



## Syar'i Hijab Culture and its Implications for Santriwati at Pondok Pesantren Putri Darusshoolah Pusat Pakong

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### ABSTRACT

Hijab there are tools used to cover the head, basically this hijab is variegated in shape. There is such a thing as jilboob, khimar, hijab and niqab. This study focused on the syar'i headscarf used in the daily lives of Darussholah's female students in pakong center. This research uses qualitative methods with a phenomenological approach. The cultural implications of the syar'i hijab show a positive thing for students, even in this pesantren applying this syar'i hijab in their daily lives. Basically, the obligation to wear this hijab has been mandated in the Qur'an and hadith, even it has been practiced by the wives of the Prophet Muhammad saw. The benefits that can be felt when a Muslim woman wears a hijab among them can make the woman avoid distractions, her muruah is awake, maintain chastity and avoid anathema of Allah swt.

**Keywords:** Culture, Implications, Syar'i Hijab

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## INTRODUCTION

The Qur'an is a book of instruction that contains universal moral teachings for mankind throughout time (Affandi, 2022). In its position as a book of instruction, the Qur'an is believed to never be weathered and weathered by the times. But in reality, the text of the Qur'an is often partially and ideologically understood, causing it to seem to be a dead text and no longer relevant to the times (Rohmansyah, 2019).

The Qur'an was handed down by Allah Almighty to man as a guide to achieve salvation, happiness in the world and the Hereafter (Gözeler, 2018). Likewise, with the hadith, Allah Almighty revealed His revelation to the Prophet Muhammad SAW as a

religious catalogue (Hassan, 2021). As it is believed by all Muslims that both have an equal position in the religion of Islam. Forsaking both is the same as persecuting oneself, for by accepting God's revelation, man can use his senses, reason and soul to understand his position on earth and accept the afterlife (HadžiMuhamedović, 2021).

The woman who survives is the woman who guards herself from the things that plunge her into hell. Among the most important things in religious law is to wear a hijab when with foreign men (El-Zawawy, 2021). Islamic Sharia and Its laws are very wise and have a very noble purpose, which is to save society from setbacks, misappropriations and destruction just like Islamic law requires a woman to wear a hijab (Helli, 2021).

But in this day and age, there are a lot of religious misappropriations that some people don't realize (Shidqi & Mudinillah, 2021). Like a small example of being dressed but essentially naked. Along with the development of this era, a variety of outside cultures entered such as berpakaian culture, fashion and so on. In this millennial era, many outside cultures enter as the author stated above, and in the end many trends are stretched to the limit such as hijab fashion (Dewi S et al., 2022). The hijab that should have qualified is like covering the chest and not being stretched, but lately it's all started to fade. They wear a headscarf but basically not because these conditions have not been met. But on the other hand, the author found a circle that placed great emphasis on aspects of the hijab such as not being stretched (thick), covering the chest and others (Lumbantoruan et al., 2022).

So according to the author, the topic above is very interesting to study, considering that some circles, especially the hawa people, have begun to loosen up the code of ethics for veiling, but in the pon-pes Darussholah Pakong Center, it is the opposite, namely emphasizing the requirements of the hijab (Mufid et al., 2022). From this curiosity, the author wants to study the Syar'i Hijab Culture at the Pondok Pesantren Putri Darussholah, Pakong Center. From the review that the author explained above, the author can formulate several problems, namely What is the Islamic view of the Syar'i Hijab? And What are the Implications of the Syar'i Hijab on Pon-Pes Darussholah?

## **RESEARCH METHODOLOGY**

The research method used by the author in this study is qualitative. In qualitative research, the research instrument or tool is the researcher. Qualitative research as a human instrument functions to establish the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions (Hamilton, 2019). In collecting data in this study, the author used the triangulation method, which is a data collection technique that combines various data collection techniques and data sources that the author has collected, so that the data collection obtained will be more consistent, complete and certain (Belotto, 2018). In this study, the author used a phenomenological approach, which is an approach that the truth of something can be obtained by capturing phenomena or symptoms that emanate from the object under study.

## **RESULT AND DISCUSSION**

### **Definition of Hijab and Syar'i Hijab**

Hijab comes from the root word h-j-b its verbal form, hajaba, translated "cover, soothe, put curtains, hide, form separation, and wear a mask." Hijab also translates to "lid, wrap, curtain, veil, screen, partition." The evidence of the use of this word in the Qur'an and in early feminist discourse, as anthropological analysis, supports the concept of hijab in Islam as a word that refers to the sacred division or separation between two worlds or two spaces: the eternal and the mortal, good and evil, light and dark, the faithful and the disobedient, the nobles and the commoner (Hikmah et al., 2022). Abū Lughad asserts that "veiling is something that encompasses sexual shame (and that veiling is) communicates differences, but its vocabulary is terms of sexuality or chastity. When referring to women's clothing, the more appropriate meaning is a combination of chastity, self-control, and privacy (Gultom et al., 2022). Hijab is one of the means that has been mandated by Allah swt to keep oneself from falling into abominations. There is no benefit to the woman or society if a woman strips off the guard. Moreover, in general, the sexual instinct is the most powerful instinct (Gabriela et al., 2022).

Etymologically, the word hijab comes from arabic, and the plural form of hijab is listed in the Qur'an surah al-Ahzab verse 59 (Tri Wulandari & Adam Mudinillah, 2022). Scholars have formulated the scope and boundaries of the meaning of the hijab, so that there are various definitions (Hartini et al., 2022). The meaning of hijab according to the compilation of the dictionary there are several meanings, among which according to Louis Ma'luf al-Yasu'i, the compiler of the munjid dictionary interprets the hijab by "airy and spacious clothes or cloth." Quoting from the book Anggun Berjilba by Nina Surtiretna, the meaning of the hijab according to mufassir and translators of the Qur'an, among others, is that they should stretch out their headscarves throughout their bodies. And in it is explained the meaning of the hijab as "a type of airy parenthetical shirt that can cover the head, face and chest" (Kartel et al., 2022).

### **History of the Syar'i Hijab**

History has said that downplaying the issue of the hijab in all religions before Islam was a form of ungodliness in religion (Assoah, 2007). And abandoning the hijab according to all civilizations is a form of signal that it will soon become extinct. Everyone who reads history, then he will know that the hijab was known for centuries before the arrival of Islam. Even the hijab was known before the time of the Prophet Ibrahim As, and continues to be known in all religions, up to the religion of al-Masih As. After we trace that the hijab is not a pure thing derived from the Islamic religion. The hijab has become a discourse in the code of Bilalama (3000 BC), then continued in the code of Hammurabi (2000 BC), and the code of Assyria (1500 BC). The terms of use of the hijab have been known in some old cities such as Mesopotamia, Babylonia, and Assyria, where the civilization of these cities existed long before Islam. The tradition of wearing the hijab practiced by pre-Islamic societies has a lot to do with their views and attitudes about menstruation experienced by women. Jewish teachings and traditions against

menstruation are very strict (Nopiana et al., 2022). They limit physical interactions between women who are menstruating with their families and husbands. In Jewish religious teachings, a woman who is in a menstrual state is considered dirty, this situation makes her required to separate herself from association with the surrounding community (Amrina et al., 2022).

When looking at the historical record above, it can be seen that the discourse on veils, headscarves, veils is not a new theme in Islam (Demina et al., 2022). Jews and Christianity as religions that were born and developed before Islam, have become familiar with the tradition of wearing the head covering. After the Islamization phase of the Arabian Peninsula, which was marked by the prophetic period of Muhammad saw the tradition of veiling underwent formalization (Mudinillah, 2019). Unlike the hijab discourse in its two predecessor religions, Jewish and Christian, in Islam the hijab is not associated with menstrual taboo. The hijab and hijab verses talk about the cultural, ethical, legal, and security context in which and when they were derived (Keshav et al., 2022).

### **Differences between Hijab, Jilbab, Khimar, and Jilboob**

Many writers think that hijab and hijab are the same thing, even though the hijab and hijab are very different, it's just that sometimes someone interprets it the same (Qureshi et al., 2022). The following will outline the differences between hijab, hijab, khimar, and jilboobs;

#### **1. Hijab**

The plural hijab of al-Hujub referred to as al-Hujub is a barrier that serves as a barrier between men and women to avoid slander. Among the terms they often use are niqab, khimar, qina, khabah, and khadar. There are other forms of hijab such as sarongs, selimu, armor, and headscarves. The arabs require their women to wear hijab (Afif et al., 2022).

#### **2. Jilbab**

Jilbab comes from the language jalaba means to divert something from place to place. While the hijab according to Ibn Manzur is a long garment that is wider than the khimar (veil), not a shawl nor a large cloth blanket covering the head, back, chest, and entirely with the hijab. Referring to the term above, basically between hijab and hijab has the same meaning, namely that both are women's clothing that covers part of the body so that it is not visible. In al-Kashshaf's interpretation it says the meaning "Let them stretch out their headscarves all over their bodies," is that they stretch out their clothes all over their bodies, with the hijab they cover their faces and waists (Shahriar, 2021).

#### **3. Khimar**

The word khimar comes from arabic, the plural form khumur which means cover or hood of a woman's head. This means that the veil serves as a cover to the pala and then extends until the chest. Others say Khimar is a covering cloth used by women to cover their heads until they reach their chests, so that their necks and chests are not visible. From it we can conclude that khimar is a veil that can cover the head, neck to the chest and up to the back. The veil is a form of civilization

that was known for hundreds of years before the advent of Islam, and it has very diverse forms. One of the missions of Islam in the creation of social life was to elevate the degree of the fair sex, because in those days, women only became property for society. One way of elevating the degree of women is to make it mandatory for Muslim women to wear a veil (Saeed, 2019).

4. Jilboobs

The term jilboobs is a combination of two words, namely jil (jilbab) and boobs (breast). Actually, jilboobs are expressions of religious piety combined with appearing physically attractive. It is influenced by social factors, such as the films they watch that illustrate how a woman's fashion can attract the attention of her partner, the lifestyle of the artists they like, advertisements and discounts on fashionable headscarves, and social and environmental factors. In the case of jilboobs Muslim women are considered the culprits of sexual harassment that is rife in public places. Those who wear headscarves and dress strictly are considered more vulnerable to sexual harassment, as men are more attracted and curious about women dressed as jilboobs, than those who wear miniskirts (Mutalib, 2019).

### **The Virtues of the Syar'I Hijab**

In wearing a hijab, not just wearing it, but indirectly wearing a hijab has fulfilled the virtues of veiling, some of the virtues of veiling are Hijab is a form of obedience to Allah Almighty and His Messenger. The hijab is Chastity, covering, taqwa clothing, a faith and part of the nature of shame (Shabana, 2019).

### **Varieties of Hijab**

Hijab which is a block, cover, or barrier for a woman's aurat to be inhaled from slander, from here there are several types of hijab which are (Nur, 2019):

1. Jilbab

Jilbab comes from the word جلب meaning to divert something from place to place. Meanwhile, the Jilbab according to Ibn Manzur is a long garment that is wider than the *khimar* (veil), not a shawl nor a large cloth blanket that covers the head, back, chest, and entirely with the Jilbab. The Jilbab is also defined as women's clothing to cover the head, back, and chest. Safitri Yulaikha said in her article that the Jilbab is a cultural product that is strengthened by religious recommendations on the grounds of protection or benefit. There is no guarantee that people who wear the Jilbab are pious people and not vice versa people who do not wear the hijab are people who are not righteous.

2. Khimar

Khimar is something used by a woman to cover her head like, Jilbab.

3. Niqab

*Niqāb* the plural form is *Nuqubuh*, the niqab according to Nasiruddin Umar quoting Khilda Fauzi's Thesis is as a fine cloth covering the mouth and nose. Meanwhile, El Guindi defines the niqab as a cloth that covers the entire face except for both eyes.

4. Burqa`

Burqa' is a transparent cloth or silver jewelry that covers the face except for two eyeballs. Burqa' is similar to *usfūr*, which is the cloth that women wear for face coverings. *Burqā'* the plural is *Barāqī'*. According to El Guindi, the burqa' is a piece of rectangular cloth of transparent white muslin worn under the eyes, covering the lower part of the nose and the entire mouth and chest.

#### 5. Jilboobs

Jilboobs is a fashion style trend that emerged due to the currents of globalization, jilboobs is defined as the *fashion* of a person who wears a headscarf but still dresses strictly. The reason someone in jilboobs is that they try to look beautiful who don't want to be a tough Muslim who is anti-modernized. The demand for simplicity does not mean that it is anti-development of hijab *fashion* variations. For them, veiling is a calling of the heart and a matter of self-comfort. So that religious dogmas as above the law can still be negotiated depending on the context and interests of women using them.

### **Syar'i Hijab Requirements**

Based on the research of scholars on the issue of the hijab, they explained that if a woman leaves the house or when she meets people who are not her mahogany, then she is obliged to wear a hijab that meets the requirements such as should cover the whole body other than the face and palms, not to be decorated and inconspicuous and colors that can attract attention, thick not thin, loose is not tight, not scented, does not resemble men's clothing, does not resemble pagan women's papkaian and is not a garment for fame (Dell, 2018).

### **The Wisdom of the Syar'i Hijab**

There are many wisdoms behind the hijab of Muslim women, here the author will mention a lot about the wisdom of the hijab for a Muslim woman including surviving the doom of Allah, easy worship, tirelessly and more beloved by Allah, the sign of a respectable woman, avoiding harassment and abstaining from the deeds of nista (Qadafy, 2019).

### **Profile and history of islamic boarding schools**

Pondok Pesantren Putri Darussholah Pusat Pakong Modung or better known as East Dhalem was established in 1991 AD. So, it can be calculated that this pesantren is about 30 years old. This pesantren was founded by KH. Shinwan Adra'i Sholeh, B.A with his beloved wife Nyai Hj. Luluk Qomariyah. This pesantren was founded purely by the initiative of alumni who want to put their daughters in this pesantren. In the first period (Al-Sabiqun al-Awwalin) the number of students was around 30 people and gradually the number of students increased drastically until this year the number of students in this pesantren was around 521 more.

This pesantren includes the pesantren manhaj Salaf al-Salih, whose teaching is filled with the study of the Qur'an and Hadith. Because both are the main sources of teachings in the Islamic religion. The studies of the Qur'an and Tafsir include Tafsir al-Munir by Sheikh Imam Nawawi al-Bantani, Safwah al-Tafasir by Muhammad 'Ali al-Sabuni, Mukhtasr fi Tafsir Ibn Kathir by Muhammad 'Ali al-Sabuni and others. While



studies in the field of Hadith include Bulugh al-Maram by al-Hafiz Ibn Hajar al-'Asqalani, Mukhtar al-Hadith by Sayyid Ahmad al-Hashimi, Riyad al-Salihin by Shaikh al-Islam Muhy al-Din Abi Zakariya Yahya bin Sharif al-Nawawi, and others.

In this Islamic boarding school is also equipped with formal education, there are four parts, namely MI (Madrasah Ibtidaiyah), MTS (Madrasah Tsanawiyah), MA (Madrasah Aliyah) and STIUDA (Sekolah Tinggi Ilmu Ushuluddin Darussalam). As for non-Formal education, it is purely managed by the Dhalem family and the Asatidhs and Asatidhahs. The non-formal institutions are BMKM (Independent Book Reading Guidance), MADIN (Diniyah Madrasah) and MAD (Madrasah Al-Qur'an Darussolah). Then this Curricular Ektra is only as an intellectual complement or creativity of qualified students in their respective fields such as Tahfiz al-Qur'an, LPBAD Jam'iyah al-Arobiyah, Muhadloroh and Creative Arts. As for the facilities and infrastructure in this Islamic boarding school, including the Islamic Boarding School Office, RG (Teacher's Room), Student Room, Musholla, Library, PESMA (Student Boarding School), Auditorium, Bathroom, Canteen and others

### **The Difference Between the Hijab at the Time of the Prophet and the Present**

In this sub-chapter, the author writes down the differences between the hijab during the time of the Prophet and in the present. As for fashion, basically Islam does not regulate models or designs that can be used by Muslims. This can be seen from the behavior of the Prophet Muhammad saw who on several occasions used clothes whose design forms came from different regions. His response was in dressing differently, some liked it and some didn't (Naguib, 2019).

It is true that there is a hadith that shows that the Prophet Muhammad saw wearing a turban, but this was done by the Prophet Muhammad in the capacity of an Arab, because musyriks such as Abū Jahal, Abū Lahab, and others also wore turbans. This means that clothing is a cultural product. As caliph Umar ibn Khattab was outraged when a female slave who wore a face covering because it was thought to resemble a free woman. This means a social symbol of a person that can be seen from the clothes he wears that are constructed by the local culture (Arifin, 2019).

Islam only determines the criteria for dressing or veiling, namely covering the aurat. Ali Musthafa Ya'qub explained that there is a formula of four "T's" in dressing that is in accordance with the teachings of Islam. The four principles are that the lid is not tight, not transparent, and does not resemble the opposite sex. In this case, dressing is something related to culture, for example turbans, Prophet Muhammad saw wearing turbans in his capacity as an Arab not because of shari'a. So, sorting out about everything that comes from the Prophet saw which is related to religion and which is related to culture becomes an important thing so as not to cause something counter-productive. By simply not specifying the model of Islamic clothing, this opens up opportunities for Muslim women to use various models of clothing as long as they do not violate the dress code prescribed by Islam (Büyük, 2019).

The Prophet muhammad also wore various patterns of clothing that came from other countries, such as clothes from Yemen, the Levant, Najran, and others. So, in order

to choose a suitable pattern and shape, muslims are given the freedom to determine for themselves, which is important not to violate shari'a. Because it may be that in a country of various clothing models, sometimes there are in a country that do not distinguish clothing models between men and women, it's just that women wear hijab to distinguish between men's and women's clothing. From this, it can be seen that the habits in a place also play a role in determining the model of the clothes, as well as the hijab can vary according to the differences in the circumstances of a place and the tastes of women (Yüksek, 2018).

In the current era, hijab is only a trend in fashion, they do not comply with the requirements of the hijab. If women really understand the conditions mentioned in the previous chapter, there will undoubtedly be many Muslim women wearing the hijab today. But in fact, it is still very far from the actual hijab rules, there are still many people who mix maksiat and obedience. Usually women do not consciously say tabarruj in the category of obedience.

Indeed, the enemies of Islam are not happy with the rise of Islam, only that it has changed its strategy to work sama with Islamic groups. The goal was not to obscure the teachings of Islam, with it they began to introduce innovations in hijab. By reason of the adjustment of times or compromise and modernization, yang the substance is to menurut and seek the keridaan of God as they think but on the other hand they prioritize models and beauty.

### **Islamic View of the Syar'i Hijab**

Closing the aurat for a Muslim woman is an obligation, the clothes that cover the aurat are commonly called the Hijab. In its development, the hijab was not limited to being understood as a religious obligation, but extended to the lifestyle of some women. The hijab is ultimately not only an embodiment of piety as religious orders expect. The hijab on the other hand is a manifestation of social phenomena.

Various fashion fashions are now flooding the world. Ravaging the vibrantt id ak is only urbanized, even the countryside tidak escaped by it. Ironically, the demand for products that notabanya jahiliyah is precisely from among Muslim women. One thing that cannot be denied that the rise of jahiliyah fashion is the brains of infidels in order to destroy Islam, mereka damages women first from their clothes. Making women uncomfortable with headscarves and clothes that cover the aurat, with various rationalities t idak karuan that they throw out. They assumed that if muslim women had been successfully damaged, one after another would have been damaged by the joints of other Islamic religions. Strangely enough that until now muslims are still belum aware of it.

There are several opinions about the hijab or closed clothing for women, broadly speaking Islamic scholars are divided into two groups who argue about the hijab. The first group: states that closed clothing is a form of slavery and is born when men control and enslave women. Hijabs that are material (closed clothing) or immaterial (or both together) have closed women's involvement in political, religious, moral, and other lives. There are those who categorically refuse to wear a hijab (closed clothing), because when a woman wears closed or naked clothes, both make the woman a mere body. When she closes up,



karn a means that she is a slanderer (seducer/seducer) and will seduce a man when undressing. These first opinions do not use religious postulates but rather they only use their reason and subjectivity opinions.

Muhammad syahrur explained that the closed clothing that is now called the hijab is not a religious obligation but it is a form of clothing that is demanded by people's lives and the environment and can change with changes in society. The Arab people before the arrival of Islam, also in the prophetic days of the Prophet Muhammad saw, and afterwards, distinguished between the clothing of free women and slave women.

The second group of scholars even Ulama kontemporer put forward their opinions on the basis of rules that were also recognized by the old ut erdahulu, but when they came to its application in understanding the messages of verses or hadiths, they received attention and rebuttal from scholars who adhered to the understanding of earlier scholars. Shaykh muhammad Sa'ūd Jalāl, one of the scholars of al-Azhar Mesir argued that what is fundamental in establishing what can be revealed from women's ornaments is what prevails in the customary customs of a society that do not allow the appearance of more than the face and palms to apply to society itself.

The hijab for Muslim women is a provision of Shari'a. As to which other commandments have been established in Islamic shari'a, such as the commands of fasting, prayer, etc. The obligation to wear the hijab by Muslims has always been associated with the Qur'an surah An-Nur verse 31 and al-Ahzab verse 59 which have been mentioned in the previous chapter. This verse describes the command to close the aurat by sticking a veil around it.

### **Implications of the Syar'i Hijab in Boarding school Darussholah Center**

One of the gifts God gives is the hijab. With the hijab we can keep muru'ah as a woman and that can be realized if the woman wears it as exemplified by the wives of the Prophet Muhammad saw. This has a positive effect on the user, namely the woman.

Uniquely, in this pesantren, we began to cultivate this Syar'i headscarf starting from the Dhalem family itself, namely Nyai Anisa Rahma, S. Hum. Starting from the Syar'i hijab, it was practiced by her at the instigation of her husband (Agus Umar Zakka, S. S, M. Th I) as well as the motivation to be even better (hijra). Slowly this Syar'i hijab began to widen towards the female students. Then gradually the Syar'i hijab was obliged to the management of pesantren until now this Syar'i hijab has spread to the alma mater at the formal, non-formal school level. From this practice, the Syar'i hijab became a culture for the students of Darussholah, the center of Pakong. The Syar'i hijab has until now become a characteristic for Darussholah students in pakong center, considering that there are many islamic boarding schools around Darussholah huts.

Based on the interview that the author conducted with Nyai. Anisa Rahma, S. Hum, she explained that the benefits of wearing the syar'i hijab are an obligation to cover the aurat (wearing the Hijab) and Allah Almighty called the Prophet Muhammad saw to order his wives, daughters and believers to extend the Hijab as a whole body. As for the limitations in closing the aurat, scholars differ in opinion on the matter. But the majority of scholars hold that a woman is obliged to cover all her aurat except her face and palms.

The hijab can glorify a woman, while the wisdom of wearing the Hijab among them is that a woman will be glorified by Allah Almighty, become a free person and be kept away from the interference of naughty or ungodly people. Received forgiveness from Allah Almighty. Allah Almighty will forgive the sins of the previous woman before disembarking the obligation for her to wear the Hijab (Ogunnaike, 2018).

The motivation of the resource persons about the application of the Syar'i Hijab was to start from the encouragement of the husband and the determination to hijra to be even better, the lack of knowledge of students about the Hijab, Khimar and Hijab. In fact, in the Qur'an Allah SWT has explained the difference between the three, the lack of knowledge of students about the use of the Syar'i Hijab, because of the rare interest of students to use it in their daily activities, especially outside the Islamic boarding school or society in general, wants to bring students so that not only shaliha batiniyah but also shalihah dhahiriyah by wearing the Syar'I Hijab, because closing the aurat is an obligation, so it is appropriate that the Syar'i Hijab is practiced in the daily routine of students, in order to become a reward value for those who wear it, the rise of Jilboobs among the community, which is meant by Jilbpps is adopted from the combination of the words Jilbab (head covering) and Boobs (breasts) which means satire for women who wear the Hijab but are dressed tightly, thus making the body shape clearly visible. So it is feared that it will have an effect on students when dressing besides that in order to be a differentiator between students and non-students, this Syar'i hijab began in Pon-Pes Darussholah around 2012 precisely after Neng Anisa Rahma, S. Hum married her beloved husband Agus Umar Zakka, S. S. M. Th. I. And this Syar'i Hijab started from her husband's encouragement then gradually Neng Anisa used it until now. The application of the Syar'i Hijab began from his personal life, then he applied it to the administrators of pesantren and pesantren education, both formal and non-formal.

There are also some santriwati who argue that the syar'i hijab is a hijab when used will bring goodness to the person who uses it, or to the person who sees it. He also assumed that by wearing the syar'i hijab among students, Darussholah students in particular, namely to cover the aurat (as the function of the hijab in general), make them more graceful by wearing the syar'I hijab, keeping them away from maksiat, more honorable, better moral, because when a woman wears the Syar'i hijab then the person will be embarrassed to commit an offense (considering that the hijab used can be considered alim people), in addition, according to him, wearing the Syar'i headscarf can cover disgrace (unwanted things look like there are scars and so on), and more practically, in the sense that they can be used when time is urgent or rushed. The syar'i hijab is a hijab style that is in accordance with Shari'a. The implication of the syar'i hijab in darussholah is that it closes the aurat and can avoid maksiat, especially the syar'i hijab is not easy to be exposed to the wind (Mårtensson, 2022).

From some of the descriptions above, the motif of the Syar'i hijab culture itself originated from the Dhalem family, namely the first son of the caretaker of the Darussholah Islamic boarding school in Pakong center, namely Neng Anisa Rahma, S. Hum. This was done on the basis of the encouragement of her husband and the motive

for hijra. In addition, her biggest motivation with the Syar'i hijab was to bring women to achieve good deeds by covering the aurat (head) with the Syar'i headscarf. There are many positive sides that can be taken from the Syar'i hijab culture, including making the woman more elegant, her muru'ah awake and avoiding unwanted things.

## CONCLUSION

From the description that the author described in the previous chapters, the author can conclude several points based on the formulation of the problem that the author listed, here is the conclusion:

It cannot be denied that men and women have certain boundaries that we call aurat. Speaking of women, Allah Almighty has made it clear in His book that every woman is obliged to extend the hijab to all her bodies. It was also practiced by the wives of the Prophet Muhammad pbuh. Despite the fact that exists among the people, there are differences of opinion about the hijab. But these differences of opinion constitute the sunnatullah that Allah Almighty sent down to the face of this earth.

The application of this Syar'i headscarf has a positive effect on the woman herself. Remembering that out there the hijab is only used as an accessory or decoration solely on her head. However, in the Darusschoolah islamic boarding school, the Pakong center tried to take the courage to penetrate this unnatural thing, namely by cultivating the Syar'i hijab among female students. In addition, wearing the hijab brings an aura of kindness and improvement to the user like one of the students who wrote the interview.

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