

## THE MEANING OF RELIGIOSITY AMONG 'SLANG HIJAB' WEARER: A PHENOMENOLOGICAL STUDY

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### Abstract

Wearing hijab is an obligation for every Muslim woman, as clearly stated in the Qur'an. Hijab is defined as a wide veil that women use to cover the *aurat* (covering head and neck down to the chest). It is believed that the correct use of hijab brings benefits and virtues to the wearers, especially in its religious attitudes and behavior. Thus, wearing hijab is a representation of religiosity. Religiosity can be interpreted as the degree of attachment of a person to the religion and gives a positive impact in social life. Religiosity consists of five dimensions, including: dimension of *Aqedah*/ideological, ritualistic, experiential, knowledge, and practice dimension (Glock, C. Y & Stark, 1965).

The use of hijab for Muslim women can be considered as a form of being religious. Nevertheless, the development of modernity that strongly strike society makes the hijab function no longer as the basis of religious obedience, but rather to follow the demands of modernity that lead to the behavior of showing off the *aurat*. Hijab gradually losses its function and becomes one of the complementary materials in dressing. The use of hijab as described above is known by the term *slang hijab*, or hijab that is not in accordance with Islamic law (*syar'i*). This is evident from the phenomenon of widespread use of *slang hijab* among female students. The influence of mass media be one of the factors causing the use of hijab has shifted the good value both of its functions moreover the model it offers.

This study discussed about the meaning of religiosity among women wearer of slang hijab in a major state university in Yogyakarta, Indonesia. Data were collected by qualitative method, in particular the phenomenological approach. Three respondents were interviewed in depth to reveal their meaning of religiosity. The results showed that basically all respondents had a good religious understanding including the obligations of being a Muslim women. However, the understanding of the religion tend to be interpreted in a subjective and flexible way. So it is not surprising if there are many variety of opinions, especially about the obligation to wearing the hijab. In addition, cultural, racial, and climatic differences between Indonesia and Arabs are the reason for the justification of respondents wearing hijab that are not according to Islamic orders. Finally, the cynical view of the opposite sex also gives a negative impact so that the use of hijab according to religious orders increasingly unimaginable.

**Keywords:** Religiosity, women, hijab.

### 1 INTRODUCTION

Globalization could make the economic condition more stretched. Variety of commodity can be traded easily without hindered space and time. One of the globalization effect could be seen from the development of

fashion. Various brands, types and styles are easily found in the market. The modern age has encouraged the designers to create attractive models with affordable prices. Unfortunately, it sometimes deviates from the Islamic command that puts the clothes must be loose. The fashion acceleration trend made the religion rules in dressing must be adjusted to the modernization demand. Consequently, no wonder if a tight clothing combined short hijab is being a familiar fashion trend for some muslim women.

The obligation to covering aurat by wearing hijab and the desire to follow modernity make this dressing style is considered legitimate and does not contravene the rules of religion. The representations of that hijab did not appropriate to the standard of wearing hijab requirements. The increased hijab exposure in the public sphere only enhanced the opacity of hijab wearers rather than protect the modest Muslimah image (Hassim, 2014). The style of hijab above is known by the term *slang hijab*, or hijab that is not in accordance with Islamic law (syar'i).

According to Islamic views, adult muslim women are required to cover their hair and chest with the hijab and extend the clothes to all parts of her body except the face and palms (Mas'ud, Nuha Azizah; Widodo, 2015). The procedure is arranged in detail for the goodness and the glory of women. Basically, the proper use of clothing and hijab will bring benefits and virtues to its users, especially in its religious behavior. In addition, the use of hijab is also a reflection of Islamic and moral responsibility in behaving well according to Islamic guidance (Rahmath, Chambers, & Wakewich, 2016).

Wearing hijab is an obligation for a woman who represents of her religiosity and as a symbol of obedience in carrying out God's commands. Hijab can be a measurement of the religiosity level (Budiati, 2011). However, the modernity that is so strong strike the society makes the hijab function is no longer as the basis of religious obedience but rather to follow the development of fashion and even become a lifestyle that gradually leads to the behavior of showing off aurat (Shihab, 2013).

A good understanding about the meaning of religiosity among hijab wearer will provide comprehensive information on their motivation and their main reason in wearing hijab that are not accordance with Islamic religious rules. Furthermore, the research above is expected to be a material evaluation in educating the young generation of Indonesia, especially women in covering the aurat properly and correctly. This study will focus on extracting information about the meaning of religiosity among slang hijab wearer.

## 1.1 Definition of Religiosity

The term religion is distinguished from the term religiosity. Religion is belief but religiosity is more about the appreciation of the quality and life attitude of an individual; based on religious values that become their beliefs (Alim, 2012; Purnamasari & Amaliah, 2015). The word religion comes from the Latin word "religare" which mean to "bind". One intepretations is that binding people together and humans with gods and their set of obligations (Cappellen, Fredrickson, Saroglou, & Corneille, 2017). The religiosity is the extent to which one ascribes to the beliefs, experiences, and rituals of religion (Tan & Vogel, 2008).

Religiosity covers a condition which encourages them in thinking, behaving and acting in accordance with their belief (Purnamasari & Amaliah, 2015). Based on above description, it can be concluded that religiosity is the application of religious values and religious teachings that is not only limited to speech but also rather on appreciation of religious values and actualized into action.

There is remain fundamental question whether wearing hijab as a Muslim woman obligation or just following the fashion trend that expanded in the society. This is a pretty tough question that needs to be answered by objective research on the function of hijab, the background of wearing hijab and the meaning of religiosity behind wearing hijab.

### 1.1.1 Dimensions of Religiosity

Glock & Stark (1965) analysed religiosity into five dimensions, namely: ideological/belief dimension, ritualistic/practical dimension, experiential dimension, intellectual/knowledge dimension and consequences dimension (Alim, 2012; Purnamasari & Amaliah, 2015).

- a. Ideological dimension is a dimension that deals with the level of an individual's confidence about their religion values, especially fundamental or dogmatic teachings/values.
- b. Ritualistic dimension is a dimension which deals with the level of an individual's compliance in doing ritual activities as ordered or recommended by their religion.
- c. Experiential dimension is related to the level of individual's religious feelings and experiences.
- d. Intellectual/knowledge dimension is related to the level of individual's knowledge and understanding

about their religion values, especially about the basic teaching or value that can be found in the scriptures.

- e. Practice/consequences dimension is related to the level of individual behaviour that is motivated by their religion. Behaviour in this case is the worldly behaviour, which is how the individual relates to their world.

## 1.2 Definition of Hijab & Slang Hijab

Hijab is a clothing that cover the entire aurat, from head to toe (Maiyusnida, 2003). The term hijab is used in Muslim countries with different names. In Iran, it is called a *chador*, in India and Pakistan called *pardeh*, in Libya *milayat*, in Iraq *abaya*, in Turkey *charshaf*, and *tudung* in Malaysia, while in Arab-African country called hijab.

The hijab is widely used as a veil covering the head of a woman (hair and neck) strung together with a dress that covers the body except the palms and feet (Budiastuti, 2012). The correct hijab criteria should cover the entire body, except the face and palms. The clothes should not be thin, tight and did not show body shape (Nadzariyah, 2009; Novitasari, 2014).

The variety of hijab in Indonesia consists of three kinds, namely syar'i hijab, standard hijab and hijab are not in accordance with the shari'a, commonly called slang hijab. Slang hijab according to (Triyana, 2014) that is wearing hijab but not covering the aurat in accordance with Islamic law.

The hijab wearer is only oriented to the fashion trend in dressing. The trend is influenced by the mass media that make religious values are no longer the main basis in dressing (Budiastuti, 2012). Finally, the hijab for some people becomes part of a lifestyle that can indicate modernity (Budiati, 2011).

## 2 METHOD

Data collection using qualitative method with phenomenology approach. This approach aims to understand the phenomena of what is experienced by research subjects (Moleong, 2008). This study sought to understand the meaning according to the situation as it is. It is used to consider the significance of understanding the daily life of a human being to reveal social problems and to interpret how people act in everyday life (Burrell, G and Gareth, 1979; Kholmi, Triyuwono, Purnomosidhi, & Ganis, 2015). Based on this concept, the study observes phenomena using the phenomenological method to look at the meaning of religiosity among slang hijab wearer.

### 2.1 Data Collection

The qualitative method is done by using the method of observation and in-depth interview on three respondents. All respondents are interviewed about their meaning of religiosity. Selection of respondents using purposive sampling technique. The purposive sampling technique is a nonrandom technique that does not need underlying theories or a set number of informants.

The researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience (Bernard, 2002; Tongco, 2007). While the respondents criteria in this research include: bachelor students, never married, wearing hijab combined with tight/loose clothing, willing to follow the research process and provide the required information voluntarily.

### 2.2 Data Analysis

According to Husserl (1977), the process of data analysis has three stages: (1) bracketing (*epoche`*), which reveals the reality (phenomenon) without preconceptions; (2) crystallization eidetic: sorting out the essential aspects to be formulated into meaning, and are grouped into certain themes; (3) the stage of synthesized themes into the narrative description (Kholmi et al., 2015).

Extracting data is done by asking interview questions based on the theory of religiosity (the dimension of religiosity). Subsequently, respondents were asked to respond based on the respondents' life experiences. Interview results are then analyzed by making interview verbatim and categorized according to their respective characteristics.

Based on this categorization, we drawn a common theme as the findings of the research. Meanwhile, the results of the observations are poured in the form of field notes by using event sampling techniques, namely observations that focus on recording events and important behavior in certain situations. Each respondent's gestures during the interview session were carefully observed and then poured in field notes.

### 3 RESULT

The results showed that each respondent has a good understanding about Islamic laws and a similar views in addressing the Islamic religious command, especially in covering the aurat. However, the understanding of the religion tends to be interpreted in a subjective way. It can be grouped into two factors, namely: internal factors that come from within the respondent, and external factors that come from outside of the respondent. Internal factors such as: comfortability issues, flexibility in applying religious orders, and subjective beliefs. In other words, internal factors concerning perceptions, feelings, assumptions, or thought results that tend to be personal. Furthermore it forms a belief that encourages a person to behave.

While external factors include: the cynical view of the opposite sex with the different appearance, did not want to judge other people who are not yet wearing syar'l hijab so that she equated with the circumstances, the application of different Islamic law between Arabs with Indonesia (cultural differences) and also the circumstances of respondent's give a significant influence. Wearing hijab that is not in accordance with Islamic law (slang hijab) is one of the impact from two factors above which causes the occurrence of a behavior that contradicts the command in the Islamic religion, especially covering aurat for women with hijab.

#### 3.1 Basic Understanding of Islamic Religious Orders

Some interviews citations who describe their religiosity, especially on the understanding/knowledge dimension as follows:

*I still see life as something that is planned and as human beings just what the way it should be. Just do good and diligent worship. The way to do it and how we do it varies. The key word is worship.*

*For me, Islam does not aggravate human beings but only gives guidance to the path of truth, goodness in behaving, in our life.*

Respondents known that the purpose of human creation is simply to worship as instructed in Islam. In addition, respondents also know the hijab's standards ordered in Islam, namely:

*Hijab in Islam that I know in accordance with Islamic Shari'a/Islamic law, which covers head and chest, a bit long down.*

Understanding of the aurat of a woman is also very clearly described by the respondents, that from head to toe.

*Woman's aurat from hair to toe..... But I still have not covered my legs.*

#### 3.2 Application of Religious Understanding in Life

Although the respondents have knowledge and understanding of their obligations to covering aurat in accordance with Islamic law but the application is not in line with that understanding. Religion orders tends to be viewed as outmoded so the application of religious orders should be tailored to the current conditions. Here are excerpts of the interview:

*Religion is absolute well, so everything contained in it is true without having to be proven in any way...The point is that religion binds but ... here are many different circumstances from the previous situation when the verses were revealed.*

*The point is that here may be the gap difference is more obvious ... we need to think more about what the meaning and message contained in the Qur'an.*

*Now, I doing my duty as a Muslim even though not completely expected in Islam. Still not perfect ... maybe ... perfection belongs only to God...*

Furthermore, respondents argue that following the religious command is an obligation. However, the procedure must be in accordance with the version of own believed. Respondents try to follow everything that is ordered in flexible way, because there is no humans perfect. This means that humans are not able to do the religious command perfectly so that the religious command is based on the ability of each person. Although the law of religious command is mandatory, does not mean every religious command must be executed perfectly, because basically humans are not perfect, human always wrong so it is reasonable that there are many deficiencies in carrying out religious orders. Here are excerpts of the interview:

*I am doing on the pillars of faith in my version. Appropriate comfort only, standard everyone is different. To be fully in Islam I can not, because being a muslim is a conscious effort in applying Islamic values. There are times when we stay away and sometimes we are mistaken, humane like that. Such is Islam in my version that I believe and I do.*

Respondents are aware of the law covering aurat with the hijab is an obligation. However, the procedure must be in accordance with the standards of each person. The standard in wearing hijab is based on comfortability and flexibility. Here are excerpts of the interview:

*Covering aurat is a compulsory,,, but how the standard of comfortability, that is according to our self standards. In my opinion, as long as it does not violate the norm and do not bother other people. The point is I feel comfortable in cover the aurat and it is personal considerations... everything should be borne by the person concerned, I used to look too strict in religion however I think that is not good, that's their business,*

In addition, subjects also felt uncomfortable when wearing the syar'i hijab and became a center of male attention, so she decided to wear a flexible hijab.

*I was uncomfortable to be the center of men attention. Wearing hijab in my opinion is flexible. According to religion, the rules are very strict, should cover the chest, not wandering, really as a cover. Very rigid. I used that standard but slowly I do not want to be very obedient to the standard because I don't want to standardize it to others also. So I feel better than people who are not so.*

Differences in Arabic and Indonesian cultures are also one of the strongest reasons that made respondents did not wear the shar'i hijab. The two countries differ from various aspects so that the rules of religion should not be imposed according to the rules in the Arab countries. Here's the transcript of the interview:

*It's downgraded in Arabic, it's not in Indonesia. It does not mean that it must always be different from there. Different circumstances have to adjust also.*

Respondents also doubt the opinions of male scholars who argue that girls who do not wear headscarves/hijab are not in accordance with religious standards will be reckoned their close relatives (brothers, father, husband and boys).

*We must be intelligent interpret the hadith on the deeper. Scholars who advocate wearing the hijab are mostly men, so they are too straight because they do not know how hard to wear the hijab, well, I still doubt it, because most men advocate wearing the hijab.*

In essence, wearing the hijab is a form of Islamic Shari'ah application that related to the behavior of covering aurat. The use of hijab according to Islamic law is often constrained by different interpretations of the command to cover the aurat and its limitations. Therefore, there are many kinds of hijab models, ranging from the classic to the latest models. The various style in wearing hijab indicates different levels of understanding about Islamic order and also different knowledge about the standards of covering the aurat. Woman who wears a hijab according to Islamic Shari'ah standards, they tends to use a wide and thick hijab that cover the aurat in a polite manner.

The interviewed result indicate respondent's capacity of religious understanding. The understanding that is not applied in full. Ordinary religious orders are interpreted frivolously and in accordance with the personal aspect. As a result, covering aurat that is in line with religious order is increasingly forgotten.

## 4 DISCUSSION

The religiosity is the extent to which one ascribes to the beliefs, experiences, and rituals of religion (Tan & Vogel, 2008). Religiosity covers a condition which encourages them in thinking, behaving and acting in accordance with their belief (Purnamasari & Amaliah, 2015). The role of a person's religiosity is allegedly to have an impact on the person's behavior. As a woman, religiosity can be seen in their polite dressing and covering aurat as the commands contained in the holy Qur'an. Wearing the hijab is an obligation for a woman who represents her religiosity and as a symbol of obedience in living God's command. So wearing hijab can be interpret the level of women religiosity (Budiati, 2011).

The first respondent, Miss ATN views the purpose of life in this world only to do worship, worship according to individual ability. She believes that Islam is a perfect religion. She saw that Islam is the religion of salvation for all mankind. Islam is present to give goodness rather than give laws against people in doing it. Islam is beautiful in regulating human life, flexible in accordance with the human condition and not imposes on a certain law. In relation to the law covering aurat, she believes the law of covering aurat for women are mandatory and absolute. But it should still aware to the convenience aspects of wearers. This means that every woman must cover aurat according to their own standards.

Covering the aurat is something very heavy especially if it is not familiarized. She feels that this time has succeeded in covering aurat since habituation in childhood which was educated by her father. Currently she realizes that she has not perfectly covered the aurat but still hope to be better again in the future. She assumes that the most important thing is to follow the religious command well in accordance with the version

of goodness that each person believes. For her, no human is perfect so it is impossible to apply the laws of religion perfectly. Furthermore, she believes that religious command is already good according to her version. Even if it is not good for God, she is willing to accept the consequences in the future (hereafter).

The second respondent, Miss HLR. She sees that the life has a purpose so that life should be filled with goodness and worship to Allah swt. She believed the values of faith in Islam are a thing to be believed without doubt. The religious order should be carried out but must be in accordance with the local cultural context. She believes that the laws in Islam are too rigid and not in accordance with development of modernization and cultural conditions of the Indonesian. Islam is inherited according to Arab culture so that every law in Islam must address with critical way in order to adjust the condition of local community. As Muslims, we must more criticize and do not accept views that tend to see Islam as too narrow. Flexibility in responding to the Islamic laws must be put forward in accordance with the present circumstances.

She believed, covering aurat is an obligation as a Muslim women (muslimah). But covering the aurat does not have to be rigid, must be adjusted with the current condition. She agreed that she ever carried out religious orders in accordance with the scholars especially wearing the hijab. She wore a syar'l hijab in accordance with the command in Islam. But as time goes, she feels uncomfortable with it because it tends to cause feelings better than women who have not wearing the hijab as she were wearing. In addition, she also felt uncomfortable with the attention of men because her different appearance with most women. Some of the above pressure makes the respondent decide to be more flexible in wearing hijab. Flexibility is a key in applying religious law as long as it does not interfere with others and keeps doing good, she concluded.

The third respondent, Miss TNA. She believes that this life must be well done, achievement, and worshipping to Allah swt. She believes all the values contained in Islam. She considers that whatever commanded in Islam is a virtue and deserves to be done. In relation to the command of covering the aurat, she is aware that now she is still far from the recommended command in Islam. Nevertheless, she still hopes that one day she will be able to carry out religious orders as well as possible. Currently she feels comfortable with the conditions in wearing slang hijab. She has not worn clothing and hijab according to religious orders because it requires long readiness and process. For her, life is the process of getting better. She feels, her covering aurat is good enough at this time and it will continue to improve from time to time. She will still lead to the religious orders contained in the Qur'an.

According to research conducted by (Saiful, 2010), a person's understanding of his or her religious may influence a person to practice the teachings of religion in everyday life. This is reflected in the study of the effect of wearing the hijab toward moralities on MAN (Islamic senior high school) Tenganan students. The wearing of hijab on girls makes students consider the consequences before acting so that they will behave in accordance with the teachings of Islam. Therefore, someone who has a high level of religiosity tends to behave well in accordance with the teachings of his/her religion. Research conducted by (Fahrudin, 2009) in 60 female students STAIN (Islamic collage) Cirebon showed results that students who wear syar'l hijab have a high religiosity. In this study also revealed that the behavior of students who wear syar'i hijab tend to be more able to control themselves from the disgraceful acts that are forbidden in religion. As for female students wearing slang hijab tend to behave less in accordance with Islamic teachings such as dating, going to concert music group, hanging out with no bounds with the opposite sex, and others. Meanwhile, (Nurhadi, 2005) says that hijab is widely used by teenagers and female students as a symbol of modernity.

The above research is not necessarily generalizable to all respondents although according to theory, religiosity affects individual behavior but not all individual behavior can be affected by religiosity. Like the influence of religiosity on students in this research. The religiosity image of respondents is good, especially on the aspect of their religious understanding/knowledge. It reflected in the results of in-depth interviews that have been conducted on each respondent. But in fact, in addressing the religious orders especially wearing the hijab, all respondents compacted put forward personal opinions alone. Dimensions of religiosity which become the reference in exploring the meaning of religiosity of respondents. Broadly understanding of respondents to the dimension of religiosity is good enough but on the application of religious orders are still limited. This is due to the influence of the two factors mentioned above.

The first dimension of religiosity concerns belief/Ideological. This dimension is considered the most basic in religion. The dimension of belief concerns the expectations of a particular theological view and acknowledges the truth of those doctrines. This dimension that deals with the level of an individual's confidence about their religion values, especially fundamental or dogmatic teachings/values (Glock, C. Y & Stark, 1965). In Islam known as the values of the faith, believing with full confidence that God is one, believing prophets and apostles, believes the prophet Muhammad is the messenger of Allah who carries the guidance of life in salvation that is Al-Qur'an and Al- Hadith, believes in the last day and the qodha and qodar of God. In this first dimension all respondents agree and believe it. There is no doubt about the values of

faith in Islam and they are wholeheartedly convinced that Islam is a religion that will provide salvation for all people in the world and in the hereafter.

The second dimension concerns religious practice/ritual. Ritualistic dimension is a dimension which deals with the level of an individual's compliance in doing ritual activities as ordered or recommended by their religion (Glock, C. Y & Stark, 1965). All respondents claimed to be obedient to carry out all orders in Islam as a ritual worship or others. Nevertheless, some respondents initially claim to be overwhelmed in carrying out religious orders. However, because of the habit factor and coupled with the upbringing of parents from childhood then it can be done. The heaviest worship for the respondents include covering the aurat and wearing clothing according to religious orders, to pray five times and also fasting.

The third dimension is experiential dimension. It related to the level of individual's religious feelings and experiences (Glock, C. Y & Stark, 1965). The next dimensions is religious knowledge, this dimension refers to the hope that religious people have at least some knowledge of the fundamentals of beliefs, rites, scriptures and traditions in their religion. Intellectual/knowledge dimension is related to the level of individual's knowledge and understanding about their religion values, especially about the basic teaching or value that can be found in the scriptures (Glock, C. Y & Stark, 1965). The majority of respondents understand about the laws of Islam, such as the law covering the aurat, the purpose of human creation, the types of worship that must be done, the consequences will be obtained if it violates religious orders, the laws concerning women, and the knowledge is quite basic in Islam.

The last dimension is practice/consequence; this dimension refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day. Practice/consequences related to the level of individual behaviour that is motivated by their religion. Behaviour in this case is the worldly behaviour, which is how the individual relates to their world (Glock, C. Y & Stark, 1965). The average respondent understands and believes every religious command have good effect, both for themselves and for others. Nevertheless, they have not been fully committed to religious instruction with reason that is quite subjective. Some respondents assume that religious orders are too rigid and incompatible with modern-day conditions. In addition, Arab society in which Islam descends also not in accordance with Indonesia society so that the direction of religious orders should be flexible to adjust the conditions.

A good understanding of Islam does not always correlate with the enforcement of laws that are in line with Islamic orders. There are many factors that influence it, such as subjective thinking factors that tend to be liberal in interpreting religious orders. In addition, the understanding of religion should be accompanied by complete belief without relying on critical thinking considering the command of religion is a dogma that need not be proven again the truth. All respondents believe everything contained in Islam, either the prohibition or the order. However, they have own perspective in interpreting the command in the Qur'an.

One of the respondents did not even believe with the scholars who charged the importance of covering aurat for women. She assumed that the scholars do not understand how difficult it is to be a woman especially the existence of the command to covering aurat in syar'I way. In addition, other respondents feel that they have been carrying out all religious orders properly and correctly even though they have not covering the aurat according to religious orders. She assumes that perfection belongs only to the creator and Allah knows all the best for his servant. To her, human beings are naturally many wrongs and sins because no human being is created perfect.

The misunderstanding of the respondents regarding the commands of covering the aurat is as true as it is and justifies the development of modern times today. Even one of the respondent is ready to accept the consequences of her inability to live in the religious command perfectly because for her there is no perfect human, including carrying out all the religious commands. All respondents assume that the most important thing is to carry out religious orders. The quality issues return to individual personality because the quality differs between each person. Islam is beautiful and does not give rigid laws and make people uneasy with Islam.

## **5 CONCLUSIONS AND SUGGESTION**

Wearing the hijab in Islam is contained in Al-Quran, An-Nur verse 31 and Al-Ahzab verse 59. It is sufficiently understood by the respondents. However, the application of this understanding is not in line with the reality. It caused by two main factors, namely internal factors and external factors. Internal factors are factors that come from within the respondent, while external factors are factors that come from outside of the respondent.

The internal factors include: comfortability in dressing, flexibility in applying religious orders, and subjective assumptions / thoughts, etc. In other words, internal factors relating to perceptions, feelings, assumptions, or

thought results that tend to be personal. It then forms a belief that encourages a person to behave. Meanwhile, external factors include: the uncomfortable feelings by attention of the opposite sex (male), did not want to judge others who are not yet using syar'i hijab, application of different Islamic law between Arabs and Indonesia (difference culture), as well as the daily environment of respondents.

Wearing hijab is not in accordance with the suggestion in Islam is one form of the influence of the two factors above which underlies the behavior that is contrary to the command in Islam especially cover the aurat by using a short hijab combined with tight clothes (slang hijab).

This study only examines the meaning of religiosity on students who have not married and no age limitation. Therefore, the author suggests that further research should focus on respondents who have status as a wife or already married with age above 25 years. It is quite interesting to be studied considering the status of marriage and the maturity of age allegedly be several factors that affect a person in thinking and behaving. Furthermore, it could implicate in the decision-making process, especially covering the aurat according to Islamic law.

## 6 ACKNOWLEDGEMENT

A million thanks to the Indonesia Endowment Fund for Education/*Lembaga Pengelola Dana Pendidikan* (LPDP) for funding my master's studies at the Faculty of Psychology UGM and also funding all this research needs so that researchers can attend an international conference that held in Istanbul, Turkey.

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