



Article History

Submitted:

29-06-2020

Reviewed:

30-08-2020

Aproved:

21-10-2020



Semiotic and Implication of Hijab toward Da'wah in Indonesia

Nur Kumala

nurkumala.alhunain@gmail.com

UIN Sunan Kalijaga Yogyakarta, Indonesia

Abstract

Subjectivity of meaning is inseparable from human interpretation, as exemplified in the case of the hijab. This research employed a quantitative method combined with a semiotic approach, specifically utilizing Roland Barthes' semiotics framework, comprising three levels: denotation, connotation, and myth deconstruction. The study focused on the interpretation of QS. Al-Ahzab: 59 and connotative practices embedded in societal social behaviors. The results of research indicated that the association of wearing the headscarf with the standardization of women's religiosity is a constructed myth. It further revealed that this myth becomes an ideology when it legitimizes a single interpretation and invalidates other meanings. For instance, the perception that a shalihah (pious) woman is defined solely by wearing a hijab or that a longer veil indicates greater piety contrasts with the principles of Islam. These principles emphasize promoting goodness and avoiding harm (jalbul mashalih-dar'ul mafasid), advocating non-coercion, and preaching with kindness (amar ma'ruf nahi munkar bil ma'ruf). This study contributes to the scholarly understanding of the intersection between religious texts and social practices by uncovering how ideological myths influence the interpretation and application of religious symbols in daily life. It provides a methodological model for examining the role of semiotics in deconstructing entrenched societal norms and offers insights into the potential misuse of religious symbolism in shaping societal ideologies

Keywords: Semiotic, Hijab, Da'wah

URL: <http://e-journal.uingusdur.ac.id/index.php/Religia/article/view/2661>

DOI: <https://doi.org/10.28918/religia.v23i2.2661>

INTRODUCTION

Indonesia is not only facing Covid-19 pandemic, but also unsettling social practices that give impacts to social harmony. Many Social practices offend other symbols of human worship. One-sided labeling or judgment in assessing what other people are doing should not have occurred in corona outbreak. Islam has conveyed that judgment is only the domain of the Creator. "If they turn away then We will not send you as a watch them. Your obligation is nothing but delivering (treatises)..." (QS. Ash-Shuura: 48), further in QS. Ar- Ra'du verse 40 is explained "... because in fact, your job is only to convey it, while We are the ones carrying out their deeds". (QS.Ar R'ad: 40).

The deviant social practices in the middle of society occurs. It usually tends to divide the unity of Indonesia, by blaming one another. The masive terms of *cocologi* on social media

about Covid-19, such as the meaning of corona as the army of Allah (Basuki, 2020) to the relation or punishment to China that has abused *Uighyur Muslims* (Baleendah, 2020, p.2) has become a conversation in the community. This becomes proper if it only resolves around a brief public reaction to Covid-19, and it will be problematic if it turns out that such statements are based on a certain “ideology”.

In this research, author is interested to an activity in the internet. It is the debate that occurred on an Instagram account @fuadback, one of the content creators in social media. He made a 2.47minute video compilation published on February 11, when Covid- 19 was still endemic in China. The video contains pieces of recorded lectures from several ustadz, one of such as Ust. Azam Izul Haq who said “Because at this time to be frontal against the Chinese Government is impossible. Except for Allah's soldiers, Allah sent them down lately, they prohibited the hijab, niqab and so on. Finally, Allah forced them all to wear the veil and niqab, until I saw Indonesia". The video reaps reactions and conflicts, there are positive responses (proven to be thousands of likes flooding the post) and negative responses from netizens, such as comments from @hoodieproject: "ustad of *cocokologi* (a popular term in Indonesian society that refers to the attitude of concluding something from several things that are considered to have similarities), Allah's army also attacked Arabs (sad emotion)", @sutanfan: " premature/too early conclusion "@daudy_muhlisin:" now in Indonesia? Eat your own sentence ... "and @dnr_daughter: "such accounts need to be reprimanded @kemenag_ri, @divisihumaspolri, they many followers, but they make misleading opinions under the pretext of preaching".

In addition, the author highlighted netizen’s comment considering that wearing hijab and veil are a must for Muslim and it can’t be denied, even with government policy regulations. From the news about France's policy of wearing masks for its citizens, this has led to a reaction from Indonesian citizens who regret France's steps towards banning the wearing of the Hijab and veil for Muslims in France before the pandemic. They said, "It was 'shocking' to see that in France, face coverings are considered illegal, they now force local residents to cover their faces" (Jambi-Independent.co.id, 2020).

The communication activity above is one of the small examples of problems that occur in the use of social media. There is difference that actually causes debate. It can threaten the harmony of society. As stated by Alissa Wachid in her tweet uploaded to Twitter on Tuesday, February 21, 2020, the debate regarding differences is normal, and that it is okay,

what is wrong is while speaking harshly and dirty to each other (insults). In full, she said that Judging others due to different views is more problematic than different views themselves (Gunadha, 2020).

Such phenomenon is interesting for introduction to the discussion of this article. Author focuses more on cases related to the assumption or labeling of the hijab and examines how the view of Islam as a religious da'wah in dealing with these cases. Islam, with its slogan *rahmatan lil'alam*, certainly demands to mediate this ideology in order to avoid *mafsadat*. Therefore, through Roland Barthes' analysis, there are at least three problem formulations that must be presented to identify an expression, such as the meaning of denotation, connotation and myths that develop in society. Broadly speaking, the author formulates 3 problems as the limitation of this article, namely how the denotation and connotation of the headscarf; how myths develop in society; and how is the Islamic view of the development myth (one-sided justification) that often occurs in the world of da'wah, especially in the case of the veil.

As for finding the answer, the author uses the QS verse. Al-Ahzab: 59, as in the verse "Yudnina 'Alaihinna Min Jalabibihinna" to find the meaning of the denotation of the hijab. It presents facts to see the meaning of connotations and myths in society. By understanding the structure of an individual's thinking through the symbols of the message of a verse to the public's response to this verse, it is expected that it will be able to minimize the never ending, and open the horizons of common thinking, that every result of one's reasoning and perspective does not have to be intimidated, blamed, distorted, to the point of on the bullying movement structurally and organically.

There are previous researches as research comparison material such as in the Journal of Communication Management, one of the Journals belonging to Padjadjaran University with entitled "*Analisis Semiotika Roland Barthes Pada Ritual Otonan Di Bali* (Semiotic Analysis of Roland Barthes on Autonomous Rituals in Bali)" by Putu Krisdiana Nara Kusuma and Iis Kurnia Nurhayati. The research used Roland's semiotic analysis (Kusuma & Nurhayati, 2017). The difference was in the object of his research. This current research is the social practice of the meaning of the veil by the community, while Putu's research used as the first comparison writer uses traditional or cultural objects, namely in the form of Otonan ritual in Bali.

This research produced a denotative meaning in the ritual as a prayer, the connotative meaning that every movement and speech made in the ritual was a sacred manifestation of mystical and occult things like the sound of the bells used to remove worship noises and white

clothes as a form of self of self-cleansing to be clean and holy. Furthermore, at the mythical level, the ritual was interpreted as an ideology of religiosity in the form of culture, and had to continue be inherited, in which religion has contributed greatly to cultural values in the local area.

Besides, there is also a previous research in Esensia Journal, UIN Sunan Kalijaga by Benny Afwadzi entitled "(Hadis Man Baddala Dīnahū Faqtulūhu : Telaah Semiotika Komunikasi Hadis) *Hadith Man Baddala Dīnahū Faqtulūhu*: A Semiotic Study of Hadith Communication" (Afwadzi, 2015). The research used a new theory, namely the result of a collaboration between the semiotic analysis of Umberto Eco's communication with the study of Hadith. Yet, the author's comparison of Benny's research lies in the object. Benny used the hadith as his object, while the author used the verses of the Al-Quran to find the denotative meaning of the veil, and in his theoretical analysis between the semiotics of Hadith communication and the author uses Roland Barthes' semiotics. Benny's research resulted that textually in the hadith, it is true that whoever changes his/her religion/apostates, people are allowed kills him/her. However, this hadith becomes a separate conflict when it comes among the people, especially in Indonesia. Various meanings are interpreted. Then, at the peak of his research process, it resulted that the hadith stopped at the meaning of "respect him", which according to him became the final interpretant or final logical interpretant that had a contribution to contemporary reality.

The method used in this research was a qualitative research study with the semiotic approach of Roland Barthes (denotative, connotative, and mythical). The data source is taken from QS. Al-Ahzab: 59 with some of its interpretations, as well as field facts about the social practice of the community in interpreting the hijab, and supported by other data on similar cases from news, books or other references that refer to the phenomenon of the verse.

Technique of collecting the data was used documentation collection, literature survey and literature study, namely collecting data in the form of a number of literature obtained. Meanwhile, literature study is studying, analyzing and reviewing library materials related to the problem which is the object of research.

The author also analyzed the data using Roland Barthes' semiotic analysis techniques (denotative, connotative, and mythical). Roland Barthes' semiotic analysis does not merely observe the text, but also analyzes the ideology behind the myth of the text. In this approach, Roland Barthes described the myth system as follows: Signifier, Signified and Sign as a

linguistic system, and from that linguistic system the Signifier of the Myth system (Taufiq, 2016, p.73).

DISCUSSION

The complexity problem in Indonesia is the decrease of a tolerant of compassion and nurture among others. The cases that often arise are clashes against religion. Through the media, it is clear that the issues that become the trading center or the owner of the highest rating are owned by news media that carry religious issues. This is evident when the public is more sensitive in discussing religious matters. For example, through alumni 212, we reflect on the problems in 2016 as an action to defend the country in volumes. That were cases that collided between politics and religion, to ITE law, as well as the phenomenon of the rise of groups raising flags and stirring up the discourse of the Khilafah (ex: HTI), from "*anyaran*"/new, the phenomenon of *syar'i - hijrah - 'back to the sunnah'* and suddenly most Millennial artists and humans show symbols of high religiosity. These are symbols influenced by several things, especially ideology.

Semiotic of Hijab Labeling

Roland Barthes developed semiology Saussure and assumed that semiology/semiotic belongs to linguistics, not the other way around. According to Barthes, he adjusted Saussure's ideal that linguists should make the study of language structure the main focus, then connect it with other things outside of language as the object of its application (language rules). He also thought that Saussure's semiology only stopped at the first stage (the linguistic system), thus it is necessary to form a second level system called the myth (the mythic system). In which the myth system takes all the first stages as a signifier, and the signification is created by the myth reader (Taufiq, 2016, pp. 72–73).

Al-Quran is a book of guidance, more than just a scientific book (knowledge), in harmony with the word of Allah QS. Al-Isra 'verse 9 "Surely this Al-Quran gives directions to a more straight (path)". These directions come with various editors and language styles, descriptive editors, narrative dialogue, logical debates, as well as previous stories. We must understand that with the beauty of the words and language, it allows humans to accept various interpretations. Al-Quran brings people to the truth. It comes from the God who Informs and God who Sees, He knows what is hidden and hidden and what comes down

again is something that rises to the sky. Therefore, in interpreting, do not do things that are excessive and pushy (Ahmad, 2009, pp. 23–35).

Al-Qur'an is interpreted widely and conducted by a linguistic approach, but over time, contemporary interpretations try to provide a new transformation to understand the text by integrating the context into its contextualization to achieve the universal goal of the Al-Qur'an. It is by applying the principle of *maqashid al-syari'ah* (the aims of the Islamic law) in the study of *ushul fiqih* (Hasan, 2017, pp. 15-16). It prioritizes *mashlahat* and avoid *mafsadat* framed in 5 *ushul*, as followe: 1.) *hifdhu al-din* appears *kafâlah al-hurriyyah al-dîniyyah* (guarantee of religious freedom), 2.) *hifdhun al-'aql* is protection toward the principle of freedom of thought (*hurriyyah al-fikr*), 3.) *hifdhun al-nafs wa al-ardh* is *hifdhun al-huqûq al-insân* (protecting human rights), and *hifdhu al-karâmah al-basyariyyah* (protecting the glory of humanity), 4.) *hifdhun al-maal* appears *al-tanmiyyah al-iqtishâdiyyah* (economic development), 5.) *hifdhun al-nasl* appears *bina' al-usrah al-shâlihah* (building a *salihah* family). There are also 2 additional principles in the current context, there are 6.) *hifdhun al-daulah* (protecting the country) and 7.) *hifdhun al-bi'ah* (protecting the environment) (Mustaqim, 2019, p. 40)

At least to study and understand a Qur'anic text, two stages are also needed, namely the related understanding of *ma haula Al-Qur'an* that revolves around *asbab al-nuzul*, *munasabah*, as well as other aspects of '*ul-al qur'an* and *ma fi al- qur'an* whose study was broader than *ma haula Al-Qur'an*, such as the relationship with the social context of society and the values contained in the *al-Qur'an* that have a wider range of benefits (Wahidi, 2019, pp. 270-271) such as interpreting the verse by looking at the side of nationalism (*hifdhun al-daulah*), as contained in the *maqashid al-syari'ah* above. In this case interpreting verse is not conducted freely, moreover *cocokologi* is currently used widely. It is one-sided meaning according to the lusts and interests of certain personal or group. Besides the Holy Book of Muslims, Al-Quran is also a form of miracles to the Prophet Muhammad.

The difference between miracles and the prophets before Muhammad lies in the inheritance of these miracles. Whereas the prophet in the past could only pass down the religious law alone, without passing on miracles to his people, while Muhammad through the Al-Quran was able to pass down his miracles to the people. Therefore, many Christians are confused, and they can't use common sense, because they can only inherit the religion of their ancestors, then leave it. Meanwhile, Muslims inherited the Shari'a in miracles in the

form of verses that are broad and comprehensive.

Denotative of Hijab

Denotative or the meaning of denotation is the actual meaning. In this case, being able to refer to the Great Dictionary of Indonesian Language (KBBI) if what is being studied is Indonesian diction, or interpretation and its *munasabah*, Al-Qu'an verse, and/or through the Arabic Dictionary, along with hadith of the prophet.

In Surah Al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ
عَفُوًّا رَحِيمًا

"O Prophet, say to your wives, daughters and wives of believers: Let them extend their veils all over their bodies, to ease them to recognize, because of that they are not disturbed. And Allah is All-Forgiving, Most Merciful".

In the 1996 translation of the Al-Quran from the Indonesian Ministry of Religion and the Indonesian Ministry of Religion in 2012, the hijab text in the verse was interpreted as a kind of roomy brackets that could cover the head, face and chest (Ministry of Religion of the Republic of Indonesia, 2012, p. 426).

There is *Asbabun Buz'un* or story that the verse was made:

In a narration, it is explained that one of Rosulullah's wives named Saudah left the house for something after the verse about the hijab was revealed. Saudah had a tall and large body so that people can easily recognize it. Until that time Umar saw him, and said: "Hi Saudah. For Allah sake, somehow we will be able to know you. So try to think why did you come out?" She went home in hurry and at that time the Prophet was at Ayesha's house holding a bone while eating. When she entered he said:

"O Messenger of Allah, I went out for something, and Umar admonished me (because he still knew me)". thus, the verse existed (Surat al-Ahzab: 59) it was revealed to the Prophet Muhammad while the bone was still in his hand. So Rasulullah said: "Verily Allah has allowed you to leave the house for something."

In another narration, it was stated that the Prophet's wives never went out at night to urinate (defecating). At that time, the munafiqin disturbed them and hurt them. This was reported to the Prophet Muhammad, so that the Prophet rebuked the munafiqin. They replied: "We only bothered my slave." This means that this verse was revealed as a command

to cover up, to make them different from the slaves. In one narration, it also revealed, "The women who believe in them go out of the house at night to defecate. On the way, they were harassed by hypocrites (bad people) because the criminals could not distinguish between free (respectable) women and slaves (because the clothes they were wearing were the same); so that when they see a woman wearing a head covering (veil/hijab), then they said, "This is a free woman", then they let them pass away undisturbed. Instead, they saw women without headgear and they say, "This is a slave girl", then they follow (with the intention of committing sexual harassment)." In that incident, it is clear that this verse was revealed not specifically with regard to the context of covering women's genitals, but more than that. Thus, they are not disturbed by bad men (Sidiq, 2012, p. 175 - 176)

Basically, hijab has been known for a long time from time to time before the arrival of Islam, such as in Greece and Persia, but from this side, it is the essence of the hijab for the wear (Sidiq, 2012, p. 165). As The original Arabic, Jilbab (جِلْبَاب) as a singular meaning, comes from the word jalaba (جَلَا) that means to collect or carry, and the meaning of Jalabib (جَلَابِيب) is the plural word of Jalaba (hijab or some headscarves).

In terms, Hijab has meanings, as follow:

1. It is a Large cloth and it can cover the limbs of a woman (genitals) except the face and the palms of the hands to the wrists.
2. In the Al-Quran and its translation, Hijab means a kind of spacious collar, that can cover the head, face and chest
3. The Islamic Law Encyclopedia defines the headscarf as a kind of loose fitting garment equipped with a veil covering the head, neck and chest (Sidiq, 2012, p. 166).

Some ulama (Islamic religious scholars) debate about the verse, about the meaning of Hijab. According to alQurthubi, Hijab is a piece of cloth that covers the body, that is wider than a scarf. Meanwhile, Ibn Kathir suggested that Hijab be covered over the body over the scarf. Based on al Biqu'i, the meaning of the word jilbab has been disputed by the scholars. There is another opinion expressed by Al Biqu'i, namely loose clothes or a veil covering a woman's head, or clothing that covers a woman. All these opinions according to Al Biqu'i can be the meaning of the word. If it means clothes, then it is covering his hands and feet. If it is a Hijab, the command to extend it is to cover the face and neck. If it means clothes that cover the clothes, then the command to stretch them out is to make them loose so that they cover all the body and clothes. Besides the three scholars, Thabathaba'I

understood the Hijab in the sense of clothing that covers the entire body or the veil that covers the head and face of a woman. Meanwhile, Ibn 'Asyur stated that a hijab is smaller than a robe but bigger than a veil or face covering. This veil is placed on a woman's head and stretches out on both sides of the veil through the cheeks to the entire shoulder and back. Ibn 'Asyur added that the hijab model can vary according to the different circumstances or tastes of women, that directed by customs (Toyyib, 2018, pp. 76–77).

Yet, for the goal, this verse is to make them better known so that they are not disturbed. In line with Al-Jalalain's interpretation by Imam Jalaluddin Muhammad bin Ahmad and Imam Jalaluddin Abdurrahman bin Abu Bakr:

(يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ خَلْبِئِهِنَّ)

جمع جلباب وهي اللبنة التي تشتمل بها المرأة أى برخين بعضها على الوجه اذا خرجن لحاجتهن الا عينا واحدة

(ذَلِكَ أَذْنًا) اقرب الى (أَنْ يُعْرَفْنَ) بأنهن حرائر (فَلَا يُؤْذَيْنَ)

بالعرض لمن بخلاف الاماء فلا يخطين وجوههن فكان المنافقون يعرضون لمن

(وَكَانَ اللَّهُ غَفُورًا) لها سلف متهم من ترك الستر (رَجِيمًا) بمن اذا سترهن

(Muhammad & Jalaludin, n.d., p. 356)

Interpretation: "(O Prophet! Say to your wives, daughters and wives of the believers," Let them extend their veils all over their bodies, to cover their whole body". This means that they should stretch out a part of the veil to cover their faces, if they want to go out for some reason, unless only a part is sufficient for one eye. Thus, they are easier to be recognized that they are free women (because of that they are not disturbed). It means that no one dares to disturb them, unlike the female slave servants, they are not ordered to cover up face, so that hypocrites always bother them (And Allah is most Forgiving) for the things that have passed on to the free believing women, such as not covering their faces (again Most Merciful) to them if they want to cover them."

In *Madzhab Syafi'iyah*, there is *fiqhiyyah* rules stated *Al Hukmu Aduru Ma'a 'illaa bihi fabuwa Wajibun*. It means that the decision or law is bound or related to the cause (Faojin & Kholis, 2011, p. 28). This means that the law of a veil/hijab from the text of *Yudnina 'alaihinna min jalaabibihinna* if the context is to distinguish between free women and slaves and the existence of disturbances such as sexual harassment is interpreted as mandatory, and vice versa if there is

no god or cause, then it is not obligatory. Meanwhile in the context of Indonesia, there is no word for free women or slaves. And one of the Indonesian commentators M. Quraish Shihab argues that the entire body of a woman is not aurat, so it must be covered. If everything is interpreted as aurat, it means that the function of dressing to be decorated is broken (Al-A'rof: 26). Meanwhile, covering an individual's genitals does not mean self-decorating (Istiawan, 2015, p. 41).

In Al-Ahzab: 59, there is no explanation about how to cover the genitals, "It (wearing a headscarf) is the easiest to know them", the sentence fragments only revolve around the meaning of the distinguishing sign between hurriyah and slaves. Furthermore, in Surah An-Nur: 31, it is explained that covering one's genitals is not wearing a veil. We may say that a woman who covers her entire body except for her face and palms performs the sound of the text of the verses (al-Ahzab and al-Nur in terms of clothing), or who covers her entire body. However, at the same time, we may also declare to those who do not wear the veil or who show their hands that they are not violating religious guidelines. Doesn't the Al-Quran set no limits on genitalia? The Islamic scholars also differed when discussing the case (Sidiq, 2012, pp. 176–177).

So, the denotative meaning in the text of wearing the hijab in Al-Ahzab: 59 is the concept of wearing only around the head and neck of women as a sign of the difference between *hurriyah* (free) women and slave women so as not to be disturbed by *munafikin* (bad people) being arbitrary towards slaves. Besides, covering the head does not mean covering the genitals, what is required in the Koran is to cover the genitals (and this requires a more complex study to discuss what genitalia is meant by Al-Quran).

As time goes by, the study of interpretation continues to be improved and experiences a shift in meaning to integrate with the developing context, in order to achieve benefit and leave damage on earth, meaning that the veil is not the same as the meaning of clothes or clothes. As for how and how to cover the clothes, it is the prerogative of every woman by considering the code of ethics of decency that exists in the region, in this case Indonesia. Therefore, the veil is not an absolute obligation and it can be tolerated by certain illah, as explained in several previous explanations.

Connotative of Hijab

The explanation of denotative meaning above, it reflects ourselves to observe the practice of reality in people's lives, in which there are some people who sometimes contradict the denotative meaning of the use of the Hijab. This is what then emerges the meaning of connotations, namely meaning that is more subjective and influenced by certain circumstances, one of which is someone's emotional digestion of messages. In reality conditions, some people show their aggressiveness towards something, interpret the text of the verse as more textual, and require contemporary interpretations that put more emphasis on religious moderation. This phenomenon is part of the radical act of understanding, and the extreme right when there is exclusive imposition of differences, expecting a unity of equality in differences and dictating differences as a mistake.

We can see the current phenomenon for some young women, girls, and Muslim teenagers in promoting *syar'i* clothing and Hijab amidst sub-culture and geography that Indonesia has. Absolutely, this has more concern for the people at large, even causing conflict when one of the verses of the Quran in Surah Al-Ahzab: 59 is interpreted as subjective or even with an understanding that is reluctant to put forward the principle of *maslahakh*.

As it occurs in communication activity in online media at instagram account @kalis.mardiasih apart from being a public figure who fights for the rights and rights of women, he is also the author of the book *Hijrah Don't Far away*, where his Instagram account is often flooded with debates related to religion, women and gender discussions on his homepage and posts. Starting from debating the theory of gender and feminism, to the case about *syar'i* clothing and wide headscarves which are used as the final solution to avoid slander and sex crimes.

It's different when the author looks at the Instagram account of young preachers on social media, one of which is an account with the name @fuadbakh which has thousands of followers, which is in fact flooded with praise and affirmative opinions, including regarding Covid-19 which is currently endemic, the need for masks in the middle. Current calamities assumed to be the truth of the use of the veil for the woman, such as the comment from @dewi_febbiliani on one of Fuad's arguments about the high cost of masks at this time "wearing veils plus thumbs up". this has become a reaction and conflict for other netizens who also listened to the post.

This phenomenon wider to criteria for choosing a wife, as in one of the websites on the internet that explains several steps in choosing a partner, including maintaining/close one's genitals, one of which is "dressed in the right and syar'i Muslimah", and some comments approve such articles and want to have a mate with these criteria (Purnama, 2009). It can also be seen that in one of the comments, the author recommends one of the netizens to look for other women who are more Muslim, have stronger religion and sect, because according to the author, they are looking for women who are originally veiled and understand the obligation to pray (although not necessarily pray) or women who more common than that, can be found anywhere. In this sentence, article writers, editors to website owners try to show the obligations and how important the "sya'i" hijab is for a Muslimah. Such arguments can lead to pros and cons, especially on the meaning of interpretation of QS Al-Azhab: 59.

By looking at this phenomenon, it can be concluded that there are some people who interpret the use of the hijab as an obligation and absolute qhat'iyyah on how the hijab itself looks. Especially when social practices are found on the internet or social media platforms by comparing the wrong and justified use of the hijab, as in one of the wattpad accounts entitled Syar'i Hijab (Ememoca, 2018). Such practices are no longer at the stage of providing arguments or information to the public, but trying to explain the truth "according to them" or labeling.

Therefore, connotative of verse ""Let them stretch out their veils all over their bodies" by seeing some of the phenomena of social practice above, some people interpret it as an absolute command or obligation of qath'iyyah without considering the illah in certain conditions as described in the denotative meaning above.

Myth about Hijab

The different argument or opinion is common. Yet, when these differences are to deny the opinions of others by justifying themselves and blaming others into a special discourse, it is interesting to discuss. By looking and considering what is behind the response, we are able to find a purpose of the response, that is not only around an opinion, but also influenced by a certain ideology.

When these differences emerge the meaning, the syar'i hijab is better than the ordinary headscarf, women who wear the broad headscarf are more respectable and more

justified than women who wear the rectangular headscarf, and choosing a wife who wears a syar'i veil is much better than women who wear a regular headscarf, it is labeling by some people. Furthermore, why does the word "order to wear the veil" in QS. Al-Ahzab: 59 is able to in such a way bring some human reasoning to a symbol of one's religiosity? What has Yudnina said 'alaihinna min jalabibihinna' done to some of these people. Thus, it becomes a measure of a person's level of religiosity? If we examine in more detail, through the stages of ma fi Al-quran, the purpose of the verse is to make women more respectable, and as a symbol of distinction between hurriyah women and slaves (in ancient times). However, over time, knowledge and technology have become increasingly sophisticated, the dignity of women is no longer measured by the existence of a head scarf (head covering).

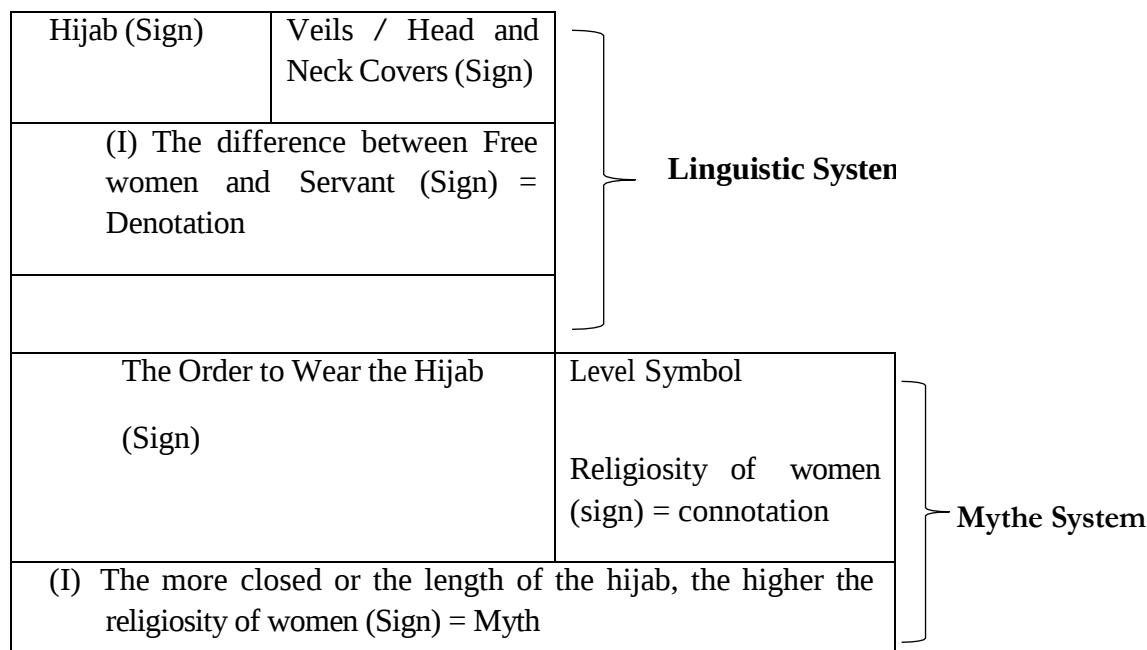
While considering the condition in Indonesia with social-historic and culture in Arab, it is absolutely far different. The example of a female Muslim figure in Indonesia is R.A. Kartini, the history displays her photo with an alakadar veil (according to the socio- culture in Indonesia at that time). It is not the answer to the development of this myth. The figure of R.A. Kartini, who has thoughts and knowledge of civilization, and is used as one of the heroes in Indonesia, is proof that R.A. Kartini is a noble woman in Indonesia.

She did not depend on the clothes she wore. As the current phenomenon that many women are subject to criminal acts, and not a few of them wear a headscarf, or not a few who use the veil as a shield or protection in the face of judgment and bullying. Such case is the phenomenon that is carried out by one of the prosecutors name Pinangki Sirna Malasari, as a defendant while attending her inaugural trial, and the public paid more attention and highlighted the changes in Pinangki's clothes that were more "Islamic" (Raharjo & Pramudita, 2020).

Then, the myth develops. The veil or clothing is used as a symbol as a person's high religiosity. Thus, it is not uncommon to find the concept of "Women are smart, kind, rich and beautiful, but unfortunately they are not veiled." As the author found on the You Tube Rans Entertainment Channel, it showed Nagita Slavina singing the song Kekasih Idaman (Ana Uhibbuka Fillah) with Cut Meiriska (Rans Entertainment, 2019), then there was comment of one of the netizens named Rina Ariyanti "We pray for Nagita immediately wear hijab like her mother in-laws, she has everything, rich, famous, etc ... what else can she do before everything is lost ... " Here it is no longer just a misinterpretation, or misinterpretation,

but enters into one's ideology of religiosity towards the meaning of the hijab with a growing social phenomenon. Of course, the results of this reasoning are motivated by the social-historical and educational culture in one's religion.

The diagram description is as follows:



Therefore, if Hijab is defined as symbol of the level of one's worship to Allah. It is denying the true meaning and contradicting the essence and substance of the function of the Hijab or clothing (myth).

Labeling and Implication of Hijab toward Da'wah

The existence of religion as a doctrine and normative teaching should be accepted with common sense and applied wisely. Religion that always provides knowledge and motivation to do good to its adherents, is one of the main goals of a religious person. Ethics are upheld in religion, respect for each other in human existence and substance, uphold peace, teach love and respect differences. Therefore, religion is seen as something very vital and must exist in the midst of society (a must for human life). All religions reject violence and coercion. Basically, violence is an immoral principle, because violence always relies on the coercion of the will from other parties, which is a violation of freedom of social interaction (Yaqin, 2017, p.2). Thus, it is clear that coercion or violence is not part of a religious person.

Furthermore, Islam with its form presents as *rahmatan lil'alamiin* religion, a religion that is full of peace and high tolerance, not only for Muslims, but also for those of different beliefs. Proof of history from time immemorial with the same discussion becomes the concrete belief of the *ummah* in Islam. Since Islam has been present, it was brought by the last Prophet in the Arabs, to provide progress for the Arabs, especially Medina through the Medina Charter and resulted in extraordinary points of tolerance. The presence of Walisongo in the archipelago, of course, does not necessarily mean that the Indonesian people accept it for free, with various oppositions and rejections, Walisongo, especially in Central Java, Sunan Kalijaga, Sultan Fattah, Sunan Kudus and other Sunan, have succeeded in preaching and are happily accepted in Javanese area that is thick with animism and dynamism (Rachmat Abdullah, 2015, p. 193). Even though there are still certain groups who think that Walisongo taught humans heresy, as if carrying syncretic Islamic teachings in Java.

Islam is a holy religion, descended from Allah to the Prophet Muhammad S.A.W. through the Jibril at the same time the holy book of Al-Qur'an was revealed as the main source of Islamic teachings. Islam is the one religion, from one God and with a single holy book, named the Al-Qur'an. who are affected by the dimensions of space and time (Khadziq, 2009, pp. 1–2).

Yet, many people debate about the religious meaning of others towards Islam. Thus, it raises the meaning of Normative Islam that purely comes from Allah and Historical Islam which results from the thoughts and practices of humans In his book entitled Islam dan Budaya Lokal, Khadziq cited Nasruddin Razak in the book Dienul Islam, it explains that the teachings of Islam are the contents of the Al-Quran strengthened by Al-Hadith. In the language, the Al-Qur'an is a reading, as in the word of Allah in the letter Al-Qiyamah: 75 "As a matter of fact, collect the Al-Qur'an (in your chest) and (stay) recitation (on your tongue); (Therefore), if we have finished reciting it, you should follow the recitation "(Surah Al-Qiyamah: 75)

In this case, it is harmonized that Islam is a religion of da'wah, in which da'wah is the obligation of every Muslim, whose ultimate goal is to change human behavior from bad to good, while another goal is to bring people to serve Allah S.W.T in total. Da'wah is an activity that seeks to change a certain situation to a better situation according to Islamic teachings. In other words, da'wah means to convey, invite, call on things that amar ma'ruf nahi munkar

according to Islamic teachings. According to the QS. Ali Imron: 104, it means "And let there be among you a group of people who call on virtue, tell the good and prevent the evil from being evil; they are the lucky ones."

Thus, to invite based on goodness, it must be with kindness as well (*amar ma'ruf nahi munkar bil ma'ruf*). The Islamic scholars agree with the purpose of the existence of Islam that religion is as the benefit of mankind, not forcing (*laa ikroha fi al-din*) let alone blaming the worship of other humans. Islam has the principle of benefit (*jalbul masalih*) and anti harm (*dar'ul mafasid*) (Kodir, 2019, pp. 30–31). Therefore, every human action must always be maximized to bring goodness and prevent us from ugliness and violence. It means that da'wah activities are not only based on the passionate spirit of da'wah, but also accompanied by ethics according to the maqashid of Islamic da'wah itself.

So, when hijab is defined as symbol of the level of individual's worship to Allah, it is denying the true meaning and essence of the function of the hijab or clothing. Moreover, the carrier is related to the spread of the Covid-19 virus, that can be interpreted as a disaster, test, or warning. Because basically the trials that Allah brings down are essentially based on the actions or behaviors that were done by previous humans. In the book of Abi Radju A. entitled Understanding the Meaning of a Disaster; Behind the Bencama, between trials, warnings and Adzab Allah (Memahami Arti Sebuah Musibah; dibalik Bencama, antara cobaan, peringatan dan Adzab Allah), it is explained that in order to respond to a phenomenon that Allah predestined, it is necessary to reflect on our own sins.

There are 3 classifications that need to be known to interpret an incident, such a disaster in the form of a trial, a form of warning or a torment of God. From this theory, humans are really told to do self- sufficiency, asking themselves questions and it must be accepted. It means that the more sensitive humans are to the calamities that occur, the faster they are to make changes to themselves. Hereafter, this book explains that to find out those three possibilities, it only needs the past acts. The disaster can be considered to be a trial or a test, the form is not only a painful phenomenon, the context is more general, it can be in the form of pleasure and pleasure, as described in the Al-Quran Sura An-Naml: 40 that means

"This is including the gift of my Lord to test whether I am grateful or even kufuf (towards His blessings). Whoever is grateful, he is actually grateful for his own (goodness) and for whoever denies, then in fact my Lord is the richest, the most noble "(An-Nachrawie, 2009, pp. 21–25).

CONCLUSION

The hijab is not only defined through its denotative and connotative meanings but also carries ideological significance. This ideology manifests in symbols tending to validate one interpretation while invalidating others, creating a dominant narrative about hijab-wearing. For example, the notion that “the longer the hijab, the more pious the woman is” reflects an ideological construct rather than a universal religious truth. This understanding deviates from the essence of Islam, bringing mercy to all worlds (rahmatan lil 'alamin). Islam, as a religion of da'wah, emphasizes jalbul mashalih (promoting benefits) and dar'ul mafasid (avoiding harm). It prioritizes goodness and opposes actions leading to schism or damage. Consequently, the spirit of da'wah should uphold ethics within the framework of amar ma'ruf nahy munkar bil ma'ruf—encouraging good and discouraging wrongdoing with kindness. It must not impose or judge others' symbols of worship.

This study contributes to the field of religious and social studies by revealing how ideological interpretations of religious symbols can distort the inclusive and ethical principles of Islam. By employing a semiotic approach, the research demonstrates the importance of deconstructing entrenched myths to foster a more nuanced understanding of religious practices and symbols.

However, the study is limited in its scope as it relies primarily on textual and semiotic analysis without delving into empirical data on how individuals and communities perceive and enact these ideological interpretations. Additionally, the research does not explore variations in the meaning of hijab across different cultural or societal contexts.

Future research should include ethnographic or sociological methods to provide a deeper understanding of how the hijab is interpreted and practiced in diverse communities. Furthermore, comparative studies examining similar ideological constructs in other religious traditions could enrich the discourse and offer a broader perspective on the interplay between symbols, ideology, and religious ethics.

BIBLIOGRAPHY

- Abdullah, Rachmat. (2015). *Walisongo; Gelora Dakwah dan Jihad di Tanah Jawa (1404 – 1482 M)*. Solo: Wafi Publishing.
- Afwadzi, B. (2015). Hadis Man Baddala Dînahû Faqtulûhu: Telaah Semiotika Komunikasi Hadis. *Jurnal Esensia*, Vol. 16, No. 2. <https://doi.org/10.14421/esensia.v16i2.992>
- Ahmad, Y. (2009). Keajaiban Ilmiah Al-qur'an. Jakarta: Taushia.
- An-Nachrawie, A. R. (2009). Memahami Arti Sebuah Musibah; dibalik Bnecan, Cobaan, Peringatan dan Adzab Allah. Surabaya: Lumbung Insani.
- Baleendah, U. R. (2020, February 20). Dahsyatnya Makar Allah. 20 Februari 2020, edisi 259(Perpolitikan Islam). (Media Pembaca). Retrieved from <https://mediaumat.news/wp-content/plugins/download-attachments/includes/download.php?id=13914>
- Basuki, N. (2020, February 21). Surat Terbuka untuk Ustad Abdul Somad yang Sebut Corona Adalah, Tentara Allah" [Artikel]. Retrieved April 24, 2020, from Mojok.co website: <https://mojok.co/nvb/esai/surat-terbuka-untuk-ustaz-abdul-somad-yang-sebut-corona-adalah-tentara-allah/>
- Ememoca. (2018). Hijab Syar"i [Wattpad]. Retrieved November 19, 2020, from Abaout Hijrah website: <https://www.wattpad.com/amp/600026576>
- Faojin, M., & Kholis, N. (2011). Ke-NU-an; Ahlussunnah Waljamaah (1st ed.). Semarang: PW LP Ma"arif NU Jateng.
- Gunadha, R. (2020, January 21). Ramai Debat Soal Jilbab, Putri Gus Dur: Ibunda Punya Mental Kuat [Berita]. Retrieved November 24, 2020, from Suara.com website: <https://www.suara.com/news/2020/01/21/130113/ramai-debat-soal-jilbab-putri-gus-dur-ibunda-punya-mental-kuat>
- Hasan, M. (2017). Tafsir Maqasidi: Penafsiran Al-qur"an Berbasis Maqasidi Al-Syari"ah. *Jurnal Maghza*, Vol.2 No.2(Tafsir Maqasidi), 15–16. <https://doi.org/10.24090/maghza.v2i2.1566>
- Istiawan, A. O. (2015). *Etika Berpakaian Perempuan Dalam Perspektif Islam dan Kristen* (Skripsi, UIN Sunan Ampel). UIN Sunan Ampel, Surabaya. Retrieved from <http://digilib.uinsby.ac.id/3564/>
- Jambi-Independent.co.id. (2020, March 15). Tadinya Dilarang, Virus Corona Bikin

- Prancis Bolehkan Pakai Cadar [Berita]. Retrieved April 24, 2020, from Jambi- Independent.co.id website: <https://jambi-independent.co.id/read/2020/03/15/48671/tadinya-dilarang-virus-corona-bikin-prancis-bolehkan-pakai-cadar>
- Kementerian Agama RI. (2012). *Al-qur'an Keluarga*. Bandung: Fitrah Rabbani. Khadziq. (2009). *Islam dan Budaya Lokal* (cet. 1). Yogyakarta: Terras.
- Kodir, F. A. (2019). *60 Khadits Shabih; khusus tentang Hak – Hak perempuan dalam Islam dilengkapi penafsirannya*. Yogyakarta: Diva Press.
- Kusuma, P. K. N., & Nurhayati, I. K. (2017). Analisis Semiotika Roland Barthes Pada Ritual Otonan Di Bali. *Jurnal Manajemen Komunikasi, Vol. 1 No. 2*. <https://doi.org/10.24198/jmk.v1i2.10519>
- Muhammad, J., & Jalaludin, A. (n.d.). *Tafsir Al-Jalalain*. Semarang: Alaeiyah.
- Mustaqim, A. (2019). Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi. *Pidato Pengukuhan*. Presented at the Pengukuhan Guru Besar Ulumul Qur'an UIN Sunan Kalijaga, Yogyakarta.
- Purnama, Y. (2009). Memilih Pasangan Idaman [Dakwah]. Retrieved November 18, 2020, from Muslim.or.id website: <https://muslim.or.id/657-memilih-pasangan-idaman.html>
- Raharjo, D. B., & Pramudita, Y. A. (2020, September 23). Jalani Sidang Perdana, Jaksa Pinangki Hadir dengan Kerudung Pink [Berita]. Retrieved November 19, 2020, from Suara.com website: <https://www.google.com/amp/s/amp.suara.com/news/2020/09/23/105327/jalani-sidang-perdana-jaksa-pinangki-hadir-dengan-kerudung-pink>
- Rans Entertainment. (2019). Kekasih Idaman (Ana Uhibuka Fillah); Nagita Slavina & Cut Myriska (Ost. Film Ajari Aku Islam) [Media Sosial]. Retrieved April 20, 2020, from Youtube website: <https://youtu.be/OQsNjByPU-Q>.
- Sidiq, U. (2012). Diskursus Makna Jilbab dalam Syrat Al-Ahzab: 59: Menurut Ibnu Kathir dan M. Quraish Shihab. *Kodifikasi, Vol.6 No.1*. <https://doi.org/10.21154/kodifikasia.v6i1.760>
- Taufiq, W. (2016). *Semiotika; Untuk Kajian Sastra dan Alqur'an*. Bandung: Yrama Widya.

- Toyyib, M. (2018). Kajian Tafsir Al-Qur'an Surat Al-Ahzab (Studi Komparatif Tafsir Al Misbah dan Tafsir – Tafsir Terdahulu). *Jurnal Al-Ibrah*, Vol.3 No.1. Retrieved from <https://ejournal.stital.ac.id/index.php/alibrah/article/view/41>
- Wahidi, R. (2019). Konsep Nasionalisme Perspektif Syaikh Abdul Latief Syakur. *Jurnal Religia*, Vol.22 No.2, 270–271. <https://doi.org/10.28918/religia.v22i1.2191> Vol. 22 No. 22019 ISSN: 1411-1632 (Print) 2527-5992 (Online) RELIGIA Article History Submitted: 10-07-2019 Reviewed: 23-09-2019 Approved: 17-10-2019
- Yaqin, H. (2017). *Agama dan Kekerasan dalam Transisi Demokrasi di Indonesia*. Yogyakarta: Kalimedia.