

The Comparison of Religiosity Level Between Students With “Niqab” and Students Without “Niqab”

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ABSTRACT

Purpose – This study intends to examine whether there is a difference in the level of religiosity between students with “niqab” and students without “niqab”. The discourse on wearing the “niqab” is still a crucial problem in several educational institutions in Indonesia, including Universitas Ahmad Dahlan (UAD).

Design/methods/approach – This is quantitative research at the Ahmad Dahlan University Islamic Education Study Program with a random sampling technique. The data collection tool used was a questionnaire with a Likert scale of scale 4. The instrument was tested with validity, reliability, normality, and homogeneity tests. The data were then analyzed by using the T-test to test the hypothesis.

Findings – The results showed that the level of religiosity of female students with “niqab” at Pendidikan Agama Islam (PAI) UAD was in the high category. This was evidenced by 33 respondents of students with “niqab” at PAI UAD. 23 subjects (69.6%) showed a high religiosity and ten subjects (30.3%) were in the medium category. The religiosity of students without “niqab” at PAI UAD was also in the high category, as shown by 33 respondents who are without “niqab” at PAI UAD. There were 26 subjects (78.7%) showing a high level of religiosity, and seven subjects (21.2%) were in the medium category.

Research implications/limitations – The analysis results showed that there was no difference in the level of religiosity between students with “niqab” and students without “niqab” at PAI UAD, as evidenced by the t count = 0.452 (sig < 0.05) then H_a was accepted, and H_o was rejected.

Originality/value – There is no difference in the level of religiosity between students with “niqab” and students without “niqab” in PAI UAD. “Niqab” is not part of Islamic shari'a so it cannot always be associated with one's religious experience. The nature of religiosity cannot be established simply by wearing the “niqab” without looking at other religious dimensions.

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Introduction

The wearing of “niqab” in state institutions in Indonesia is still considered non-standard because it is not in accordance with the culture of the community. Some Indonesians believe that wearing “niqab” imitates Arab culture (Suyuti, 2014). On the other hand, the “niqab” is strongly encouraged by Salafists to be worn by Muslim women so that their honor is better preserved and does not cause slander to men (Putra, 2015). The existence of “niqab” law debates among Islamic scholars is what is an obstacle for educational institutions such as UAD to set rules for female students with disabilities.

Although not as contentious as UIN Sunan Kalijaga, who had issued a decree prohibiting female students from wearing veils, Ahmad Dahlan University had also issued a circular containing the Fatwa of the Tarjih Assembly and tajdid of the Muhammadiyah Central Leadership regarding the “niqab”. The Tarjih and Tajdid Fatwa Teams stated that the law of wearing the “niqab” is not mandated in Islam because the face and palms of women can be exposed so that a Muslim woman who does not wear a ‘niqab’ does not violate the rules of the Islamic (Tim Fatwa Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2009).

Starting from 2014, the trend of female students with disabilities is growing in the Islamic Religious Education Study Program at UAD. Some students mingled in a heterogeneous environment with students and lecturers from different cultural backgrounds. This had become a pro and con among lecturers because some said they were not very comfortable teaching female students who could not be recognized because their faces were covered with “niqab”. Mr. Alif Kurniawan, a lecturer at the Islamic Religious Education Study Program, experienced problems for assessing the attitudes of those students because it was not easy to identify. This has also been confirmed by Prof. Dr. Syamsul Anwar, MA. as the Chairman of the Tarjih Assembly and Tajdid PP Muhammadiyah,

"We as beings in surah al-Hujurat are made into nations and tribes to recognize each other. One way to recognize it is through the face. Therefore it is better that the face must be visible. If I'm a lecturer in the classroom, I don't know whom I'm watching. So that we can get to know someone better and quickly, so it's best to open the face, and there is no command to cover it. It may be a tradition of dressing from a certain place and then associated with religious understanding. But indeed the spirit of religion is very important. That's where we know someone." (TVMU <https://youtube/wybUa1ly8y>)

This discourse on wearing “niqab” is undoubtedly a problem that cannot be underestimated because for Muslim women, dressing symbolizes religious identity and freedom from sexual objectivity (Jardim, G. L., & Vorster, 2013). It is explained by Glock & Stark (Subandi, 2003), that the decision-making of muslim women to wear “niqab” has involved five religious mensi, which include; **First**, religious belief is that the individual's

acceptance of things that are dogmatic in religion; **Second**, religious practice is that the individual's efforts in performing various obligations in religious rituals; **Third**, religious feelings, that is, feelings towards various religious experiences that have been experienced; **Fourth**, religious knowledge, that is, the level of individual knowledge of the teachings of his religion; **Fifth**, religious effect, which is religious motivation that influences individual behavior in social life so that the decision to wear a veil involves this dimension as the final stage of individual decision making by involving the other four dimensions.

Nurul concluded that the capacity of religious science (internal ideas) is not one of the orientations that encourage women to wear the “niqab”. They no longer interpret the “niqab” as a form of obedience to religious law (religious meaning), thus placing the religiosity of the “niqab” on the dimension of consequences and defining the veil with the complexity of understanding (Nurul, 2018). This is as stated by Monik, a first-year PAI UAD student when asked about his experience,

"I used to be a vocational high school majoring in health and lived in a dormitory that taught religious lessons like in a cottage. From there I decided to hijra, but I haven't had a lesson because the school doesn't allow it and the parents don't allow it either. But from there, I had intended that if I went to college later I would wear a veil and thank God it had been approved by the family. I feel more comfortable with it, only. No less and nothing more." (Interview March 30, 2020)

This is supported by the author's observations which found that not all female students with disabilities at FAI UAD decided to have a background with an external orientation only. Not a few of those whose orientation of wearing a veil comes from an actual aspect in exemplifying a veiled figure (external idea), interpreting the veil from the side of fashion in dress (physical meaning), thus placing the religiosity of the veil on the intellectual dimension and defining the veil limited to the knowledge possessed. In addition, there are students who interpret the veil as a symbol of the *hijrah*. Their orientation of wearing the veil comes from a dark past transition (internal idea), thus placing the religiosity of the veil on an experiential dimension and defining the veil from its experience.

Inevitably, wearing veils by some female students is sometimes an obstacle for the Islamic Religious Education Study Program. For example, during the Introduction to Schooling (PLP), the school institutions objected to or did not allow female students to strut for teaching practice in their institutions. This research becomes important when religiosity is associated with wearing the veil so that the assumption arises that the veil is one of the indicators of a person's religiosity. This is shown by the fact that many female students with disabilities still interpret the veil, not as a form of obedience to religious law (religious meaning). To test these assumptions, this study will examine the presence

or absence of differences in the level of religiosity between female students with disabilities and students who do not have a speech at PAI UAD.

Definition of Religiosity

Religiosity comes from the word religion. According to Harun nasution in Jalaluddin (Jalaludin Rahmat, 2011) the definition of religion comes from the word: al-Din, religion (relegere, religare), and religion. Al-Din (narrow) means law or law. Then in arabic, this word means to master, subdue, obey, debt, compensation, and habit. Then religare means to tie. As for the word, religion consists of a = no; gam = go means not to go, to remain in place, or to be inherited from generation to generation. Religiosity or religious attitudes possessed by an individual formed by religious justice are part of the statement of the individual's identity concerning the religion he adheres to. This religiosity will also affect a person's way of thinking, taste, or judgment on something related to religion. Religious justice, in the view of Robert C. Monk reciprocated by Jalaludin (Jalaludin Rahmat, 2013).

Dimensions of Religiosity

Religion is a system that consists of several aspects. Zakiah Daradjat revealed that religion includes religious awareness and experience (Zakiah, 2013). Spilka said religion has beliefs, customs, traditions, and individual experiences (Spilka, B., Hood, R.W., Gorsuch, 2013). Religious awareness is the perceived aspect in the mind that is the mental aspect of religious activity, while religious experience is the feeling that leads to the beliefs produced by Action. Hurlock said that religion consists of two elements: the element of belief in religious teachings and the element of implementing religious teachings (Ishomuddin, 2012). The division of the dimensions of religiosity, according to Glock and Stark (Djamaludin, 2011), consists of five dimensions, namely: First, The ideological dimension (*the ideological dimension*) is the degree to which a person accepts things that are dogmatic in his religion, for example, belief in God, angels, heaven, and hell. Every religion also wants an element of obedience for each of its followers. As for the religion, a person professes, the most important meaning is the willingness to obey the rules applicable in the teachings of the religion he adheres to. So the dimension of belief is more doctrinaire that adherents of religion must conform to. By itself, this dimension of belief demands the practice of worship in accordance with Islamic values.

Second, The *ritualistic dimension* of worship is the degree to which a person performs ritual obligations in his religion. The elements present in this dimension include worship, obedience, and things that better indicate a person's commitment to the religion he adheres to. The manifestation of this dimension is the behavior of peoples who follow certain religions in carrying out rites related to religion. The dimension of practice in Islam can be done by carrying out prayers, fasting, zakat, hajj or other muamalah practices. Third, The *experiential dimension* is the feelings or experiences that have been experienced and felt. For example, feeling close to God, afraid of sinning,

feeling that his prayers were granted, being saved by God, and so on. Fourth, The *intellectual dimension* is a dimension that explains how far a person knows about the teachings of his religion, especially those in any other scripture. At the very least, religious people should learn the basics of belief, rites, scriptures, and traditions. This dimension in Islam includes knowledge of the content of the Quran, the basic teachings that must be believed and implemented, Islamic law and an understanding of the scientific rules of Islamic economics / Islamic banking.

Fifth, the *consequential dimension* is a dimension that measures the extent to which a person's behavior is motivated by the teachings of his religion in social life, for example, whether he visits his neighbors sick, helps people who are struggling, or donates his property, and so on. Sixth, This opinion follows five aspects in the implementation of Islamic religious teachings on aspects of religiosity, namely the aspect of Faith in line with *religious belief*; aspects of Islam parallel to *religious practice*; the Ihsan aspect is parallel to *the religious experiential*; the science aspect is parallel to *religious knowledge*; and the Amal aspect is parallel to *the religious consequential* (Subandi, 2013).

These dimensions are also following the results of research by the State Ministry of Population and Environment Hidup in a 1987 research report, namely a) aspects of Faith (*religious belief*) which related to belief in Allah, Angels, Prophets, and so on; b) aspects of Islam (*religious practice*), related to the frequency or intensity of the implementation of religious teachings such as, prayer, fasting; c) aspects of Islam (*religious practice*), related to the frequency or intensity of the implementation of religious teachings such as, prayer, fasting; c) aspects of ihsan (*religious feeling*), relates to one's feelings and experiences of the existence of God, fear relates to one's feelings and experiences of the existence of God, fear violates His prohibitions and as Him; d) the aspect of science (*religious knowledge*) that is, one's knowledge of the teachings of one's religion; and e) the aspect of charity (*religious effect*) related to how one behaves in social life and so on. It can be said that a person is said to be *religious* if one is able to carry out these dimensions of *religiosity* in their behavior and life.

Religiosity is essential to human life. Religiosity in Islam according to the Caliphate is a multi-dimensional concept that includes faith or beliefs and behaviors based on one's thoughts and deeds. Trust or faith is the first step in cultivating a change in personality. Aspects of religious experience involve elements of feelings, emotions, intuitions and views in religion. Aspects of religious experience are the dimensions that accompany beliefs, experiences, and worship. Religious feelings or experiences that always appear in a person cause internal control in him so as to prevent deviant behaviors from occurring that can harm oneself or others (Al-Khalifah, 2004).

The description above can be concluded that Islam is a universal religion with a scope of doctrinal dimensions, which are not only between man and God, but also between man who is regulated in the teachings of Islam. In Islamic teachings there is no

discrimination between human beings regardless of their type of background, whether ethnic differences, cultures, or even religious differences. The university is the third educational environment as a place to develop personality after the family environment and the community environment in which a person lives. The university not only functions as a medium to transfer knowledge but also as an event or place for student noble ethics education so that it can be developed as expected. When a parent has lectured their child to a certain university, it means that the parent has divided the educational task with others. Therefore, the religious education provided to educational institutions both primary, secondary, and tertiary levels will more or less provide the influence of the formation of religiosity on learners.

Methods

This is a quantitative study. Quantitative research is a research method based on the philosophy of positivism used to examine a specific population or sample (Ghozali, 2014). Teknik sampling is carried out randomly, data collection through research instruments, data analysis is quantitative with the aim of testing hypotheses (Arikunto, 2010). In this study, primary data will be taken with a quantitative approach through questionnaires or questionnaires distributed through google forms related to religiosity to respondents (Moeloeng, 2007). This study will compare the level of religiosity between students who wear veils and students who do not wear veils.

The population is a generalization of research consisting of subjects and objects with specific characteristics researchers have determined to study and draw conclusions (Sugiyono, 2015). The population used in this study was the Islamic Religious Education Study Program of Ahmad Dahlan University class of 2018 to 2020 which amounted to 900 people. As for sampel is a representative of a population of the same nature and character and meets the population to be studied, the greater the number of samples, the chance of generalization errors is smaller, and vice versa the smaller the number of samples, the greater the chance of generalization errors (Creswell, 2013). The sampling method used is random sampling. The method of determining the number of samples is by the slovin formula (Hardani Ustiawaty, 2017) as follows:

$$2017/2018 = 178$$

$$2018/2019 = 216$$

$$2019/2020 = 210$$

$$\text{TOTAL}(N) = 604$$

$$n = \frac{N}{1 + (N \times x^2)}$$

Information:

n = Number of Samples

N = Population

e = Approximate error rate of 10%

Based on the number of PAI UAD students from 2018 to 2020, a total of 604 students, the determination of the number of samples used is:

$$n = \frac{604}{1 + 604 (0.1^2)}$$

$$n = 65.67$$

The number of samples required was 65.67 so it was rounded to 66 respondents as a research sample (Table 1).

Table 1. Distribution of Research Respondents

Force	Students with "niqab"	Students without "niqab"
2017/2018	13 people	13 people
2018/2019	7 people	7 people
2019/2020	14 people	14 people
Sum	33 people	33 people
Total	66 people	

The research instrument in data collection uses questionnaire questionnaires with Likert scale measurements containing four levels of answer preferences, namely very incompatible, incompatible, appropriate, and very appropriate (Eko Herianto, 2017). Data collection compiled into a scale of religiosity levels was carried out based on the theory proposed by Glock and Stark (Djameludin, 2011).

Results of The Distribution of Questionnaires

The first hypothesis test was carried out through a 1-line Variance Analysis, the results see the table 2.

Table 2. Results of The Distribution of Questionnaires

Category	Sum			
	Students with "niqab"		Students without "niqab"	
High Score: > 85	23 people	69.6%	26 people	78.7%
Medium Score: 70 - 84	10 people	30.3%	7 people	21.2%
Low Score: < 69	0 People	0%	0 People	0%

Based on table 2, it can be found that of the 33 student respondents who were based in PAI UAD, there were 23 subjects (69.6%) shows a high degree of religiosity, and 10 subjects (30.3%) are in the moderate category. As for students with disabilities, there

were 26 subjects (78.7%) showing a high level of religiosity, and 7 subjects (21.2%) were in the moderate category.

Table 3. Group Statistics

		Group	N	Mean	Std. Deviation	Std. Error Mean
Level of Religiosity	With "niqab"		33	89.3030	7.13480	1.24201
	Withput "niqab"		33	88.6061	5.24964	1.91384

Source: Primary data processed by SPSS 0.17 in 2021

From the table above, it can be found that for the category of religiosity variables, students have a mean of 89.3030, a standard deviation of 7.13480, a minimum value of 75 and a maximum value of 100. As for the category of religiosity variables, students do not have a mean of 88.6061, a standard deviation of 5.24964, a minimum value of 80 and a maximum value of 100. From the data above, it can be seen that the level of religiosity between students with disabilities and those without literacy has the same average score. It is evident from the mean value, the standard deviation and the percentage of categorization of the degree of religiosity do not differ much between the two.

Validity and Reliability Test

Validity and Reliability using Pearson Product Moment Validity Test Spss. As for uji validity, it is useful to find out the validity or suitability of the questionnaire used by the researcher in measuring and obtaining research data from the respondents.

The basis for stabilizing the pearson validity test is:

Summing the calculated r value with r table r

- a. If the value of the r hitung is more than r the table = valid
- b. If the value of r hitung is less than r table = invalid

How to find the r value of the table with N=90 at a significance of 5% in the distribution of r values of the statistical table. The data results obtained are from 39 Religiosity questionnaire questions, all questions are valid except item number 6 with a calculated r value of $0.151 < 0.207$. Then this question item will be discarded for further data processing.

The reliability test aims to see if the questionnaire has consistency if the measurements are carried out with the questionnaire is carried out repeatedly. The basis for stabilizing reliability test decisions using cronbach alpha. According to Wiratna Sujerweni the questionnaire is said to be reliable if the value of cronbach alpha is more than 0.6(Sujarweni, 2014). From the above, it can be seen that the cronbach alpha value

of the Religiosity variable is $895 > 0.6$, so it can be concluded that the question item for measuring the religiosity variable in this study is reliable.

Normality Test

This assumption test aims to test whether the statistical data has a normal distribution or not. This normality test will be processed using SPSS kolmogorov smirnov. The basis for decision making is:

- a. If the sign > 0.05 then the data is said to be normally distributed.
- b. If the sign < 0.05 then the data is said to be abnormally distributed.

Table 4. Normality Test

	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	Df	Sig.
Veiled	.115	33	.200*	.960	33	.256
Unveiled	.092	33	.200*	.978	33	.734

a. Lilliefors Significance Correction

*. This is a lower bound of the true significance.

Source: Primary data processed by SPSS 0.17 in 2021

From the table 4 it can be seen that tilapia sig. from the religiosity data of students with a speech is 0.200, while the data on student religiosity is not 0.200. Therefore, the two data can be said to be normally distributed because the value of the two is more than 0.05.

Homogeneity Test

A homogeneity test is a test that is carried out to determine that two or more groups of sample data come from a population that has the same variance (homogeneous). In the book written by Sudjana (2005:250), homogeneity tests can be performed by Levene, fisher or bartlett tests. This test is a requirement before performing other tests, for example the T Test and Anova. This test is used to convince that the data group is indeed from the same sample.

The data performed by the test are said to be homogeneous based on the value of their significance. The basis for decision making is:

- a. The significance value $(p) \geq 0.05$ indicates the data group is from a population that has the same variance (homogeneous).
- b. The significance value $(p) < 0.05$ indicates each data group is from a population with a different (inhomogeneous) variance.

Table 5. Homogeneity Test

Levene Statistics	df1	df2	Sig.
4.394	1	64	.040

Source: Primary data processed by SPSS 0.17 in 2021

From the table 5 it can be seen that the indigo significance of homogeneity 0.040 (≤ 0.05) indicates an inhomogeneous variable, with Levene Statistic 4.394.

Hypothesis Test

The hypothesis test used in the study is an independent t-test. The independent t-test is one of the parametric tests for conducting independent comparisons. An independent sample is a sample that generates data from different subjects. Independent comparative studies, for example male-female comparisons, control-treatment group comparisons, a-b company comparisons, and others. The basis for determining the Independent T Test test is based on significance values (2-tailed) which measures the presence or absence of average differences in the subjects tested (Hadi, 2020)

- The significance value (2-tailed) > 0.05 showed no difference in average between the study subjects. This means that H_a is accepted, that is, there is no difference in the level of religiosity between students with disabilities and students without literacy.
- The significance value (2-tailed) < 0.05 indicates an average difference between the study subjects. This means that H_0 is accepted, that is, there is a difference in the level of religiosity between students with disabilities and students without literacy.

Table 6. T-test

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Tingkat Religiusitas	Equal variances assumed	4.394	.040	.452	64	.653	.69697	1.54198	-2.38349	3.77743
	Equal variances not assumed			.452	58.795	.653	.69697	1.54198	-2.38875	3.78269

Source: Primary data processed by SPSS 0.17 in 2021

Because the statistical data is not homogeneous, the hypothesis test uses the lower lane (equal variances not assumed). From the data above, it can be seen that the calculated t value = 0.452 (sig < 0.05), meaning that there is no difference in religiosity between students with no literacy. This means that H_a is accepted, that is, there is no difference in the level of religiosity between students with disabilities and students without literacy.

Table 7. T-test Group Statistics

	Group	N	Mean	Std. Deviation	Std. Error Mean
Level of Religiosity	Luminescenced Students	33	89.3030	7.13480	1.24201
	Non-Veil Students	33	88.6061	5.24964	1.91384

Source: Primary data processed by SPSS 0.17 in 2021

To find out the difference between the level of religiosity of students with disabilities and the level of religiosity of non-stained students, the mean value from the data above. It can be seen that the level of religiosity of students with a higher level than that of non-literacy students ($89,3030 > 88,60610$) but the difference is only small or insignificant.

Result and Discussion

The results of this study showed no difference in the level of religiosity between students with disabilities and those without literacy. This is indicated by the mean of the religiosity level of students with a disability of 89.3030 while the level of religiosity of non-spoken students is 88.6061. The results of the t-test obtained a calculated t value of 0.452 ($\text{sig} < 0.05$), meaning that there was no difference in the level of religiosity between students with disabilities and students without literacy.

The results of this study support Nurul's research which concluded that the orientation that encourages a person to decide to wear a "niqab" does not always come from religious meanings (Nurul, 2018). The level of religiosity of students with no significant differences with the level of religiosity of students is not luminescence. This means that wearing the "niqab" is irrelevant to be used as an indicator of a person's high and low level of religiosity. This suggests that the immense female religiosity that intellectually occurs in subjects with religious knowledge has not been able to understand wearing "niqab" as part of religiosity.

The social situation in a heterogeneous group is indeed sensitive to the identities of a group and the symbols that accompany it, including in the Islamic Religious Education Study Program of UAD. The backgrounds of PAI students are so diverse, ranging from ethnic groups, races, and various other groups that cause negotiations to tolerate each other. However, PAI, which is a study program that produces Islamic Religious Education teacher graduates, makes identities or symbols that come from different groups still a controversial topic. Several symbols are still a topic of negotiation between religious and social cultures, namely the use of veils for PAI UAD students. This is in line with the mujahideen's research which states that cadar may come from the traditions of Arab society (not shari'a), it could also be that women with disabilities have become a tradition of Jahiliyah Arab society, either to distinguish between free women and sehaya slaves, or there is another meaning (Mujahidin, 2019).

Indeed, it is not the symbol that is at issue, but other assumptions that accompany the symbol. This includes the notion that the veil is a symbol of women's obedience and obedience to Islamic shari'a (religiosity) whose reality is not the same. Many students also do excessively narcissistic things that are actually the opposite of the profile of a true Muslim woman. This is in line with Najmi's writing in her paper that nowadays the use of the veil is not only limited to religious obligations but has also shifted to fashion trends. Interestingly, this article is about the veil phenomenon today with the emergence of a new community called the veil squad (Najmi Fuady, 2019).

This study found three things that made PAI students decide to wear a "niqab" even though it was contrary to social habits in the Ahmad Dahlan University environment. First, the decision of wearing "niqab" with the orientation comes from the facts in exemplifying the figure of the veil (external idea) interpreting the "niqab" from the side of the mode of dress (physical meaning), thus placing the religiosity of the "niqab" on the intellectual dimension, where the actor defines the "niqab" as the limited knowledge he has. They interpret the "niqab" as controlling extroverts and tomboyish attitudes. In addition, there is a female figure with an admired character so that the subject feels suitable to emulate the figure. The personality dominated by the environment is the introduction in exemplifying the figure, not because of the spiritual consciousness arising from the internal (religious). This is according to Putri's research which concludes that "niqab" today are more associated with fashion. The "niqab" can even be used as a fashion and not to forget the oncoming carriage of modernity (Dewi, 2019).

Second, the decision to have a dark past transition and interpret the "niqab" as a symbol of the hijra of life, thus placing the religiosity of the veil on an experiential dimension, where the actor defines the "niqab" from his experience. Students in this group of two usually have anxiety in life that is responded to by the desire to change their physical appearance. So they independently formed an understanding that bercadar was a way to impress himself as a good Muslim woman even though it was not balanced by the improvement of morals and religious understanding (Ratri Lintang, 2011).

Third, it's a decision whose orientation comes from an internal idea. Students in this third group usually decide to make a difference after participating in religious studies that tend to be extreme and are not balanced by reading other relevant literacy about "niqab" law in Islam. Although many in-depth studies of "niqab" law are not part of Islamic shari'a (Ekawati, 2018). Even Quraysh Sihab as quoted by Mutiah argues that the "niqab" is only a cultural product of the Arab nation (Mutiah, 2013). Of the three reasons students with "niqab" above, religious concepts are in no way included in their inward ideas. It can be said that the student who decides to wear the "niqab" cannot always be attributed to the religious level in him. In other words, referring to someone as "religious" cannot be defined as simply wearing a "niqab". But there are more complex consequences covering the dimensions of religiosity that exist.

Conclusion

Wearing “niqab” in Indonesian institutions is still considered non-standard because it does not follow the community's culture. Some Indonesians believe that the “niqab” is an imitation of Arab culture. On the other hand, the “niqab” is strongly encouraged by Salafists to be worn by Muslim women so that their honor is better preserved and does not cause slander to men. The existence of “niqab” law debates among Islamic scholars is what is an obstacle for educational institutions to set rules for female students with disabilities. Based on the research results, it was concluded that the religiosity level of female students with “niqab” or without “niqab” in PAI UAD was in the high category. There is no difference in the level of religiosity among those students. “Niqab” is not part of Islamic shari'a, so it cannot always be associated with one's religious experience. Religious nature cannot be established simply by wearing “niqab” or not, without looking at other religious dimensions.

Declarations

Author contribution statement

TYF; ZN; MAK: Conceptualization, methodology, writing, reviewing, and editing.

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Data availability statement

The data in this research are available from the corresponding author on reasonable request.

Declaration of interests statement

The authors declare no conflict of interest.

Additional information

No additional information is available for this paper.

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