

DECOLONIZATION AND STRENGTHENING OF WAHDAH ISLAMIYAH ORGANIZATION (ANALYSIS OF RELIGIOUS EXPRESSION AND WEARING OF VEIL)

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Abstract. This paper seeks to review the anthropology typical of Islam by examining the role of the text and its interrelation with religious practices in Islam. This paper will focus on exploring the authority that the text fights in guiding the facts of the Muslim community life. One of the growing phenomena in society is the use of veils. However, the legal status of the veil for some scholars still leaves the debate. The debate lies in the point of view of understanding and applying the Qur'an and Hadith texts' messages about the veil. Applying veils in the community will then be the focus of this article. The object of the study is to try to present views and applications of the veil in the Wahdah Islamiyah Makassar community. This is because the Wahdah Islamiyah community is one of the communities known and impressed loudly proclaiming the slogan 'back to the Qur'an and sunnah' in the city of Makassar.

Keywords: Decolonization, Meaning of the Veil, Wahdah Islamiyah.

Abstrak. Tulisan ini berusaha mengulas antropologi yang khas bagi Islam dengan cara mengulas peran teks dan interelasinya dengan praktik keagamaan di dalam Islam sebelumnya, tulisan ini akan memfokuskan pada eksplorasi otoritas yang diperangi oleh teks dalam membimbing fakta kehidupan komunitas muslim. Salah satu fenomena yang berkembang dimasyarakat adalah penggunaan cadar. Status hukum bercadar bagi sebagian ulama masih menyisakan perdebatan pendapat. Perdebatan tersebut terletak pada sudut pandang dalam memahami dan mengaplikasikan pesan teks-teks al-Qur'an dan hadis tentang cadar. Fenomena pengaplikasian cadar di masyarakat tersebut yang kemudian menjadi focus artikel ini. Objek kajiannya yaitu mencoba memaparkan pandangan dan aplikasi tentang cadar dalam komunitas Wahdah Islamiyah Makassar. Hal ini dikarenakan komunitas Wahdah Islamiyah merupakan salah satu komunitas yang dikenal dan terkesan keras mengumandangkan slogan, kembali ke al-Qur'an dan sunnah di kota Makassar.

Kata Kunci: Dekolonisasi, Pemaknaan Cadar, Wahdah Islamiyah.

Introduction

The development of religious research has reached a stage where research is not only focused on the authenticity of the Hadith, its quality, and the meaning and content of the text, but the research has expanded its territory to social, cultural, and social studies¹. Religious expressions and practices that are trying to be developed are a consequence of practicing Hadith in the early days, inseparable from the practice that lived among the Prophet and the companions.²

One of the phenomena of religious expression that develops in society is the use of the veil. The legal status of the veil for some scholars is still debatable. The debate lies in the point of view of understanding and applying the Qur'an and Hadith messages about the veil. In the end, the community showed various expressions of the veil. Among Muslim women, there were those who used the veil as an obligation, those who did it as a sunnah, and those who did not stipulate the veil because the veil was considered only as Arab cultural clothing. Everything is inseparable from the editorial of religious texts open to various understandings.

The phenomenon of wearing the veil in the community will later become the focus of this article. The study aims to try to explain the views and applications of Hadith about the veil in the Wahdah Islamiyah Makassar community. This is because the Wahdah Islamiyah community is one of the well-known communities and seems to be loud in proclaiming the slogans of returning to the Qur'an and Sunnah in the city of Makassar.

Research Methodology

¹Agus Purnomo, *Living Sunnah; Studi Konstruksi Sosial Ulama' Ponorogo Tentang Hadis Ritual 'Aqiqah* dalam Dialogia, Jurnal Studi Islam dan Sosial, vol. VII (t.t., 2009), 18.

²Hujair AH. Sanaky, *Pemikiran Fazlur Rahman Tentang Sunnah dan Hadis; Kajian Buku Islamic Methodology In History*, dalam Jurnal al-Mawarid edisi XVI (t.t, 2006), 258.

This type of research is qualitative field research. Qualitative research has the characteristic of presenting data using an emic perspective; namely, the data is presented in the form of a description according to language and the subjective perspective of research. (Abdul Mustaqim, 2005) It also collaborates with theories and library research findings to support the research the researcher is doing. This research, as quantitative, will place more emphasis on the quality of field observations or an object of research with a religious perspective. The most important thing from an object or study is in the form of events, phenomena, and social phenomena in something that is studied and the meaning behind these events, both visible and those that require deep thought.

From this study, the data sources used by the authors are classified into two, namely:

a. Primary data

Primary data is obtained or collected directly in the field following the intended research object (Sukandi, 1995). Therefore, primary data from this study was obtained through informant sources; namely, individuals or individuals concerned based on the objectives of the research object, which includes the WahdahOrmas (Civil Society Organization) Makassar Islam. This primary data includes the results of interviews, observations or direct observations in the field, and documented data regarding the object of research.

b. Secondary data

Secondary data is data obtained based on reference sources that can support the primary data obtained. In addition, secondary data references are also obtained through library research through books, articles, and magazines. Then other secondary data is collected from online media documentation narrated in videos, recordings, or in writing on blogs and the web.

Result and Discussion

Get to know the Wahdah Islamiyah Community

Starting from the complex conditions and situation of Muslims in the 1980s and the political map of the nation, which increasingly showed its

accommodative intensity, meaning that the State was increasingly accommodating to Muslims (the relationship between Muslims and the State was taut. Many Islamic groups were cornered at that time), rejecting the single principle of being labeled as anti-Pancasila) (Syarifuddin Jurdi, 2016). According to some Makassar Muslim youths, especially those affiliated with PII (Indonesian Islamic Students)³, some HMI, some Muhammadiyah circles, and the Youth of the Ta'mirul Masjid Mosque, accepting Pancasila is the same as acknowledging the values contained in Pancasila as well as eliminating Islam. as a source of identity, a source of value, and a source of struggle in moving institutions. Makassar Muslim youths made a series of collective efforts to participate in pushing for fundamental changes in the body of Muslims. In various places, mosques and small communities move independently in response to the regime's political policies that apply Pancasila as the only source of identity (Syarifuddin Jurdi, 2016).

Under the guidance and enlightenment of Kyai Fathul Mu'in Dg Magading (Former chairman of the Muhammadiyah Ujung Pandang leadership), they are enthusiastic about forming a *halaqah*, congregation, or forum. The enthusiasm followed with the decision to form a foundation that will be the umbrella for *da'wah*, social, and other cadre activities. The foundation was later known as the Fathul Mu'in Foundation⁴.

The Fathul Mu'in Foundation was established on June 18, 1988, with Notarial Deed no. 20 (Abdullah Ashal, S.H.) In the future, to avoid the impression of sectarianism, the administrators took the initiative to change the name. In an integrated deliberation held in Malino, it was agreed to change the name of the Fathul Mu'in Foundation to the Wahdah Islamiyah Foundation (abbreviated as

³Syarifuddin Jurdi, *Sejarah Wahdah Islamiyah : Sebuah Geliat Ormas Islam di Era Transisi*. <http://dokumen.tips/documents/sejarah-wahdah.html>. Appendix 1 accessed in 2022.

⁴Syarifuddin Jurdi, *Sejarah Wahdah Islamiyah : Sebuah Geliat Ormas Islam di Era Transisi*. <http://dokumen.tips/documents/sejarah-wahdah.html>. Appendix 2 accessed in 2022.

WI) and officially become a new foundation on February 19, 1998, with Notarial Deed no. 059 (Sulprian, S.H).⁵

The following change still uses the foundation's name for practical purposes, namely, the existence of higher education institutions. So on May 25, 2000, the Wahdah Islamiyah Islamic Boarding School Foundation was established with a Notary Deed no. 55 (Sulprian, S.H.). The Wahdah Islamiyah Islamic Boarding School Foundation was established to accommodate the Wahdah Islamiyah high school, named STIBA (High School of Islamic Studies and Arabic Language). It was nurtured by 20 alums of the Islamic University of Medina Saudi Arabia. The main goal is to prepare *da'i* and scholars with a strong shari'ah knowledge base and a high *da'wah* spirit⁶.

In 2002, through the Wahdah Conference, the status of the Wahdah Islamiyah Islamic Boarding School Foundation was immediately changed to an Islamic organization. In the 2nd significant deliberation on 1 Safar 1423, H./ April 14, 2002, Wahdah elites from various branches and regions gathered in Makassar agreed to change the term foundation to a mass organization.

The principle and foundation of this organization are that organization is based on Islam and is a *da'wah* and *tarbiyah* movement that is based on the Qur'an and al-Sunnah according to the understanding of *al-Salaf al-Salih (Manhaj Ahlu Sunnah wa al-jamaah)*. The aims and purposes of its establishment are, first, to realize and foster a community that believes and fears Allah Almighty based on *al-Sunnah* according to the understanding of *al-Salaf al-Salih (Manhaj Ahlu Sunnah wa al-jamaah)*. Second, upholding monotheism, reviving the sunnah, and fostering ukhuwah Islamiyah to realize a social, national and State life blessed by Allah Azza wa Jalla.

⁵Syarifuddin Jurdi, *Sejarah Wahdah Islamiyah : Sebuah Geliat Ormas Islam di Era Transisi*. <http://dokumen.tips/documents/sejarah-wahdah.html>. Appendix 3 accessed in 2022.

⁶Syarifuddin Jurdi, *Sejarah Wahdah Islamiyah : Sebuah Geliat Ormas Islam di Era Transisi*. <http://dokumen.tips/documents/sejarah-wahdah.html>. Appendix 4 accessed in 2022.

Currently, the Wahdah Islamiyah Foundation of Central Indonesia has an office on Jln. Antang Raya No. 48, Makassar. Some of the foundation's activities include fostering the younger generation, enlightening the people through da'wah, establishing and managing several institutions, namely education from Kindergarten-University, social, health, and environmental institutions, LAZIZ, LP2KS (Institution for the Development and Development of the Sakinah Family), LWP2 (Institution of Development and Development Waqf), Department of Information and Communication, and Department of Business Development.

From the series of explanations above, it can be stated that the Fathul Mu'in / Wahdah Islamiyah Foundation is an Islamic social movement born during the New Order era to respond to social and religious problems of Indonesian Muslims and the socio-political conditions of the nation at that time. The ideological foundation of this movement is Wahhabism, which Muhammad Ibn Abd Wahhab developed, and opposes all forms of religious practice that are not based on the Qur'an and Sunnah. The framing of this group movement emphasizes strengthening religious identity and orientation on theological matters, even though in its development, the strategy is seen as successful in building the basic basis of social awareness of its congregation. On the one hand, it often fails to adapt to the political structure of the State⁷.

Scope of Study Wahdah Islamiyyah: A Movement for Universalization of Conservative Islamic Values

In his book Peasant Society and Culture, Robert Redfield divides religious traditions into Great Tradition and Little Tradition. The Great Tradition is an orthodoxy form of religious or cultural expression at the center, often in the form of traditions whose teachings are textual and can also be called high traditions and universal traditions. It is also a reflective religion from a small number of members of community groups, which they spread through Islamic study forums in Islamic boarding schools, madrasas, and community

⁷Syarifuddin Jurdi, *Sejarah Wahdah Islamiyah : Sebuah Geliat Ormas Islam di Era Transisi*. <http://dokumen.tips/documents/sejarah-wahdah.html>. diakses pada 2022.

organizations in general, which are deliberately taught from one generation to the next.⁸ Meanwhile, Little Tradition is a heterodoxy form of Peripheral culture or religion. It incorporates many elements and practices from local traditions into a cultural religion. Hence, it is also commonly referred to as local tradition. And some call it a popular religion because it is correlated without bumping into local values that are considered suitable by the community. Ordinary people or ordinary people usually practice this religious tradition.

Meanwhile, Ronald Lukens-Bull looks more at the aspects that shape the pattern of interaction between the majority and minority traditions in the Muslim community. The basis of argumentation about such conservative Islam in Lukens-Bull's theory, if the community group from an ideological point of view, can grow and be accepted by the community and form itself into a big one, then this process is called universalization. On the other hand, if cultural-progressive Islam is understood, studied, and practiced in the space of localistic expressions in Lukens-Bull's explanation, it is called parochialization contextualization. These two processes have complex differences, but in terms of their distribution, they still require translating symbols in Islam by describing certain aspects of global Islam, then expressing them through action terms that have meaning for local culture.

Lukens-Bull's assumptions in analyzing the veiled culture within the scope of Muslim women in WI will place WI as Islam. The Little Tradition is a form of heterodoxy from culture or minority understanding within the scope of society that upholds majority cultural values. From this point of view, it is part of the universalization movement of Islam. Through strengthening and developing WI da'wah in various spaces of people's lives, both in the political, social, and economic aspects (Muhammad Nāsiruddīn al-Albāni, 2002).

As an example of the political aspect when Wahdah Islamiyah took a central role in the action to defend Islam in 2016. The action was triggered by the

⁸A transmission of knowledge with internalization, objectification, and externalization approaches which will be discussed in the next sub-chapter.

Governor of DKI's statements which were considered insulting to the Qur'an and *ulama*. This provides information regarding the role and movement of WI in the transnational space. Their openness to the government sought to legalize their vision of implementing Islamic law in Indonesia. In action to defend Islam, WI was positioned as the leading actor besides several other mass organizations involved, even though they based their movement on the MUI fatwa. The research revealed that MUI is an institution that seeks to develop a puritan-conservative religious ideology. The argument is proven by the closeness of MUI with WI officials, such as Muhammad Zaitun Rusmin, the secretary general of MUI, who is also the WI current leader. This data provides an understanding of the position and movement of WI in the political space.

Meanwhile, the WI movement in the economic space, as quoted in *Bisnis.com* is related to the commitment of WI to appear in the public sphere through their role in encouraging the nation's economic growth by producing WI cadres as new entrepreneurs. One example is when WI held an Ummat Fest in collaboration with Bank Muamalat, which involved many community components by presenting mentors and economists in fostering the business world. The event, coupled with the WI Mukernas, took advantage of the momentum so that WI cadres were more vital in building responsibility and religious awareness.

The Use of the Veil as a Discursive Tradition

The use of the veil as a discursive tradition always tries to legitimize their practice by returning to authoritative references (Muhammad Nāsiruddīn al-Albāni, 2002). As a discursive tradition, Islam, in general, instructs its adherents always to seek the correct form of religion and seek goals in practicing the teachings of religion.

Wahdah Islamiyah, in its concept of the veil always tries to find legitimacy and authenticity by finding *ittisaliyyah* (connection) with past authorities. For Muslims, this search process determines whether a religious

practice is Islamic or not. A new religious doctrine or practice will be considered authoritative and authentic if it has been accepted by the Muslim community several generations back or has been anchored from intellectual traditions in the past. This tendency to seek legitimacy indirectly leads to the so-called orthodoxy and orthopraxy phenomena (right beliefs and correct practices) and heterodoxy and heteropraxy phenomena (wrong beliefs and wrong practices) among Muslims. In addition to seeing authority on texts and precedents from the past, the Islamic tradition also anchors the future. That is, tradition is not just a model replication from the past.

As a tradition, veiled discourse is diverse in various local manifestations of Islam and its relationship with Islam as a global religion. This concept reconciles the Islamological approach that sees texts and multidisciplinary approaches such as anthropology, psychology, and sociology as freedom of expression in practicing religious teachings⁹.

Veil and Response to Authority in the Meaning of Hadith

a. The Legal Status of the Veil

Wahdah Islamiyah focuses a lot on the opinions and thoughts of scholars such as al-'Usaimin and Ibn Taimiyah, especially on the issue of Muslim clothing, especially regarding the veil for women. According to him, the *niqab* is closely related to enforcing the hijab, which Muslim women must wear. Hijab according to al-'Usaimin is clothing/shawl over a veil (a type of coat)¹⁰.

According to al-'Usaimn, wearing the hijab or the veil is a manifestation of the most incredible feeling of shame by which a person can be awake and furthest from slander. By wearing the *hijab*, a woman will maintain her character as the Prophet was sent. Al-'Usaimin felt it was essential to examine this issue because he saw the phenomenon of people who tended to refuse to wear the hijab (read: the veil) and argued that there was nothing wrong with

⁹Muhammad Nasiruddin al-'Albani, *al-Rad al-Mufhim: Hukum Cadar*, Trans. Abu Safiya (Yogyakarta: Media Hidayah, 2002), 1.

¹⁰Muhammab bin Salih al-'Usaimin, *Risalah al-Hijab*, (Riyad: Dar al-Qasim, 1417), 12.

women traveling without covering their faces. This situation makes some people, especially Muslim women, doubt the law of covering the face, whether it is obligatory or limited to advise or even just *taklid* and following tradition so that the law is neither obligatory nor recommended (sunnah). In this case, al-Usaimin stated that a woman covering her face from foreign men is an obligatory matter. It is an obligation stated in the Qur'an, al-Sunnah, and common *Qiyas*.

According to Wahdah Islamiyah, the arguments that indicate the obligation to wear the hijab and cover the face are:

1. The evidence of the Qur'an, namely QS al-Nur/24: 31 and QS Al-Ahzab/33:59

The verse above is an order for believing women to hold their gaze, guard their private parts, and not reveal their adornments except to those whom Allah (SWT) has excluded in QS al-Nur/24 verse 31. According to al-Usaimin, there is a rule that he always holds, namely "*wasilah* law (way) is the same as the law of purpose (*maqasid*)". So from the verse above, al-Usaimin takes an analogy that if Allah commands the believing women to guard their genitals, then of course, the command also implies that the believing women are also ordered to protect the things that lead to them¹¹.

In al-Usaimin's view, covering the face is a commandment that refers to guarding the genitals. This is because opening the face means allowing it to be seen and enjoyed by people, leading to adultery. As the Prophet PBUH said, both eyes commit adultery and adultery is seen. Thus, if covering the face is *wasilah* to guard the genitals then the law is the same as protecting the genitals itself, which is obligatory because the origin of an order is to show that it is obligatory.

Regarding the sentence, verse 31 of Surah an-Nur indicates that women are ordered to cover the veil (*khimar*) up to their chest. As for *al-Khimar*, according to al-Usaimin is something a woman wears to cover her head. Because

¹¹Ibid, 19.

women are ordered to cover the veil (*khimar*) to the chest, they are also instructed to cover their faces. According to al-Usaimin, if covering the upper part of the chest and chest itself is obligatory, of course, the look is the part that needs to be covered more because it is a source of beauty and slander¹².

For al-Usaimin, although the measure of beauty is relative, meaning that the action of beauty is different for each individual, it has become commonplace that people will not judge a woman as beautiful except through her face. So if it is said "full beautiful" then nothing can be understood from these words except a beautiful face.

If the facts show this, how can Islamic law command to cover the chest and upper part and then allow the opening of the face.

Al-Qur'ān surah al-Nūr/24: 31 above also shows that Allah SWT forbids the absolute display of jewelry (body parts) except those that are usually visible, namely jewelry that cannot be hidden, such as outer clothes (except those that are usually visible) and except those that are visible.). Then Allah SWT also forbade showing the jewelry except to certain people. This indicates that the jewelry (which is usually visible) is outer jewelry that is visible to everyone, and it is impossible to hide it because, according to al-Usaimin, there are two kinds of jewelry, namely (outer jewelry) (and inner jewelry)¹³.

Allah SWT allows showing inner jewelry to his maid (male) who has no desire for women and to small children who do not have lust and do not understand women's genitalia. This shows two things: firstly, that revealing inner jewelry to someone who is not a mahram is not lawful except for the two people mentioned in verse above. Secondly, the legal *illat* is because of fear of slander against women, and there is no doubt that the face is a source of beauty and a place for defamation.

Furthermore, QS al-Ahzāb/33: 59 as follows,

¹²Ibid, 20.

¹³Ibid, 21.

The translation: O Prophet, say to your wives, your daughters, and the wives of the believers; let them stretch out their headscarves all over their bodies. That is so that they are easier to identify, therefore they are not disturbed. And Allah is Most Forgiving, Most Merciful.

Ibn Abbās RA. said, as quoted by al-'Usaimīn, that Allah commands the wives of the believers, namely if they go out of the house because of a need to cover their face from above their heads with a veil and only show one eye to see the road¹⁴

This interpretation of Ibn Abbas RA. was used by al-'Usaimin as proof of the obligation to cover the face because a rule states that the interpretation of friends is proof. Even some scholars state that the interpretation of the Companions is included in the law of *marfu'* to the Prophet. In ancient times, it was narrated by Umm Salamah that the wives of the Ansar when they went out of the house, were as if they had a raven on their heads because calm was with them, and they wore black clothes. Abū Ubaidah al-Salmāni also narrated the same thing that the wives of the believers stretched out their headscarves from above their heads so that no part of their bodies could be seen except their eyes to see the road.

2. Evidence from al-Sunnah

Hadith narrated by Imam Ahmad, Abu Daud, and Ibn Mājah:

Meaning: From isha RA said: It was the horse riders who passed us in Ihram with the Messenger of Allah. If they are right in front of us, every time we cover her hijab to her face starting from the head. And when they have passed, we reopen them.

This Hadith indicates the obligation to cover the face because what is prescribed when *Ihram* is to open it is even obligatory, according to most scholars. Therefore, if there was no strong barrier from opening it then it would still have to be open even in front of the horse riders.

¹⁴Ibid, 20.

In Sahih Bukhari and Sahih Muslim¹⁵, a woman is prohibited from wearing a veil and gloves while in *Ihram*. According to Ibn Taimiyyah as quoted by al-Usaimin, this shows that the veil and gloves are commonly worn by women who are not in *Ihram*¹⁶.

3. Qiyas argument

Qiyas muttarid (widely applicable) brought by Islamic law is the determination and recommendation of various benefits and their means and denial and prevention of multiple damages and their standards. Everything in it only contains benefit, or the benefit is greater than the damage, then this is ordered by the Shari'a, either in the form of sunnah or obligatory. As for anything that only contains damage or is greater than the benefit, it is prohibited in the form of haram or *makruh*. Likewise with the veil, because it contains great benefits, the veil is ordered in an obligatory form as is the obligation of the hijab itself. A hijab brings more benefits than harm. Likewise, with veils or women's face coverings.

According to al-Usaimin, a Muslim woman who travels without covering her face or opening her face in front of a man who is not her *mahram*, will cause much damage. Even if there is a benefit, the benefit is very small or even covered by the damage. The damage referred to al-Usamin is:

- a. Slander. This happens because women often create slander on themselves by beautifying the face and showing it with an appearance that can bring slander (temptation or stimulation). This situation can trigger the emergence of the greatest crime and damage, adultery, rape, and so on.

¹⁵Muhammad al-Sa'id bin Bastunī Zagūl, *Mausū'ah Atrāf al-Hadīs al-Nabawiy al-Syarīf*, Vol. 8, (Beirūt: Dār al-Kutub al-Ilmiyyah, t.t.), 220.

¹⁶Al-Usaimin, *Risalah al-Hijab*, 21

- b. The loss of shame from women, where shame is part of faith. The loss of shame from women is one indication of the small amount of faith they have and the loss of nature that has been innate since she was created¹⁷.
- c. The slander of men results from the attitude of women who open their faces, especially if the woman is beautiful and has close relationships, jokes, and so on. As is well known, Satan walks in humans like a bloodstream. Thus, the devil can easily whisper ugliness to humans, so how much conversation and jokes create a man's attachment to women and vice versa, ultimately resulting in irreversible damage.
- d. Frequent unhealthy relationship between men and women (*ikhtilat*). Women who leave their homes without covering their faces feel less shame of being with the opposite sex.¹⁸

In this case, Ibn Taymiyyah stated that before the hijab verse was revealed, many women left the house without a headscarf, and men could see their faces and palms. Furthermore, Ibn Taymiyyah said that at that time, it was permissible to look at them (women), and they were allowed to show it. But after the revelation of the hijab verse (QS. Al-Ahzāb (24): 59) then, women must cover themselves (from the sight of) men.

As for the hijab, according to Ibn Taimiyyah, it is a full cover, namely what Ibn Mas'ūd calls *al-Rida*, and people call it *Izar*, which covers the head and the whole body. And based on the most valid opinion, it shows that the face, the palms of the hands, and the soles of the feet should not be shown to men (who are not *mahram*) and may be shown to fellow women and men who are *mahram*. According to Ibn Taymiyyah, the hijab has two purposes; namely, the first is to distinguish between men and women, and the second is to cover women¹⁹.

The Permissibility of Removing the Veil: A Conservative Narrative

¹⁷Ibid, 22.

¹⁸Ibid, 23.

¹⁹Ibid, 24.

On the official website of the Makassar Central WI, the obligation to wear the hijab is clearly stated through a statement quoted from the opinion of Sheikh Muhammad Shalih al-Munajid: *Alhamdulillah*, in this case, the chosen opinion supported by the arguments is the one which states that it is obligatory to cover the face. Therefore, a Muslim woman is prohibited from showing her face in front of a foreign man who is not her mahram to prevent damage and slander (temptation) (Muhammad bin Salih al-Usaimin, 2017).

However, there are certain conditions under which women may reveal their faces to non-mahram foreign men if necessary. Permissibility is justified on condition that it does not exceed the limits of need because something that is allowed for reasons of emergency or necessity must be limited according to the need not more than that.

There are 11 conditions expressed by Sheikh Muhammad Shalih al-Munajid in which Muslim women may open their veils accompanied by reinforcement from hadith texts, the Qor'an, and the opinions of scholars, namely: during the sermon / proposing, social interaction (in the buying and selling process). If you are worried that there will be slander, treatment, testimony, or disturbance, in front of little boys who understand but have no desire for women, in front of men who have no lust, elderly who are no longer attractive, the open veil in front of infidel women, during *ihram/hajj/umrah*, in dangerous or forced conditions (such as in secular countries that stipulate laws prohibiting the hijab)²⁰.

From the two points mentioned above, the understanding of the hadith content of the veil by the Wahdah Islamiyah Makassar community based on the opinion of al-Usaimin and Ibn Taimiyah states that the law of wearing the veil for Muslim women is mandatory. Based on the argument of Qiyas, which is widely used, that everything in which only damage or damage is greater than the benefit, then it is prohibited both in the form of haram and makruh.

²⁰Ibid, 25.

Likewise with the veil, because it contains great benefits, the veil is ordered in an obligatory form, as is the obligation of the hijab itself. Hijab brings more benefits than harm, likewise with veils or women's face coverings.

In realizing this understanding, WI does not immediately require the veil for its followers but carries out the stages, namely the process of framing, character building, and finally, encouraging good deeds or spiritual orientation. Based on the author's observations, WI started by providing monotheistic material for strengthening *aqidah* that was adjusted to the *manhaj*. Then if it was deemed adequate and the character had been formed, Muslim women who had attended the *tarbiyah* program were then distributed a set of loose and dark-colored *syar'i* headscarves. In the end, voluntarily or forced, the Muslim woman then wore the veil.

Analytical Overview of the Veil

The term *cadar* comes from the Persian language '*chador*', which means 'tent' (tent). In Iranian tradition, the veil is a garment that covers the entire body of a woman from head to toe. The people of India, Pakistan, and Bangladesh call it *pardah*, while Bedouin women in Egypt and the Gulf region call it *Burqu* (which covers the face specifically)²¹.

According to the Big Indonesian Dictionary, the veil is a cloth covering the head or face of a woman²². In Arabic, the veil is called النقاب. *Niqab* is the plural form of *Nuqub*. In the Al-Munawwir dictionary, *Niqab* means face covering²³. In the Lisanul Arabic dictionary, the word النقاب is a cloth covering the

²¹Nasaruddin Umar, *Antropologi Jilbab: Jurnal Kebudayaan dan Peradaban Ulumul Qur'an*, no. 5, Vol.VI (1996), 36.

²²Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 250.

²³Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia*, (Surabaya: Pustaka Progressif, 1997), 1451.

face for women so that only both eyes are visible. *Niqab*, in Arabic terms, is a cloth mask that women use over their noses to cover their faces ²⁴.

Sometimes some interpret the word hijab or hijab as a veil, clothing covering the entire woman's body, including her face. So that women whose faces are tightly covered, are often referred to as *mutahajjibah*. However, the meaning of hijab and headscarf is still a debated among scholars. Some scholars say that the hijab or headscarf is the only clothing that covers the *aurat*, without covering the face.

To make it easier to understand the difference between the veil and the *hijab*, *khimar*, and others, it is necessary to classify the terms of some Muslim women's clothes. Some terms in Muslim clothing, including:

- a. Veil is a long overall covering the whole body except the hands, feet, and face, which Muslim women usually wear. Ibn Manzur said that the *hijab* means 'clothing or clothing that is wider than the *khimar* that women wear to cover their heads and chests²⁵. This type of clothing is related to the guidance of Islamic law to use clothes that cover the *aurat*.
- b. Hijab, which is a wall that limits one thing to another.²⁶ This wall can be a curtain or something else whose function is to separate the male and female assemblies. The people, especially Muslims, call it clothing for Muslim women following the *Shari'ah* and refer to those who have it as *muhajjibah* (women who wear the hijab).
- c. *Khimar* comes from Arabic, whose plural form is *khumur* which means veil²⁷ and is not synonymous with hijab because the veil is only an inseparable part of the hijab that Muslim women must wear. So Muslim

²⁴Ibnu Manzhur, *Lisan al-'Arab*, Vol. 1, (Beirut: Dar Sadir, t.th.), 768. See: Mujaduddin Muh ibn Ya'qub Tartib al-Qamus al-Muhit, Vol. 4, (Beirut: Dar al-Fikr, 2010) 421. See: Ibrahim Anis Mu'jam al-Wasit, (Kairo: Dar al-Ma'arif, t.th), 128.

²⁵Ibid, 129.

²⁶Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 251.

²⁷Ibnu Manzhur, *Lisan al-'Arab*, 728. See: Mujaduddin Muh ibn Ya'qub Tartib al-Qamus al-Muhit, Vol. 4, (Beirut: Dar al-Fikr, 2010)

women were ordered to cover the veil on the arms and neck, and jewelry worn on the ears and neck to cover the chest²⁸.

- d. *Purdah* is a sewn outer garment or curtain, similar to an *abaya*. Curtains cover the space occupied by women so that they are not visible.

The Hadith that is usually quoted by WI regarding the obligation of the veil is the Hadith from Aisyah's path, namely:

Meaning: Has told us Abu Bakr bin Abu Syaibah; has told us Muhammad bin Fudail from Yazid bin Abu Ziyad from Mujahid from 'Aisha said; "We were with the Prophet sallallahu 'alayhi wa sallam in ihram, when a driver passes we cover our faces and when he has left we will reopen"²⁹.

The meaning of the above Hadith explains that women open their faces at the time of *Ihram*. Because what is prescribed during *Ihram* is to open it, even the law is obligatory, according to most scholars. However, they covered their faces when the drivers passed near them. Therefore, this Hadith indicates the obligation to cover the face. However, it is okay to assume that the women covered their faces because of the large amount of dust generated by the pounding of horses or vehicles at that time, especially the soil structure in the Arabian mainland was dominated by barren deserts and there was no adequate road access as it is today.

In the *Sahih Bukhari* and *Sahih Muslim*, a woman is prohibited from wearing the veil and gloves while in *Ihram*. According to Ibn Taimiyyah as quoted by al-Usaimin, this shows that the veil and gloves are commonly worn by women who are not in *Ihram*³⁰ Open and show a woman's face to a foreign man when not in *Ihram*. In other words, the above Hadith shows the law on the obligation to wear the veil to women.

²⁸Tim Penyusun, *Kamus Besar Bahasa Indonesia*, 252.

²⁹Abu 'Abdillah Muhammad bin Yazid al-Quzwaini, *Sunan Ibn Majah*, Vol. 2, 979.

³⁰Al-'Usaimin, *Risalah al-Hijab*, 24.

The law regarding the veil for women is still controversial among scholars. Some scholars require the law to wear a veil for women, such as Ibn Taimiyah and al-'Usaimin, and some do not require the veil.

Many scholars do not require the veil to state that the face and palms of a woman are not included in the genitalia, so it is not obligatory to cover it. This is in line with the word of Allah SWT. in QS al-Nur/24: 30-31 as follows:

"Say to the believing men: let them hold their gazes and guard their private parts, that is purer for them, verily Allah knows best what they do. Say to believing women, let them hold their gaze and their private parts, and let them not reveal their adornments, except that which (usually) is visible from them. and let them cover their breasts, and do not reveal their adornments except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their sons. -the sons of their brothers, or the sons of their sisters, or the women of Islam, or the slaves they have, or male servants who have no desire (of women) or children who do not understand about women's genitals. and let them not beat their feet so that the jewels they hide may be known. And repent all of you to Allah, O you who believe, that you may be successful."

In verses 30 and 31 of Surah Al-Nur, the Qur'an provides lessons related to the ethics of association between men and women. Verse 30 specifically contains what men should do in the association. While the next verse (an-Nur verse 31) is a guide to social ethics for women. When talking about men's social ethics, the Qur'an only instructs men to keep their eyes open and guard their genitals. Meanwhile, when talking about women's ethics in socializing, the Qur'an speaks four times longer than when talking to men³¹.

There are four moral messages to women of faith conveyed in this verse. First, the message is to lower your eyes when dealing with the opposite sex. Second, keep his genitals from things that are forbidden. Third, do not show body parts/'jewelry', except what is usually seen. Fourth, wear a khimar/veil to

³¹Ahmad Dicky Sofyan, *Tubuh Perempuan Dalam Kajian: Menimbang Ulang Makna Hijab, Jilbab dan Aurat*. (Jakarta Selatan: Rahima, 2009), 16.

the front of the chest. Fifth, donot stomp your feet to show off your hidden jewels.

The number of messages for women is more than for men in this verse. However, this does not mean that this verse discriminates against women. Because, in the first two messages, lowering the gaze and guarding the genitals are general for both men and women. Meanwhile, the third, fourth, and fifth messages are cultural reactions to the *jahiliyah* tradition. So it can be understood if the traditions as described in the third to fifth messages above have been eroded, then men and women have had the same obligations. Therefore, the legal implication is that the third to fifth commandments are declared null and void.³²

Amid the commands above, the exception is showing their jewelry (women) in front of male *mahrams*. Apart from the mahram, it is also permissible to open jewelry in front of the man who becomes her husband, the older man who no longer has the desire for women, and the little boy who does not understand women's genitalia. Limitations of genitalia in the discourse of interpretation are always associated with the phrase *illa mazahara minha* verse, except for the body parts that are commonly seen. Scholars have different opinions regarding this.³³ Some interpret the parts of a woman's body that are commonly seen are the face and the palms of the hands, and the Maliki school adopted this opinion. Others say up to the soles of the feet to half the calves. The Hanafi school adheres to this interpretation. The most stringent assumes that the entire body of a woman's nakedness is usually visible when the wind exposes it. This last opinion is included in the Shafi'i and Hanbali schools³⁴.

Restrictions on women's genitalia are also classified based on social status, slave or free. This is because, in the context of society at that time, there

³²Ibid, 17.

³³Muhammad 'Ali al-Sobuniy, *Rawai'u al-Bayan bi al-Tafsir al-Ayat al-Ahkam min Alquran* 2nd ed, (t.dt.), 152-158.

³⁴Abdurrahman al-Jazairiy, *Kitab al-Fiqh 'ala Mazahib al-Arba'ah*, (Beirut: Dar al-Fikr, 2002), 165-170. Lihat: Labib MZ, *Fiqh Wanita Muslimah*, (Surabaya: Cahaya Agency, n.year), 70.

were still remnants of slaves. Female slaves have looser genitalia than free women, which is like male genitalia between the navel and knees³⁵.

Furthermore, al-Albani is another scholar who does not require the law of the veil. Al-Albani gave himself quite a portion to discuss the veil issue. He even made a treatise specifically about the law of the veil because scholars widely discussed this issue regarding the law of wearing it for women. Among them, some say it is obligatory, sunnah, and some even state that wearing the veil is a form of heresy and excessive attitude toward religion³⁶.

According to al-Albani, wearing the niqāb or face covering for women is a noble character, and with it, one has imitated the main women of the *ummahāt al-mukminīn* (the wives of the Prophet). The law of wearing it is *mustahab* or sunnah, which is recommended and does not come to an absolute obligation. Sunnah is not the same as sunnah in the *shar'i* sense. Sunnah, according to the terms of the *fuqaha* is an act other than obligatory and obligatory act. While the sunnah in the *shari'ah* means the *shari'a* as a whole which consists of *fardu*, *sunnah*, *adab*, morals, and *muamalah* (Ukasyah Abdul Manan Athaiby, 2003).

For al-Albani, although the times are getting more and more damaged and moral degradation is expanding, the *syar'i* law that has been stipulated in the Qur'an and al-Sunnah should not be hidden and hidden from public knowledge. As the word of Allah swt in QS Al-Baqarah/2:159. Likewise with the veil law, because the Shari'ah has determined it as a sunnah, it should not be hidden under the pretext of avoiding the ravages of the times³⁷.

According to al-Albani, one thing that the believing women must consider is that although it is permissible to open the face, closing it is more important because this has been exemplified by the noble women during the Prophet's era. Al-Albani denied those who stated that women needed to wear

³⁵Abu Bakar Muhammad Syato al-Dimyati, *Hasyiyah I'annah al-Tolibin 'ala Hilli al-faz Fat al-Mu'in*, (Beirut: Dar al-Fikr, 1993), 135.

³⁶Muhammad Nāshiruddīn al-'Albāni, *al-Rad al-Mufhim: Hukum Cadar*, terj. Abū Šafiya (Yogyakarta: Media Hidayah, 2002), 3.

³⁷Ibid, 4.

the veil or face covering. Al-Albani also refuted those who said that covering the face is an act of heresy and an exaggeration of religion³⁸.

Women covering their faces (read: the veil or its meaning) is not an act of heresy and excessive in religion because this act has been exemplified since the time of the Prophet Muhammad. According to al-Albani, the argument that wearing the veil is obligatory cannot be justified because no single argument clearly and unequivocally says so (mandatory). This opinion is considered wiser and acceptable. *Sufur* and *tabarruj* acts carried out by women in the last decade have increasingly negatively impacted society, especially for women themselves. Moral decadence is increasingly difficult to deal with, and news about the practice of violence against women is filling the print and electronic media, such as newspapers and television. However, humans should not anticipate it by forbidding what Allah SWT has allowed for women, namely opening their faces, and obliging to close them without a clear command from Allah and His Messenger.

Conclusion

The understanding of the hadith content of the veil by the Wahdah Islamiyah Makassar community based on the opinion of al-Usaimin and Ibn Taimiyah stated that the law of wearing the veil for Muslim women is mandatory. Based on the argument of *Qiyas*, which is widely used that everything in which the harm is greater than the benefit, then it is prohibited both in the form of haram and *makruh*. Likewise with the veil, because it contains great benefits, the veil is ordered in an obligatory form, as is the obligation of the hijab itself. This is because a hijab brings more benefits than harm.

The wise opinion regarding the veil is that wearing the *niqāb* or face covering for women is a noble character, and with it, one has to imitate the main women of the *ummahāt al-mukminin* (the wives of the Prophet). The law of

³⁸Ibid, 3.

wearing it is *mustahab* or *sunnah*, which is recommended and does not come to an absolute obligation. The issue of *aurat*, hijab, and headscarf should be seen from a cultural perspective. The cultural perspective cannot be separated from the background of the descent of a postulate.

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