

Islamophobia in education: perceptions on the wear of veil/niqab in higher education

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Abstract

The purpose of this research is to determine the reasons and motivations for wearing the veil among female students. This research method uses a phenomenological approach as part of qualitative research. Participants in this research were female students from private universities in Yogyakarta. In-depth interviews using an interview guide instrument are a technique in data collection. Data analysis using semantic reduction is done by identifying important statements from the results of the interview, determining the theme of the discussion, and describing the significance of the whole experience of veiled students. The findings of this research indicate that there are five main themes in the wear of the veil in universities, namely the average age of female students who wears veil, motivation and reasons for wearing a veil, perceptions from within themselves and their environment, constraints encountered, and consistency in wearing a veil. Some of the findings obtained are certainly new references that need to be further developed. Knowledge of Islamophobia, especially the perception of the veil phenomenon is important for educational institutions in determining policy and for the community to be a reference in dealing with the phenomenon.

Tujuan penelitian ini yaitu mengetahui alasan dan motivasi penggunaan cadar di kalangan mahasiswa. Metode penelitian ini menggunakan pendekatan fenomenologis sebagai bagian dari penelitian kualitatif. Partisipan dalam penelitian ini adalah mahasiswi dari universitas swasta di Yogyakarta. Wawancara mendalam menggunakan instrumen panduan wawancara menjadi teknik dalam pengumpulan data. Analisis data menggunakan reduksi semantik yang dilakukan dengan mengidentifikasi pernyataan penting dari hasil wawancara, menentukan tema diskusi, dan menggambarkan pentingnya seluruh pengalaman mahasiswi yang bercadar. Temuan penelitian ini menunjukkan bahwa ada lima tema utama dalam penggunaan cadar di perguruan tinggi, yaitu usia rata-rata mahasiswi yang bercadar, motivasi dan alasan untuk bercadar, persepsi dari dalam diri mereka dan lingkungan mereka, kendala yang dihadapi, dan konsistensi dalam bercadar. Beberapa temuan yang didapat tentu saja merupakan referensi baru yang perlu dikembangkan lebih lanjut. Pengetahuan tentang Islamophobia terutama persepsi tentang fenomena cadar adalah penting bagi institusi pendidikan dalam menentukan kebijakan dan bagi masyarakat untuk menjadi referensi dalam menghadapi fenomena tersebut.

Keywords: *Higher education; Islamophobia; Motivation; Veil*

Introduction

After the bombing event in the world trade center (WTC) building in 2001, the discourse on Islamophobia is still an interesting discussion. Starting from the system of thought, ideas, thoughts that emerge and even a picture of the bombers then form a concept about culture and behavior of a particular group. The existence of that event certainly becomes a warning for the world community about the emergence of a violent movement that is used to achieve the goals of certain groups whether in the political, socio-economic field, or even

related to the stigma against adherents of certain religions. A stigma and accusations were raised to Osama bin Laden and his Al Qaeda network as the main perpetrators. Even this stigma extends to all Islamic countries. One effect is the overthrow of the Taliban in Afghanistan which is considered to protect the terrorist¹. The accusation pinned to this fundamentalist Islamic extremist group then becomes a negative perception that is pervasive throughout the world. Islam is considered a terrorist religion and endangers the world. Islamophobia became a real movement in opposing Islam followers around the world. Islamophobia refers to a fear of everything related to Islam.

Islamophobia is a form of prejudice and enmity directed at Muslims which is generally generalized by most western nations to the Muslim group. So in the context of social stratification, Islamophobia according to Wolf² entered into racial nature, because of fear and hatred of Islam. This right has an impact on forms of discrimination against Muslims in the social, economic, social, and religious fields. After the WTC incident, Islam around the world was really in a pinch because of the emergence of terrorist stigma. Huntington's Thesis³ about the existence of a clash of civilizations seems to be justified. There will be a clash of civilizations from the west and east that are represented by the Islamic world. This condition has worsened with a series of bomb attacks in Istanbul, Madrid and London⁴. John L. Esposito⁵ stated that the story of the dispute between East and West is not a contemporary issue but has a root of a long dispute and can be traced from traces of the past and not something unintentional. When talking about the relationship between East and West, everyone must put historical aspects. The history of the crusades in the classical period that occurred between the West and Islam, the emergence of the Islamic revolution in Iran in 1979 that was able to overthrow the pro-western regime, the emergence of the conflict between Iraq and Saudi Arabia, a prolonged conflict between Israel and Palestine plus massive media coverage made the role of important is the emergence of Islamaphobia in the United States and Europe⁶.

¹Wijaya and Sri Herwindya Baskara, "Media dan Terorisme, Stereotype Pemberitaan Media Barat dalam Propaganda Anti-Terrorisme oleh Pemerintah Amerika Serikat di Indonesia tahun 2002", *The Messenger*, Volume 2, Number 1, (January 2010), 27-41.

²Fadhliha, Wentiza, and Yusnarida Nizmi Eka, "Upaya ICNA (Islamic Circle of North America) dalam Melawan Islamophobia di Amerika Serikat", *Jom Fisip*, Volume 2, Number 1, (February 2014), 1-15.

³Huntington, Samuel P, *The Clash of Civilizations and The Remaking of World Order*, New York: Simon and Schuster, 1996, 57 - 58.

⁴Rofii, M. Sya'roni, "Dampak Islamophobia dan Turkhophobia terhadap Pencalonan Turki sebagai Kandidat Anggota Uni Eropa: Isu Lama Tetap Relevan", *Jurnal Interdependence*, Volume 1, Number 2 (May 2013), 124-139.

⁵Esposito, John L, "What Everyone Needs to Know about Islam Second Edition", New York: Oxford University Press, Inc, 2011, xxii.

⁶EUMC, *European Monitoring Centre on Racism and Xenophobia Activities of the EUMC in 2005*, Luxembourg: Office for Official Publications of the European Communities, 2006. 10-13.

In the United States, the form of Islamophobia that arises is the presence of vigorous negative reporting about Islam. According to Lasswell⁷ fear or phobia is usually done by distributing information using symbols through the media in the form of words, pictures, music, films, reports, and other means of communication media. These symbols are used to change the views of the general public. This is proven and in line with the perception of American society towards Muslims. The Gallup Center for Muslim Studies conducted a survey of Islam in the US in 2010, about 4 out of 10 Americans (43%) had prejudices about Muslims. Islam is the religion that gets the most negative views from Americans, where around 31% of respondents state that Islam is not good at all⁸. Another survey by the Pew Research Center for The People and The Press and The Pew Forum on Religion and Public Life conducted nationally in 2005 showed that one-third of Americans or 36% stated that the religion of Islam has a greater likelihood of encouraging violence by adherents⁹. Opinion polls released by the Washington Post and ABC News further document an increase in negative perceptions about Islam in the US in 2006. According to the poll, about 46% of Americans have a negative view of Islam, which has increased by 7% compared to the initial months after 9/11 incident¹⁰. The description of Islamophobia can be seen from the perspective of some non-Muslims conveyed by Alshammari¹¹ in his writings that Islam portrays a monolithic culture.

Islam has cultural values that are very different from other religions and cultures. By the West, Islam is considered inferior, has barbaric, old-fashioned, and relatively irrational behavior. Islam supports terrorism and violence in society. In Islamic politics, it uses the ideology of violence¹². The impact of Islamophobia is strongly felt by Muslims in all walks of life both in the socio-cultural, media, political, and even freedom of religious activities. The emergence of discrimination, negative views of Islamic religious symbols such as Muslim clothing, headscarves, veils is some examples. The most common and widespread discrimination as in European Union countries is the issue of religious symbols especially headscarves. In Germany, the issue of headscarves is still a heated debate. Half of the 16 states in Germany prohibit the use of symbols of all religions, namely Baden-Württemberg, Bavaria, Berlin, Bremen, Hesse, Lower Saxony, North Rhine-Westphalia, and Saarland. For example, the states of Berlin, Brandenburg, and Hesse implemented a "neutral law" by prohibiting teachers and employees in public schools and courts from using religious symbols. This neutral idea of religious symbols in the public and free space in the private space does not seem to make sense to Muslim women who consider the veil

⁷Laswell, Harold D, "Theoretical of Propaganda", *The American Political Science Review*, Volume 21, Number 3, (1927), 627-631.

⁸Dzuhayatin, Siti Ruhaini, "Islamism and Nationalism among Niqabis Women in Egypt and Indonesia", *Indonesian Journal of Islam and Muslim Societies*, Volume 10, Number 1, (2020), 49-77.

⁹Ramarajan, Dhaya, and Marcella Runell, "Confronting Islamophobia in Education", *Jurnal Intercultural Education*, Volume 18, Number 2 (2007), 87-97.

¹⁰*Ibid*

¹¹Alshammari, Dalal, "Islamophobia", *International Journals of Humanities and Social Science*, Volume 3, Number 15, (August 2013), 177-180.

¹² *Ibid*

to be a necessity in the public sphere¹³. The headscarf problem is also experienced by many Muslims in the European Union in general who want to get a job or rent an apartment¹⁴.

Not only in parts of the world of America and Europe, in Indonesia as the most Muslim country, of course also get the impact of Islamophobia that occurs in the Western world. Media in Indonesia itself also not a few who expose information about Islamophobia. This indicates that Indonesia is also on the alert for Islamophobia¹⁵. The phenomenon of Islamophobia in Indonesia is one of the interesting things to study. Fear of Islamophobia in Indonesia can be based on a culture that tends to emphasize collectivity, interdependence among individuals in the form of high social ties, plural society groups who like to maintain harmony. The existence of Islamophobia is certainly feared to bring up conflicts that can disrupt the stability and security of the country including in the political, social, religious, and even educational fields. The effects that emerge are not only for Muslims but can also impact on non-Muslim groups. The emergence of radical groups associated with Al Qaeda networks and coupled with events of radicalism in Indonesia such as the Bali bombing case, riots in Ambon, bombings in many places will certainly cause concern in Indonesian Muslim community groups. According to Kowalski¹⁶ who wrote his opinion on Indonesian Islam, "People usually think that if a person is Muslim, he is linked to terrorism. But Muslims in Indonesia is very different from Western Muslims. Indonesians are very kind and always smiling".

Islam in Kowalski's point of view lies in the character of his people where people are very easy to smile or be friendly and behave well towards others and carry out the practice of diversity among adherents of a harmonious religion from a long time ago. Nevertheless, the issue of the existence of movements, networks, and teachings of Islamic fundamentalism and radicalism has infiltrated Indonesia. Even the news about the existence of terrorist movements and networks that have infiltrated religious education, and become something very frightening for them¹⁷. The world of education also eventually experienced a shift in the view of groups that are considered as representatives of Islamophobia. Unlike the ordinary people, the world of education, especially in universities and all other stakeholders should ideally be an intermediary in reducing the influence of Islamophobia in the form of providing education about understanding Islam, the teachings in it, the culture of each group or its adherents and even clearly different cultures in the large Islamic community in the world. In the world of higher education, material about multiculturalism becomes one of the mandatory materials. This aims to provide a deeper

¹³International Crisis Group, "Islam and Identity in Germany", *Europe Report*, Number 181, (March 2007).

¹⁴Wildan, Muhammad, "Perkembangan Islam di Tengah Fenomena Islamofobia di Jerman", *Temali: Jurnal Pembangunan Sosial*, Volume 2, Number 2 (2019), 244-271.

¹⁵Aziz, Abdul, "Menangkal Islamofobia melalui Re-Interpretasi Alqur'an", *Al A'raf*, Volume 13, Number 1, (January 2016), 67 - 82.

¹⁶Alfin, Jauharoti, Zuhri, Achmad Muhibbin, Rosyidi, Zudan, and Stelmachowska, Dorotea Moni, "Wacana Islamophobia dan Persepsi terhadap Islam Indonesia melalui Studi Bahasa di Kalangan Mahasiswa Polandia", *Miqot*, Volume 13, Number 1 (June 2018), 207 -219.

¹⁷ *Ibid*

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understanding of differences. Ethnic, religious, and linguistic diversity with more than 300 ethnic groups and 700 living languages, Indonesia is one of the most diverse cultures and languages in the world. Although religious diversity is legally supported in Indonesia, incidents of attacks and anxiety about the practice of religious pluralism are very likely to occur¹⁸. Education can contribute to building a tolerant and multicultural Indonesia¹⁹.

Someone who already has a high level of education (university) usually also has a high level of regulation. Already able to filter and share information obtained. Good self-regulation will affect one's thoughts and actions. The ability of self-regulation includes cognitive, metacognitive, behavioral, motivational, and affective aspects of learning²⁰. It is not easy to give bad views to others and be wise in accepting new information and phenomena that occur. The provision of religious education in tertiary institutions aims to shape the contribution of a stronger understanding of the role of religious literacy in life²¹. The emergence of strong religious literacy would ideally foster a high degree of religiosity. One effect is the emergence of a high tolerance. Tolerance can take the form of an understanding of what is believed by others in carrying out the understanding of worship. In Islam, it is also clearly conveyed in the Qur'an that Islam is not what is believed by adherents of Islamophobia. Islam strongly upholds peace and tolerance²².

On the other hand subjects of religion (Islam) is part of integration and interconnection with social science²³. Social science is specifically directed to improve one's competence to become a democratic, tolerant, responsible civilian, make rational decisions based on accurate and comprehensive information for mutual benefit in society. This is in line with the opinion of Sakai and Isbah²⁴, that increased religiosity has contributed to the growth of socially involved religious organizations that are used to overcome social problems. Zidny, Sjöström, and Eilks²⁵ mentioned the purpose of contemporary Islamic education, not only changing the socio-cultural base and students' knowledge alone but Islamic education is expected to be able to solve the moral. The struggle about differences

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¹⁸Sakai, Minako, and Falikul Isbah. M, "Limits to Religious Diversity Practice in Indonesia Case Studies from Religious Philanthropic Institutions and Traditional Islamic Schools", *Asian Journal Of Social Science*, Volume 42, (2014), 722-746.

¹⁹Parker, Lyn, "Religious Education for Peaceful Coexistence in Indonesia ?", *South East Asia Research*, Volume 22, Number 4, (December 2014), 722 -746.

²⁰Latipah, Eva, "Strategi Self Regulated Learning dan Prestasi Belajar: Kajian Meta Analisis, *Jurnal Psikologi*, 37(1), (2010), 110 - 129

²¹Skerret, Allison. "Religious Literacies in A Secular Literacy Classroom". *Reading Research Quarterly*, Volume 49, Number 2, (2014), 33-250.

²²Aziz, Abdul, "Menangkal Islamofobia melalui Re-Interpretasi Alqur'an", *Al A'raf*, Volume 13, Number 1, (January 2016), 67 - 82.

²³Abdullah, M. Amin, "Religion, Science and Culture Integrated, Interconnected Paradigm of Science", *Al-Jāmi'ah: Journal of Islamic Studies*, Volume 52, Number 1 (2014), 175-203.

²⁴Putranta, Himawan and Jumadi, Jumadi, "Physics Teacher Efforts of Islamic High School in Yogyakarta to Minimize Students' Anxiety When Facing the Assessment of Physics Learning Outcomes", *Journal for the Education of Gifted Young Scientists*, Volume 7, Number 2, (2019), 119-136.

²⁵Zidny, Robby, Sjöström, Jesper, and Eilks, Ingo, "A Multi-Perspective Reflection on How Indigenous Knowledge and Related Ideas can Improve Science Education for Sustainability", *Science & Education*, Volume 29, Number 1, (2020), 145-185.

in the tertiary environment is a discourse to be discussed and find solutions to solutions, not as a place to create views that can lead to negative stigma. Fear of the form of symbols in Islamophobia in the world of education needs to be corrected again about the good and the bad. But the reality in the field there is still some who give a negative response to the symptoms of Islamophobia by making specific policies that are still being debated such as the existence of regulations prohibiting the wear of veils on campus²⁶.

On the other hand, the research findings mention that there is a strong or positive relationship between the achievement of higher education with the wear of headscarves, veils/niqab and other actions in the aspect of religiosity, especially understanding religious learning and the frequency of reading religious texts²⁷. The existence of a variety of problems due to the emergence of Islamophobia in the world of education, this research will reveal related to views in the campus environment related to the wear of veils in the campus environment. The experience of female students as participants who wear the veil will be revealed in this research. Realizing the importance of the view of veiled female students in the campus environment, this research specifically tried to answer the following questions that emerged: a). reasons for wearing the veil, b). view of the surrounding environment, especially on campus and family environment, c). obstacles and obstacles encountered. The focus of this phenomenological research will describe the experience of students in the process of migrating wearing the veil.

The main theme of the wear of the veil among female students

Based on the results of data analysis, five main themes or categories of female veil usage were obtained, namely about the age of the veiled female student, motivation, and reasons for wear, views or perceptions of herself and its environment, the obstacles faced and consistency in the wear of the veil. Of all those interviewed, the average veiled female student was between 19-24 years old. The age factor is the first main theme in this research. At this age, a person enters the early adult phase of development. In theory, the early adult phase is indeed the phase of someone looking for an identity. Someone will try new things. At this time a person has begun to think openly, flexible, adaptive²⁸. Besides, it is also usually characterized by conditions of uncertainty, instability in dealing with a problem. Early adulthood is a time when a person experiences physical and mental changes

²⁶Reni Juliani, "Stigmatisasi Mahasiswa tentang Maraknya Mahasiswa Bercadar di Kampus (Studi Kasus pada Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Teuku Umar Meulaboh Kabupaten Aceh Barat)", *Community*, Volume 4, Number 1, (April 2018), 91-104.

²⁷Utomo, Ariane, Reimondos, Anna, Mcdonald, Peter, Utomo, Iwu, and Hull, Terence, "Who Wears the Hijab? Predictors of Veiling in Greater Jakarta", *Review of Religious Research*, (August 2018).

²⁸Blazek, Joshua D, Cooper, Gary L, Judd, Mariah V, Roper, Randall J, and Marrs, Kathleen A, "Trying Out Genes for Size: Experiential Learning in The High School Classroom", *The American Biology Teacher*, Volume 75, Number 9, (2013), 657-662.

simultaneously²⁹. This self-existence can be obtained along with when they have a clear self-concept. A clear self-concept will influence the best decision for someone. Mead³⁰ explain the concept of self as judgments and feelings of individuals about themselves that arise as a result of social interaction. The concept of self has a considerable influence on individual behavior, ie individuals will behave following their self-concept. Thus, students with high self-concept, students will tend to have independent decision making. This is the following statement from WN participants³¹ which states that *"I realize my age is still unstable, so if we cannot find out about what I want, then in the future I do not know what I will do"*.

Reasons and motivations for wearing the veil among female students

The second main theme is motivation and reasons for wearing veiled female students. Almost all female students have a reason to wear the veil because in addition to self-identity³² also to protect themselves, guard their genitals³³ and maintain relationships³⁴ and excessive views with others, especially men. There are a few who want to reduce the burden of sin that will be borne by their parents. Some said that because they were afraid of death, they needed to learn more about religion and carry out what was ordered, one of which was to cover genitalia as one of the religious teachings or doctrines³⁵. Some also wear the veil because of peer influence and a new environment³⁶. Another reason that arises, the wear of the veil because it follows the trend in the context of fashion³⁷. As stated by WR³⁸, *"I wear a veil because I remember death and I want to ease the burden of Mr. rahimahullah and I want to reduce sin by not uploading selfies. I wear the veil too because I want to be more closed and proud of Mr. Rahimahullah and Mother"*. ND Participants³⁹ which conveys another reason for wearing

²⁹Vandsburge, Etty, Dasto, Rana, Duncan, Akerson, Emil, and Dillon, Tom, "The Effects of Poverty Simulation, An Experiential Learning Modality, on Students' Understanding of Life in Poverty". *Journal of Teaching in Social Work*, Volume 30, Number 1, (2010), 300-316.

³⁰Novilita, Hairina, and Suharnan, "Konsep Diri Adversity Quotient aan Kemandirian Belajar Siswa", *Jurnal Psikologi*, Volume 8, Number 1, (April 2013), 619 - 632.

³¹WN, Interview, (7 June 2020).

³²Williams, Rhys H, and Vasi, Gira, "Hijab and American Muslim Women: Creating the Space for Autonomous Selves", *Sociology Of Religion*, Volume 68, Number 3 (2007), 269-287.

³³Akou, Heather Marie, "Interpreting Islam through The Internet: Making Sense of Hijabcont Islam", Volume 4, (July 2010), 331-346.

³⁴ Pasha-Zaidi, Nausheen, "The Hijab Effect: An Exploratory Study of The Influence of Hijab and Religiosity on Perceived Attractiveness of Muslim Women in The United States and The United Arab Emirates", *Ethnicities*, Volume 15, Number 5, (2015), 742-750.

³⁵Dzuhayatin, Siti Ruhaini, "Islamism and Nationalism Among Niqabis Women in Egypt and Indonesia", *Indonesian Journal of Islam And Muslim Societies*, Volume 10, Number 1 (2020), 49-77.

³⁶Sunesti, Yuyun, Hasan, Noorhaidi, and Azca, Muhammad Najib, "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation", *Indonesian Journal of Islam and Muslim Societies*, Volume 8, Number 2 (2018), 173-197.

³⁷Moors, Anelies, "Niqabitch and Princess Hijab: Niqab Activism, Satire and Street Art", *Feminist Review*, (2011), 128-135.

³⁸WR, Interview, (30 May 2020).

³⁹ND, Interview, (07 June 2020).

the veil, namely because of interference from someone who is harassing herself, "Initially there was an incident, at that time when I was in semester 5 and there was an event where there was a male friend who spoke disrespectfully to me and that alluded to the matter of sex and I was not married so I was scared at that time and I was to eliminating my sadness I went to my friend's house in the boarding school that almost all students veiled".

Environmental perceptions of female students who wear the veil

The third theme is the view or perception of self and its environment. In this theme, two views emerge about the wear of the veil. Some groups consider the wear of the veil is acceptable, especially in the campus environment. While the other view is that the veil is unusual for culture in Indonesian society⁴⁰. This was also conveyed by WN participants⁴¹ that, "My parents disagreed with the veil, not because we didn't like it but because in our environment no one used it and when it was different from the community, in general, it became unusual in the community". The fourth theme illustrates the obstacles and obstacles faced by veiled students when interacting on campus. The main obstacle faced by veiled female students, the majority expressed the existence of negative views that emerge from their environment, both on-campus or from the family and community⁴².

The real form of negative views that appear as perceived as part of a terrorist group, a mysterious ninja, or the prohibition of families not to wear the hijab. This was reinforced by the results of the LT participant interview⁴³, "I once stopped wearing the veil after graduating from Madrasah Aliyah, because there were negative perceptions from people who were still ordinary and still could not accept veiled people. Negative views because they are different from the environment are sometimes considered as a mysterious ninja". Added by HT⁴⁴ "If in my hometown there are still many laymen and negative people, my parents also forbid me at first, but because I was able to change for the better, finally my mother agreed, but with the condition, if you wear a veil if at home you adjust to the surrounding community". DT⁴⁵ also explained the obstacles, "Not all of my family's environment can accept the wear of the veil, especially the surrounding community, especially in my hometown who still thinks negatively that veiled people are related to terrorists". DG also told that "I am often asked why wear a veil? not only friends but also the family".

⁴⁰Astuti, Yuliani Dwi, "Proses Pengambilan Keputusan untuk Memakai Cadar pada Muslimah", *Psikologika*, Volume 17, Number 2, (2012), 61-68.

⁴¹WN, Interview, (07 Juni 2020).

⁴²Tanra, Indra, "Persepsi Masyarakat tentang Perempuan Bercadar", *Jurnal Equilibrium Pendidikan Sosiologi*, Volume 3, Number 1 (May 2015), 2339-2401.

⁴³LT, Interview, (30 May 2020).

⁴⁴HT, Interview, (30 May 2020).

⁴⁵DT, Interview, (30 May 2020).

Constraints for female students wearing the veil

The fifth or final main theme is consistency in the wear of veils. The amount of experience experienced by veiled female students during the veil wear process and views obtained from the environment then made the reasons and beliefs of most female students remain firm⁴⁶ and are still actively wearing the veil, but a small number have rethought not to wear the veil. There is a prohibition from parents, the discomfort with the environment is a factor of two respondents not wearing the veil again. Besides of course other factors influence, such as the influence of the existence of fatwas from existing religious organizations⁴⁷. This is evidenced by the results of interviews conducted with ND and WN participants. ND⁴⁸ explained, "After I think again, from all the incidents that I have experienced, I think I decided not to regain consciousness. This is more due to personal considerations and after consultation with immediate family and also understanding and fatwa that I believe. As a member of Muhammadiyah".

Besides WN⁴⁹ have other reasons why not to wear the veil again, "There were so many obstacles, especially in the class, so many of my friends negated my presence in the veil, and some even thought that I was veiled only for fashion trends, veiled because my prospective partner told me, and many more. So that I am not strong with such obstacles and in the end, I decided to remove the veil and live as usual Not only that, from my parents and siblings, they were afraid that I would be judged as terrorism by the surrounding community". More detailed main themes from the results of the research can be seen in Table 1 below.

Table 1. Main themes of Research Results

Name	Reason and Motivation	Perception		Constraints	Information
		Personal	Other people		
PT	Maintain behavior and reducing prohibited acts.	Feel comfortable	Sometimes uncomfortable.	In the home, not all can accept.	Still wearing the veil.
LT	Fear of sin because of ever wearing clothes that don't cover genitalia	Does not interfere with the activity.	Negative perceptions because they are different.	In the home, not all can accept.	Still wearing the veil.
SF	Want to be a good Muslim woman.	Uninterrupted activity.	There has been no negative perception.	During this time nothing	Still wearing the veil.
LF	Guarding genitals and studying religion.	Initially anxious, afraid of being shunned, etc.	The campus environment is no problem.	The community is still considered different.	Still wearing a veil at home.

⁴⁶Novri, Mutiara Sukma, "Konstruksi Makna Cadar oleh Wanita Bercadar Jamaah Pengajian Masjid Umar Bin Khattab Kelurahan Delima Kecamatan Tampan Pekanbaru", *Jom Fisip*, Volume 3, Number 1 (February 2016), 1-12.

⁴⁷Fitrotunnisa, Silmi, "Hukum Memakai Cadar (Studi Komparatif terhadap Putusan Hukum Lajnah Bahtsul Masail Nahdlatul Ulama dengan Majelis Tarjih dan Tajdid Muhammadiyah)", *Jurnal Penelitian Medan Agama*, Volume 9, Number 2, (2018), 227-246.

⁴⁸ND, Interview, (7 June 2020).

⁴⁹WN, Interview, (7 June 2020).

WR	Remembering to die because it's still a little practice.	Initially not confident and uncomfortable.	The campus is no problem.	There are still negative perceptions.	Still wearing the veil.
ELI	Influence of siblings and friends.	More comfortable.	The campus also does not prohibit the wear of veils.	No problem	Still wearing the veil.
HT	After college, I tried wearing it again with a mask.	Comfortable and awake.	There used to be an obstacle on campus.	I never stopped after graduating from Madrasah.	In campus still wear a veil.
IK	There is fear from people the campus who often greet.	The veil is not a burden.	At first, it was considered strange and different.	In the campus may be bored.	Still wearing the veil.
DT	Initially due to flu then wear a mask.	I now began to be confident.	In my hometown, there are still negative people.	Not yet fully accepted in the family.	Still wearing the veil.
DG	There is acceptance in the environment of the veil.	Comfortable because studying religion.	There are still different treatments in the community.	The family environment that not all can accept.	Still wearing the veil.
ND	A disturbance that is not polite to me.	I felt burdened because of myself conditions.	The existence of a negative view of the surrounding environment.	Parents oppose it because we live in ordinary society.	Already not veiled.
WN	Become an endorsement of niqab products.	I was embarrassed to wear it.	Negative views on campus, especially in the classroom.	The existence of a negative outlook makes me not strong.	Already removed the veil.

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d on the explanation above, it can be concluded that in the process of wearing the veil by female college students is a phenomenon in the implementation of religious teachings. Students' understanding and beliefs about religious teachings are one of the reasons why this phenomenon emerges. Besides that, the reasons to protect themselves, avoid distractions, maintain the views of men and be devoted to parents are also other factors. This research also found a reason a female student wearing a veil for health reasons, which previously had flu and then wearing a mask and after feeling comfortable continued wearing a veil. Another thing that needs attention is the readiness and consistency of female students wearing the veil. Some experience inconsistency because of special factors and considerations for their good. The existence of strong friction with parents and the surrounding community and the personal problems that befall the underlying reasons for not continuing to wear the veil.

Conclusions

This research describes the experience and process of wearing veils by female students and the views or stigma received from the surrounding environment. The focus of this research is how the dilemma of female students when deciding to veil. The interesting thing that can be concluded is the variation of motivation and reasons for female students to wear the veil. some are due to religious factors, other people's influence factors, trauma abuse factors, and even health factors. Various experiences and reasons revealed and the existence of resistance from the surrounding community influence the consistency of students

wearing the veil. The results of this research also found a relationship between the level of natural education in this case higher education, religious understanding, and decision making in wearing the veil.

Besides, the consistency of the wear of the veil can be influenced by the existence of a strong self-concept from students and also a high level of resistance from the environment. The majority of female college students who have strong self-concepts decide to keep wearing the veil despite the many obstacles they face. While those who are unable to elaborate strongly resistance from the environment decide not to wear the veil anymore. The many findings obtained in this research can be a reference¹¹ for other researchers to explore more about the same theme. Therefore, further studies are expected to be able to design specific research models to find out more about the veil associated with other variables. This is important for educational institutions and the community in dealing with the phenomenon of Islamaphobia.

Islamophobia in education: perceptions on the wear of veil/niqab in higher education

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