sup>24</sup> Rohmaniyah et al., "Jilbab: Ajaran Agama, Budaya Dan Peradaban."

<sup>25</sup> Khairun Nisa and Rudianto, "TREND FASHION HIJAB TERHADAP KONSEP DIRI," *Interaksi* 1, no. 3 (2017): 105–17.

<sup>26</sup> Gatot Sukendro, Achmad Haldani Destiarman, and Kahfiati Kahdar, "Nilai Fetisisme Komoditas Gaya Hijab (Kerudung Dan Jilbab) Dalam Busana Muslimah," *Jurnal Sositologi* 15, no. 2 (2016): 241–54, <https://doi.org/10.5614/sostek.itbj.2016.15.02.7>.

<sup>27</sup> Nisa and Rudianto, "TREND FASHION HIJAB TERHADAP KONSEP DIRI."

only revealed to the people at the time of the Prophet Muhammad. As an effort to avoid themselves from male interference, as well as a tool to maintain the honor of women at that time<sup>28</sup>.

In essence, the veil is not a product of Islam alone. El-Guindi views the hijab as a social phenomenon that is rich in meaning and nuance<sup>29</sup>. In Judaism, for example, the veil is referred to as *tiferet* which is used by Rabbi Rachel in the form of a head covering similar to a headscarf in daily life and even religious ceremonies. Buddhism with its teachings of compassion also uses a headscarf on the Goddess Kwan Im who is depicted as a woman wearing clothes that cover her entire body, and her head is covered by a white hood. In addition, Christianity and Catholicism use the term *zammah* to interpret the hijab, where this *zammah* is used by Mother Theresa and nuns as a symbol of piety and friendliness towards others<sup>30</sup>.

### Veil as a Lifestyle

The use of the veil was once banned in Indonesia in the 1980s. not only forbidden among students, even women who wear the veil in some government agencies tend to refuse to employ women who wear the veil while working<sup>31</sup>. The reason used to reject workers who wear the veil also seems very classic, namely to facilitate production and communication. The veil is considered as a lowly clothing and only used during religious traditions. This indirectly causes many Muslim women to be forced to remove their veils in order to get a job. What an irony that discrimination against women who wear the veil.

The regulation on the prohibition of the veil was only revoked ten years later or around the 1990s. At the end of the 19<sup>th</sup> century, the trend of wearing the veil began to be loved by women. When the use of the veil began to be liberated, there was an explosion of the veil users as a form of expressing women's freedom. The increasing number of the veil wearers began to get glances from the upper middle class, wives and children of officials who made them rush to use the veil. From here, the origin of the use the veil is no longer as a form of religious obedience and as an effort to cover the aurat, but in order to follow the times and trends that existed at that time<sup>32</sup>.

Until now, the development of the veil is a phenomenon that continues to adapt to the time. If in the past the veil was used as a tool to cover the entire body and body curves, along with the times, the veil has experienced erosion of form and function<sup>33</sup>. Veil at this time is used as a blend of outfits following the development of existing trends. Every year, when the Eid al-Fitr approaches, there will be new hijab trends that are loved by the women. For example, the trend of rectangular veils which

<sup>28</sup> M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah*, VI (Jakarta: Lentera Hati, 2012).

<sup>29</sup> Wijayanti, "Jilbab Sebagai Etika Busana Muslimah Dalam Perspektif Al-Qur'an."

<sup>30</sup> Ainur Rohim, "Jilbab Antara Orisinalitas Dan Produk Budaya," *JUPE: Jurnal Pendidikan Mandala* 7, no. 2 (2022): 418-32, <https://doi.org/10.58258/jupe.v7i2.3524>.

<sup>31</sup> Budiati, "Jilbab: Gaya Hidup Baru Kaum Hawa."

<sup>32</sup> Rohim, "Jilbab Antara Orisinalitas Dan Produk Budaya."

<sup>33</sup> Wahidar, "Perilaku Komunikasi Pengguna Jilboobs Dalam Pembentukan Identitas Diri : Studi Komparatif Pada Mahasiswa Universitas Muhammadiyah Sumatera Utara Dan Universitas Islam Sumatera Utara Medan."

each year has different models and materials, such as voal, cornskin, diamond crepe, double hicon, polycotton, cotton, and even satin. In addition, the latest trend currently used by women is the *pashmina* veil, which examples of materials such as cotton, diamond italiano, chiffon, ceruti babydoll, spandex and jersey which experience trend changes every year.

In cultural point of view, the phenomenon of wearing the veil also gets special attention because it is considered to have cultural value<sup>34</sup>. The veil in this century is used as a means to present oneself with a beautiful and elegant image through various hijab models used. In fact, it is not strange if nowadays there are various communities of hijabers who have different motivations in using the veil<sup>35</sup>. So it can be concluded that here the veil is considered a cultural product that is still in line with religious values, although not necessarily all the producers for using the veil in religion are implicated in current hijab trends.

It seems like the veil now has become a lifestyle that follows the flow of the times in the most Muslim women. The reality that exists today is inversely proportional to the perception of ancient times that considered the veil as a confinement or backwardness for women. The veil in this modern era has become a lifestyle that continues to grow, both models and types. Various models of the veil today are more varied and creative, no longer specialized in religious meaning, but also as a means of expressing themselves to the community<sup>36</sup>.



Figure one: Woman wearing a jipon

As a recent phenomenon that exists in the field is in the form of a jipon model that does not reflect the full function of the use of the veil. This is because this hijab model shows bangs or some of the front hair of its users<sup>37</sup>. Even worse, there is a hijab

<sup>34</sup> Rohmaniyah et al., "Jilbab: Ajaran Agama, Budaya Dan Peradaban."

<sup>35</sup> Rohim, "Jilbab Antara Orisinalitas Dan Produk Budaya."

<sup>36</sup> Mahmud Yulcin, "Jilbab Sebagai Gaya Hidup Wanita Modern Di Kalangan Mahasiswi Fakultas Ilmu Sosial Dan Politik Universitas Sam Ratulangi," *Jurnal Holistik* 13, no. 3 (2020): 1–14.

<sup>37</sup> Yusmawati Yusmawati and Restiawan Permana, "Konstruksi Pesan Dan Pemaknaan Visual Dalam Video Marketing Campaign 'Nike Pro Hijab' Dan 'Noore Sport Hijab,'" *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam* 8, no. 1 (2021): 10, <https://doi.org/10.37064/jki.v8i1.9477>.



trend that only covers a small part of the hair and exposes their ears and neck. These current hijab models certainly violate the rules of using the veil that has been ordered by Islam where hair is the most important thing that must be covered by wearing the hijab or the veil.

### The Modernization of the Veil

The change part of the modernization model is essentially concerned with social systems, the development of potential, and the growth of branches. This means that this assumption only becomes apparent when a particular society is isolated from the rest of the world, which in practice is the opposite. In reality, social change is often triggered by encounters between cultures<sup>38</sup>. As a result, the outside culture will influence the social life of the community and shift the values of the original culture. So modernization is interpreted as a complex social change, which contains disorganization processes, social conflicts, inter-group problems, obstacles to these changes, and so on<sup>39</sup>.

The initial nature of the veil which is the identity or identifier of a good Muslim women in this day and age, has experienced a shift in function from its true meaning<sup>40</sup>. The reason is that the veil, which was originally considered an obligation in Islam, has shift it function to become a complementary accessory to the appearance Muslim women this century. The hijab model that is wrapped around the back so that is reveals the chest in the jahiliyah era used by slaves, began to be favored again by Muslim women at this time. Wearing a veil with this model is considered as a fulfillment of the obligation to use head coverings only without regard to other aurat. Even today there is also a hijab model that not only shows the chest, but also exposes the neck and only covers part of the hair.

It cannot be denied that the change of meaning in the use of veil on Muslim women has become a trend that damages Islamic value where the veil should be used to cover the aurat, instead it becomes a place to prove oneself in following the current trend. The use of the veil tends to lead to a race toward fashionable self-proof and become a lifestyle for Muslim women<sup>41</sup>. This adds a new interpretation of the veil users, where in addition to being Muslim women, they can also be considered as modern people who obey religion.

Modernization that has entered Indonesia is the result of absorption from various cultures, one of which is western culture adapted from mass media. One of the sectors of life most affected by the impact of modernization is clothing. Along with the progress of the times, clothes began to transform from being initially closed, slowly little by little began to open and show the curves of the body. The impact of

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<sup>38</sup> Peter Burke, *Sejarah Dan Teori Sosial*, ed. Mestika Zed, Zulfami, and A. Sairozi, *Revista Brasileira de Linguística Aplicada*, 2nd ed., vol. 5 (Jakarta: Yayasan Pustaka Obor Indonesia, 2015).

<sup>39</sup> Asry, "Modernisasi Dalam Perspektif Islam. Jurnal Ilmiah Prodi Komunikasi Dan Penyairan Islam."

<sup>40</sup> Wijayanti, "Jilbab Sebagai Etika Busana Muslimah Dalam Perspektif Al-Qur'an."

<sup>41</sup> Yulcin, "Jilbab Sebagai Gaya Hidup Wanita Modern Di Kalangan Mahasiswi Fakultas Ilmu Sosial Dan Politik Universitas Sam Ratulangi."

modernization also changes clothes that should only be a body cover, into an individual identity and even a lifestyle<sup>42</sup>.

Globalization has a considerable impact on the practice of religious values. Beyer states that globalization is closely related to the emergence of awareness about the role of religion<sup>43</sup>. Trend that continues to change, has a big impact on the veil users who follow the trend as a lifestyle. Someone who is always up to date in choosing a veil is considered an idol of today's fashion by the veil users. Even though the veil models is contrary to religious values, but to satisfy themselves with social status and to be considered fashionable, they are willing to follow it.

Hayrunisa Gil made a statement in the form of, "I cover my head, not my brain" as a form of her opinion that the veil does not necessarily close the possibility of a women being able to contribute to the political process<sup>44</sup>. Furthermore, a British journalist, Janice Turner said that, "the head is where our brain, our face, our personality is". To protect it in public, don't make religious adherence an excuse to submit to male authority. That conclusion that can be drawn is that one of the positive impacts of the modernization of veil is the advancement of women's thinking so they do not always agree with the authority of men.

Therefore, even though the veil used by the majority of Muslim women today is not in accordance with the standard rules in Islam, it returns to the awareness of each individual in carrying out religious orders. Any form and type of veil used by women today is personal right and personal responsibility in its use. Without discriminating against anyone in this article, the veil remains a part of the clothing used by Muslim women, who are effected by modernization.

## CONCLUSION

Modernization has caused various impacts in human life. One of them is the style of human dress, precisely the use of the veil in daily life. The shift of the main function of the veil as aurat cover to become a trend or lifestyle is the result of modernization that occurs today. Seen from the positive side, modernization has an impact on the progress of thinking of veiled women who are not confined to male authority. But the dark side of this modernization is of course the change of the value of the veil itself. The veil, which was originally used as a tool to cover the intimate part and even as self-protection from the dangers of the male lust, is now used as a fashion competition between fellow the veil users.

Although this research uses a general point of view, it does not rule out the possibility that later this research can be done more fundamentally and correlated with the thoughts of experts. In addition, the discussion of the veil as a religious obligation may be not too deep and equipped with supporting theories. Hopefully, in

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<sup>42</sup> Sukendro, Destiarman, and Kahdar, "Nilai Fetisisme Komoditas Gaya Hijab (Kerudung Dan Jilbab) Dalam Busana Muslimah."

<sup>43</sup> Winona Lutfiah et al., "Interpretasi Ayat-Ayat Tentang Jilbab: Studi Perbandingan Terhadap Mustafa Al-Marāḡi Dan Hamka," *Jurnal Riset Agama* 1, no. 3 (2021): 170–87, <https://doi.org/10.15575/jra.vii3.15114>.

<sup>44</sup> Fatima Seedat and Anna King, *Feminisme, Islam, Dan Islam Feminis* (OSIRIS, n.d.).

the future there will be research that goes deeper and relies on time theme to the expert's point of view.

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