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THE MEANING OF THE NIQAB IN SOCIAL INTERACTION STUDENTS IN SERANG CITY

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ABSTRACT

The Niqab is a garment used to cover the face, typically covering the nose and mouth. This research focuses on aspects of communication, both interpersonal and intrapersonal, as well as communication events experienced by female students who wear the Niqab on campus and in other public spaces. It also aims to reveal their experiences of mingling within a heterogeneous society, particularly among female students in the city of Serang.

This study employs a qualitative approach using phenomenological research methods with four female informants. The theories applied include social action theory and Alfred Schutz's phenomenological theory. The research concludes that the Niqab holds symbolic meaning for female students in Serang who wear it in their daily lives. The study aims to understand the symbolic meaning attributed to the Niqab by these subjective actors, including reasons such as self-protection. Additionally, the motive for wearing the Niqab is examined as a form of

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social action. Motives are categorized into three parts: past, present, and future. Factors that drive these motives include revealing identity, habits, and image formation.

INTRODUCTION

A Niqab is a type of cloth to cover the face, covering it below the eyes. Islam sees this Niqab as the Shari'a that was practiced by the wives of the Prophet Muhammad SAW (Simanjuntak, 2022). Wearing the Niqab is a process of determining life choices (Saleh et al., 2022). The basis for wearing the Niqab is to protect women so that they do not become slanderous and attract the attention of men who are not their mahram. Muslim women are required to cover their faces in front of ajnabi (non-mahram) men (Mujahidin, 2019). Recently, the phenomenon of women wearing the Niqab has become something that is no longer strange to encounter. Currently, the use of the Niqab is no longer strange in Indonesia. On the street, mall, market, campus, or office environment, we can easily find women wearing the Niqab. Despite this, 'slanted' harvests are still heard, for example in groups of Muslim women who decide to wear the Niqab, such as the words 'ninja', 'terrorist', and other nicknames based on their behavior which seems closed.

There are various assessments of women who wear the Niqab. Some accept it well, but there are also quite a few who do not appreciate its existence. The most common stigma attached to women wearing the Niqab is that it is something that is synonymous with Arab culture and is not a product native to Indonesians. The distinctive features that appear are the black clothes and headscarf and the face which is covered by a small piece of cloth. The Niqab is a continuation of the use of the hijab to cover the private parts, although it is still a topic of discussion among religious figures. However, we also cannot deny the reasons why a woman decides to wear a Niqab (Sari & Huriani, 2021).

In everyday life, the most prominent aspect of differences in several cultures and societal traditions that are symbolic include clothing. The concept of dressing is not

just to cover the private parts, there are cultural, environmental, and religious aspects, so that a person's way of dressing is not always the same from one place to another. Clothing also has an ideological meaning because religious principles require Muslims to wear clothing that covers their private parts and is modest as a representation of good women.

Women who wear the Niqab now also face technical objections, especially those related to public services. As happened at the University of North Sumatra (USU). Because they were Niqab, two student doctors were barely able to complete their studies. The Faculty of Medicine, University of North Sumatra has imposed a ban on female students wearing the Niqab. In the end, the two students had to choose between removing the Niqab or changing faculties. Not only at USU, but several other campuses prohibit female students and lecturers from wearing the Niqab. For example, at UIN Hidayatullah Jakarta, IAIN Jember, Pamulang University, South Tangerang (Mukhti, 2021). In the city of Serang, we encounter many women who wear the Niqab in their daily activities, both in public spaces such as streets, squares, malls, markets, and educational institutions at the tertiary level. there is one public-private university that has recently started to see the phenomenon of wearing the Niqab by some of its female students. This shows that the use of the Niqab is not necessarily associated with religious activities or institutions. Some of the female students are starting to be interested in the cloth face coverings. This is an interesting phenomenon to uncover.

In interacting and communicating with other people, of course, female students who wear the Niqab are slightly different from other female students who do not wear the Niqab. The presence of female students who wear the Niqab becomes the center of attention both during the teaching and learning process and when they are on campus. This is because their appearance is different. Many people think that female students who wear the Niqab sometimes tend to close themselves off, are stiff, and have difficulty communicating with others. Apart from that, the identity of the Niqab female student is difficult for people who don't know her to recognize. Some students, lecturers, and other campus communities find it difficult to recognize women

wearing Niqab before they first show their identity.

Researchers found one of the female students who wore the Niqab had a different experience from other female students who wore the Niqab. NN, a management student who has been wearing a Niqab for almost 4 years has medical reasons, so she decided to cover her face with a Niqab. She said that initially, she had a mild stroke in her facial area, while undergoing the treatment process she initially covered her face with a mask, and finally decided to use a Niqab after spiritual influences emerged within her. Until now, she still consistently wears the Niqab. There is also YF, an accounting student who has only been wearing the Niqab for two years, one of the reasons is that when she often goes along the road to her boarding house, she is treated unpleasantly by several men who tease her when she passes that road. Finally, she decided to wear a Niqab because one of her friends had already worn a Niqab. Even though his family did not have a religious background, he convinced his family to protect himself from things that disturbed his comfort. After she decided to wear the Niqab, she felt more comfortable and no longer experienced the treatment she experienced before wearing the Niqab. This shows that each person has their construction and experience in acting. This is related to the phenomenological tradition which assumes that people actively interpret their experiences and try to understand the world with their personal experiences. Thus, phenomenology makes real experience the main data of reality (Littlejohn et al., 2014).

Using Schutz's phenomenological theory to analyze it, the researcher tried to reveal the meaning of wearing the Niqab and the background of female students in wearing the Niqab. By looking at the various forms of problems faced by students, there may be a tendency to manifest behavior as an effort to maintain or even increase self-esteem. Based on the description above, researchers will focus more on communication aspects both interpersonal and interpersonal communication in understanding the meaning and motives of female students using the Niqab in their social interactions in society.

CONCEPTUAL FRAMEWORK

Researchers studied this problem to explain the motives and understand the meaning of the santri's use of the Niqab. The basic function of Niqab is to cover the private parts. Second, bilateral to protect against climate. Third, in addition to fashion (Faiz, 2022). In this research, we both review the meaning and motives for wearing the Niqab. The difference in this research is that it examines the object under study. This research uses a Schutz phenomenological study and attempts to uncover and reconstruct meaning through the life experiences of informants through a communication science perspective.

Social interaction is a dynamic reciprocal social relationship, which involves relationships between individual people, between human groups, or between people and human groups (Neuman, 2019). Schutz distinguishes between meaning and motive. Meaning relates to how actors determine what aspects of their social life are important. Meanwhile, motive refers to the reason someone does something. Meaning has two types, namely subjective meaning and objective meaning. Subjective meaning is a construction of reality in which a person defines certain components of reality that are meaningful to him. Objective meaning is a set of meanings that exist and live within the framework of an overall culture that is understood together in a more than idiosyncratic manner. Schutz also distinguishes two types of motives, namely "to" motives and "because" motives. The first motive relates to the reason a person acts to create the desired situation and conditions in the future. The second motive is a retrospective view of the factors that cause someone to take certain actions. The use of the Niqab depends on the user's perception and interpretation of the hadith text (Pujiani & Rahman, 2021).

In the context of phenomenological studies, women who wear the Niqab in forming their beliefs about wearing the Niqab as actors may have one of two factors, namely motives that are oriented to the past (because motives), namely the reasons in the past that made them wear the Niqab; and oriented towards the future (to motive), namely what the Niqab woman expects from wearing the Niqab in the future.

METHODOLOGY

Referring to the research objective of understanding the meaning and motives of female students in Serang City using the Niqab in their social interactions in society, the research was designed to be carried out using a qualitative approach using the Schutz phenomenological method.

Phenomenology explains the phenomena of human behavior as experienced in consciousness. Phenomenology seeks a person's understanding of constructing meaning and concepts that are intersubjective. Therefore, phenomenological research must attempt to explain the meaning and lived experiences of several people regarding a concept or phenomenon.

This research was carried out using a phenomenological study, as stated by Wilson in the book (Kuswarno, 2013). The practice of phenomenology is developing events in a study resulting from the work of phenomenological researchers through various publications. Phenomenological analysis of the cultural content of mass media, for example, applies elements through an approach to produce a reflective understanding of the circumstances that mutually influence the audience's life world and program material.

Data collection was carried out through non-participant observation techniques, in-depth interviews, and documentation studies. Observations or observations are based on research objectives. This is where the researcher witnesses the physical environment, participants, activities, interactions, conversations, and the researcher's behavior during the observation process. In-depth interviews were conducted by researchers specifically based on field data needs (Kuswarno, 2013). The selection of informants in this study used a purposive sampling technique, namely a technique for selecting informants with certain considerations (Sugiyono, 2015). For example, in this research, researchers are looking for informants who wear a Niqab.

This research data is in the form of qualitative data (including statements, symptoms, and nonverbal actions that can be recorded by sentence or image descriptions) there are three streams of activities that can be carried out

simultaneously, namely data reduction, presenting data, and drawing conclusions or verification. The validity of research data is verified based on source triangulation techniques which are carried out by comparing and re-checking the degree of trustworthiness of information obtained at different times and with different tools (Moeloeng & Lexy, 2016).

Table 1. Characteristics of Research Informants

NN	Pandeglang (less than 4 years wearing Niqab)
YF	Cilegon (less than 2 years wearing Niqab)
RY	Serang (less than 3 years wearing Niqab)
HA	Serang (less than 2 years wearing Niqab)

Source: Primary Data, 2024.

FINDINGS & DISCUSSION

Every aspect that the authors examine in each point in the discussion results section is related to each other. Everything forms an understanding of the meaning and social actions of female students wearing the Niqab. Female students wearing the Niqab is a phenomenon that occurs especially in the city of Serang. This indicates that the Niqab is no longer something strange in the public-private campus environment. Several female students are starting to become interested in cloth face coverings, making this phenomenon interesting for research. On the other hand, because Niqab users are still a minority, it is not uncommon for them to become the center of attention. However, this is not a problem for them because when compared to their appearance before wearing the Niqab, many people receive treatment that makes them uncomfortable. This female student who wears the Niqab is more comfortable because her appearance means that not just anyone can see her and makes her more protected from unwanted things but can still carry out various activities as usual.

This action is then understood by researchers as a social action. These actions take

into account other people's behavior and are oriented toward other people's behavior (Kuswarno, 2013). In this research, we discuss the actions of female students in the city of Serang who wear the Niqab, the researcher looks at the motives and meanings of the phenomenon that occurs, so the following is a discussion of the results of the research findings.

The Meaning of the Niqab for Female Students in Their Social Interactions

In this study, the researcher also discussed the meaning of the actions carried out by informants in everyday life and also on campus. The Niqab is a small cloth used to cover the face of Muslim women. There are many views regarding the law of wearing the Niqab, but it is something that some Muslim women believe is a sign of submission to God (Hakim, 2020). The law of wearing Niqabs for Muslim women is a *mubah* instead of a *must* and not *mustahab*, and it is a right for a Muslim to get used to it, and it cannot be for a person to forbid it, because it is just exercising her privileges (Puspita Sari & Busyro, 2023; Rasyid & Bukido, 2018; Sudirman, 2018). On the other hand, there are differences in interpretations of classical and contemporary scholars regarding the meaning of surah Al-Ahzab verse 59 (Nasrulloh & Mela, 2021). Clothing like that will be able to protect her religious beliefs and reputation, and the highest value of women is to maintain shame and self-respect (Nurmiati, 2020; Surawardi, 2021).

Nowadays, the Niqab is also used to create an image or as a symbol of a female student who represents herself as a devout Muslim woman. They wear the Niqab in the campus environment apart from being a form of protecting themselves from doing things that are contrary to social and religious values, as well as protecting themselves against harassment by the opposite sex which makes them uncomfortable (Windi et al., 2021; Zulkarnain et al., 2022).

So, in this discussion the researcher focuses on the phenomenon that occurs in the private campus environment in Serang City, several female students use the Niqab, so when wearing the Niqab in daily life they still use it only at certain moments, informant does not wear the Niqab or replaces it with a mask which is reasonable. to adapt to the environment.

The meaning of the Niqab is then linked to actions that are oriented toward other people's behavior so that it can be said to be a social action. The motivation for wearing the Niqab is predominantly pragmatic motivation rather than ideological motivation (Abdillah & Rahmattika, 2023; Athik Hidayatul Ummah, 2021; Wahdaniah & Ali, 2018). There are 4 social actions but only three of them are included in the meaning of the informant:

1. Value-oriented social action

Wearing the Niqab is a value that is adapted to social norms and is contained in religious values, when informants wear the Niqab, they consider this something that is trusted, and as a Muslim woman's identity so they wear the Niqab in their activities. This means that this social action has been considered first because it prioritizes its religious and social values.

2. Goal-Oriented Social Action

The informants wanted as a goal to reveal their identity as Muslim women, conveying nonverbal messages to others through the Niqab. This means that this social action has considered the objectives and methods used to achieve these objectives.

3. Affective Action

Affective actions are spontaneous actions carried out by informants when they see an incident. The informant said that when they saw other people wearing the Niqab, they felt calm, and ultimately made them decide to wear the Niqab.

Motives for Female Students Using the Niqab in Their Social Interactions

A motive is an impulse or force that originates from within a person, whether consciously or unconsciously, to achieve certain goals. But in this research, which uses Schutz's phenomenological methodology, actions originate from conscious experience. The past motive used by these five informants was that she had experience of getting an illness in the form of a mild stroke in her mouth which made her try to Niqab herself but then she felt there was a spiritual factor which made her more confident in deciding to Niqab herself. Meanwhile, YF said that because she started living in a boarding house and received treatment that made her feel uncomfortable, in the end, she decided to wear the Niqab thanks to the support of her friends and a long-

standing wish that had not been realized.

Then RY said that the many problems he faced during high school made him learn a lot about religion and change his appearance slowly until he found comfort in wearing the Niqab, also driven by his spiritual journey in carrying out the Umrah pilgrimage. Finally, according to HA, she decided to wear the Niqab after seeing public figures on social media and meeting her friend who had also previously Niqab herself, then she joined an online community that brings together Muslim women who want to Niqab themselves.

Furthermore, the current motive carried out by these five informants is that Nila has a motive to protect herself from the gaze of men and minimize men's curiosity. According to her, if she wears the Niqab, many people support her and make her more confident. Then YF had the motive of not being disturbed too much, and after she took the Niqab, she experienced a change from men who became more distant and talked only as needed regarding important matters. Then RY said that he wanted to maintain the self-concept he had built before college. It was seen that he dared to look different from thousands of other students during the campus orientation period. Meanwhile, HA said that she wanted to look different and was not comfortable with her previous appearance, the reference she got from watching the story of the Prophet's daughter, Siti Fatimah, made her want to cover herself to avoid the gaze of other men. The last motive used by these five informants was the future motive, that Nila said that she could control herself and make the Niqab a fortress when doing things that she didn't have to do could be restrained by wearing the Niqab. Furthermore, YF uses the Niqab to be protected from negative things and to maintain her behavior and speech. When she graduates, she wants to consistently wear the Niqab except in certain conditions that require her not to wear the Niqab.

Then RY has a goal of consistently wearing the Niqab, not just when studying because she wants to maintain the self-concept she has built before entering college, and when she graduates, she still wants to be consistent by looking for a flexible environment that supports her wearing the Niqab. Lastly, HA said she wanted to remain consistent in wearing the Niqab and if after graduating she found an environment where she was

not required to wear the Niqab, she would choose not to wear the Niqab.

Therefore, the motives for using the Niqab differ from all informants, they believe that the Niqab does not hinder them from carrying out their activities. So the motives that refer to individuals' past experiences are oriented toward the future, namely, they want to protect themselves from various undesirable things, while the motives that refer to individuals' past experiences.

This motive is then linked to actions that are oriented toward other people's behavior so that they can be said to be social actions, there are 4 social actions:

1. Value-oriented social action

- NN said that she wore the Niqab purely of her own free will, especially after she had a mild stroke, she felt there was a spiritual force that made her confident to wear the Niqab.
- YF said that she wore a Niqab when she read a lot of books about women which contained the nature of a woman in Islam.
- RY said that he received strong encouragement when he went to Umrah wearing a Niqab and continued to wear it in everyday life after returning from the holy land.
- HA said that she wanted to wear a Niqab like Siti Fatimah, who was none other than the daughter of Rasulullah SAW

All informants said that one of the reasons for wearing the Niqab was because of their beliefs and beliefs as Muslim women, so they wore the Niqab.

2. Goal-Oriented Social Action

- NN said that by wearing a Niqab, she is more awake and minimizes the gaze of men.
- YF said that by wearing the Niqab to avoid interference from the opposite sex, and after she wore the Niqab she experienced a change in the treatment of the opposite sex, especially when traveling between campuses and her boarding house.
- RY said that he wanted to remain consistent in showing the identity he had built before entering college, showing that he dared to look different from thousands

of other students during the campus orientation period.

- HA said that she was Niqab so that not just anyone could see her face and avoid the gaze of other men.
- In the act of wearing the Niqab, the four informants had almost the same goal, because if they look at their nature as Muslim women, then they aim to protect themselves from the gaze and harassment of men.

3. Affective Action

- NN said that she felt calm when she saw other people wearing the Niqab.
- YF became interested in wearing the Niqab when she saw other women both on social media and those she met on the street and felt the desire to wear the Niqab.
- RY said he felt like he saw other people happy when they got closer to God and then he tried to learn about religion and also had an interest in the Niqab.
- HA wears a Niqab because she saw photos of cablegrams and thought that appearance was beautiful and when she tried to wear the Niqab, she felt a sense of peace and calm.

All informants said that the reason for using the Niqab was because of the feeling of calm they got when they saw other people wearing the Niqab and it was proven that when they wore the Niqab, they felt a feeling of peace. In this study, the researcher also discussed the meaning of the actions carried out by informants in everyday life and also on campus.

Nowadays, the Niqab is also used to create an image or as a symbol of a female student who represents herself as a devout Muslim woman. They wear the Niqab in the campus environment apart from being a form of protecting themselves from doing things that are contrary to social and religious values, as well as protecting themselves against harassment by the opposite sex which makes them uncomfortable.

So, in this discussion the researcher focuses on the phenomenon that occurs in the private campus environment in Serang City, several female students use the Niqab, so when wearing the Niqab in daily life they still use it only at certain moments, informant does not wear the Niqab or replaces it with a mask which is reasonable to adapt to

the environment. There is a false perception of Niqab women that they are exclusive and do not want to get along with the community (Sujoko & Khasan, 2019; Tanra, 2015). The positive activities, including collaboration between organizations, succeeded in overcoming society's negative perspective towards women who wear the Niqab (Alfiah & Rahmatika, 2022).

CONCLUSION

1. In this research, informants use symbolic meanings as a form of self-protection. These symbolic meanings are evident in their interactions within their living environment, campus, and other activities. The social actions observed include value-oriented actions, goal-oriented actions, and affective actions, as these actions align with their habits and personal meanings. However, traditional actions are deemed inappropriate because the act of wearing a Niqab is not rooted in the informants' customs and traditions.
2. Motive is the internal drive and strength, whether conscious or unconscious, that propels a person towards achieving specific goals. In this research, the motive for wearing the Niqab in social interactions is to form a social action. Motives are categorized into three parts: past, present, and future motives. For the informants, motives as social actions manifest in three appropriate forms: value-oriented actions, goal-oriented actions, and affective actions. These actions are oriented towards their behavior and interactions with the people around them. Conversely, traditional actions are considered inappropriate because they are not based on the informants' traditions, inheritance, or family environment.

LIMITATION AND STUDY FORWARD

For further research, it is hoped that it will be better to conduct research using the phenomenological method in larger sampling because it will take deeper research informants to find the research objectives that we want to achieve.

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